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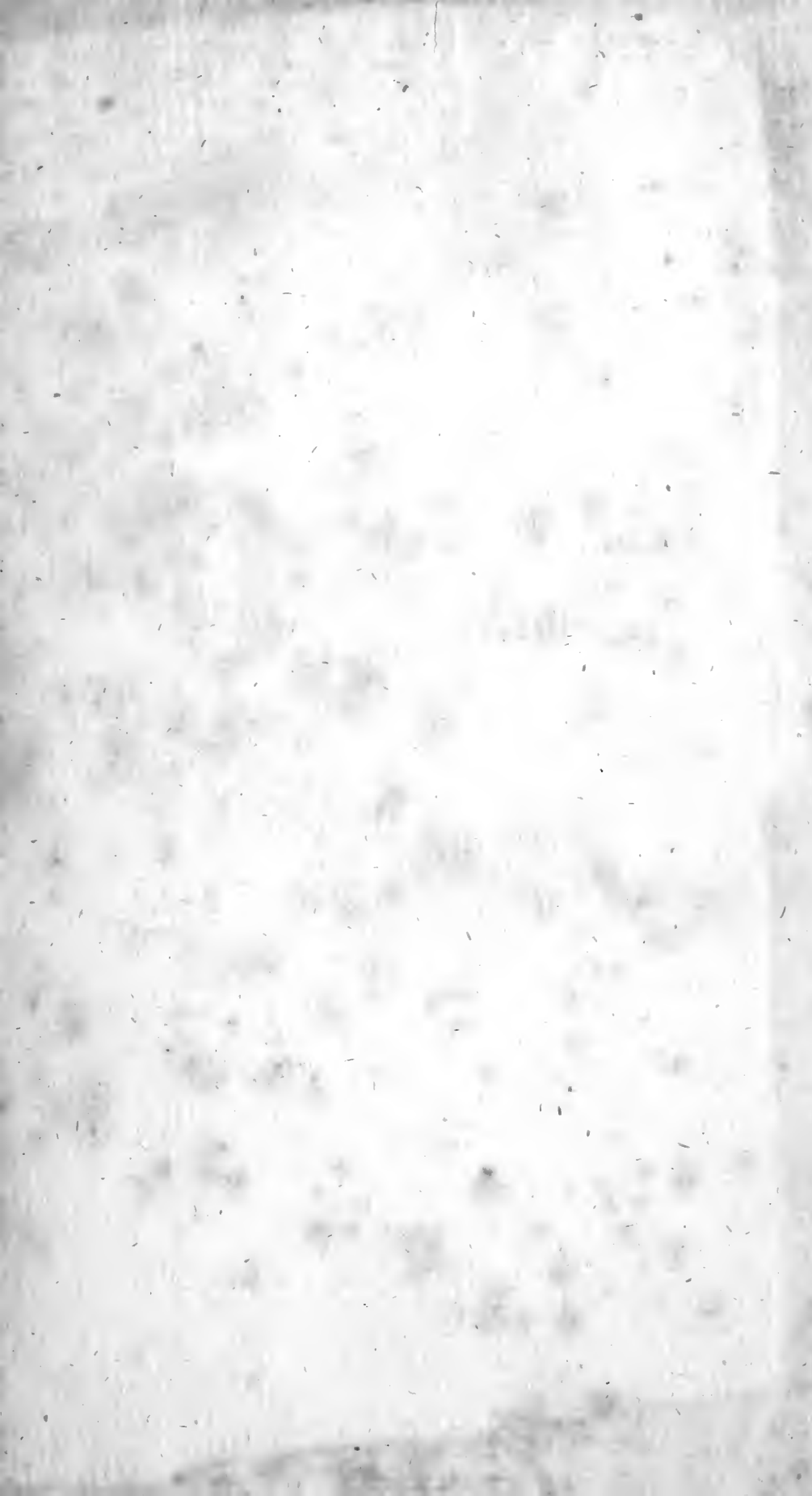


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REPORT OF THE

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FOR THE YEAR

1880

ALBANY

1881

WHELAN & COMPANY

PRINTERS

ALBANY

1881

T R A V E L S

TO DISCOVER THE

SOURCE OF THE NILE,

IN THE YEARS

1768, 1769, 1770, 1771, 1772, and 1773.

IN SIX VOLUMES.

BY JAMES BRUCE, OF KINNAIRD, ESQ. F. R. S.

V O L. V.

*Nilus in extremum fugit perterritus orbem,
Occulitque caput, quod adhuc latet.—*

OVID. Metam.

D U B L I N :

PRINTED BY GRAISBERRY AND CAMPBELL,

FOR P. WOGAN, L. WHITE, P. BYRNE, W. PORTER, W. SLEATER,
J. JONES, J. MOORE, B. DORNIN, C. LEWIS, W. JONES,
G. DRAPER, J. MILLIKEN, AND R. WHITE.

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C O N T E N T S

OF THE

F I F T H V O L U M E.

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THE AUTHOR RETURNS BY SENNAAR THROUGH NUBIA AND
THE GREAT DESERT—ARRIVES AT ALEXANDRIA,
AND AFTER AT MARSEILLES.

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TRAVELS

TO DISCOVER

THE SOURCE OF THE NILE.

BOOK VIII.

THE AUTHOR RETURNS BY SENNAAR THROUGH NUBIA AND
THE GREAT DESERT—ARRIVES AT ALEXANDRIA,
AND AFTER AT MARSEILLES.

CHAPTER I.

Journey from Gondar to Tcherkin.

THE palace of Koscam is situated upon the south side of Debra Tzai; the name signifies the Mountain of the Sun. The palace consists of a square tower of three stories, with a flat parapet roof, or terrace, and battlements about it. The court of guard, or head quarters of the

garrison of Koscam, is kept here ; immediately below this is the principal gate or entrance towards Gondar. It is surrounded by a high outer-wall, which may have above an English mile of circumference. This outer precinct is all occupied by soldiers, labourers, and out-door servants ; within this is another large court inclosed by walls likewise, in this the apartments are but of one storey, appropriated to the principal officers, priests, and servants. In this also is the church, built by the present Iteghè herself, and reckoned the richest in Abyssinia. They have large crosses of gold for their processions, and kettle-drums of silver. The altar is all covered with gold plates, all the gift of their magnificent patroness. The priests, too, were all rich, till Ras Michael seized, and applied part of their revenue to his own use, and that of the state, and thereby reduced them to a condition much more agreeable to the vows of poverty, which from pride they had made, than was their former one.

THE third, or inner court, is reserved for the queen's own apartments, and such of the noble women as are her attendants, are unmarried, and make up her court. Behind the palace, higher up the hill, are houses of people of quality, chiefly her own relations. Above these the mountain rises very regularly, in form of a cone, covered with herbage to the very top ; on the east side is the road from Walkayt ; on the west from Kuara, and Ras el Feel ; that is all the low country, or
north

north of Abyffinia, bordering upon the Shangalla, through which lies the road to Sennaar.

It was the 26th of December 1771, at one o'clock in the afternoon, that I left Gondar. I had purposed to fet out early in the morning, but was detained by the importunity of my friends. The king had delayed my fetting out, by feveral orders fent me in the evening each day; and I plainly faw there was fome meaning in this, and that he was wifhing to throw difficulties in the way, till fome accident, or fudden emergency (never wanting in that country) fhould make it abfolutely impoffible for me to leave Abyffinia. When therefore the laft meffage came to Kofcam on the 27th, at night, I returned my refpectful duty to his majefty, put him in mind of his promife, and, fomewhat peevifhly I believe, intreated him to leave me to my fortune; that my fervants were already gone, and I was refolved to fet out next morning.

In the morning early, I was furprifed at the arrival of a young nobleman, lately made one of his bed-chamber, with fifty light horfe. As I was fatisfied that leaving Abyffinia, without parade, as privately as poffible, was the only way to pafs through Sennaar, and had therefore infifted upon none of my friends accompanying me, I begged to decline this efcort; affigning for my reason, that, as the country between this and Ras el Feel belonged firft to the Iteghé, and then to Ayto Confu, none of the inhabitants could poffibly injure me in paffing. It took a long time

to settle this, and it was now, as I have said, one o'clock before we set out by the west side of Debra Tzai, having the mountain on our right hand. From the top of that ascent, we saw the plain and flat country below, black, and in its appearance, one thick wood, which some authors have called lately, the Shumeta*, or Nubian forest. But of the meaning of Shumeta I profess myself entirely ignorant; no such word occurring, as far as I know, in any language spoken in these countries.

All the disasters which I had been threatened with in the course of that journey, which I had thus begun, now presented themselves to my mind, and made, for a moment, a strong impression upon my spirits. But it was too late to draw back, the die was cast, for life or for death; home was before me, however distant; and if, through the protection of providence, I should be fortunate enough to arrive there, I promised myself both ease and the applause of my country, and of all unprejudiced men of sense and learning in Europe, for having, by my own private efforts alone, completed a discovery, which had, from early ages, defied the address, industry, and courage of all the world.

Having, by these reflections, rather hardened, than comforted my heart, I now advanced down the steep side of the mountain, our course nearly N. N. W. through very strong and rugged ground, torn up by the torrents that fall on every side
from

* See a chart of the Arabian Gulf published at London in 1781 by L. S. De la Rochette.

from above. This is called the Descent of Moura ; and though both we and our beasts were in great health and spirits, we could not, with our utmost endeavours, advance much more than one mile an hour. Two Greeks, one of whom only was my servant ; and a third, nearly blind, flying from poverty and want ; an old janissary, who had come to Abyssinia with the Abuna, and a Copht who left us at Sennaar ; these, and some common men who took charge of the beasts, and were to go no further than Tcherkin, were my only companions in this long and weary journey.

At a quarter past four we came to the river Toom Aredo, which arising in the country of the Kemmont, (a people inhabiting the high grounds above to the S. W.) falls into the river Mahaanah. The Kemmont were a sect once the same as the Falasha, but were baptized in the reign of Facilidas, and, ever since, have continued separate from their ancient brethren. No great pains seem to have been taken with them since their admission to Christianity, for they retain most of their ancient customs. They eat the meat of cattle killed by Christians, but not of those that are slaughtered, either by Mahometans or Falasha. They hold, as a doctrine, that, being once baptized, and having once communicated, no sort of prayer, nor other attention to divine worship, is further necessary. They wash themselves from head to foot after coming from the market, or any public place, where they may have touched any one of a sect different from their own, esteeming all such unclean.

unclean. They abstain from all sorts of work on Saturday, keeping close at home ; but they grind corn, and do many other such like works, upon Sunday.

Their women pierce their ears, and apply weights to make them hang down, and to enlarge the holes, into which they put ear-rings almost as big as shackles, in the same manner as do the Bedowis in Syria and Palestine. Their language is the same as that of the Falasha, with some small difference of idiom. They have great abhorrence to fish, which they not only refrain from eating, but cannot bear the sight of ; and the reason they give for this is, that Jonah the prophet (from whom they boast they are descended) was swallowed by a whale, or some other such great fish. They are hewers of wood, and carriers of water, to Gondar, and are held in great detestation by the Abyssinians.

We crossed the river to the miserable village of Door-Macary, which is on the east side of it ; and there we took up our quarters, after a short, but very fatiguing, day's journey. The people shewed great signs of uneasiness upon our first appearance, and much reluctance to admit us under their roofs ; and discovering that we were not any of those that had the honour of being descended from the prophet Jonah, they hid all their pots and drinking-vessels, lest they should be prophaned by our using them. From Door-Macary we discovered a high mountainous ridge, with a very rugged top, stretching from North

to

to South, and towering up in the middle of the forest, about five miles distance; it is called Badjena.

On the 28th, a little after mid-day, we passed Toom Aredo; and went, first East, then turned North, into the great road. We soon after passed a number of villages; those on the high mountain Badjena on the East, and those belonging to the church of Koscam on the West. Continuing still North, inclining very little to the West, we came to a steep and rugged descent, at the foot of which runs the Mogetch, in a course straight North; this descent is called the *And*. At a quarter past two we passed the Mogetch, our direction N. W. It is here a large, swift running stream, perfectly clear, and we halted some time to refresh ourselves upon its banks; remembering how very different it was from what we had once left it, discoloured with blood, and choked up with dead bodies, after the defeat of the king's wing at the battle of Serbraxos.

At half past three we resumed our journey. A sharp and pyramidal mountain stands alone in the middle of the plain, presenting its high sharp top through the trees, and making here a very picturesque and uncommon appearance; it is called Gutch, and seemed to be distant from us about six miles due North. A few minutes after this we passed a small stream called Agam-Ohha, or the Brook of Jessamine; from a beautiful species of that shrub, very frequent here, and on the sides of the small streams in the province of Siré.

A few

A few minutes past four we entered a thick wood, winding round a hill, in a south-east direction, to get into the plain below, where we were surrounded by a great multitude of men, armed with lances, shields, slings, and large clubs or sticks, who rained a shower of stones towards us, as I may say; for they were at such a distance that all of them fell greatly short of us. Whether this was owing to fear, or not, we did not know; but supposing that it was, we thought it our interest to keep it up as much as possible. I therefore ordered two shots to be fired over their heads; not with any intention to hurt them, but to let them hear, by the balls whistling among the leaves of the trees, that our guns carried farther than any of their slings; and that, distant as they then were, they were not in safety, if we had a disposition to do them harm. They seemed to understand our meaning, by gliding through among the bushes, and appearing at the top of a hill farther off, where they continued hooping and crying, and making divers signs, which we could not, neither did we endeavour to understand. Another shot, aimed at the trees above them, shewed they were still within our reach, upon which they dispersed, or sat down among the bushes, for we saw them no more, till pitching our tent upon the plain below two of their villages; it seemed they were uneasy, for they had dispatched a man naked, and without arms, who, standing upon the rock, cried out in the language of Tigré, that he wanted to come to

us. This I absolutely refused, that he might not see the smallness of our number, crying out to him to get farther off, or we would instantly shoot him. There was no occasion to repeat the admonition. From the rock where he stood, he slid down like an eel, and appeared again at a considerable distance, still making a sign of wanting to speak with us.

While resting on the banks of the river Mogetch, we had been overtaken by two men, and two women, who were driving two loaded asses, and were going to Tcherkin; they had desired leave to keep company with us, for fear of danger on the road. I had two Abyssinian servants, but they were not yet come up, attending one of the baggage mules that was lame, as they said; but I believe, rather busied with some engagements of their own in the villages. We were obliged then to have recourse to one of these stranger women, who understood the language of Tigrè, and undertook readily to carry our message to the stranger, who was still very busy making signs from behind a tree, without coming one step nearer.

My message to them was, that if they shewed the smallest appearance of further insolence, either by approaching the tent, or flinging stones that night, the next morning, when the horse I expected were come up, I would burn their town, and every man of them to the sword. A very submissive answer was sent back, with a heap of lies in excuse of what they called their mistake.

My

My two servants coming soon after, both of whom, hereafter, were to be in the service of Ayto Confu, went boldly one to each village, to bring two goats, some jars of bouza, and to prepare fifty loaves of bread for next morning. The goats were dispatched instantly, so was the bouza; but when the morning came, the people had all fled from their houses, without preparing any bread. These villages were called Gimbaar. They were three in number; each situated upon the top of a pointed hill, in a direction from east to west, and made a very beautiful appearance from the plain below. They belonged to my great enemies, Guebra Mehedin, and Confu, late sons of Basfa Eusebius.

On the other hand, as my servants told me that a messenger of the king had passed that morning without taking any notice of us, I began to suspect that it was some stratagem of his to frighten me from pursuing my journey; which, after the letters I had received from Sennaar, and which he himself had heard read, he never thought I would have undertaken. This I still believe might be the case; for these peasants did not shew any forwardness to do us harm; however, it turned out as unfortunately for them, as if they really pursued us for vengeance.

As soon as we found the villages deserted, and that there were no hopes of a supply of bread, we struck our tent, and proceeded on our journey; the pointed mountain Gutch bore north from our tent, at the distance of about two miles.

On

On the 29th, at ten in the forenoon, we left the inhospitable villages of Gimbaar, not without entertaining some apprehensions of meeting the inhabitants again in the course of the day. But though we took every precaution against being surpris'd, that prudence could dictate, our fears of the encounter did not rise to any great height. I got, indeed, on horseback, leaving my mule; and putting on my coat of mail, leaving the fire-arms under the command of Hagi Ismael, the old Turk, I rode always about a quarter of a mile before the baggage, that they might not come suddenly upon us, as they had done the night before.

In a few minutes we pass'd three small clear streams in a very fertile country; the soil was a black loamy earth; the grass already parched, or rather entirely burnt up by the sun. Though this country is finely watered, and must be very fertile, yet it is thinly inhabited, and, as we were inform'd, very unwholsome. At three quarters past ten we came to the river Mahaanah, which swallows up these three brooks, its course nearly N. W. it was (even at this dry season of the year) a considerable stream.

Here we rest'd half an hour, and then pursu'd our journey straight north. We pass'd a large and deep valley call'd Werk Meidan, or the country of gold, though there is no gold in it. It is full of wood and bushes. We had left it six miles, at least, on our left hand, and the baggage near half a mile behind, when I met two men very decently

decently dressed; one mounted on a mule, the other on foot; both of them armed with lances and shields, and both seemed surprised to see a man on horseback alone completely armed. The rider passed by at a very quick pace, apparently not desirous of any intercourse with me. The man on foot at passing saluted me with a *Salam Alicum*; by which I knew him to be a Mahometan, and we were about to enter into conversation, when his neighbour called to him, with seeming impatience. He immediately left me, saying only these short sentences, "He there before is a Christian, and a liar; don't be afraid, Ayto Confu will be at Tcherkin as soon as you."

Upon this we parted, I passed on something more than a mile further, and at ten minutes after twelve stopped for the baggage. The Mahaanah is here about a quarter of a mile to the N. E. and the sharp-pointed mountain of Gutch S. E. and by east, distance about three miles. It was some time before our baggage came up, when our companions who escorted it exhibited some small marks of confusion.

The Turk was blustering violently in Turkish, and setting all at defiance, wishing to be attacked by a hundred that minute; the others seemed to be much more moderate, and not to agree with Hagi Ismael, either in time or in number, but were very willing to be exempted from attacks altogether. I asked them what was the occasion of all this warlike discourse from Ismael, who scarcely spoke Arabic so as to be understood? I
could

could learn nothing but threats against the Christians. At last, the servants told me, that the Abyssinians who passed had informed them, that, at a certain pass, called Dav-Dohha, which we should arrive at next day, above a thousand men, Christians, Pagans, and Mahometans, all armed, were waiting for us, resolved to cut us to pieces rather than let us pass: that the Shangalla were expected to burn Tcherkin, and Ayto Confu's house; and that his Billetana Gueta, Ammonios, had come with a multitude of mules to carry away all that was valuable in it. He added, moreover, that Abba Gimbaro, chief of Sancaho, was sent for by Ayto Confu, and entrusted with the defence of Tcherkin Amba, the hill upon which Ayto Confu's house is situated. He then called the Mahometan who spoke to me, to witness the truth of all this, which he did with repeated oaths; and concluded, that nothing remained for us but to return to Gondar. They all, in anxious expectation, awaited my resolution. One of the servants said, that, by going out of the way about half a day, we could avoid the pass of Dav-Dohha altogether. I told them, this was neither a time nor place for deliberation; that we should make the best of our way to Waalia, where we were to sleep that night; as that was a town where there was a market, and people came from every part, we should there hear news, after which I promised to tell them my opinion. We accordingly set out for Waalia, and at half
pass

past four in the afternoon encamped in the market-place.

Waaliala is a collection of villages, each placed upon the top of a hill, and inclosing, as in a circle, an extensive flat piece of ground about three miles over; on which a very well-frequented market is kept. The name is given it from a species of small pigeons*, with yellow breasts and variegated backs, the fattest and best of all the pigeon kind. Waalia lies due N. W. from Gondar.

Having finished our dinner, or rather supper, about seven, for we made but one meal a-day, after taking care of our beasts, we entered into consultation what was next to be done. I told them, the first step we were to take was to send and call the Shum of one of the villages, and after him another, and if, knowing me to be the king's stranger, seeing the smallness of our number, and being informed that we were going to Tcherkin, to the house of Ayto Confu, their master, they did not tell us there were dangers on the road, we might be sure the intelligence we had received was void of foundation. "Sir, says one of the strangers that drove the asses, it is a lie. No man but Ayto Confu, not even Ayto Confu himself, could raise 500 men in this country; no not even 300, Pagans, Mahometans, and Christians altogether. Where is he to get his Pagans? unless he means his own Christian fort, who indeed, are more Pagans than any thing else, and capable of

* See the article Waalia in the Appendix.

of every mischief; but there is not a Mahometan on this road that does not know who you are, and that you was Yafine's master, and gave him Ras el Feel. Stay here but a few days till I send to Ras el Feel, and to Tcherkin, and if you do not take the houses and wives, and all that these five hundred men have in the world from them, with the help you may find at Waalia, spit upon me for a liar, or my name is not Abdullah." "Abdullah, said I, you are a sensible fellow, though I did not know you was so well acquainted with me, nor do I wish that you speak of me in that manner publicly. But what convinces me of the truth of what you say is, that the man on foot had no more time but to say to me, in Arabic, while passing, that his companion on the mule was a liar, and that I should not be afraid, for there was no danger on the road, and that Ayto Confu would be at Tcherkin as soon as I; from which, and his saying just the contrary to you, I do believe the whole is a stratagem of the king.

All agreed in this. Hagi Ismael mentioned it as a proof of the worthlessness of Christians, that even their kings were as great liars as common men; and we had scarcely done with this consultation, and dispelled our fears, when word was brought to the tent, that the chiefs of two of the principal villages were at the door, desiring to be admitted, and had with them several servants loaded with provisions. They were immediately introduced, and they presented us with two goats,
several

several jars of bouza, and a quantity of bread, which I divided among my retinue, now become half Christians and half Mahometans, neither of whom eat meat killed by the other.

After the first civilities were over, I asked the governor of Waalia all the questions that were needful about the state of the roads and the country, and whether the Shangalla ever made an attempt upon Tcherkin? They said, all was peace; that the people came and went to the market without being interrupted. They laughed at the question about the Shangalla. Ayto Confu, they said, sometimes went down and destroyed many of that people, and brought others away as slaves; but the Shangalla were not men to attack a place where there was a number of horse, nor to climb mountains to destroy houses well stored with fire-arms. Have you, said I, seen nobody pass by from Ayto Confu lately? About four or five days ago, answered he, a servant was here, with orders to have victuals ready for you; who also told us, that he would come himself in three or four days after. I heard also, that his servant Ammonios had gone round Nara to take possession of some villages the king had given Ozoro Esther, and that he had with him a number of horse and foot, and several Ozoros, going to Tcherkin, but they had gone the upper road, consequently had not come this way. Is there no danger, said I, in passing *Dav-Dohba*? Why, at *Dav-Dohba*, said he, there is danger, it is a bad place, nobody passes it on horseback; but I
see

fee your horses are shod with iron, which none in this country are ; however, to avoid all danger you had better lead your horses and mules, and walk on foot, it is not far.

I could not help bursting out into a fit of laughter at the fancied danger that attended us at Dav-Dohha ; and, as I saw this disconcerted our informant, and that he thought he had said something wrong, I told him briefly what had passed at meeting with the two men upon the road. He laughed very heartily at this in his turn. “ That man did not stop here, says he, and who he is I know not ; but whoever he is, he is a liar, and a beast of the field. All the people of Dav-Dohha are our relations, and Ayto Confu’s servants ; if there had been any body to attack you, there would have been found here people to defend you. What signifies his ordering us to furnish you with victuals, if he was to suffer your throats to be cut before you came to eat them ? I will answer for you between this and Tcherkin ; after that, all is wilderness, and no man knows if he is to meet friend or foe.”

I told him then what had happened to us at Gimbaar, at which he seemed exceedingly surprised. These villages, says he, do not belong to Ayto Confu, but to his cousins, the sons of Bascha Eusebius. They indeed died in rebellion, but our master has taken possession of them for the family, lest the king should give them away to a stranger. Some bad news must have arrived from Gondar ; at any rate, if you are afraid, I will

accompany you to-morrow past Dav-Dohha. We thanked him for the kind offer, but excused ourselves from accepting it, as we fully relied upon his intelligence; and having made him some trifling presents, about the value of what he brought, though in his eyes much more considerable, we took our leave, mutually satisfied with each other. From this I no longer doubted that the whole was a project of the king to terrify me, and make me return. What struck me, as most improbable of all, was the story of that lying wretch who said that Ayto Confu had sent a number of mules to carry away his furniture, and trusted the defence of his place to Abba Gimbaro, chief of the Baafa. For first, I knew well it did not need many mules to carry away the furniture which Ayto Confu left at Tcherkin in time of war, and when he was not there; next, had he known that any person whatever, Shangalla or Christians, had intended to attack Tcherkin, he was not a man to fight by proxy or lieutenants; he would have been himself present to meet them, as to a feast, though he had been carried thither in a sick-bed.

On the 30th, at half past six in the morning we set out from Waalia; and, though we were perfectly cured of our apprehensions, the company all joined in desiring me to go along with them, and not before them. They *wisely* added, that, in a country like that, where there was no fear of God, I could not know what it might be in the power of the devil to do. I therefore hung my arms

arms upon my horse, and taking a gun in my hand, wandered among the trees by the roadside, in pursuit of the doves or pigeons. In a few hours I had shot several scores of them; especially on the banks of the Mai Lumi, or the river of Lemons. We came to it in about an hour from Waalia, and coasted it for some minutes, as it ran north-east parallel to our course.

A prodigious quantity of fruit loaded the branches of these trees even likely to break them; and these were in all stages of ripeness. Multitudes of blossoms covered the opposite part of the tree, and sent forth the most delicious odour possible. We provided ourselves amply with this fruit. The natives make no use of it, but we found it a great refreshment to us, both mixed with our water, and as sauce to our meat, of which we had now no great variety since our onions had failed us, and a supply of them was no longer to be procured.

At fourteen minutes past seven, continuing north-west, we crossed the river Mai Lumi, which here runs west; and continuing still north-west, at eight o'clock we came to the mouth of the formidable pass, Dav-Dohha, which we entered with good countenance enough, having first rested five minutes to put ourselves in order, and we found our appetites failing us through excessive heat. The pass of Dav-Dohha is a very narrow defile, full of strata of rocks, like steps of stairs, but so high, that without leaping, or being pulled up, no horse or mule can ascend. Moreover, the def-

cent, though short, is very steep, and almost choked up by huge stones, which the torrents, after washing the earth from about them, had rolled down from the mountain above. Both sides of the defile are covered thick with wood and bushes, especially that detestable thorn the kantuffa, so justly reprobated in Abyssinia.

Having extricated ourselves successfully from this pass, our spirits were so elated, that we began to think our journey now at an end, not reflecting how many passes, full of real danger, were still before us. At three quarters past eight we came to Werkleva, a village of Mahometans. Above this, too, is Armatchiko, a famous hermitage, and around it huts inhabited by a number of monks. These, and their brethren of Magwena, are capital performers in all disorders of the state; all prophets and diviners, keeping up the spirit of riot, anarchy and tumult, by their fanatical inventions and pretended visions.

Having rested a few minutes at Tabaret Wunze, a wretched village, composed of miserable huts, on the banks of a small brook, at a quarter after two we passed the Coy, a large river, which falls into the Mahaanah. From Mai Lumi to this place the country was but indifferent in appearance; the soil, indeed, exceedingly good, but a wildness and look of desolation covered the whole of it. The grass was growing high, the country extensive, and almost without habitation, whilst the few huts that were to be seen seemed more than ordinarily miserable, and were hid in recesses, or
in

in the edge of valleys overgrown with wood. The inhabitants seemed to have come there by stealth, with a desire to live concealed and unknown.

On the 31st of December we left our station at the head of a difficult pass called Coy Gulgulet, or the Descent of Coy, at the foot of which runs the river Coy, one of the largest we had yet seen, but I did not discern any fish in it. Here we rested a little to refresh ourselves and our beasts, after the fatigues we had met with in descending through this pass.

At half after eight we came to the banks of the Germa, which winds along the valley, and falls into the Angrab. After having continued some time by the side of the Germa, and crossed it going N. W. we, at ten, passed the small river Idola; and half an hour after came to Deber, a house of Ayto Confu, on the top of a mountain, by the side of a small river of that name. The country here is partly in wood, and partly in plantations of dora. It is very well watered, and seems to produce abundant crops; but it is not beautiful; the soil is red earth, and the bottoms of all the rivers soft and earthy, the water heavy, and generally ill-tasted, even in the large rivers, such as the Coy and the Germa. I imagine there is some mineral in the red earth, with a proportion of which the water is impregnated.

At Deber, I observed the following bearings from the mountains; Ras el Feel was west, Tcherkin N. N. W. Debra Haria, north. We found
nobody

nobody at Deber that could give us the least account of Ayto Confu. We left it, therefore, on the morning of the 1st of January 1772. At half past ten o'clock we passed a small village called Dembic, and about mid-day came to the large river Tchema, which falls into the larger river Dwang, below, to the westward. About an hour after, we came to the Mogetch, a river not so large as the Tchema, but which, like it, joins the Dwang. Here we have a view of the steep mountain Magwena, where there is a monastery of that name, possessed by a multitude of lazy, profligate, ignorant monks. Magwena, excepting one mountain, is a bare, even ridge of rocks, which seemingly bear nothing, but are black, as if calcined by the sun. In the rainy season it is said every species of verdure is here in the greatest luxuriance; all the plantations of corn about Deber are much infested with a small, beautiful, green monkey, with a long tail, called Tota.

Between three and four in the afternoon we encamped at Eggir Dembic; and in the evening we passed along the side of a small river running west, which falls into the Mogetch.

I took advantage of the pleasantest and latest hour for shooting the waalia, or the yellow-breasted pigeon, as also guinea-fowls, which are here in great abundance among the corn; in plumage nothing different from ours, and very excellent meat. The sun was just setting, and I was returning to my tent, not from weariness or satiety of sport, but from my attendant being incapable

capable of carrying the load of game I had already killed, when I was met by a man with whom I was perfectly acquainted, and who by his address likewise seemed no stranger to me. I immediately recollected him to be a servant of Ozoro Esther, but this he denied, and said he was a servant of Ayto Confu; however, as Confu lived in the same house with his mother at Koscam, the mistake seemed not to be of any moment. He said he came to meet Ayto Confu, who was expected at Tcherkin that night, and was sent to search for us, as we seemed to have tarried on the road. He had brought two mules, in case any of ours had been tired, and proposed that the next morning I should set out with him alone for Tcherkin, where I should find Ayto Confu, and my baggage should follow me. I told him that it was my fixed resolution, made at the beginning of my journey, and which I should adhere to till the end, never to separate myself on the road from my servants and company, who were strangers, and without any other protection than that of being with me.

The man continued to press me all that evening very much, so that we were greatly surprised at what he could mean, and I still more and more resolved not to gratify him. Often I thought he wanted to communicate something to me, but he refrained, and I continued obstinate; and the rather so, as there was no certainty that Ayto Confu was yet arrived. I asked him if Billetana

Gueta

Gueta Ammonios was not at Tcherkin? He answered, without the smallest alteration in his countenance, that he was not. No people on earth dissimble like the Abyffinians; this talent is born with them, and they improve it by continual practice. As we had therefore previously resolved, we passed the evening at Eggir Dembic, and the servant, finding he could not prevail, left our tent, and we all went to bed. He did not seem angry, but at going out of the tent, said, as half to himself, "I cannot blame you; in such a journey nothing is like firmness."

On the 2d of January, in the morning, by seven o'clock, having dressed my hair, and perfumed it according to the custom of the country, and put on clean clothes, with no other arms but my knife, and a pair of pistols at my girdle, I came out of the tent to mount my mule for Tcherkin. I now saw Confu's servant, whose name was Welleta Yafous, pulling the guinea-fowls and pigeons out of the pannier, where my servants had put them, and scattering them upon the ground, and he was saying to those who interrupted him, "Throw away this carrion; you shall have a better breakfast and dinner, too, to-day; and turning to me more than ordinarily pleased at seeing me dressed, and that I continued to use the Abyffinian habit, he jumped upon his mule, and appeared in great spirits, and we all set out at a brisker pace than usual, by the assistance of the two fresh mules.

We passed through the midst of several small
villages

villages. At half an hour past eight we came to the mountain of Tcherkin, which we rounded on the west, and then on the north, keeping the mountain always on our right. At twenty minutes past ten I pitched my tent in the market-place at Tcherkin, which seemed a beautiful lawn laid out for pleasure, shaded with fine old trees, of an enormous height and size, and watered by a small but very limpid brook, running over beds of pebbles as white as snow.

CHAP.

C H A P. II.

*Reception at Tcherkin by Ozoro Esther, &c.—
Hunting of the Elephant, Rhinoceros, and
Buffalo.*

THE impatient Welleta Yafous would only give me time to see my quadrant and other instruments safely stowed, but hurried me through a very narrow and crooked path up the side of the mountain, at every turn of which was placed a great rock or stone, the station for musquets to enfilade the different stages of the road below, where it was strait for any distance. We at last reached the outer court, where we found the chamberlain Ammonios, whom Welleta Yafous had spoken of as being still at Gondar; but this did not surprize me, as he told me at the tent that Ayto Confu was arrived. I saw here a great many of my old acquaintance whom I had known at Ozoro Esther's house at Gondar, and who all welcomed me with the greatest demonstrations of joy, as if I had come from a long journey.

I was

I was then taken to an inner apartment, where, to my great surprise, instead of Ayto Confu, I saw his mother, Ozoro Esther, sitting on a couch, and at her feet the secretary's daughter, the beautiful Tecla Mariam; and soon after, the secretary himself, and several others belonging to the court. After having made a profound obeisance, "Ozoro Esther, said I, I cannot speak for surprise. What is the meaning of your having left Gondar to come into this wilderness? As for Tecla Mariam, I am not surprised at seeing her; I know she at any time would rather die than leave you; but that you have both come hither without Ayto Confu, and in so short a time, is what I cannot comprehend."—"There is nothing so strange in this, replied Ozoro Esther; the troops of Begemder have taken away my husband, Ras Michael, God knows where; and, therefore, being now a single woman, I am resolved to go to Jerusalem to pray for my husband, and to die there, and be buried in the Holy Sepulchre. You would not stay with us, so we are going with you. Is there any thing surprising in all this?"

"But tell me truly, says Tecla Mariam, you that know every thing, while peeping and poring through these long glasses, did not you learn by the stars that we were to meet you here?"—"Madam, answered I, if there was one star in the firmament that had announced to me such agreeable news, I should have relapsed into the old idolatry of this country, and worshipped that star for the rest of my life." Breakfast now came in; the conversation

conversation took a very lively turn, and from the secretary I learned that the matter stood thus : The king, restoring the villages to the Iteghé, according to the stipulation of his last treaty with Powuffen, thought that he might so far infringe upon it, from gratitude to Ras Michael, as to give part of the number to Ozoro Esther, the Iteghé's daughter ; and Ayto Confu, going to Tcherkin to hunt, he took his mother along with him to put her in possession ; for the Iteghé's people were not lambs, nor did they pay much regard to the orders of the king, nor to that of the Iteghé their mistress, at all times, farther than suited their own convenience.

We now wanted only the presence of Ayto Confu to make our happiness complete ; he came about four, and with him Ayto Engedan, and a great company. There was nothing but rejoicing on all sides. Seven ladies, relations and companions of Ozoro Esther, came with Ayto Confu ; and I confess this to have been one of the happiest moments of my life. I quite forgot the disastrous journey I had before me, and all the dangers that awaited me. I began even to regret being so far in my way to leave Abyssinia for ever. We learned from Ayto Confu, that it had been reported at Gondar that we had been murdered by the peasants of Gimbaar, but the contrary was soon known. However, Engedan and he had set the lesser village on fire in their passage, and laid a contribution of eleven ounces of gold upon the two larger.

Ayto

Ayto Confu's house at Tcherkin is built on the edge of a precipice which takes its name from the mountain Amba Tcherkin. It is built all with cane very artificially, the outer wall being composed of fascines of cane, so neatly joined together as not to be penetrated by rain or wind. The entry is from the south side of it, very crooked and difficult, half way up the rock. On the east, is a very plentiful spring, which furnishes the house with excellent water. Yet, after all, this house, though inaccessible, is not defensible, and affords very little safety to its master; for the Shangalla, with flax, or any thing combustible, tied to the point of their arrows, would easily set it on fire if they once approached it; and the Abyssinians with guns could as easily destroy it, as, on such occasions, they wrap their balls in cotton wads. The inside of the state-rooms were hung with long stripes of carpeting, and the floors covered with the same.

There is great plenty of game of every sort about Tcherkin; elephants, rhinoceroses, and a great number of buffaloes, which differ nothing in form from the buffaloes of Europe or of Egypt, but very much in temper and disposition. They are fierce, rash, and fearless of danger; and, contrary to the practice of any other creature not carnivorous, they attack the traveller and the hunter equally, and it requires address to escape from them. They seem to be, of all others, the creature the most given to ease and indulgence. They lie under the most shady trees, near large
pools

pools of water, of which they make constant use, and sleep soundly all the day long. The flesh of the female is very good when fat, but that of the male, hard, lean, and disagreeable. Their horns are used in various manners by the turners, in which craft the Abyssinians are very expert. In the woods there are many civet cats, but they know not the use of them, nor how to extract the civet. The Mahometans only are possessed of this art.

Though we were all happy to our wish in this enchanted mountain, the active spirit of Ayto Confu could not rest; he was come to hunt the elephant, and hunt him he would. All those that understood any thing of this exercise had assembled from a great distance to meet Ayto Confu at Tcherkin. He and Engedan, from the moment they arrived, had been overlooking, from the precipice, their servants training and managing their horses in the market-place below. Great bunches of the finest canes had been brought from Kuara for javelins; and the whole house was employed in fitting heads to them in the most advantageous manner. For my part, tho' I should have been very well contented to have remained where I was, yet the preparations for sport of so noble a kind roused my spirits, and made me desirous to join in it. On the other hand, the ladies all declared, that they thought, by leaving them, we were devoting them to death or slavery, as they did not doubt, if the Shangalla missed us, they would come forward to the mountain and
flay

slay them all. But a sufficient garrison was left under Azage Kyrillos, and Billetana Gueta Ammonios; and we were well assured that the Shangalla, being informed we were out, and armed, and knowing our numbers, would take care to keep close in their thickets far out of our way.

On the 6th, an hour before day, after a hearty breakfast, we mounted on horseback, to the number of about thirty belonging to Ayto Confu. But there was another body, both of horse and foot, which made hunting the elephant their particular business. These men dwell constantly in the woods, and know very little the use of bread, living entirely upon the flesh of the beasts they kill, chiefly that of the elephant or rhinoceros. They are exceedingly thin, light, and agile, both on horseback and foot; are very swarthy, though few of them black; none of them woolly-headed, and all of them have European features. They are called Agageer, a name of their profession, not of their nation, which comes from the word Agar, and signifies to hough or ham-string with a sharp weapon. More properly it means, indeed, the cutting the tendon of the heel, and is a characteristic of the manner in which they kill the elephant, which is shortly as follows:—Two men, absolutely naked, without any rag or covering at all about them, get on horseback; this precaution is from fear of being laid hold of by the trees or bushes, in making their escape from a very watchful enemy. One of these riders sits upon the back of the horse, sometimes with a saddle, and sometimes

times without one, with only a switch or short stick in one hand, carefully managing the bridle with the other; behind him sits his companion, who has no other arms but a broad-sword, such as is used by the Slavonians, and which is brought from Trieste. His left hand is employed grasping the sword by the handle, and about fourteen inches of the blade is covered with whip-cord. This part he takes in his right hand, without any danger of being hurt by it; and, though the edges of the lower part of the sword are as sharp as a razor, he carries it without a scabbard.

As soon as the elephant is found feeding, the horseman rides before him as near his face as possible; or, if he flies, crosses him in all directions, crying out, "I am such a man and such a man; this is my horse, that has such a name; I killed your father in such a place, and your grandfather in such another place, and I am now come to kill you; you are but an ass in comparison of them." This nonsense he verily believes the elephant understands, who, chafed and angry at hearing the noise immediately before him, seeks to seize him with his trunks or proboscis, and intent upon this, follows the horse every where, turning and turning round with him, neglectful of making his escape by running straight forward, in which consists his only safety. After having made him turn once or twice in pursuit of the horse, the horseman rides close up along-side of him, and drops his companion just behind on the off side; and while he engages the elephant's attention upon the

the

the horse, the footman behind gives him a drawn stroke just above the heel, or what in man is called the tendon of Achilles. This is the critical moment; the horseman immediately wheels round, and takes his companion up behind him, and rides off full speed after the rest of the herd, if they have started more than one; and sometimes an expert Agageer will kill three out of one herd. If the sword is good, and the man not afraid, the tendon is commonly entirely separated; and if it is not cut through, it is generally so far divided, that the animal, with the stress he puts upon it, breaks the remaining part asunder. In either case, he remains incapable of advancing a step, till the horseman returning, or his companions coming up, pierce him through with javelins and lances; he then falls to the ground, and expires with the loss of blood.

The Agageer nearest me presently lamed his elephant, and left him standing. Ayto Engedan, Ayto Confu, Guebra Mariam, and several others, fixed their spears in the other, before the Agageer had cut his tendons. My Agageer, however, having wounded the first elephant, failed in the pursuit of the second, and, being close upon him at entering the wood, he received a violent blow from a branch of a tree which the elephant had bent by its weight, and, after passing, allowed it to replace itself, when it knocked down both the riders, and very much hurt the horse. This, indeed, is the great danger in elephant-hunting; for some of the trees, that are dry and short,

break by the violent pressure of so immense a body moving so rapidly, and fall upon the pursuers, or cross the roads. But the greatest number of these trees, being of a succulent quality, they bend without breaking, and return quickly to their former position, when they strike both horse and man so violently, that they often beat them to pieces, and scatter them upon the plain. Dextrous, too, as the riders are, the elephant sometimes reaches them with his trunk, with which he dashes the horse against the ground, and then sets his feet upon him, till he tears him limb from limb with his proboscis; a great many hunters die this way. Besides this, the soil, at this time of the year, is split into deep chasms, or cavities, by the heat of the sun, so that nothing can be more dangerous than the riding.

The elephant once slain, they cut the whole flesh off his bones into thongs, like the reins of a bridle, and hang these, like festoons, upon the branches of trees, till they become perfectly dry, without salt, and they then lay them by for their provision in the season of the rains.

I need say nothing of the figure of the elephant, his form is known, and anecdotes of his life and character are to be found everywhere. But his description, at length, is given, with his usual accuracy and elegance, by that great master of natural history the Count de Buffon, my most venerable, learned, and amiable friend, the Pliny of Europe, and the true portrait of what a man of learning and fashion should be.

I shall

I shall only take upon me to resolve a difficulty which he seems to have had,—for what use the teeth of the elephant, and the horns of the rhinoceros, were intended. He, with reason, explodes the vulgar prejudice, that these arms were given them by nature to fight with each other. He asks very properly, What can be the ground of that animosity? neither of them are carnivorous; they do not couple together, therefore are not rivals in love; and, as for food, the vast forests they inhabit furnish them with an abundant and everlasting store.

But neither the elephant nor rhinoceros eat grass. The sheep, goats, horses, cattle, and all the beasts of the country, live upon branches of trees. There are, in every part of these immense forests, trees of a soft, succulent substance, full of pith. These are the principal food of the elephant and rhinoceros. They first eat the tops of these leaves and branches; they then, with their horns or teeth, begin as near to the root as they can, and rip, or cut the more woody part, or trunks of these, up to where they were eaten before, till they fall in so many pliable pieces of the size of laths. After this, they take all these in their monstrous mouths, and twist them round as we could do the leaves of a lettuce. The vestiges of this process, in its different stages, we saw every day throughout the forest; and the horns of the rhinoceros, and teeth of the elephant, are often found broken, when their gluttony leads them to attempt too large or firm a tree.

There now remained but two elephants of those that had been discovered, which were a she one with a calf. The Agageer would willingly have let these alone, as the teeth of the female are very small, and the young one is of no sort of value, even for food, its flesh shrinking much upon drying. But the hunters would not be limited in their sport. The people having observed the place of her retreat, thither we eagerly followed. She was very soon found, and as soon lamed by the Agageers; but when they came to wound her with the darts, as every one did in their turn, to our very great surprize, the young one, which had been suffered to escape unheeded and unpursued, came out from the thicket apparently in great anger, running upon the horses and men with all the violence it was master of. I was amazed; and as much as ever I was, upon such an occasion, afflicted, at seeing the great affection of the little animal defending its wounded mother, heedless of its own life or safety. I therefore cried to them, for God's sake to spare the mother, tho' it was then too late; and the calf had made several rude attacks upon me, which I avoided without difficulty; but I am happy, to this day, in the reflection that I did not strike it. At last, making one of its attacks upon Ayto Engedan, it hurt him a little on the leg; upon which he thrust it through with his lance, as others did after, and it then fell dead before its wounded mother, whom it had so affectionately defended. It was about the size of an ass, but round, big-bellied

bellied, and heavily made; and was so furious and unruly, that it would easily have broken the leg either of man or horse, could it have overtaken them, and jostled against them properly.

Here is an example of a beast (a young one too) possessing abstracted sentiments to a very high degree. By its flight on the first appearance of the hunters, it is plain it apprehended danger to itself, it also reflected upon that of its mother, which was the cause of its return to her assistance. This affection or duty, or let us call it any thing we please, except instinct, was stronger than the fear of danger; and it must have conquered that fear by reflection before it returned, when it resolved to make its best and last efforts, for it never attempted to fly afterwards. I freely forgive that part of my readers, who know me and themselves so little, as to think I believe it worth my while to play the mountebank, for the great honour of diverting them; an honour far from being of the first rate in my esteem. If they should shew, in this place, a degree of doubt, that, for once, I am making use of the privilege of travellers, and dealing a little in the marvellous, it would be much more to the credit of their discernment, than their prodigious scruples about the reality or possibility of eating raw flesh; a thing that has been recorded by the united testimony of all that ever visited Abyssinia for these two hundred years, has nothing unreasonable in itself, though contrary to our practice in other cases; and can only be called in
question

question now, through weakness, ignorance, or an intemperate desire to find fault, by those that believed that a man could get into a quart bottle.

What I relate of the young elephant contains difficulties of another kind ; though I am very well persuaded some will swallow it easily, who cannot digest the raw flesh. In both instances I adhere strictly to the truth ; and I beg leave to assure those scrupulous readers, that if they knew their author, they would think that his having invented a lie, solely for the pleasure of diverting them, was much more improbable than either of the two foregoing facts. He places his merit in having accomplished these travels in general, not in being present at any one incident during the course of them ; the believing of which can reflect no particular honour upon himself, nor the disbelieving it any sort of disgrace in the minds of liberal and unprejudiced men. It is for these only he would wish to write, and these are the only persons who can profit from his narrative.

The Agageers having procured as much meat as would maintain them a long time, could not be persuaded to continue the hunting any longer. Part of them remained with the she-elephant, which seemed to be the fattest ; tho' the one they killed first was by much the most valuable, on account of its long teeth. It was still alive, nor did it seem an easy operation to kill it, without the assistance of our Agageers, even though it was totally helpless, except with its trunk.

We

We fought about for the buffaloes and rhinoceroses ; but though there was plenty of both in the neighbourhood, we could not find them ; our noise and shooting in the morning having probably scared them away. One rhinoceros only was seen by a servant. We returned in the evening to a great fire, and lay all night under the shade of trees. Here we saw them separate the great teeth of the elephant from the head, by roasting the jaw-bones on the fire, till the lower, thin, and hollow part of the teeth were nearly consumed ; and then they came out easily, the thin part being of no value.

The next morning we were on horseback by the dawn of day in search of the rhinoceros, many of which we had heard make a very deep groan and cry as the morning approached ; several of the Agageers then joined us, and after we had searched about an hour in the very thickest part of the wood, one of them rushed out with great violence, crossing the plain towards a wood of canes that was about two miles distance. But though he ran, or rather trotted, with surprising speed, considering his bulk, he was, in a very little time, transfixed with thirty or forty javelins ; which so confounded him, that he left his purpose of going to the wood, and ran into a deep hole, ditch, or ravine, a *cul de sac*, without outlet, breaking above a dozen of the javelins as he entered. Here we thought he was caught as in a trap, for he had scarce room to turn ; when a servant, who had a gun, standing directly over him

him, fired at his head, and the animal fell immediately, to all appearance dead. All those on foot now jumped in with their knives to cut him up, and they had scarce begun, when the animal recovered so far as to rise upon his knees; happy then was the man that escaped first; and had not one of the Agageers, who was himself engaged in the ravine, cut the sinew of the hind-leg as he was retreating, there would have been a very sorrowful account of the foot-hunters that day.

After having dispatched him, I was curious to see what wound the shot had given, which had operated so violently upon so huge an animal; and I doubted not it was in the brain. But it had struck him nowhere but upon the point of the foremost horn, of which it had carried off above an inch; and this occasioned a concussion that had stunned him for a minute, till the bleeding had recovered him. I preserved the horn from curiosity, and have it now by me†. I saw evidently the ball had touched no other part of the beast.

While we were busy with the rhinoceros, Ammonios joined us. A message from the king had carried away Azage Kyriilos the secretary. Two other messengers had arrived from the queen, one to Ayto Confu, and another to Ozoro Esther; and it was Ozoro Esther's commands to her son, to leave the hunting and return. There was no remedy but to obey: Ammonios, however, wanted to have his part of the
hunting

† See the article Rhinoceros in the Appendix.

hunting; and the country people told us, that multitudes of buffaloes were to be found a little to the westward, where there were large trees and standing pools of water. We agreed then to hunt homeward, without being over-solicitous about returning early.

We had not gone far before a wild boar arose between me and Ayto Engedan, which I immediately killed with my javelin. Before he, on his horse, came up to it, another of its companions shared the same fate about a quarter of an hour after. This was the sport I had been many years used to in Barbary, and was infinitely more dextrous at it than any of the present company; this put me more upon a par with my companions, who had not failed to laugh at me, upon my horse's refusal to carry me near either to the elephant or rhinoceros. Nobody would touch the carcase of the boar after it was dead, being an animal which is considered as unclean.

Ammonios was a man of approved courage and conduct, and had been in all the wars of Ras Michael, and was placed about Ayto Confu, to lead the troops, curb the presumption, and check the impetuosity of that youthful warrior. He was tall, and aukwardly made; slow in speech and motion, so much as even to excite ridicule; about sixty years of age, and more corpulent than the Abyssinians generally are; in a word, as pedantic and grave in his manner as it is possible to express. He spent his whole leisure time in reading the scripture, nor did he willingly discourse

course of any thing else. He had been bred a foot-foldier ; and, though he rode as well as many of the Abyffinians, yet, having long stirrup leathers, with iron rings at the end of them, into which he put his naked toe only, instead of stirrups, he had no strength or agility on horseback, nor was his bridle such as could command his horse to stop, or wind and turn sharply among trees, though he might make a tolerable figure on a plain.

A boar, roused on our right, had wounded a horse and a footman of Ayto Confu, and then escaped. Two buffaloes were found by those on the right, one of which wounded a horse likewise. Ayto Confu, Engedan, Guebra Mariam, and myself, killed the other with equal share of merit, without being in any sort of danger. All this was in little more than an hour, when our sport seemed to be at the best ; our horses were considerably blown, not tired, and though we were beating homewards, still we were looking very keenly for more game. Ammonios was on the left among the bushes, and some large, beautiful, tall spreading-trees, close on the banks of the river Bedowi, which stands there in pools. Whether the buffalo found Ammonios, or Ammonios the buffalo, is what we could never get him to explain to us ; but he had wounded the beast slightly in the buttock, which, in return, had gored his horse, and thrown both him and it to the ground. Luckily, however, his cloak had fallen off, which the buffalo tore in pieces, and

and employed himself for a minute with that and with the horse, but then left them, and followed the man as soon as he saw him rise and run. Ammonios got behind one large tree, and from that to another still larger. The buffalo turned very awkwardly, but kept close in pursuit; and there was no doubt he would have worn our friend out, who was not used to such quick motion. Ayto Engedan, who was near him, and might have assisted him, was laughing, ready to die at the droll figure a man of Ammonios's grave carriage made, running and skipping about naked, with a swiftness he had never practised all his life before; and Engedan continued calling to Confu to partake of the diversion.

The moment I heard his repeated cries, I galloped out of the bushes to the place where he was, and could not help laughing at the ridiculous figure of our friend, very attentive to the beast's motions, which seemed to dodge with great address, and keep to his adversary with the utmost obstinacy. As soon as Engedan saw me, he cried, "Yagoube! for the love of Christ! for the love of the blessed Virgin! don't interfere till Confu comes up." Confu immediately arrived, and laughed more than Engedan, but did not offer to interfere; on the contrary, he clapped his hands, and cried, "Well done, Ammonios," swearing he never saw so equal a match in his life. The unfortunate Ammonios had been driven from tree to tree, till he had got behind one within a few yards of the water; but the brush-wood
upon

upon the banks, and his attention to the buffalo, hindered him from seeing how far it was below him. Nothing could be more ridiculous than to see him holding the tree with both his hands, peeping first one way, and then another, to see by which the beast would turn. And well he might be on his guard; for the animal was absolutely mad, tossing up the ground with his feet both before and behind. "Sir, said I, to Ayto Confu, this will be but an ugly joke to night, if we bring home that man's corpse, killed in the very midst of us, while we were looking on." Saying this, I parted at a canter behind the trees, crying to Ammonios to throw himself into the water, when I should strike the beast; and seeing the buffalo's head turned from me, at full speed I ran the spear into the lower part of his belly, through his whole intestines, till it came out above a foot on the other side, and there I left it, with a view to hinder the buffalo from turning. It was a spear which, though small in the head, had a strong, tough, seasoned shaft, which did not break by striking it against the trees and bushes, and it pained and impeded the animal's motions, till Ammonios quitting the tree, dashed through the bushes with some difficulty, and threw himself into the river. But here a danger occurred that I had not foreseen. The pool was very deep, and Ammonios could not swim; so that though he escaped from the buffalo, he would infallibly have been drowned, had he not caught hold of some strong roots of a tree shooting out
of

of the bank; and there he lay in perfect safety from the enemy, till our servants went round, and brought him out of the pool on the further side.

In the mean time, the buffalo, mortally wounded, seeing his enemy had escaped, kept his eyes intent upon us, who were about forty yards from him, walking backwards towards us, with intent to turn suddenly upon the nearest horse; when Ayto Confu ordered two men with guns to shoot him through the head, and he instantly fell. The two we first killed were females; this last was a bull, and one of the largest, confessedly, that had ever been seen. Though not fat, I guess he weighed nearer fifty than forty stone. His horns from the root, following the line of their curve, were about fifty-two inches, and nearly nine where thickest in the circumference. They were flat, not round. Ayto Confu ordered the head to be cut off, and cleared of its flesh, so that the horns and skeleton of the head only remained; this he hung up in his great hall among the probosces of elephants, and horns of rhinoceroses, with this inscription in his own language, "*Tagoube the Kipt killed this upon the Bedowi.*"

We were now within sight of home, to which we went straight without further hunting. Neither the ridicule nor the condolence of the young men could force one word from Ammonios; only when I asked him whether or not he was hurt, he answered from the scripture, "He that loveth danger shall perish in it." But at night Ozoro
Esther,

Esther, either really or feignedly, expressing herself as displeas'd with her son Ayto Confu, Ammonios, who loved the young man sincerely, could not bear to be the occasion of this ; so that all resolv'd itself into mirth and joke. What added to the merriment was, that the messengers from the Iteghè brought a large increase to our stock of brandy ; but brought also positive orders, both from her and the king, to Ozoro Esther, to determine me, by all possible means, to return to Gondar, or else to repair thither instantly herself.

The evening of the day whereon we set out to hunt, some men arriv'd from Ras el Feel, sent by Yafine, with camels for our baggage, nothing but mules being us'd at Tcherkin. They brought word, that the Shangalla were down near the Tacazzé, so that now was the time to pass without fear ; that Abd el Jeleel, the former Shum of Ras el Feel, Yafine's mortal enemy, had been seen lurking in the country near Sancaho ; but as he had only four men, and was himself a known coward, it was not probable he would attempt any thing against us, though it would be always better that we keep on our guard.

Tcherkin has a market on Saturdays, in which raw cotton, cattle, honey, and coarse cotton cloths are sold. The Shangalla formerly molested Tcherkin greatly, but for thirty years past they had done little damage. The small-pox rag'd so violently for a number of years among them, that it has greatly diminish'd their numbers, and consequently their power of troubling their neighbours

bours. At Tcherkin we saw a prodigious quantity of black scorpions, of a very small kind, seldom in the houses, but chiefly hid under stones; several of our people were stung by them, but no other mischief followed, but a small swelling, and a complaint of cold in the part, which went away in a few hours.

From the descent of Moura, after leaving Debra Tzai, and Kofcam, all was thick woods till we arrived at Tcherkin; the roads very rugged and broken, but the weather was exceedingly pleasant; for though the thermometer was sometimes at 115° , it was always cool in the shade; and by the side of every river there was a fresh gentle breeze from N. E. especially at mid-day. The mornings were always calm, or with little wind at N. E. It regularly changed about nine to N. W. and then fell calm. About four in the afternoon it generally was at west or near it; but two currents were constantly distinguished at night; the lower N. E. veering easterly towards morning; while the white small clouds very thin and high, coming very rapidly from the S. W. shewed the direction and strength of the higher current. The mornings and nights were cloudy from the first of January, but the days perfectly serene.

On Wednesday the eighth of January, having rectified my quadrant with great attention, I found the latitude of Tcherkin, by a meridian altitude of the sun, to be $13^{\circ} 7' 30''$ N.; and taking a mean between that and the meridian altitude

tude of eleven different stars, the following night, I found the true latitude of Tcherkin Amba to be $13^{\circ} 7' 35'$ north. But though from that time I was ready to depart, I could not possibly get disengaged from my friends, but by a composition, which was, that I should stay till the 15th, the day before Ozoro Esther and her company were to set out on their return to Gondar; and that they, on their part, should suffer me to depart on that day, without further persuasion, or throwing any obstacle whatever in my way. The king had recommended to them this sort of agreement, if I was obstinate, and this being settled, we abandoned ourselves to mirth and festivity.

C H A P. III.

*From Tcherkin to Hor-Cacamoot, in Ras el Feel—
Account of it—Transactions there.*

ON the 15th of January, at a quarter past eight in the morning, we left Tcherkin, and entered immediately into thick woods; but proceeded very slowly, the road being bad and unknown, if it could be called a road, and our camels overloaded. About an hour afterwards we passed a small village of elephant hunters on our right, and our course was straight north, through dark thick woods, overgrown with long grass, till at half an hour past ten we came to another small village close on our right. We then turned N. W. and continued in that direction, passing several villages, all of elephant hunters, and mostly Mahometans. At three quarters after twelve we came to a small river which runs W. N. W. and falls into the Germa; here we rested. At ten minutes past one we set out again, thro' the thickest and most impenetrable woods I ever saw; and at half past four we encamped about two miles west of Amba Daid, a small village of elephant hunters, often destroyed by the Shangalla, but now lately rebuilt, and strengthened by Agageers and their families under protection

of Ayto Confu. We went not to the village, for the sake of a small brook which we had found here, running north, and falling into the Angrab.

On the 16th, at half after seven in the morning, we resumed our journey, going westward; about an hour and a half afterwards we arrived at the Germa, a large river which runs N. N. W. and falls into the Angrab; and a quarter after nine we passed the Germa, and going N. W. through the very thickest woods, came to Dabdo, a hill almost deserted, its inhabitants having been so frequently destroyed by the Pagan Shangalla.

At twenty minutes past ten, still going through the thickest woods, and ground all opened by the heat of the sun, we found, in a grassy marsh, a pretty abundant spring of foul water. This is the resort of the hunters of the elephant, as also of their rivals and enemies the Shangalla; and here much human blood has been shed by people whose occupation and intention, when they went from home, were that of slaying the wild beasts only. The Baafa or Dobena Shangalla, possess the country which lies about four days journey N. E. from this.

At a quarter past eleven we came to the river Terkwa; which, after running N. W. falls into the Angrab; it then stood in large deep pools; the banks were covered with tall green grass; the taste of the water foul, and earthy. At twelve we passed the river Terkwa; and going north, about an hour after we came to the Dongola, running east and west; and an hour after that to
Jibbel

Jibbel Myrat river, which running east and west, was once the boundary between Sennaar and Abyssinia. History does not tell us when these boundaries were altered, or upon what occasion. It was probably upon the first invasion that new ones were settled. It should seem that the Abyssinians had then the better of Nubia; for a large accession of territory was ceded by the latter to the former. A few minutes after we came to the river Woodo, larger than the last. It has a rocky bottom, and is full of small fish of a brownish and silver colour. Where we crossed, it runs from west to east, and falls into the Angrab. There we passed the night, not without alarms, as fresh foot-steps in the sand were very plainly discovered, which, by the length of the foot, and the largeness of the heels, our people pronounced were surely Shangalla; but nothing disastrous appeared all night.

On the 17th, before seven in the morning, we were again upon our journey, our direction N. and N. W. winding to due West. Andoval mountain stood W. N. W. distant from us four miles. At forty minutes past eight, going due west, Andoval mountain lay to the north of us; and Awassa mountains to the south. This is a ridge which, coming from the north, stretches south to Dabda, and Abra Amba. Andoval mountain is a small pointed peak, which constitutes the north end of them. We halted here a few minutes, and resumed our route to the westward,

and N. W. till we came to Sancaho, at half an hour past one, and there we rested.

Sancaho is an old frontier territory of Abyssinia. The town may consist of about 300 huts or houses, neatly built of canes, and curiously thatched with leaves of the same. It rises in the midst of a plain, and resembles in shape Tcherkin Amba, though much larger; a considerable district all around belongs to it, of wilds and woods, if such as these, abandoned entirely to wild beasts, can be said to belong to any man. The east end slopes with rather a steep descent into the plain; and through that is a narrow winding road, seemingly the work of art, being obstructed at turns by huge stones, and at different stages, for the purpose of defence by guns or arrows; all the other sides of the rock are perpendicular precipices. The inhabitants of the town are Baafa, a race of Shangalla, converted to the Mahometan religion; it is an absolute government, has a nagareet or kettle-drum for proclamations, yet is understood to be inferior to Ras el Feel, and dependent on it; and always subject to that nobleman, who is Kasmati of Ras el Feel, such as Ayto Confu then was, after he had resumed his government at my departure, though during my stay in Abyssinia it had devolved upon me by his surrendering it.

Gimbaro, the Erbab or chief of Sancaho, was the tallest and stoutest man of his nation; about six feet six inches high, and strongly made in proportion; hunted always on foot; and was said, among his people, to have singly killed elephants
with

with one blow of his spear. The features of his face might well be called hideous; he paid his part of the revenue in buffaloes hides, of which the best shields were made; and with elephants teeth, and rhinoceros's horns, used for the handles of the crooked knives, which the Abyssinians carry at their girdles. All the inhabitants of Sanchah are hunters of elephants. It is their principal food. Erbab Gimbaro came with Yafine, and brought more than a hundred of the Shangalla to the king's army at Serbraxos, where the Moors alledged he did not any way distinguish himself. I had, however, taken considerable notice of him; and at his earnest desire carried him into the tent, and shewed him the king.

We encamped at the bottom of the hill on the south-west side of the town, on the banks of the river, which rises in the mountains six miles off to the south, and encompasses the half of the hill where Sanchah stands; after which it turns northward, but was now mostly dry. While we were pitching our tent, I sent one of Yafine's men to order Gimbaro to send us the usual quantity of provision for ourselves and camels, and told him also, that my camels were few in number, and weak; desiring he would send two, or one at least, which should be stated in his deftar, or account of rent for that year. I was astonished to see Yafine's men return, bringing with them only a woolly-headed black, the Erbab's son, as it seemed, who, with great freedom and pertness, and in very good Amharic, said, " My father salutes you ;

you; if ye eat what he eats, ye shall be very welcome." I asked him, What that was?—He said, Elephant killed yesterday; and as for camels ye demand, he tells you he has none; elephants are his camels, and rhinoceroses are his mules."

Ayto Confu's servants, who heard this message delivered, and who were as desirous of getting over this journey to Ras el Feel as I was, advised me to go with him up the hill to the town, and expostulate with the Erbab, who, he said, would be ashamed to refuse. Accordingly, I armed myself with a pair of pistols at my girdle, with a fusil and bayonet in my hand; and took with me two servants with their pistols also, each carrying a large ship-blunderbuss. We mounted the hill with great difficulty, being several times obliged to pull up one another by the hands, and entered into a large room fifty feet long. It was all hung round with elephants heads and trunks, with skeletons of the heads of some rhinoceroses, and of monstrous hippopotami, as also several heads of the giraffa. Some large lion skins were thrown on several parts of the room, like carpets: and Gimbaro stood upright at one end of it, naked, only a small cloth about his middle: the largest man I ever remembered to have seen, perfectly black, flat-nosed, thick-lipped, and woolly-headed; and seemed to be a perfect picture of those Cannibal giants which we read of as inhabiting enchanted castles in fairy tales.

He did not seem to take notice at my first entering the room, nor till I was very near him.

He

He then came awkwardly forward, bowing, endeavouring to kiss my hand, which I withdrew from him, and said in a firm voice, "I apprehend, Sir, you do not know me." He bowed and said he did, but did not conceive, at the time, it was me that encamped at the brook. "You did not know, Sir, when you sent your son with Yafine's servant, and you know that you are considerably in my debt. Besides, if you had any gratitude, you would remember the arrears I remitted you, and the presents I made you when at Serbraxos, even though you misbehaved there. Your message to me while below at the river was the language of a rebel. Are you willing to be declared in rebellion?" He said, "By no means; he had always been a faithful servant to Ayto Confu, Ras Michael, and the king, and had come to Serbraxos upon receiving the first order, and would obey whatever I should command." "Then pay me the meery you owe me, and begin first by bringing two camels." "He said, he never refused the camels, and the message he sent was but in sport." And was it sport too, Sir, said I, when you said you would send me the flesh of elephants to eat? Did you ever know a Christian eat any sort of flesh that a Mahometan killed?" He answered, No; and begging my pardon, promised he would send me bread and honey, and the camels should be ready in the morning." They must be ready to-night, said I, and before night too; for I am to dispatch a servant this evening to Ayto Confu to complain of your behaviour,

as I do not know what you may meditate against us in our way to Ras el Feel." He begged now, in the most earnest manner, I would not complain; and said, he would have all his spies out to the eastward, that not a Shangalla should pass to molest us, without our being informed of them. Some of his principal people now interfering, I consented to forget and forgive what had passed. We then ate bread, and drank beer, to show the reconciliation was sincere, and so the affair ended.

About six in the evening came two strong camels, and about thirty loaves of bread made of Dora; two large wheat loaves for me, as also a jar of wild honey, of excellent flavour, and with these a present to Ayto Confu's servant.

On the 18th, about six in the morning, Erbab Gimbaro, coming down to our tent, brought thirty loaves of Dora as before, and four of wheat, for the journey; and we had already enough of honey, upon which we breakfasted with the Erbab, who, to confirm the friendship, took two or three glasses of strong spirits, which put him into excellent humour. His son, too, that he might atone for his last night's misbehaviour, brought a better camel than any we had seen, and exchanged it for one of those that came yesterday in the evening. I, on the other hand, gave him a cotton cloth, and some trifles, which made him perfectly happy; and we parted in the most cordial friendship possible, after having made a promise that, at my return, I should stay a week at Sancaho to hunt the elephant and rhinoceros.

Before

Before leaving Sanchah, I had an opportunity of verifying a fact hitherto doubtful in natural history. Mr. Hasselquist, the Swedish traveller, when at Cairo, saw the skins of two giraffos, stuffed, which came from Sennaar. He gives as minute a description as possible he could from seeing the skins only; but says nothing about the horns, because I suppose he did not see them; on which account the doubt remained undecided, whether the giraffo's horns were solid as the deer's, and cast every year; or whether they were hollow, attached to a core, or bone, like those of sheep, and consequently permanent. The Count de Buffon conjectures them to be of this last kind, and so I found them. They are twisted in all respects like the horns of an antelope.

At ten minutes past eight we set out from Sanchah; but my people took it into their heads, that, notwithstanding the fair behaviour of Erbab Gimbaro, he intended to lay some ambush to cut us off, and rob us on the way. For my part, I was very well satisfied of the contrary; but this did not hinder them from forsaking the accustomed road, and getting among a thick wood of canes; we were obliged to cut our way out of them when our direction was west, or to the southward of west. They were also afraid of Abd el Jileel.

At ten minutes past eleven we crossed the Bedowi, which we had passed twice before; at half past eleven we crossed it again, travelling southward; and a quarter after twelve we were so entangled

entangled with woods, and so fatigued with cutting the way for our camels, that we thought we should get no further. We had, however, continued till three quarters past one in a direction south-east, at which time we were not above five miles from Sanchah; and, at half past two, had turned south-west on the banks of the large river Tokoor-Ohha, which signifies the Black River. It comes from the mountains of Awassa on the south-east, and, after winding considerably, it falls into the Guangue, about eight miles from Guanjook.

Tokoor-Ohha is a river famous for the number of buffaloes that are upon its banks, which are covered with large beautiful shady-trees, all of a hard red wood, called Dengui Sibber, or Breaker of Stones. They had neither fruit nor flower on them at this time, by which we might judge to what tribe they belong; but they are not ebony which in this country is known by the name of Zopé.

On the 19th, at three quarters past six we left our station on Tokoor river, which we crossed about a quarter of an hour after, our direction being nearly S. W. The territory here is called Gilmaber, from Gilma, a small village a mile and a half distant to the southward. Gilmaber is about a mile and a half long, full of tall canes. From the time we left Tokoor river, we had been followed by a lion, or rather preceded by one, for it was generally a small gun-shot before us; and wherever it came to a bare spot, it would sit down
and

and grumble as if it meant to dispute the way with us. Our beasts trembled, and were all covered with sweat, and could scarcely be kept on the road. As there seemed to be but one remedy for this difficulty, I took a long Turkish rifled gun, and crawling under a bank as near as possible, shot it in the body, so that it fell from the bank on the road before us, quite dead, and even without muscular motion. It proved to be a large lioness. All the people in this country eat the flesh of lions; as I have seen some tribes* in Barbary do likewise. We left the lioness to the inhabitants of the neighbouring village, skin and all; for we were so tired with this day's journey, that we could not be at the pains of skinning her.

A few minutes after this we passed the river Gilma, twice, which runs to the northward. At half past nine we joined Dabda road, and a few minutes after crossed the Quartucca, a small river running north.

The country here becomes more open, for the thick woods have small plains between them. In the entrance of a wood we found a man that had been murdered, and that very lately, as the wild beasts had not yet begun to touch the body; he had been ham-strung, and his throat cut, a performance probably of the neighbouring Shangalla. At fifty minutes past ten, our route being west, we passed under a hill a quarter of a mile
on

* Welled Sidi Boogannim at Hydra. See Shaw's Travels.

on our right, upon which is a village called Salamgué. At a quarter past eleven we crossed the small river of Kantis; and a quarter of an hour afterwards we ascended a hill upon which stands a village of that name, inhabited by Mahometan Shangalla of the tribe of Baafa.

On the 20th we proceeded but a mile and a half; our beasts and ourselves being equally fatigued, and our cloaths torn all to rags. Guanjook is a very delightful spot by the river side; small woods of very high trees interspersed with very beautiful lawns; several fields also cultivated with cotton; variety of game (especially Guinea fowls, in great abundance) and, upon every tree, perroquets, of all the different kinds and colours compose the beauties of Guanjook. I saw no parrots, and suppose there were none; but on firing a gun, the first probably ever heard in those woods, there was such a screaming of other birds on all sides, some flying to the place whence the noise came, and some flying from it, that it was impossible to hear distinctly any other sound. It was at this place that I shot that curious bird called the Erkoom* in Amhara; the Abba Gumba, in Tigré; and here at Guanjook, *Teir el Naciba*, or the Bird of Destiny.

On the 22d, at three quarters past six we left Guanjook, and a few minutes after passed a small river called Gumbacca, and afterwards the river Tokoor. At half an hour past eight we rested there,

* See the article Erkoom in the Appendix.

there, and three hours after came to the Guangué. The Guangué is the largest river we had seen in Abyssinia except the Nile and Taccazé. It rises near Tchelga, or between Tchelga and Nara. It joins the Tacazzè in the Barabra, in the kingdom of Sennaar. The two rivers when joined are called the Atbara, which gives its name to the province. It abounds with hippopotami, and crocodiles, chiefly the former, which however we thought were mostly smaller than those of the Nile.

At a quarter after one we came to Mariam-Ohha, and at half past three arrived at Hor-Cacamoot. Hor in that country signifies the dry deep bed of a torrent, which has ceased to run; and Cacamoot, the shade of death; so that Yafine's village, where we now took up our quarters, is called the Valley of the Shadow of Death: A bad omen for weak and wandering travellers as we were, surrounded by a multitude of dangers, and so far from home, that there seemed to be but one that could bring us thither. We trusted in him, and he did deliver us.

Hor-Cacamoot is situated in a plain in the midst of a wood, so much only of which has been cleared away as to make room for the miserable huts of which it consists, and for the small spots of ground on which they sow mashilla, or maize, to furnish them with bread. Their other food consists entirely of the flesh of the elephant and rhinoceros, and chiefly of the former; for the trouble of hunting the elephant is not greater than chasing the

the rhinoceros, and the difference of gain is much superior. The elephant has a greater quantity of better flesh, while his large teeth are very valuable, and afford a ready price everywhere. The inhabitants being little acquainted with the use of fire-arms, the smaller game, of the deer kind, are not much molested, unless by the wild Shangalla, who make use of bows and arrows, so that these animals are increased beyond imagination.

Ras el Feel consisted once of thirty-nine villages. All the Arabs of Atbara resorted to them with butter, honey, horses, gold, and many other commodities; and the Shekh of Atbara, living upon the frontier of Sennaar, entertained a constant good correspondence with the Shekh of Ras el Feel, to whom he sent yearly a Dongola horse, two razors, and two dogs. The Shekh of Ras el Feel, in return, gave him a mule and a female slave; and the effect of this intercourse was to keep all the intermediate Arabs in their duty.

Since the expedition of Yafous II. against Sennaar, no peace has ever subsisted between the two states; on the contrary, all the Arabs that assisted the king, and were defeated with him, pay tribute no longer to Sennaar, but live on the frontiers of Abyssinia, and are protected there. The two chiefs of Atbara, and Ras el Feel, understand one another perfectly, and give the Arabs no trouble; and, if they pay their rent to either, it is divided between both. It was through the means of these Arabs the king of Abyssinia's army was furnished, as we have seen, with heavy horses; and

and it was in consequence of my depending on this friendship with the Shekh of Teawa, that I attempted going thro' that province to Sennaar.

Sometime before I left Gondar I had been threatened with an attack of the dyfentery. At my arrival at Hor-Cacamoot it grew worfe, and had many unpromising fymptoms, when I was cured by the advice and application of a common Shangalla, by means of a shrub called Wooginoos*, growing very common in those parts, the manner of using which he taught me.

The country, from Tcherkin to Ras el Feel, or Hor-Cacamoot, is all a black earth, called Mazaga, which some authors have taken for the name of the province. However, the word Mazaga, in the language of the country, signifies fat, loose, black earth, or mold, such as all that stripe of land from 13° to 16° of latitude is composed of, at least till you reach to the deserts of Atbara, where the rains end. Ras el Feel is, I suppose, one of the hottest countries in the known world. On the 1st day of March, at three o'clock in the afternoon, Fahrenheit's thermometer, in the shade, was 114° , which was at 61° at sunrise, and 82° at sun-set. And yet this excessive heat did not make a proportional impression upon our feelings. The evenings, on the contrary, rather seemed cold, and we could hunt at mid-day. And this I constantly observed in this sultry country, that, what was hot by the glass, never appeared

* See the article Wooginoos in the Appendix.

peared to carry with it any thing proportionate in our sensations.

Ras el Feel formerly paid 400 ounces of gold, which is 4000 crowns; Sancha paid 100. But trade having decreased, since the expedition of Yafous II. to Sennaar, without the king's demand being lessened, many people have left it, and are gone to Tcherkin.

I have several times, in the course of this work, taken notice of a black nation called Shangalla, who surround all the N. N. W. and N. E. of Abyffinia, by a belt scarcely sixty miles broad. This is called by the Abyffinians, Kolla, or the Hot Country, which is likewise one of their names for hell. Two gaps, or spaces, made for the sake of commerce, in this belt, the one at Tchelga, the other at Ras el Feel, have been settled and possessed by strangers, to keep these Shangalla in awe; and here the custom-houses were placed, for the mutual interest of both kingdoms, before all intercourse was interrupted by the impolitic expedition of Yafous against Sennaar. Ras el Feel divides this nation of woolly-headed blacks into two, the one west below Kuara, and bordering on Fazuclo (part of the kingdom of Sennaar) as also on the country of Agows. These are the Shangalla that traffic in gold, which they find in the earth, where torrents have fallen from the mountains; for there is no such thing as mines in any part of their country nor any way of collecting gold but this; nor is there any gold found in Abyffinia, however confidently this has been advanced;

advanced ; neither is there gold brought into that kingdom from any other quarter but this which we are now speaking of ; notwithstanding all the misrepresentations of the missionaries to make the attempts to subdue this kingdom appear more lucrative and less ridiculous to European princes. The other nation, on the frontiers of Kuara, has Ras el Feel on the east, about three days journey from the Cacamoot. The natives are called Ganjar ; a very numerous and formidable nation of hunters, consisting of several thousand horse. The origin of these is said to have been, that when the Funge (or black nation now occupying Sennaar) dispossessed the Arabs from that part of the country, the black-slaves that were in service among these Arabs, all fled and took possession of the districts they now hold ; where they have greatly increased in numbers, and continue independent to this day. They are the natural enemies of Ras el Feel, and much blood has been shed between them ; from making inroads one upon the other, murdering the men and carrying their women into slavery. Yafine, however, had become too strong for them, by the assistance of Ayto Confu, and they had offered to assist the king at the campaign of Serbraxos. But they were found not fit to be trusted, so were sent away, under pretence that they should attack Coque Abou Barea governor of Kuara for the rebels, and hinder him from coming to their assistance ; and even this they did not do.

The title of their chief is Sheba, which signifies the Old Man. His residence is called Cashumo, by his own people; and Dendy Kolla, by the Abyssinians of Kuara. Yafine, however, was now at peace with them, without which our journey would scarce have been possible. Sheba sent his son to see me at Ras el Feel; we thought, at that time, he came as a spy. However, when we departed I gave him a small present; and we swore mutual friendship, that he was to be ready always to fight against my enemies, and that we were to act kindly by each other, though we were to meet, horse to horse, alone in the desert.

Yafine had done every thing, on his part, to secure me a good reception from Fidele Shekh of Atbara. Every assurance possible had been given, and I had before travelled some thousand miles upon much flighter promises, which had, however, been always faithfully kept; so that I did not at all suspect that any thing unfair could be intended me at Teawa, where Fidele resided. But as the loss of life was the consequence of being mistaken, I never did omit any means to double my security.

Mahomet Gibberti, as we have before observed, had already carried a letter of mine from Gondar to his master Metical Aga, Selihtar to the Sheriffe of Mecca in Arabia, requesting that he would write to some man of consideration in Sennaar, and, taking it for granted that I was then arrived at Teawa, desire that a servant of the king might be sent to give me safe conduct from that frontier to the capital. Yafine had written to the same effect,

effect, directly to Sennaar, and sent a servant of his, who, for security sake, had nothing but the letter and an old ragged cloth about his waist; and he had long ago arrived at Sennaar, the before-named place of his destination.

Among the tribes of Arabs that were protected by Yafine, and furnished with pasture, water, and a market for their cattle, and milk and butter, at Ras el Feel, were the Daveina, by much the most powerful of all the Arabs in Atbara; but they ventured no further southward than Beyla, for fear of the troops of Sennaar.

The Shekh of Beyla was a man of very great character for courage and probity. His name was Mahomet; and I had often corresponded with him upon the subject of horses for the king while I was at Gondar. He was greatly tormented with the stone, and by means of Yafine I had several times sent him soap-pills, and lime, with directions how to make lime-water. I therefore sent a servant of mine with a letter to the Shekh of Beyla, mentioning my intention of coming to Sennaar by the way of Teawa and Beyla, and desiring him to forward my servant to Sennaar, to Hagi Belal my correspondent there, and, at the same time, write to some other friend of his own, to see that the king's servant should be dispatched to Teawa without delay. This servant, with the letters, I committed to the care of the Shekh of the Daveina, who promised that he would himself see him safe into Beyla; and, by a particular Providence, all these letters and messengers arrived safe with-

out miscarriage of one, at the places of their destination, though we were long kept in suspense before they took effect.

I was now about to quit Ras el Feel for ever, in a firm persuasion that I had done every thing man could do to insure a safe journey and good reception at Sennaar, till one day I received a visit from Mahomet Shekh of Nile ; which does not mean Shekh of the river, but of a tribe of that name, which is but a division of the Daveina. To this Shekh I had shewn a particular attention in several trips he had made to Gondar, in consequence of which he was very grateful and anxious for my safety. He told me, that he saw I was setting out perfectly content with the measures I had taken for my safety at Sennaar, and he owned that they were the best that human prudence could suggest ; “ but says he, in my opinion, you have not yet been cautious enough about Teawa. I know Fidele well, and I apprehend your danger is there, and not at Sennaar.” He then drew a most unfavourable picture of that Shekh, whom he affirmed to have been a murderer and a thief all his days, and the son of a father no better than himself ; that he was of no religion, neither Mahometan, Christian, nor Pagan, but absolutely without fear of God ; he said however, he believed him to be a great coward ; and therefore the whole of my safety reduced itself to this, was he really afraid of Yafine, or not ? If he was, that became the best
handle

handle we could lay hold on ; but if, on the contrary, he was not afraid of Yafine, or was persuaded, as he very well might be by wicked people about him, that, when once I was out of the country, Yafine took no further charge of me, he doubted very much I should never pass Teawa, or, at least, without suffering some heavy affront or ill-usage, the extent of which it was impossible to determine.

These sensible suggestions made a very strong impression on Yafine and me ; Yafine's first position was, that Fidele was certainly afraid to disoblige him ; but, allowing the possibility he was not, he owned he had not substituted any second measure to which I could trust. We all regretted that our friends the Daveina had been suffered to depart without taking me with them by Sim-Sim and Beyla ; but it was now too late, as the Daveina had for some days arrived at the station the nearest Beyla and the farthest from us. It was then agreed, that Nile should send a relation of his, who was married to one of the tribes of Jehaina Arabs, encamped upon Jibbel Ifriff near to Teawa, with whom Fidele was at that time making peace, lest they should burn the crop about the town. This man was not to enter the town of Teawa with me, but was to come these the next day, as if from his friends at Jibbel Ifriff ; and, if I then informed him there was danger, should return to the Jehaina, mount a hajan or dromedary, and give Yafine information with all possible

possible speed. All this being now settled, I prepared for my journey, having first, by many observations by night and day, fixed the latitude of Hor-Cacamoot to be $13^{\circ} 1' 33''$ north.

CHAP.

CHAP. IV.

From Hor-Cacamoot to Teawa, Capital of Atbara.

IT was on the 17th of March that we set out from Hor-Cacamoot on our journey to Teawa, capital of the province of Atbaro. Our course was N. N. W. through thick brushwood, with a few high trees ; our companions being eleven naked men, with asses laden with salt. We had several interruptions on the road. At three in the afternoon we encamped at Falaty, the last village of Ras el Feel, a little to the northward. A small mountain, immediately north from this village the one end of which is thought to resemble the head of an elephant, gives the name to the village and the province*. This mountain stretches in a direction nearly north and south, as do the villages, and the small river when it has water, but it was now apparently dry. However, by digging pretty deep in the sand, the water filtering through the sides of the holes filled in a certain time with a putrid, ill-tasted, unwholesome beverage, which is all this miserable
village

* Ras el Feel signifies the head of an elephant.

village has for its use. The people look sickly and ill-coloured. Falaty is three miles and a half distant from Hor-Cacamoot, its name interpreted is Poverty.

On the 18th, at half after six in the morning, we continued our journey through thick, and almost impenetrable woods full of thorns; and in two hours we came to the bed of a torrent, though in appearance dry, upon digging with our hands in the loose sand, we found great plenty of fresh water exceedingly well tasted, being sheltered by projecting rocks from the action of the sun. This is called Surf el Shekh. Here we filled our girbas, for there is very little good water to be found between this and Teawa.

A girba is an ox's skin squared, and the edges sewed together very artificially by a double seam, which does not let out water, much resembling that upon the best English cricket-balls. An opening is left in the top of the girba, in the same manner as the bung-hole of a cask. Around this the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whip-cord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the action of the sun upon the girba, which in fact happened to us twice, so as to put us in imminent danger of perishing with thirst.

Yafine had provided a camel and two girbas, as well as every other provision necessary for us, till we should arrive at Teawa. Surf el Shekh is the boundary of Ras el Feel. Here I took an affectionate leave of my friend Yafine, who, with all his attendants, shewed, at parting, that love and attachment they had constantly preserved to me since our first acquaintance.

Soliman, my old and faithful servant, who had carried my first letter to Sennaar, though provided for in the king's service, insisted upon attending me to Sennaar, and dying with me if it should be my fate; or else gaining the reward which had been promised him, if he brought back the good news of my safe arrival and good reception there. At parting, I gave the faithful Yafine one of my horses and my coat of mail, that is my ordinary one; for the one that was given me by Ozoro Esther had belonged to king Yafous, and as it would have been an affront to have bestowed it on a common man like Yafine, who, besides, was a Mahometan, so I gave it (with Ozoro Esther's consent) to Ayto Engedan, king Yafous's grandson. Before parting, Yafine, like an old traveller, called the whole company together, and obliged them to repeat the Fedtah, the Prayer of Peace.

At half past seven in the evening we came to Engaldi, a large basin or cavity, several hundred yards in length, and about thirty feet deep, made for the reception of water by the Arabs, who encamp by its side after the rains. The water was almost

almost exhausted, and what remained had an intolerable stench. However, flocks of Guinea fowls, partridges, and every sort of bird, had crowded thither to drink, from the scarcity of water elsewhere. I believe, I may certainly say, the number amounted to many thousands. My Arabs loaded themselves in a very little while, killing them with sticks and stones; but they were perfectly useless, being reduced to skeletons by hunger and thirst. For this reason, as well as that I might not alarm any strolling banditti within hearing, I did not suffer a shot to be fired at them.

At eight we came to Eradeeba, where is neither village nor water, but only a resting-place about half a mile square, which has been cleared from wood, that travellers, who pass to and from Atbara, might have a secure spot whence they could see around them, and guard themselves from being attacked unawares by the banditti sometimes resorting to those deserts.

At a quarter past eleven we arrived at Quaicha, a bed of a torrent where there was now no water; but the wood seemed growing still thicker, and to be full of wild beasts, especially lions and hyænas. These do not fly from man, as those did that we had hitherto seen, but came boldly up, especially the hyæna, with a resolution to attack us. Upon our first lighting a fire they left us for a time; but towards morning they came in greater numbers, than before; a lion carried away one of our asses from among the other beasts of burden, and a hyæna attacked one of the men, tore his cloth from

from his middle, and wounded him in the back. As we now expected to be instantly devoured, the present fear overcame the resolutions we had made, not to use our fire arms, unless in the utmost necessity. I fired two guns, and ordered my servants to fire two large ship-blunderbusses, which presently freed us from our troublesome guests. Two hyænas were killed, and a large lion being mortally wounded was dispatched by our men in the morning. They came no more near us; but we heard numbers of them howling at a distance till day-light, either from hunger or the smarts of the wounds they had received, perhaps from both; for each ship-blunderbus had fifty small bullets, and the wood towards which they were directed, at the distance of about twenty yards, seemed to be crowded with these animals. The reason why the hyæna is more fierce here than in any part of Barbary, will be given in the natural history of that wild beast in the Appendix.

Though this, our first day's journey from Falaty and Ras el Feel, to Quaicha, was of eleven hours, the distance we had gone in that time was not more than ten miles; for our beasts were exceedingly loaded, so that it was with the utmost difficulty that either we or they could force ourselves through those thick woods, which scarcely admitted the rays of the sun. From this station, however, we were entertained with a most magnificent sight. The mountains at a distance towards the banks of the Tacazzè, all Debra Haria, and

and the mountains towards Kuara, were in a violent bright flame of fire.

The Arabs feed all their flocks upon the branches of trees; no beast in this country eats grass. When therefore the water is dried up, and they can no longer stay, they set fire to the woods, and to the dry grass below it. The flame runs under the trees, scorches the leaves and new wood, without consuming the body of the tree. After the tropical rains begin, the vegetation immediately returns; the springs increase, the rivers run, and the pools are filled with water. All sorts of verdure being now in the greatest luxuriance, the Arabs revisit their former stations. This conflagration is performed at two seasons; the first, by the Shangalla and hunters on the southern parts of this woody country, begins in the month of October, on the return of the sun, the circumstances of which I have already mentioned; the latter, which happens in March, and lasts all April, besides providing future sustenance for their flocks, is likewise intended to prevent, at least to diminish, the ravages of the fly; a plague of the most extraordinary kind, already described.

We left Quaicha a little before four in the morning of the 19th of March, and at half an hour past five we came to Jibbel Achmar, a small mountain, or rather mount; for it is of a very regular form, and not above 300 feet high, but covered with green grass to the top. What has given it the name of Jibbel Achmar, or the Red Mountain, I know not. All the country is of red
earth

earth about it ; but as it hath much grafs, it should be called * the Green Mountain, in the middle of the red country ; though there is nothing more vague or undetermined than the language of the Arabs when they speak of colours. This hill, surrounded with impenetrable woods, is in the beginning of autumn the rendezvous of the Arabs Daveina, when there is water ; at which time the rhinoceros and many sorts of beasts, crowd hither ; tho' few elephants, but they are those of the largest kind, mostly males ; so that the Arabs make this a favourite station, after the grafs is burnt, especially the young part of them, who are hunters.

We reached Imferrha at half past eleven, the water being about half a mile distant to the S. W. The wells are situated upon a small ridge that runs nearly east and west. At one extremity of this is a small-pointed mountain, upon which was formerly a village belonging to the Arabs, called Jehaina, now totally destroyed by the hunting parties of the Daveina, the great tyrants of this country, who, together with the scarcity of water, are the principal causes that this whole territory is desolate. For though the soil is sandy and improper for agriculture, yet it is thickly overgrown with trees ; and were the places where water is found sufficiently stocked with inhabitants, great numbers of cattle might be pastured here, every species of which live upon the leaves and the
young

† Jibbel Achdar.

young branches of trees, even on spots where grass is abundant.

On the 20th, at six o'clock in the morning, we set out from Imferrah, and in two hours arrived at Rashid, where we were surprised to see the branches of the shrubs and bushes all covered with a shell of that species of univalve called Turbines, white and red; some of them from three to four inches long, and not to be distinguished by the nicest eye from those sea-shells, of the same species, which are brought in great quantities from the West India islands; especially St. Domingo.

How these came first in a sandy desert so far from the sea is a disquisition I shall not now enter into. There are of this fish great numbers in the Red Sea, and in the Indian Ocean; how they came upon the bushes, or at the roots of them, appears more the business of the present narrative. To confine myself to the matter of fact, I shall only say, that throughout this desert are many springs of salt-water; great part of the desert is fossil salt, which, buried in some places at different depths according to the degree of inclination of all minerals to the horizon, does at times in these fountains appear very near the surface. Here I suppose the seed is laid, and, by the addition of the rain-water that falls upon the salt during the tropical rains, the quantity of salt-water is much increased, and these fishes spread themselves over the plain as in a temporary ocean. The rains decrease, and the sun returns; those
that

that are near springs retire to them, and provide for the propagation of future years. Those that have wandered too far off in the plains retire to the bushes as the only shelter from the sun. The intense heat at length deprives them of that shade, and they perish with the leaves to which they crept for shelter, and this is the reason that we saw such a quantity of shells under the bushes; that we found them otherwise alive in the very heart of the springs, we shall further circumstantiate in our Appendix, when we speak of mussels so found in our history of the formation of pearls.

Rashid was once full of villages, all of which are now ruined by the Arabs Daveina. There are seven or eight wells of good water here, and the place itself is beautiful beyond description. It is a fairy land, in the middle of an inhospitable, uninhabited desert; full of large wide spreading trees, loaded with flowers and fruit, and crowded with an immense number of the deer kind. Among these, we saw a large one, like the antelope, his buttocks (a considerable way up his back) being covered with white, which terminated upon his thigh in a black line, drawn from the haunch down very nigh to the joint of his hind leg. These we had never seen before. They are called Ariel in Arabia, go in large flocks, are exceedingly swift; though, from the necessity of coming to water, and its only being found in particular places, they were an easy victim to those that watched for them at night.

Sim Sim is a copious spring, which supplies a
large

large bason the Arabs have dug for it near thirty feet deep. It lies west of Rashid, or a little to the southward of west. It is in a sandy desert, in the direct way to Beyla and Sennaar, and here the Daveina kept their flocks, equally secure from the fly and the troops of Sennaar, the two great enemies they have to fear; and being in the neighbourhood of Ras el Feel, they keep a large market there, supplying that country amply with provisions of all kinds, and getting from it, in return, what they have not in their own district.

We were just two hours in coming to Rashid, for we were flying for our lives; the *Simoom*, or hot-wind, having struck us not long after we had set out from Imferrah, and our little company, all but myself, fell mortally sick with the quantity of poisonous vapour that they had imbibed. I apprehend, from Rashid to Imferrah it is about five miles; and though it is one of the most dangerous halting places between Ras el Feel and Sennaar, yet we were so enervated, our stomach so weak, and our head-achs so violent, that we could not pitch our tent, but each wrapping himself in his cloak, resigned himself immediately to sleep, under the cool shade of the large trees, invited by the pleasant breeze from the north, which seemed to be merely local, confined to this small grove, created probably by the vicinity of the water, and the agitation we had occasioned in it.

In this helpless state to which we were reduced, I alone continued not weakened by the *simoom*, nor overcome by sleep. A Ganjar Arab, who
drove

drove an afs laden with falt, took this opportunity of stealing one of these mules, together with a lance and shield belonging to one of my servants. The country was so woody, and he had so much advantage of us in point of time, and we were in so weak and discouraged a state, that it was thought in vain to pursue one step. So he got off with his booty, unless he was intercepted by some of those wild beasts, which he would find every where in his way, whether he returned to Ras el Feel, or the frontiers of Kuara, his own country.

Having refreshed ourselves with a little sleep, the next thing was to fill our girbas, or skins, with water. But before we attempted this, I thought to try an experiment of mixing about twenty drops of spirit of nitre in a horn of water about the size of an ordinary tumbler. This I found greatly refreshed me, though my head-ach still continued. It had a much better effect upon my servants, to whom I gave it; for they all seemed immediately recovered, and their spirits much more so, from the reflection that they had with them a remedy they could trust to, if they should again be so unfortunate as to meet this poisonous wind of vapour.

On the 21st, we set out from Rashid at two o'clock in the morning, and at a little past eight arrived at Imhanzasara, having gone mostly N. W. to north and by west. This, too, is a station of the Arabs Daveina; and there had been here large pools of water, the cavities, apparently dug

by the hands of men, were from twenty to thirty feet deep, and no less than sixty yards long. The water was just then drying up; and stood only about half a foot in depth, in the bottom of one of the pools. The borders of the basons were thick set with acacia and jujeb-trees; but the fruit of the latter was drying upon the stones, and had fallen shrivelled in great quantities upon the ground. We gathered about a couple of pecks, which was a very great refreshment to us. The fruit, though retaining a very sharp acid taste, is mixed with a sweetness not unlike the tamarind; and which it communicated to water, upon a handful of the dry fruit being steeped therein for half an hour. The ordinary jujeb in Barbary is oblong like an olive; this is perfectly round like the cherry, but something smaller. The tree is thorny, and differs in nothing from the other, but only in the shape of the fruit. When dried it is of a golden colour; and is here called Nabca, being the principal sustenance of the Arabs, till these pools are dry, when they are obliged to seek other food, and other water, at some more distant station.

This day, being the fifth of our journey, we had gone about five hours very diligently, though, considering the weak state we were in, I do not think we advanced more than seven or eight miles; and it was to me very visible, that all the animals, mules, camels, and horses, were affected as much as we were by the simoom. They drank repeatedly, and for a considerable length
of

of time, but they seemed to go just so much the worse for it.

Upon approaching the pool, that had water in it, though yet at some distance from it, my servants sent me word to come up speedily, and bring fire-arms with me. A lion had killed one of the deer, called Ariel, and had ate a part of it, but had retired upon the noise we had made in alighting. In place of him, five or six hyænas had seized the carcase, and several others were at the instant arriving to join them, and partake of the prey the lion had abandoned. I hastened upon the summons, carrying with me a musket and bayonet, and a ship blunderbuss, with about forty small bullets in it. I crept through the bushes, and under banks as near to them as possible, for fear of being seen; but the precaution seemed entirely superfluous; for though they observed me approaching, they did not seem disposed to leave their prey, but in their turn looked at me, raising the bristles upon their back, shaking themselves as a dog does when he comes out of water, and giving a short but terrible grunt. After which they fell to their prey again, as if they meant to dispatch their deer first, and then come and settle their affairs with me. I now began to repent having ventured alone so near; but knowing, with the short weapon I had, the execution depended a good deal upon the distance, I still crept a little nearer, till I got as favourable a position as I could wish behind the root of a large tree that had fallen into the lake. Having set my musket

at my hand, near and ready, I levelled my blunderbuss at the middle of the group, which were feeding voraciously like as many swine, with a considerable noise, and a civil war with each other. Two of them fell dead upon the spot; two more died about twenty yards distance; but all the rest that could escape fled without looking back, or shewing any kind of resentment: I then took my musket in my hand, and stood prepared with my bayonet, behind the tree, but fired no more, not knowing what their humour or disposition might be as to a return upon accession of new companions.

About twenty small foxes, and a flock of several hundred Guinea-fowls, now came up from the inside of the pool. The fowls lighted immediately, and ran back again to the water. The foxes retired quickly into the woods. Whether they had assembled with a view of getting a share of the deer, an animal of this kind being generally attendant upon the lion, or whether, as is most likely, they were seeking the Guinea-fowls, I do not know. I suspect it was the latter, by their number; for never more than one at a time is remarked to accompany the lion.

We observed a variety of traps and cages, some of them very ingenious, which the Davcina, or other Arabs, had set to catch these birds, several of which we found dead in these snares, and some of them had not yet been touched by beasts; and as there was but a small distance between the traps and the water's edge, which could only be answerable

fewer to a few days evaporation, we with great reason inferred, that the Daveina, or some other Arabs, had been there a very short time before. We found in the mud of the pool large green shell-snails, with the animals alive in them; some of them weighed very near a pound, in nothing, but size and thickness of the shell, different from common garden-snails.

Not a little alarmed at this discovery that the Arabs were near us, we left Imhanzara at four o'clock in the evening of the 21st, our journey mostly N. W. at eight we lost our way, and were obliged to halt in a wood. Here we were terrified to find, that the water in our girbas was entirely gone; whether by evaporation of the hot wind, or otherwise, I know not; but the skin had the appearance of water in it, till its lightness in unloading discovered the contrary. Though all the people were sick, the terror of being without water gave us something like alacrity, and desire to push on. We set out at eleven, but still wandered in the wood till three o'clock in the morning of the 22d, when we were obliged again to alight. I really then began to think we were lost. I ordered the girbas to be examined: a large one which we had filled at Rashid was entirely empty; and that one which we had partly filled at Imhanzara, on account of the badness of the water, had not much more in it than what kept liquid the mud which had been taken up with it. This, however, (bad as it was) was greedily guzzled up in a moment. The people who conducted

ducted the asses, seeing that we had skins to contain plenty of water for us, had omitted to fill the small goat-skin which each of them carried. A general murmur of fear and discontent prevailed through our whole company; for we could have no guess at the nearness or situation of the next well, as we had lost our road; and some of the caravan even pretended that we had passed it. But though we had travelled thirteen hours, I cannot compute the distance to have been above fourteen miles.

This day, being the sixth from Ras el Feel, at half after five in the morning, we set off in great despondency; and, upon the first dawn of day, I set our route by the compass, and found it north, and by east, or more easterly. This did not seem the probable road to Sennaar, after having gone so considerably to the north-west. But, before I could make much reflection upon the observation, one of the caravan declared he knew the road, and that we had gone very little out of it, and were now proceeding straight to the well. Accordingly, at half past nine, we reached it; it is called Ingellalib *. There is great plenty of water, with a leather-bucket, and a straw rope to draw it up, but it is very ill-tasted. However, the fear of dying with thirst, more than having materially suffered from it, made every one press to drink; and the effect of this hurry was very soon

† The word signifies the Well of Caravans: I suppose of those which, like ours, bring salt into Atbara, for there is no other trade between the two nations.

soon seen. Two Abyssinian Moors, a man and woman, died after drinking; the man instantly, and the woman a few minutes after; for my own part, though thirsty, I was sensible I could have held out a considerable time without danger; and indeed, I did not drink till I had washed my head, face, and neck all over. I then washed my mouth and throat, and, having cooled myself, and in great measure assuaged my thirst, I then drank till I was completely satisfied, but only by small draughts. I would have persuaded all my companions to do the same, but I was not heard; and one would have thought, like the camels, they had been drinking once for many days to come. Yet none of them had complained of thirst till they heard the girbas were empty; and it was not sixteen hours since they had drank at Imhanzara, and but twelve since the girbas were found to be dry, when we first lost our way, and stopped in the wood.

The extensive, and very thick forest, which had reached without interruption all the way from Tcherkin, ended here at Imgellalib. The country is perfectly flat, and hath very little water. The forest, however, though thick, afforded no sort of shade; the hunters, for the sake of their sport, and the Arabs, for destroying the flies, having set fire to all the dry grass and shrubs, which, passing with great rapidity, in the direction of the wood from east to west, though it had not time enough to destroy the trees, did yet wither, and occasion every leaf that was upon
them

them to fall, unless in those spaces where villages had been, and where water was. In such spots a number of large spreading trees remained full of foliage, which, from their great height, and being cleared of underwood, continued in full verdure, loaded with large, projecting, and exuberant branches. But, even here, the pleasure that their shade afforded was very temporary, so as to allow us no time for enjoyment. The sun, so near the zenith, changed his azimuth so rapidly, that every few minutes I was obliged to change the carpet on which I lay round the trunk of the tree, to which I had fled for shelter; and, though I lay down to sleep, perfectly screened by the trunk, or branches, I was presently awakened by the violent rays of a scorching sun, the shade having passed beyond me; and this was particularly incommodious, when the trees, under which we placed ourselves, were of the thorny kind, very common in those forests. The thorns, being all scattered round the trunk upon the ground, made either changing-place, or lying, equally uneasy; so that often, however averse we were to fatigue, with the effects of the simoom, we found, that, pitching the head of our tent, and sometimes the whole of it, was the only possible means of securing a permanent protection from the sun's oppressive heat. In all other places, though we had travelled constantly in forests, we never met with a tree that could shade us for a moment,

moment, the fire having deprived them of all their leaves.

—————*Latè tibi gurgite rupto*
Ambitur nigris Meroë fecunda colonis,
Læta comis hebeni ; quæ quamvis arbore multâ
Frondeat, æstatem nullâ sibi mitigat umbrâ,
Linea tam rectum mundi ferit illa leonem.

LUCAN.

Having refreshed ourselves for near two hours by the enjoyment of this water at Imgellalib, and raked a sufficient quantity of sand over the dead bodies of our two companions, from piety and decency rather than for use, we abandoned them to the hyænas, who had already smelled the mortality, and were coming, two and three together, at the distance of a long shot from the well where we were then drinking. We set out at eleven, our road being thro' a very extensive plain ; and at two in the afternoon, we alighted at another well, called Garigana ; the water was bad, and in small quantity. In this plain is situated the principal village of Atbara, called Teawa. The thermometer, flung under the camel, in the shade of the girba of water, had yet, nevertheless, varied within these three hours from 111° to $119\frac{1}{2}$.

At five o'clock we left Garigana, our journey being still to the eastward of north ; and, at a quarter past six in the evening, arrived at the village of that name, whose inhabitants had all perished

perished with hunger the year before; their wretched bones being all unburied and scattered upon the surface of the ground where the village formerly stood. We encamped among the bones of the dead; no space could be found free from them; and on the 23d, at six in the morning, full of horror at this miserable spectacle, we set out for Teawa: this was the seventh day from Ras el Feel. After an hour's travelling we came to a small river, which still had water standing in some considerable pools, although its banks were perfectly destitute of any kind of shade.

At three quarters after seven in the evening we arrived at Teawa, the principal village and residence of the Shekh of Atbara, between three and four miles from the ruins of Garigana. The whole distance, then, from Hor-Cacamoot, may be about sixty-five miles to Teawa, as near as I then could compute, that is, from Hor-Cacamoot to Rashid, thirty-two miles, and from Rashid to Teawa, thirty-three miles; but Rashid from Hor-Cacamoot bears N. W. and by N. and the latitudes are:—

Teawa,	lat.	14°	2'	4" N.
Hor-Cacamoot,		13°	1	33"
		<hr/>		
Difference,	lat.	1°	0'	31"
		<hr/>		

The difference of longitude is then but five or six miles; so that Teawa is very little to the westward

ward of due north from Hor-Cacamoot, and nearly in the same meridian with Ras el Feel, which is four miles west of Hor-Cacamoot. From Imhanzara to Teawa, but especially from Imgelalib, we went always to the eastward of north. From Teawa we observed the following bearings and distances :

Beyla, W. S. W. about 28 miles at farthest.

Hafib, S. and by W.

Jibbel, Imfiddera, S. about 8 miles, where is good water.

Mendera, N. 48 miles ; indifferent water from deep wells.

Rafhid, S. nearly 33 miles ; plenty of good water all the year.

Jibbel Ifriff, E. N. E. about three miles ; water.

Jibbel Attefsh and Habharras, W. and by N. between 50 and 60 miles.

Sennaar, W. and by N. as far as we could guess about 70 miles.

Guangue River, from 14 to 16 miles due east.

Derkin, E. N. E. about 27 miles.

At Garigana, several of our caravan, with their asses and loading of salt, left us, either afraid of entering Teawa, or because their friends dwelt at Jibbel Ifriff, where the clan of Jehaina were then encamped, being afraid of the Arabs Daveina, who, the preceding year, had destroyed all the crops and villages that belonged to them, or rather reaped them for their own advantage. The whole tribe of Jehaina is greatly their inferiors in
all

all respects, and as by assembling upon Jibbel Ifriff, a low though very rugged ridge of hills, abounding in water, where the pits in which they hide their grain were, and where, too, they had deposited the principal of their effects, they had given this pledge of mutual assistance to the inhabitants of Teawa in case of an attack from those great destroyers the Daveina.

The Daveina being Arabs, who constantly live in tents, bear a mortal enmity to all who inhabit villages, and, as occasion offered, had destroyed, starved, and laid waste the greatest part of Atbara. They had been outlawed by the government of Sennaar for having joined Yafous II. upon the expedition against that kingdom. They had ever since been well-received by the Abyssinians, lived independent, and in perpetual defiance of the government of Sennaar. They had often threatened Teawa, but had given the Shekh of Beyla an assurance of friendship ever since Yafine had married a daughter of that Shekh.

The strength of Teawa was about 25 horse, of which about ten were armed with coats of mail. They had about a dozen of firelocks, very contemptible from the order in which they were kept, and still more so from the hands that bore them. The rest of the inhabitants might amount to twelve hundred men, naked, miserable, and despicable Arabs, like the rest of those that live in villages, who are much inferior in courage to the Arabs that dwell in tents: weak as its state was,

it was the feat of government, and as such a certain degree of reverence attended it. Fidele, the Shekh of Atbara, was reputed by his own people a man of courage; this had been doubted at Sennaar. Welled Haffan, his father, had been employed by Nasser the son, late king of Sennaar, in the murder of his father and sovereign Baady, which he had perpetrated, as I have already mentioned. Such was the state of Teawa. Its consequence was only to remain till the Daveina should resolve to attack it, when its corn-fields being burnt and destroyed in a night by a multitude of horsemen, the bones of its inhabitants scattered upon the earth, would be all its remains, like those of the miserable village of Garigana.

I have already observed, in the beginning of the journey, that the Shekh of the Arabs Nile, who resided in Abyffinia, near Ras el Feel, since the expedition of Yafous, had warned me, at Hor-Cacamoot, to distrust the fair promises and friendly professions of Shekh Fidele, and had, indeed, raised such doubts in my mind, that, had not the Daveina been parted from Sim Sim, (or the confines of Abyffinia) though there would have been a risk, that if, coming with that tribe, I should have been-ill received at Sennaar, I nevertheless would have travelled with them, rather than by Teawa; but the Daveina were gone.

The Shekh of Atbara, having no apparent interest to deceive us, had hitherto been a friend as far as words would go, and had promised every thing

thing that remained in his power ; but, for fear of the worst, Nile had given us a confidential man, who was related to the Jehaina and to the principal Shekh of that tribe. This man conducted an afs, loaded with salt, among the other Arabs of the caravan, and was to set off to Ras el Feel upon the first appearance of danger, which he was to learn by coming once in two days, or oftner, either to Teawa, where he was no farther known than as being one of the Jehaina, or to the river, where my Soliman was to meet him at the pools of water ; but his secret was only known to Soliman, myself, and a Greek servant, Michael. From leaving Hor-Cacamoot, he had no personal interview with me; but the night, when we were like to perish for thirst in the wood, he had sent me, by Soliman, privately, a horn-full of water, which he had in his goat's skin, and for which I had rewarded him handsomely in the instant, glad of that opportunity of confirming him in his duty.

This man we set off to Jibbel Ifriff, as a stranger, with orders not to come to us till the third day ; for we were well persuaded, whatever the end was to be, that our first reception would be a gracious one. Indeed we were all of us inclined to believe, that our suspicions of Fidele Shekh of Atbara, and of his intentions towards us, were rather the effects of the fear that Shekh Nile had infused into us, than any apprehension which we could reasonably form after so many promises ; at
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the same time, it was agreed on all hands, that, life being at stake, we could not be too careful in providing means that could, if the worst happened, at the least diminish our risk.

CHAP.

C H A P. V.

Transactions at Teawa—Attempts of the Shekh to detain the Author there—Administer Medicines to him and his Wives—Various Conversations with him, and Instances of his Treachery.

AT the passage of the small river, about a quarter of a mile from Teawa, we were met by a man on horseback, cloathed with a large, loose gown of red camlet, or some such stuff, with a white muslin turban upon his head, and about 20 naked beggarly servants on foot, with lances, but no shields; two small drums were beating, and a pipe playing before them. He stopt upon my coming near them, and affected a delicacy in advancing to salute me, he being on horseback, and I upon a mule, for my horse was led behind, saddled and bridled, with a loose blue cloth covering him. Soliman, who first accosted him, told him it was the custom of Abyssinia not to mount horses but in time of war, upon which he immediately dismounted, and, upon seeing this, I alighted likewise. We saluted one another very courteously

ously. He was a man about seventy, with a very long beard, and of a very graceful appearance. It was with the utmost difficulty I could prevail upon him to mount his horse, as he declared his intention was to walk by the side of my mule till he entered the town of Teawa. This being overruled, by an invincible obstinacy on my part, he was at last constrained to mount on horseback, which he did with an agility only to be expected from a young man of twenty.

Being mounted, he shewed us a variety of paces on horseback. All this, too, was counted a humiliation and politeness on his part, as playing tricks, and prancing on horseback, is never done but by young men before their elders, or by meaner people before their superiors. We passed by a very commodious house, where he ordered my servants to unload my baggage, that being the residence assigned for me by the Shekh. He and I, with Soliman on foot by the side of my mule, crossed an open space of about five hundred yards, where the market is kept; he protested a thousand times by the way, what a shame it was to him to appear on horseback, when a *great man* like me was riding on a mule.

A little after, having passed this square, we came to the Shekh's house, or rather a collection of houses, one storey high, built with canes; near the street, at entering, there was a large hall of unburnt brick, to which we ascended by four or five steps. The hall was a very decent one, covered with straw-mats; and there was in the mid-

dle of it, a chair*, understood to be the place of the grand signior. The Shekh himself was sitting on the ground for humility's sake, reading the Koran, or pretending to read it. At our entry he seemed to be surpris'd, and made an attempt as if to rise up, which immediately I prevented him from doing, holding him down by the hand, which I kissed.

I shall not fatigue the reader with the uninteresting conversation that pass'd at this first interview. He affect'd to admire my size and apparent strength, introduced some loose hints about Abyssinian women; and, in general, pretended to blame me for exposing myself to travel in such a country. In return, I complain'd of the extreme fatigue of the journey and heat, the beasts of prey, the thick woods without shade, the want of water, and, above all, the poisonous blasts of the simoom that had almost overcome me, the effects of which I was at that instant feeling.

He then blamed himself very politely, in a manner natural to the Arabs, for having suffer'd me to come to him before I had repos'd myself, which he excus'd by his desire of seeing so *great* a man as me. He said also, that he would detain me no longer; bid me repose a day or two in quiet and in safety; and, upon my rising to go away, he got up likewise, and holding me by the
hand

† It is the custom, in all places where the governor is invest'd with supreme power, to have an arm-chair left empty in the middle of the hall where justice is administered, which represents the sovereign, and to which obedience is made.

hand, said, "The greatest part of the dangers you have passed in the way are, I believe, as yet unknown to you. Your Moor, Yafine, of Ras el Feel, is a thief worse than any in Habesh. Several times you escaped very narrowly, by mere chance, from being cut off, especially at Rasnid, by the Arabs Daveina, whom Yafine had posted there to murder you. But you have a clean heart, and clean hands. God saw their designs, and protected you; and, I may say also, on my own part, I was not wanting."

Being then on my legs for retiring, I returned no answer, but the usual one (*Ullah Kerim*) *i. e.* God is merciful. Soliman, on the other side, echoed, "*Ullah Kerim!*" by which I saw he understood me. We both went out, and were conducted to the apartment provided by the old man in the red cloak, who met us on our first arrival at the river, and who now walked before me till we came to the house. It was a very decent one, consisting only of one large room, and stood close upon the river. This situation was chosen with an intention to keep open the correspondence with the Shekh of Nile's servant, whom we had sent to the Jehaina, and who occasionally was to meet us there; but Soliman told the old man, it was necessary to me, on account of frequent ablutions before prayer, which my religion obliged me to perform. This old man was called Hagi Soliman Kaiya, that is, the Shekh's Lieutenant. He had been at Mecca, and had seen Metical Aga, and knew his post and consequence; but he was

a murderer and robber like his master, a liar and dissembler beyond all conception.

We had scarce taken possession of our lodging, or thrown off our clothes to put ourselves at our ease, when several slaves of both sexes, brought us a quantity of dishes of meat from the Shekh, with many flattering compliments and good wishes. The whole was dispatched very speedily, and some of our poor companions of the caravan, with the salt, came and helped us very thankfully without ceremony, as is the custom of the country. When all was over, I was astonished at one young man, who came and put his mouth close to my ear, saying these few words in Arabic, “Seitan Fidele! el Shekh el Atbara Seitan!” *i. e.* Fidele is a devil! the Shekh of Atbara is the devil himself!

All strangers were now dismissed, under pretence of our going immediately to repose. We had, indeed, much need of rest in our present situation, but still more of council, for which we immediately assembled by ourselves, after having shut the door. I asked Soliman what he thought of the Shekh of Atbara, and his discourse. He answered, without hesitation, “He is a traitor, has deceived Yafine, and means you ill.” The word, *great man*, so often applied to me—the abuse bestowed upon Yafine, whom in his letters he had called his dear brother—the wondering that I came that way, after, in his letters, and by his servants, he had so often persuaded us, while at Ras el Feel, that it was the best, nay,
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the only road possible; all this united together, seemed to leave us no doubt but that we had fallen into a trap, from which our own activity and resolutions, under the protection of Providence, could alone release us.

It may be remembered that, some time before our setting out from Ras el Feel, I had dispatched a servant with the Daveina to Sennaar, whom they were to escort as far as Beyla; and they had consigned him into the hands of Mahomet, Shekh of Beyla, who was to forward him to Sennaar; and this he certainly would have done immediately without delay, but for a misfortune that happened, and entirely disconcerted the plan. The Daveina, on their way to Beyla, had heard that an encampment of Arabs, (who usually, at this time, occupy the banks of the Nile) had come eastward towards Atbara. Whether the Daveina intended to attack these Arabs, or were afraid the Arabs intended to fall upon them, I know not; but they returned westward to the left, instead of coming to Beyla; they sent my servant forward, after some loss of time, and Mahomet, Shekh of Beyla, had forwarded him to Sennaar. Here, too, he was detained by Shekh Adelan, the first minister, who happened then not to be at Sennaar, but levying taxes upon the Arabs. This we did not know at that time; so every moment we expected his arrival. We were disappointed, likewise, in not finding a servant of the Shekh of Beyla waiting for us, who was to inform us of the situation of the country about
Beyla

Beyla. This we more wondered at, because being ill of the gravel, he had expressed himself very anxious, in his letter to Yafine, to have some lime-water, which his servant was to get from me at Teawa. We did not then know, as we soon afterwards did, that this servant had been waiting for us at Teawa, and that Shekh Fidele had informed him that I was no longer coming by Atbara, but that Coque Abou Barea had sent me, under the care of some Ganjar horse straight down the Dender from Kuara; so that the Shekh of Beyla did not expect to see me.

All this being unknown to us, we were in constant expectation of servants from Sennaar, and the message from the Shekh of Beyla. But, as we all agreed we were in danger, we resolved, the next day, at meeting Shekh el Nile's servant, to dispatch him to Ras el Feel, requiring Yafine to send some person, as from the king or Ayto Confu, to ask the reason of our being detained, and to be a witness of the Shekh's behaviour and our departure. In the mean time, we determined to make our interviews with him as few as possible, till some assistance should arrive. Soliman met the Shekh el Nile's servant, and gave him the letter he was to carry to Yafine, explaining himself to the Arab by word of mouth.

On the night of the 24th of March, the day after our arrival, our dispatch set off from Jibbel Iffriff for Ras el Feel; where he arrived safely, but found Yafine was gone to Ayto Confu at Tcherkin, else he would certainly have been the first

to bring us comfort, for he had executed his commission with great fidelity. This day I had staid in the house, being ill of the simoom; but had sent to Fidele, to let him know I should wait upon him next day, having as yet given him no present, and being desirous to know what effect that might have.

On the 25th, at four o'clock I waited upon the Shekh accordingly, in his own house. Soliman the Moor, Hagi Ismael the Turk, who, besides, was a sherriffe, and my Greek servant, were along with me. I gave the Shekh, for a present, a large piece of blue Indian cotton cloth, with gold flowers, a silk and cotton sash, about two ounces of civet, two pounds of nutmegs, and ten pounds of pepper. He received the presents very graciously to appearance, and laid all the articles down beside him. I desired that he would dispatch me as soon as possible, and, for that end, be preparing the camels. He answered, the camels were fifteen days journey off, in the sandy desert, for fear of the flies; but that the want of them should not detain us, if he had leave from Sennaar, for which he was to write that night. He added, that they always were exceedingly tedious at Sennaar, and both the town and road were, at present, in a very unsettled state. I told him, I was surpris'd at this, as Hagi Belal had written to Yafine and myself also, in a letter (then in my custody) that orders were gone both to him and the Shekh of Beyla, to receive me kindly, and forward me safely and speedily to
Sennaar:

Sennaar: that he himself had confessed this to Yafine in a letter written to him from Teawa, desiring that I would come speedily, as he had every thing ready, which letter I myself had read. Fidele seemed in the utmost surprize at this. He lifted up his hands and eyes, as if I had been telling the greatest of lies. He said, " he never wrote a letter about me to Yafine in his life; or, at least, not this year; that it was all a forgery of Yafine, knowing that I had a quantity of gold with me, to get me out into the desert, to rob and murder me there; that I might see he never could receive such orders, or else it would have been as much as his life was worth, not to have prepared to dispatch me immediately; but so far from that, says he, seek all over the town, and if you find one camel, or any other number, I will make you a present of them all, for this is entirely a forgery of Yafine."

Soliman could bear this no longer. He told Fidele, " That it was he who was a forger and a liar, not Yafine. Will you persuade me that I do not know of your letter to Yafine? Have not your servants Ibrahim and Nasser lived with us at Ras el Feel for weeks together as bearers of these letters, which I have seen in their hands before reading, and also read them afterwards? Was I not speaking to them both this morning about the letters? and are not they just now waiting without? If you have a mind to call them in, and question them, do it now before me. What do you think Yafine will say when he hears
of

of the fine character you give him?" "Soliman, replies the Shekh, in a very soft tone of voice, I may have forgotten, in the many letters and affairs that pass through my hands in a day; but Yafine is my brother, and I will do every thing for him and you that you could wish: stay only this week, and if my camels do not arrive, I will send and take them from the Arabs, wherever they can be found. They are for the king's business, and not mine." He said this with such an air of candour and sincerity, that it was impossible to doubt him.

On the 26th, I went in the forenoon to see the Shekh; I sat a few minutes with him, then rose to go away. He then enquired if I had any thing particular to ask? I answered, I had nothing but to pay my compliments to him. He made me a very civil bow, and I took my leave. Next day, the 27th, I staid in the house all day, it being the Shekh's festival. In the evening, the old man, who was the Kaiya, came to my house with compliments from the Shekh. He told me Fidele was often ill with complaints in the stomach, and hinted that it was from excessive drinking. He wished that I would give him some medicine to vomit him, and restore his appetite, which he had perfectly lost. The old man added, that this was the way to make the Shekh do what I wished, sooner than all the presents in the world. I told him, that he might assure Fidele, that I both could, and would do him that service, and for that

that

that purpose would wait upon him at 6 o'clock next evening.

On the 28th, in the evening I went to the Shekh's house with the medicine, and it answered all our expectations. I observed, however, when the cup with the ipecacuanha was in his hands, that they trembled, and also his under lip. He was apparently at that time under some apprehension, which his conscience suggested, of what it was in my power to do to him. In these countries they have an emetic which they take occasionally, which operates so violently, that it often throws them into convulsions. What it may be I know not. Some say it is the small seed of a flower like the poppy; some, the pith of a tree, after it has been dried and rubbed into a fine powder by the hand; whatever it may be, it is so severe in proportion to the strongest doze of ipecacuanha, that the latter seemed but like a sport in comparison. The ease that warm water occasioned, which he had never experienced before, was so unexpected, that he could hardly be satisfied with drinking. After this was over, all was thankfulness, and promises of doing whatever I should desire of him, provided I would administer two or three dozes more to him, and, if he forwarded me quickly, leave him some of the powder, with directions how to take it in my absence. This I engaged faithfully to do, and we parted apparently the best friends in the world.

The 29th, early in the morning, before sun-rise, I had a message from him again by the Kaiya, to whom

whom I gave coffee at the door while I was dressing. He told me, the Shekh was wonderfully well, and never in such health and spirits in his life, but desired that I would come to him in the evening, for two of his wives were ill of the same disorder that he had. I excused myself, under pretence that it was Sunday, my festival, and that I never went out upon any business.

This excuse passed as to the Shekh, but at noon a black common slave came down with a message from her mistresses, who thought the answer given to the Kaiya was a refusal. They said, they were sorry if I had not meat to my liking; that they dressed it with their own hands every day in the best manner possible, but they would alter it in any respect I chose, if I would instruct them. I soon found how necessary it was to content my benefactresses. I explained my answer to the Shekh about Sunday; but assured them, that on Monday evening I should be with them, to vomit them till they were perfectly satisfied; in the mean time, I took a small cup, which I filled with civet, and sent it by the slave to her mistresses; giving likewise, at the same time, two handfuls of pepper for herself.

On the 30th, in the evening I went to the Shekh's house according to promise, and was carried into a large room, where he was sitting alone, smoaking in an alcove; I suppose meditating future mischief, for he had no other apparent employment. He was perfectly sober, however, and seemed rather thoughtful; was very civil, and
thanked

thanked me in an unusual strain of kindness, for the care I had taken of his family. I asked him if he was recovered? He declared, he had never been so well in his life as since I had given him the last vomit; but that he had received very bad news from Sennaar, that Mahomet Abou Calec (the first minister) had taken the greatest part of the horse and troops, and was gone to Kordofan, a very distant province, surrounded with deserts, where he governed independently; and by his manners and discourse seemed resolved to withdraw himself from his duty to the king: That Shekh Adelan, his younger brother, with the remaining troops, had left Sennaar, and was encamped at Aira, a few miles from the town, where he too governed despotically by his own will; it being the prerogative of the minister to have absolute power as soon as he has left the capital, and put himself at the head of the army, for levying the tax from the Arabs; but that he had parted with the king on terms very little short of rebellion. He then said, "Since this is the case, that Providence has thrown your lot here, that you cannot go forward to Sennaar, nor back to Abyssinia, if you will resolve to stay with me, and turn Mahometan, which is the only true religion, I will give you my daughter for your wife, and you shall be second man in the government of Teawa; and as my intention is to go next year to Mecca, you shall then be appointed to the government of Atbara, while I go to Sennaar, and procure an office fitter for an old man."

Although

Although I seldom, in my life, was less inclined to merriment, I affected to break out into a loud fit of laughter; at which he looked grave, seeming to take it ill, and asking me if I laughed at him? "Exactly so, said I, at you; I was laughing to think that a man set over a province to govern it, like you, should yet know so little of mankind as to imagine one like me capable of turning renegado. You may deny it for some purpose of your own, but I know you are well informed of the degree of favour and honour in which I was whilst in Abyffinia, where I had every thing that I desired. They were people of my religion, and yet I never could consent either to stay with them or marry among them. What then could be my inducement to marry here, to change my religion, and live in a country where there is nothing but poverty, misery, famine, fear, and dependence?" "Hearken, says he, you are a fool; this country is a thousand times healthier and sweeter than Abyffinia; but, since you wont take my advice, I shall say no more; come and see my Harem*."—"With all my heart, replied I, as far as that I will go, and shall be happy to do both you and your family all the good I can."

The Shekh went before me, through several apartments, well proportioned, but very meanly furnished, slovenly, and in bad order. This was the part of the house that belonged to himself, and formed one side of a square. We crossed the
square

* The house where they keep their women.

square to the opposite side, where there were several apartments furnished in a much better style. The floors were all covered with Turkey carpets. In an alcove sat one of his wives upon the ground, with a number of black slaves about her. Her face was uncovered; the circle made way for me; so that, first putting my hand to my lips, I touched the end of her fingers with the end of mine. In the mean time, the Shekh had brought a second wife from another apartment, and set her down beside the first. They were both women past the middle age, seemed to have a great many slaves attending them, but never had been handsome. One of them, I learned afterwards, was daughter to the first minister Shekh Adelan.

I thought it necessary to explain myself a little with Fidele. You know, Shekh, said I, it is not always that you and I agree, and though I have lived many years with people of your religion of all ranks, yet I am far from knowing what are the manners of Atbara; what will offend you or them, or what not; for, as I have no view but your good and theirs, I would not expose myself to any ill usage to which a mistake of your customs may subject me. In short, I must ask these ladies a number of questions, which, if you choose to hear, you may, but no person else must, as is the custom of my country." "What has he to do with us and our physician? said the eldest of the two; all his business is to pay you money when you have made us well." "What would become of him, says Adelan's daughter, if we were to be

ill? he would starve for want of people to make ready his meat."—Aye, and his drink too, says the other, which he is fonder of than his meat. "No, no, says Shekh Fidele, in perfect good humour, we know you, Hakim; you are not like us; ask them all the questions you please, I neither wish nor intend to hear them; I hear too much of them every day against my will, and only wish to God you would cure them or make them dumb altogether, and then they will not teaze me with their illness any longer; a sick woman is plague sufficient for a devil."—"Then, clear the room, said I, in the first place, of all these idle women-servants; only leave two or three of the steadiest slaves to serve their mistresses." He did not seem at a loss how to do this, for he took up a short whip, or switch, which lay at hand, and happy were they who got first to the door. I saw among these a genteel female figure, covered from head to foot, whom Fidele pulled in with his hand, after he had pushed the others out of the door, saying, "Come in, Aiscach;" and immediately after this he went away.

I was very sensible that I was playing a farce upon which a very great deal depended. Though in these countries the daughters of ministers and great men are given to inferiors, this is only with a view of having them provided for; for they are spies upon their husbands, and keep up the consequence of their birth in their husband's house even after they are married, and this I understood was precisely the case with Adclan's daughter.

Notwithstanding

Notwithstanding the bad character I had of Fidele, I knew he durst not rob me, without murdering me also ; and I was sure he did not dare to do either, if it was once known that I was arrived in the dominions of Sennaar ; and this his wife could inform Adelan her father of, whenever she pleased. This was then the first step towards safety.

I shall not trouble my reader with a repetition of my medical inquiries, nor the complaints of ladies, which are properly secrets with me, though at the distance of Atbara. The ipecacuanha operation gave high satisfaction. It was now happily terminated ; but, whilst it was administering, I observed the figure, who till then appeared covered, had unveiled her face and head down to her shoulders ; and soon after one of the slaves, her attendant, as in play, pulled off the remaining part of the veil that covered her. I was astonished at the sight of so much beauty. Her hair, which was not woolly, but long, and in great quantity, was braided and twisted round like a crown upon the top of her head, ornamented with beads, and the small white Guinea-shells, commonly known here by the name of blackamoor's teeth. She had plain rings of gold in her ears, and four rows of gold chain about her neck, to which was hung a number of sequines pierced ; the rest of her dress was a blue shift, which hung loosely about her, and covered her down to her feet, though it was not very rigorously nor very closely disposed all below her neck. She was the tallest of the middle size, and not yet fifteen years

years of age ; her whole features faultless ; they might have served alone for the study of a painter all his life, if he was in search of absolute beauty. Her mother being an Arab of the tribe of Jehaina, her complexion was a dark brown. Such was the beautiful Aiscach, daughter of the eldest of the ladies that I was then attending.

Neither sickness nor medicine could prevent those who were present from discovering plainly how exceedingly I was disconcerted. Adelan's daughter said to me, You will think nothing of the women in Atbara, after so long a stay in Abyssinia ; but the women in Europe, they say, are so white, that they are the handsomest of all. I never was less persuaded of that truth than at present, said I ; and I see perfectly you observe it. " Aye, aye, says her mother, and so we do ; if Aiscach was ill, you would take better care of her than of either of us." " Pardon me, said I, Madam ; if the beautiful Aiscach was ill, I feel I should myself be so much affected as not to be able to attend her at all."

Aiscach made the most gracious inclination with her head, to shew she was perfectly sensible of the compliment. The women laughed out aloud. " Send for Yafine and your horse from Ras el Feel, cries a voice behind me laughing, but speaking perfect good Amharic ; take her away, and carry her back with you to Abyssinia, I'll go with you with all my heart, and so will she, I swear to you." I turned with surprise to the person that spoke the language, which I had

not heard spoken of late. “She is a poor Christian slave, says the eldest of Fidele’s wives, taken by the Jehaina when the Mek Baady was defeated in his return to Sennaar; she is a foolish, but merry creature, as you see.” All our diet and regimen being settled, I took my leave, and was attended to the door by the Abyssinian slave and Aiscach, who seemed to be very much her friend. When she came to the outer door, she covered herself again with her veil, from head to foot, as before, saying, in a low voice, Shall we not see you to-morrow?

On the 31st of March, Fidele again insisted upon undergoing another experiment of the ipecacuanha. I waited upon him at the same hour as before, curious to know what he would say to me about his wives. Upon my inquiring after them, he only answered, that they were well; and when coffee was brought, before I went away, told me, that he knew perfectly well, from Ras el Feel, that, when I set out from thence, I had disposed, in various boxes and chests, (which I pretended were instruments) 2000 ounces of gold, besides variety of cloth of gold, and other valuable things for presents; and as all this was now in his power, he could not think me mad enough to refuse him 500 piastres, which were only 50 of these ounces I carried with me; that, if I gave them to him civilly, he would forward me to Sennaar in two days; if not, I was in his hands, and he could easily take the whole by force, and after dispose of me as he pleased.

Well

Well done ! out with it ! said I ; this is but what I knew long to be in your heart. But let me set you right ; I have not three ounces of gold in all my possession. It is of no use to me in my country ; take all my cases and boxes, and search them ; the gold that you find there I freely give you, and without reserve. As for the cloth of gold, which I have, it is a present from the king of Abyssinia to the king of Sennaar, to be delivered with his letter. I have likewise a present to Shekh Adelan, with a letter to him ; and some other trifles for Sennaar, presents to people in government : look at them ; if you think they are too great, apply to your own use what part of them you please, and account with the king and Adelan for what you take from them, with your reason for so doing. The little money I may want at Sennaar, Hagi Belal, Medical Aga's servant from Mecca, will furnish me with, and, upon my letter, will take payment for the amount from my countrymen on board the East India ships at Jidda. As for force, do not deceive yourself ; if all those cases were gold it never would be in your power to open one of them. Do not think that I am a girl or a child ; consider the danger and difficulties I have passed, under God's protection only, and by my own force and courage : I am well armed, and have brave men about me, so try your force when you please. I dare say you will keep yourself out of danger, to give an account of your brave exploit to the king of Sennaar afterwards." I then arose,

and said, "Good evening." The Shekh called after me to stay. I said, "Another time;" and immediately left him.

We had hitherto been supplied plentifully with provisions from the Shekh's house once a-day. When I came home at night, I found that after Magrib, which is after sun-set, a large store had been sent by the ladies from the Shekh's house, as acknowledgments for the attention I had paid them; but no particular message, except that they had been exceedingly well after their medicines, and hoped I would not abandon them, but see them again. A Greek servant of mine, who knew perfectly their customs, had answered, that I certainly would wait upon them when the Shekh should desire me so to do.

The weather was extremely hot, and people, avoiding sunshine of the day, generally sat up the whole of the night, enjoying the only hours when it was possible to breathe freely. It was about eleven o'clock at night, when the old Kaiya, whom I never saw but upon these occasions, came to me for coffee, of which he drank at least twenty dishes every visit. He appeared at first very moderate, and, as he pretended, a friend. But immediately afterwards, being seated, and assuming a new kind of air and tone of voice, he reproved me roundly for my behaviour to the Shekh that day. He extolled him highly for his generosity, courage, and his great interest at Sennaar from his father's merits, and from his having married Shekh Adelan's daughter. He said, it was the
greatest

greatest presumption, in a set of infidels like us, to behave in the manner we had done to Fidele that day. "Hagi Soliman, answered I, you are an old man ; if years have not given you wisdom, your journey to Mecca, and conversation with persons of all nations there, should at least have taught you an appearance of it, which, at this time, you have not. I am here, immediately under the protection of the sherriffe of Mecca, the chief of your religion, and Metical Aga his minister. I have letters from the king of Abyffinia to your king of Sennaar, requesting only, under the faith of nations, to pass through your country in my way to Cairo, to rejoin Ali Bey, whose physician I am, and in whose hands at least three thousand subjects of Sennaar, and their effects, are at this moment. I say to you now, as I did to your master in the morning, that he cannot either rob or murder me at Teawa without all your nation being responsible for it, wherever they shall go. But I am not a sheep, or a lamb, to be spoiled of my goods, or robbed of my life, without defending myself to the utmost ; and I tell you, for your proper instruction, that there are probably now at Sennaar, people from the king of Abyffinia, complaining of my being detained here, and demanding justice.

He seemed to pay no attention to this threat. He did not think it possible that I could have had any communication with Ras el Feel since I came to Teawa, but declared, that, as my particular friend, he had calmed the Shekh's wrath, and obliged

obliged him to promise, that, for 2000 piaftres, he would difpatch me in two days to Sennaar. Indeed Hagi Soliman, faid I, I have not 20 piaftres in the world to give either him or you, nor would I give them if I had them. The Shekh may take all that I have by force, and is welcome to try the experiment. You, as his friend and foldier, may command the party, if you please; but I am refolved, were he willing, never to leave Teawa till I depart under the conduct of another man than one of your or of Shekh Fidele's chufing. Upon my faying this, he arofe, fhook the bofom of his cloak, and faid, he was forry for it; but he wafhed his hands of all the confequences.

Immediately after this we fhut our doors; and our fire-arms being cleaned, loaded, and primed, we refolved to abide the iffue of this bad affair in the beft manner poffible, and live or die together. One thing, however, diverted us: One of the large blunderbuffes being accidentally laid acrofs the door, this veteran foldier flarted back at the fight of it, and, although the muzzle was pointed far from him, would not enter till the piece was removed, and placed at a confiderable diftance from him.

As we faw things were growing to a crisis, we became every hour more impatient for the arrival of relief, either from Ras el Feel or Sennaar. On the 1ft of April came a fervant from the Shekh of Beyla, and delivered a meffage to Fidele: What it was I know not; but about noon he came to inquire after us, and pay us a vifit.

All this time Fidele had kept our arrival at Teawa a secret from the Shekh of Beyla; but the people, who frequented the market of Teawa, having told their governor that they had seen strangers there, he all at once suspected the truth, and dispatched a confidential servant to Fidele, under a shew of business, to inquire whether we were those strangers. An explanation immediately followed upon his coming to my house, and especially concerning the message the Shekh of Beyla had received from the Shekh of Atbara, that we were gone by Kuara down the Dendar. He said, that his master either had sent, or intended to send, advice of this to my servant at Sennaar, who, expecting us no longer by Teawa, would neither come himself, nor seek a king's servant to conduct us from hence, but would seek measures for our safety the other way, or wait at Sennaar, expecting our arrival daily; for the way from Kuara was through a number of outlawed, or banditti Arabs, so that it was not in the power of the government of Sennaar, if ever so well inclined, to conduct us one step in safety on the road till we should be within two days journey of Sennaar. The servant therefore proposed, that he should return instantly to Beyla, (as he did that night) and that his master should send a messenger on a dromedary express to Sennaar, to inform Hagi Belal of our situation, and procure immediate relief. He promised further, that his master should send a Moullah, (or man of extraordinary holiness and learning) in whose presence

Shekh

Shekh Fidele would not dare to proceed to extremities, as this was a man universally esteemed, and of great weight and reputation at Sennaar, both with Abou Calec and Adelan, as well as throughout Atbara.

I must here obviate a very reasonable objection which may be made by my reader:—"Why, when you knew your safety depended upon the government of Sennaar, when you was arrived at Teawa, did you not take the first opportunity of notifying it to Fidele, that you had already sent to acquaint your correspondent at Sennaar that you had set out for that place?" I answer, That to do this had been many times in agitation among us, but was always rejected. It was thought a dangerous measure to leave a man like Fidele, the only person who had seen us, to give us any character and description he pleased, who, from the connection and correspondence he must have in that capital, and the confidence necessarily placed in him, as governor of a frontier province, might so far prejudice the minds of that credulous and brutal people, by misrepresenting us, as either to get orders to cut us off upon our journey, or procure us a fate similar to that of M du Roule, the French envoy, after our arriving in that capital. It was by the goodness of Providence alone that we were restrained from adopting that measure, often considered as the most adviseable, but which, we since have certainly known, would have ended in our destruction.

Nothing

Nothing material passed on the 3^d of April, their festival day ; but on the 4th no meat was sent us. However, on Sunday the 5th it was brought rather in larger proportion than before, and we spent the whole day in conjecturing what was become of our servants, and of the Moullah whom the Shekh of Beyla's servant had promised us. On the 6th the Kaiya came, and, without ceremony, told me that the Shekh had heard I wanted to escape to Beyla, in which journey I should certainly perish, and therefore he had taken my horse from me, which was in a stable at some distance. From this time we got our victuals very sparingly. On the 7th he sent me word, that I should bring him a vomit the day after, which I promised to comply with. It was very plainly seen Beyla's secret was not kept, and to this we attributed the delay of the Moullah ; but nothing could comfort us for the want of an answer from Ras el Feel.

On the 8th, in the evening, a little before six o'clock, when I was making ready to go to the Shekh, a message came, that he was busy, and could not see me ; with which, for a time, I was very well pleased. About ten, arrived a naked, very ill-looking fellow, more like an executioner than any other sort of man, with a large broadsword in his hand, and seemingly very drunk. He said he was one of the Shekhs of Jehaina, and in a little time became extremely insolent. He first demanded coffee, which was given him, then a new coat, then some civet, and, last
of

of all, drawing his sword, that we should instantly provide him with a new scabbard, his own being but a piece of common leather, which he threw with a kind of indignation down upon the floor. Till that time I had been writing these very memoirs, at least the journal of the day. I was not any way afraid of one drunkard, but laid down my pen, wondering where this insolence was to end. Before I had time to speak a word, I heard my old Turk, the sherriffe, Hagi Ismael, say, "You are of the Jehaina, are you? then I am of the Daveina;" and with that he caught the stranger by the throat, taking his sword from him, which he threw out of the house, after casting the owner violently upon the floor. The fellow crept out upon all-four, and, as soon as he had picked up his sword, attempted again to enter the house, which Soliman perceiving, snatched his own short, crooked sword, from a pin where it hung, and ran readily to meet him; and would very speedily have made an end of him, had I not cried out, "For God's sake, Soliman, don't hurt him; remember where you are." Indeed, there was little reason for the caution; for when the Arab observed a drawn sword in the Turk's hand, he presently ran away towards the town, crying, Ullah! Ullah! Ullah! which was, God! God! God! an exclamation of terror, and we saw no more of him; whilst, instead of a new scabbard, he left his old one in the house. Seeing at once the cowardice and malice of our enemies, we were now apprehensive of fire, things were
come

come to such an extremity ; and as our house was composed of nothing but dry canes, it seemed the only obvious way of destroying us.

On the 9th, in the morning I sent Soliman with the scabbard to Fidele, and a grievous complaint against the supposed Shekh of the Jehaina for his insolence the night before. Shekh Fidele pretended to be utterly ignorant of the whole, made light of what had passed, and said the fellow was a fool. But a violent altercation took place between him and my servant black Soliman, who then told him all his mind, threatening him with Yafine's immediate vengeance, and assuring him he was, before this, fully informed of his behaviour. They, however, both cooled before parting. Fidele only recommended to Soliman to persuade me to give him 2000 piaftres, without which he swore I never should go alive out of Atbara. Soliman, on the other hand, declared, that I was a man that set no value upon money, and therefore carried it not about with me, otherwise I should not refuse what he desired, but warned him to think well before he uttered such expressions as he now had done.

In the course of conversation, as Soliman told me, the Shekh gave him several hints, that, if he would agree with him, and help to rob and murder me, he should share the booty with him and it never would be known. But Soliman pretended not to understand this, always assuring him that I was not the man he took me for ; and that, except the king's present, all I had was brass, iron,

iron, and glafs bottles, of no value to any but myself, who only knew how to use them. They then finished their discourse; and he desired Soliman to tell me, that he expected me at the usual hour of 6 o'clock to-morrow evening, which was Friday the 10th.

This seemed to me to be an extraordinary appointment, because Friday is their festival, when they eat and drink heartily, nor did I ever remember any of them take medicine upon that day. But with Fidele all was festival, not even their annual solemn fast of Ramadan did he ever keep, but was universally known to be an unbeliever, even in what was called his own religion. I had still this further objection to wait upon him at night, that he had gone so far as to solicit Soliman to assist him in murdering me. But I considered at last, that we could not escape from his hands; and that the only way to avoid the danger was to brave it. Providence, indeed, seemed all along to have reserved our deliverance for our own exertions, under its direction, as all the ways we had taken to get relief from others had hitherto, in appearance at least, miscarried. However, it was resolved to go armed, for fear of the worst; but to conceal our weapons, so as to give no umbrage. I had a small Brescian blunderbuss, about 22 inches in the barrel, which had a joint in the stock, so that it folded double. It hung by an iron hook to a thin belt under my left arm, close to my side, quite unperceived, like a cutlass. I likewise took a pair of pistols in my girdle, and my

my knife as usual. All these were perfectly covered by my burnoose; so that, with a little attention, when I sat down, it was impossible to discover my having any weapons about me. Hagi Ismael the Turk, Soliman my servant, and two other Moorish servants, took also their fire arms, small and great, and swords, along with them. We all went to the house of the Shekh a little before seven o'clock in the evening. I entered the back door into the square where the women's house was; but declined going so far as their apartment without leave, turning to the left hand into the side of the square where he usually staid. I was surpris'd to meet but one servant, a black boy, in the whole house, and he carried me to the Shekh, my servants remaining at the outer-door.

Fidele was sitting in a spacious room, in an alcove, on a large broad sofa like a bed, with India curtains gathered on each side into festoons. Upon seeing the boy, in a very furlly tone he called for a pipe; and, in much the same voice, said to me, "What! alone?" I said, "Yes, what were his commands with me?" I saw he either was, or affected to be drunk, and which ever was the case, I knew it would lead to mischief; I therefore repented heartily of having come into the house alone.

After he had taken two whiffs of his pipe, and the slave had left the room, "Are you prepared?" says he; have you brought the *needful* along with you?" I wish'd to have occasion to join Soliman,
and

and answered, " My servants are at the outer door, and have the vomit you wanted." " D—n you and the vomit too, says he with great passion, I want money, and not poison. Where are your piaſtres?" " I am a bad person, said I, Fidele, to furnish you with either. I have neither money nor poison; but I advise you to drink a little warm water to clear your stomach, cool your head, and then lie down and compose yourself, I will see you to-morrow morning." I was going out. " Hakim, says he, infidel, or devil, or whatever is your name, hearken to what I say. Consider where you are; this is the room where Mek Baady, a king, was slain by the hand of my father: look at his blood, where it has stained the floor, which never could be washed out. I am informed you have 20,000 piaſtres in gold with you; either give me 2000 before you go out of this chamber, or you shall die; I will put you to death with my own hand." Upon this he took up his sword, that was lying at the head of his sofa, and, drawing it with a bravado, threw the scabbard into the middle of the room; and, tucking the sleeve of his shirt above his elbow like a butcher, said, " I wait your answer."

I now stepped one pace backwards, and dropt the burnoose behind me, holding the little blunderbuss in my hand, without taking it off the belt. I said, in a firm tone of voice, " This is my answer: I am not a man, as I have told you before, to die like a beast by the hand of a drunkard; on your life, I charge you, stir not from your sofa."

sofa." I had no need to give this injunction; he heard the noise which the closing the joint in the stock of the blunderbuss made, and thought I had cocked it, and was instantly to fire. He let his sword drop, and threw himself on his back on the sofa, crying, "For God's sake, Hakim, I was but jesting." At the same time, with all his might, he cried, "Brahim! Mahomet! El coom! El coom*!"—"If one of your servants approach me, said I, that instant I blow you to pieces; not one of them shall enter this room till they bring in my servants with them; I have a number of them armed at your gate, who will break in the instant they hear me fire.

The women had come to the door. My servants were admitted, each having a blunderbuss in his hand and pistols at his girdle. We were now greatly an overmatch for the Shekh, who sat far back on the sofa, and pretended that all he had done was in joke, in which his servants joined, and a very confused, desultory discourse followed, till the Turk, sherriffe Ismael, happened to observe the Shekh's scabbard of his sword thrown upon the floor, on which he fell into a violent fit of laughter. He spoke very bad Arabic, mixed with Turkish, as I have often observed. He endeavoured to make the Shekh understand, that drunkards and cowards had more need of the scabbard than the sword; that he, Fidele, and the other drunkard that came to our house two or
three

* El coom, that is, all his servants.

three nights before, who said he was Shekh of the Jehaina, were just possessed of the same portion of courage and insolence.

As no good could be expected from this expostulation, I stopt it, and took my leave, desiring the Shekh to go to bed and compose himself, and not try any more of these experiments, which would certainly end in his shame, if not in his punishment. He made no answer, only wished us good night.

C H A P. VI.

Transactions at Tearwa continued—A Moullah and Sherriffe arrive from Beyla—News from Ras el Feel and Sennaar—An Eclipse of the Moon—Leave Tearwa.

WE went to the door, through the several apartments, very much upon our guard, for there was no person to light us out, and we were afraid of some treachery or ambush in the antichamber and dark passages; but we met nobody; and were, even at the outer gate, obliged to open the door ourselves. Without the gate there were about twenty people gathered together, but none of them with arms; and, by the half words and expressions they made use of, we could judge they were not the Shekh's friends. They followed us for a little, but dispersed before we arrived at our house. Soliman, my servant, told me by the way, that the Moullah was arrived, and that the Shekh of Beyla's servant, who had come with him had been at my house ever since I went to Fidele's. Accordingly we found him still there, and ex-

plained to him, what had happened, and the great distress we had been in from the Moullah's not arriving sooner, as also from receiving no message either from Sennaar or Ras el Feel. He told us, the reason of our servants not joining us was the false information his master the Shekh of Beyla had received from Fidele; that we were coming by the Dender, and not by Teawa, as already mentioned. He now advised us to come up, and shew ourselves in the morning to the Moullah, who would be sitting with Shekh Fidele, administering justice; but to take no particular notice of him, and only observe to what his discourse pointed, and he would bring us word if any thing more was necessary.

I recommended to this servant of the Shekh of Beyla that he should tell the Moullah that he was not to expect I was to open my baggage here, but that I was a man who understood perfectly the value of a favour done me, and should not be in his debt longer than arriving at Beyla, which I wished to reach as soon as possible; nothing can be quicker than these people are on the smallest hint given; we separated, fully satisfied that we were now a sufficient match for the Shekh, even at his own weapons.

Ever since the adventure of the Shekh of the Jehaina, one of us had kept guard, the door being open every night for fear of fire, and it was my turn that night, a post that I never declined, for the sake of good example; but my spirits were so exhausted this day, that I gave the old Turk
plenty

plenty of coffee and tobacco to undertake, as he did with great willingness, the office of that night for me. I went to bed, and fell presently into a profound sleep, from which I was awakened, a little before midnight, by a message from the ladies, my patients, in the Shekh's house, sent by the black slave that had spoken in the Abyssinian language to me while I was attending her mistress. They advised me to be upon my guard, for the Shekh was absolutely resolved to take a severe revenge upon us all: That after we had left him that evening, an express arrived from the lower part of Atbara, giving him an account that Shekh Ibrahim, a great man at Sennaar, and favourite of Adelan the prime minister, while he was employed in gathering the taxes from the Arabs, had fought with the tribe called Shukorea, somewhere east of Sennaar; that he had been completely beaten, and many of his people killed; as also, that Shekh Ibrahim and his two sons were wounded; that Shekh Fidele had immediately sent back word, that he had then with him a surgeon and physician, meaning me, who could, upon occasion, even bring a dead man to life, but that I would never consent to come to him unless I was forced; therefore, if he would dispatch a sufficient number of armed men, to help him to surprize me in the night, he would conduct the execution of that scheme, and would send me to him in irons. He said I was an infidel, a white man from Abyssinia, and had several stout people with me expert in fire-arms, (of which I

had a number,) who would be of great use to him in subduing the Arabs. They assured me, however, of their friendship, and begged me to consider what I had to do in time, for many wild men would be poured in upon me, who would not fail to kill me if I resisted.

I returned my most humble thanks to my kind informants; with a small gratification of civet to the two elder ladies, and a separate portion to the beautiful Aiscach, assuring them I should not fail to profit by any advice they should give me. After this I again fell into a sound sleep, which continued till morning; and, though my affairs had not the most prosperous appearance, I felt a calmness of mind to which I had been utterly a stranger ever since I had left Ras el Feel. My servants awakened me in the morning of the 11th; I drank coffee, and dressed, and took along with me Soliman and Ismael, without arms in our hands, but having knives and pistols in our girdles, to shew that we had lived in fear.

The Moullah's name was Welled Meftah, or the *son of interpretation, or explanation*. He was reputed to have attained such a degree of holiness as to work miracles, and, more than once in his life, to have been honoured with the conversation of angels and spirits, and at times, to have called the devil into his presence, and reproved him. He was a man below the middle size, of a very dark complexion, and thin beard, seemingly past sixty, hollow-eyed, and very much emaciated. If holy, we could not say he was the beauty of holiness.

holiness. I understood, afterwards, he was much addicted to the use of opium, to the effects of which he probably was indebted for his conversation with spirits. He had brought with him another faint, much younger and robusiter than himself, who had been several times at Mecca, and had seen Metical Aga, but did not know him. He had seen likewise the English ships at Jidda, and knew the name of the nation, but nothing more. He was a sherriffe, (that is, a descendant of Mahomet) a degree of nobility much respected among the Arabs, distinguished by wearing a green turban. The Daveina, when they burnt all the country between Teawa and Beyla, saved this man's house, effects, and crop, in veneration of his sanctity. These two were sitting on each side of Shekh Fidele, and before him stood two black slaves holding each a monstrous long broadsword. I approached these powers, ecclesiastical and civil, with great composure, as if nothing had happened; but Ismael, the Turk, had almost spoiled my gravity, for, seeing the swords in the men's hands before Fidele, he said, in his barbarous language, loud enough to be heard, "O, ho, they have got their scabbards upon their swords to-day."

Fidele seemed to have a very serene countenance, till we approached nearer, when, seeing the pistols in our girdles, he appeared rather discomposed, and probably he thought the blunderbuss was not far off; I made him, however, a bow, and shook him by the hand; I likewise
made

made another bow to their two holinesses. As people of that sanctity seldom chuse to have, even their cloaths, touched by unbelievers in public, I made no further advance towards them. The sherriffe no sooner saw Ismael's turban, than he got up, took him in his arms, and, as he was an older man than himself, though all in rags, kissed his forehead with great respect. This was returned by Hagi Ismael, first kissing his forehead and then his hand; after which the Moullah did the same, as I thought with rather less ceremony. Ismael gave a very slight salutation of *Salama* to the Shekh, and we all sat down.

“ Brother, says the sherriffe to Ismael, you seem a stranger in this country.” “ I am a Turk, answered Ismael, born in Anatolia, a janizary of Ali Bey at Cairo.” “ He came, says Shekh Fidele, to Habesh, with their Kafr, the Abuna or great priest, and is returning to Cairo with that white man, who is phyfician to Ali Bey.” “ Kafr there, or Kafr here, continued Ismael (who did but half understand what was said) the greatest of all Kafirs (that is Infidel) is, I believe, in Teawa. I do not think there is one Mussulman in this cursed place.” “ Is this the Frank, says the Moullah, whose servant brought letters to the Shekh of Beyla some weeks ago, and was forwarded to Sennaar?” “ No, says Fidele, he does not know the Shekh of Beyla.” “ I am sure, says the Moullah, that, such a day, when I was at Sennaar, there was a talk of a man of this kind, whose servant was at Aira with Shekh Adelan, and had orders

orders to come hither with a servant of his, and one from the king; and I am sure, upon reflection, continued the Moullah, this must be the man." "Shekh, says he, turning to me, (who sat silent, overjoyed at the train I saw the affair taking) did you come from Habesh? have you letters for Sennaar?" "I came from Habesh, replied I, with letters to the king of Sennaar; likewise letters to him from the sherriffe of Mecca, and from Ali Bey of Cairo, (you are welcome to see them all,) yet, contrary to faith, observed even in Pagan nations, I am here detained by Shekh Fidele, who last night attempted to murder me in his own house, because I would not pay him 2000 piaftres." Shekh Fidele's face turned pale; he could scarcely utter, "That is not true." "As that book is the word of God, says Ismael, (pointing to the Koran, lying in the sherriffe's lap) it is every word true. Look upon my turban, (says he to Fidele) do you call me a liar?" *Fid.* "I did not call you a liar, only that Christian lied." *Ism.* "I say, that every word he spoke is truth, or I am no true believer. Was not your sword drawn, and your scabbard lying on the floor, when I entered the room? Was there any one present but him and you? Whom did you draw your sword upon?" "Pure merriment for a little amusement, says Fidele, turning to the Moullah, I was diverting myself with the Christian, who came to give me medicines." "The diversion, I fancy, was over on your part, says Soliman, my servant, when you threw away your sword,

sword, after drawing it, and called upon all your servants for assistance. Were not your women at the door upon my entering it?" *Fid.* "Would you have had me shot in my own house by an infidel? Did he not present a pistol at me?" *Ifm.* "Lord! Lord! he was only diverting himself, too? Did not you see that? You should have gone on with your merriment:—What stopt you?" "Look you, Shekh, said I, your inward thoughts are seen by me. Did not you send two messengers to Shekh Ibrahim in Atbara that very night, within these twelve hours, desiring him to take me by force, while asleep, to heal his wounded men? Was this amusement, too? Beware in time, for every thought in your heart is known to me as soon as it is formed."

The sherriffe muttered to himself, "Hakim y'Eref—he is a learned man; he knows these things." "Shekh Ibrahim is returned to Sennaar, says the Moullah, that is the reason why he should make haste, and all this that has passed is very improper. If a man diverts himself with drawn swords, is he not likely, when angry, to kill? this ought not to be; send the man away; you can get camels from the Jehaina. Men like him have no money. There are many of them, at all times and places, wandering over the face of the earth, and will be so till Hagiuge Magiuge* come; they are Dervishes, study the herbs and

* By this they mean Gog and Magog. We shall after see their belief concerning them.

and the water, and cure diseases." " God bless the truth! said I; there it is. I am a Dervish, a poor, but an innocent man." The Moullah seemed to take credit to himself for all this learning. " I saw, says the sherriffe, a number of his countrymen in large ships from the Indies, when I was at Jidda; they are called Inglesse." " They are brave men, says Ismael, and came first from Turkey. Their country is called Caz Dangli to this day. I have seen it, and am sure no man would hurt Yagoube that knew him." *Fid.* " So, Yagoube is his name; the first time I knew it." *Moul.* " Yagoube el Hakim; now I remember it perfectly. Ali Tchelebi, Mahomet Abou Calec's factor, is ill of an enchantment from an enemy; his bowels are out of order; he it was that asked me if such a man was yet come to Beyla. They surely expect that you should forward him to Sennaar. True, Yagoube el Hakim, that was his name." *Fid.* " He shall go next week, since it is so, if I can but get camels." Upon this we rose, seeing other people coming in. When I took hold of the Shekh's hand at going away, he asked me, in apparent good humour, " Well, Yagoube, are we friends now?" I answered him, in the most complacent tone of voice possible, " Sir, I never was your enemy; so far otherwise, that my only anxiety now is, lest your behaviour may bring upon you powerful adversaries, before whom you are not able to stand. The ill-usage I have met with will not be easily passed over either
in

in Abyffinia or at Sennaar. I am neither fervant nor merchant ; and it has been your ill-luck to try your wicked experiments upon a man like me, who never in his life carried much money about him, becaufe he never valued it." *Moul.* You muft forget all, and I will be your friend, with the Shekh, fince you come from the fheriffe of Mecca." " And I, too, fays the other for the kindnefs you have fhewed our brother Ifmael there, in carrying him home from among the Kafirs of Habefh ; and if Fidele cannot procure camels, we will try and help him ; fo go in peace, and gēt ready."

We had fcarce got rid of this real danger, when the apprehenfion of an imaginary one ftruck us violently. The water at Teawa is ftagnant in pools, and exceedingly bad. Either that, or the bouza, a kind of new beer which they fent us with our meat, had given all of us, at the fame time, a violent diarrhœa, and I was tormented with a perpetual thirft ever fince we had been overtaken by the fimoom ; and the bouza being acid, was not only more agreeable, but I thought, relieved me more than bad water ; in this, therefore, I certainly had exceeded. When we found we were all taken ill at the fame time, it came into our wife heads that Shekh Fidele had given us poifon in our dinner, and we were very much perplexed what we fhould do the next-day. None of us, therefore, tafted the meat fent us ; when at night, our friend, the black flave came, and to her we frankly told our doubts. The poor creature

creature fell into such violent fits of laughing, which followed so close the one upon the other, and lasted so long, that I feared she would have expired upon the spot. "It is the water, says she; it does so to all strangers;" and then she fell into another great fit of laughter. "Child, answered I, I you know the Shekh is not our friend, and there is no easier way to get rid of us than by poison, as we eat every thing that comes from you without fear."—"And so you may, says she; the Shekh could do no such thing without our knowledge, and we would rather all be burnt alive than be guilty of so vile an action. Besides, says she, this is not like Habesh, where both meat and drink, brought to you, are tasted by the bearer before you use them. There is no such thing as poison in Atbara; the lance and the knife in the field, that is the manner in which they kill one another here."

We then shewed her our dinner uneaten, and she again fell into a violent fit of laughter, and took the meat away that she might warm it, and we heard her laughing all the way as she went by herself. She was not long in returning with provisions in plenty, and told us, that her mistresses never were so diverted in their lives, and that she left them still laughing. The black slave then called me to the door, and gave me an India green handkerchief, which she said Aiscach had pulled from her head, and sent with her to me, with orders to inquire, "Do the women of your country do such things, Yagoube, which, for all the fathers

fathers and gold in the world, Aiscach would not be guilty of? My father is indeed a Funge *, but my mother is a Jehaina †.”

Neither the Shekh nor Moullah expected me out on Sunday, which I told them was my festival. I employed that day in mounting and rectifying my quadrant, and that same evening had a clear and distinct observation of Procyon, and several other of the fixed stars, the largest and fittest for my purpose. The next day also, having a good observation of the sun in the meridian, all equations adopted from a mean, I found the latitude of Teawa, the capital of Atbara, to be $14^{\circ} 2' 4''$ north. With regard to longitude, Hor-Cacamoot is about six miles east of Teawa, which is nearly under the same meridian with Ras el Feel, so there was no occasion for any observation on that subject.

On the 13th of April arrived a naked Arab of the Jehaina, with intelligence that a caravan belonging to Atbar, which had come to Nara in Abyssinia for salt, had been all seized by Ammonios, Ayto Confu's governor of Nara, their asses and salt taken from them, and the men put in close prison. The Shekh of the Jehaina, an old man of very comely presence, with ten or twelve of his clan on camels, came over to Shekh Fidele that morning before I went out, and they found the Moullah sitting with him. The news struck all of them with a panic, but none more so than our

* Which means a slave.

† A noble and free Arab.

our Shekh of Atbara. The Shekh of the Jehaina said he had not heard the cause of it, but so violent a procedure had not happened even when Yafous II. invaded Sennaar, for the people of the two frontiers had all that time been friends. He begged, however, Shekh Fidele immediately to interfere, and send some person to Ras el Feel, to his friend Yafine. When they had settled thus far, a message came for me to attend the Shekh. I immediately went, leaving my servants to put up my quadrant. I had, indeed, an inclination to observe the approaching eclipse; but as I knew perfectly the situation of Teawa with regard to Ras el Feel, I thought I might spare myself this unnecessary trouble, and only make use of the eclipse to frighten Fidele as part of the punishment he so amply deserved.

There was a prodigious number of people assembled at the Shekh's door. The Jehaina had all come upon camels; two or three of the principal ones were sitting with him and the Moullah. One of those, whom I did not know, but who had seen me at Ras el Feel, upon my approaching the Shekh, got up, took me by the hand, and made a very respectful salutation. As he was a friend of Yafine, and Shekh el Nile, I never doubted from that minute that this was a contrivance of theirs in my favour.

The Moullah had alledged, that probably I had dispatched some intelligence to Yafine of my being detained, which had caused him to make this reprisal; but Shekh Fidele assured them that he
knew

knew it to be impossible, and that this seizure of the caravan must have been occasioned by some ill-usage to the people belonging to Tchelga and Nara, the frontier villages to the westward. In this the Shekh of Jehaina agreed; for he had heard Ammonios mentioned, but nothing of Yafine. The Moullah was unconvinced, but asked me, "Hakim, have you never sent a complaint to Yafine since you came to Teawa? tell me truly; no harm shall befall you from it." "If I were not to tell you truly, said I, Shekh, I would not answer you at all. I am under no obligation to do it, nor am I under any fear. You are but at the beginning of this affair and many will suffer before I do." "Truly, says the Moullah, but have you sent intelligence to Ras el Feel?" No, no, says Fidele, he had it not in his power; nor is there a man in Teawa, that durst go on such an errand, it is some disturbance about Tchelga."

I easily perceived that the Moullah wanted me to confess what I likewise saw the use of myself. "I sent, said I, messengers from Teawa two several times. The first, when Fidele pretended Yafine was to murder me in the desert; the second, when he said he had no camels; and I also mentioned the piastrès, and his intention to murder me." "Ammonios, says black Soliman, and Yafine, Nara, and Ras el Feel, all belong to Ayto Confu, and were given to Yagoube by him, for his maintenance all the time he was at Gondar. Ayto Confu and he are brothers; they were together in the camp, slept together in the same house

house ; they are brothers and more than brothers, for they swore to each other, when we passed Tcherkin, upon the heart of the elephant *. I swear by our holy faith, that Confu will be down here himself ; what does he care for a journey of two days ?”

All now with one voice condemned Fidele, who had not a word to say, only, that if he knew the person who carried that message, he would cut off his head, if he was his brother, “ But it is impossible, says the Shekh ; should I not have known of the messenger being absent ? impossible !” Then turning to his servant, said, “ Is Kutcho el Hybari here ? I have not seen him lately.”—“ Sir, says he, you know you sent Kutcho to Mendera long before the Hakim arrived.”—“ True, says Fidele, then it is impossible.” “ Your messengers and mine, said I, Shekh, are not of the same sort, nor shall I ask your leave when I am to send to Ras el Feel or Sennaar, nor shall you ever cut off the head from any one of them. But why are you alarmed at these asses being taken ? Should you not be afraid of something similar happening at Mecca ? Am not I under the protection of the sherriffe ? When Metical Aga hears this, will he not resent it ? Will Yousef Kabil, the Christian, the sherriffe’s vizir at Jidda, through whose hands your people pass, will he be gentler to them upon this account ?”—“ A curse upon him ! says the sherriffe ; he gentle ! he is a shark.”

† This is a very horrid oath, full of nonsense, and vows of friendship and secrecy.

fhark.” “ Meloun Ibn Sheitan, fays the Turk Ifmael, *i. e.* accursed wretch, child of the devil !” —“ Well then, faid I, the difficulty is only to know if he is informed of this at Mecca. Friday the 17th is your festival. If the afternoon of that fhall pafs like thofe of common days, I am a worthlefs man and an impoftor ; but if on that day, before el’affer*, a fign be feen in the heavens that fhall be thought by all of you unufual and extraordinary, then am I an innocent man, and Fidele’s defigns againft me are known to the world, at Sennaar and at Mecca, at Cairo and at Gondar, and every where elfe, and will not be pleafing either to God or man.” Yarif el Hakim †, fays the fherriffe ; Hakim ‡ ! fays the Shekh of the Jehaina ; Ullah Akbar || ! fays the Moullah, lifting his eyes up to heaven, and counting his beads very devoutly.

The foretelling the fign feemed not at all to pleafe the Shekh, who appeared very much difconcerted with the fupposed invifibility of meffengers. I got up, having pushed my defign juft far enough. I then fhook hands with the Shekh, faying, “ I am glad to fee you don’t want camels, alluding to the number I faw come with the Jehaina ; get your bouza made, and your provifions ready, you’ll have ftrangers with you foon.” He faid only, “ (Ullah Kerim !)” *i. e.* God is merciful ; which was echoed by every mouth in the
room

* El’affer is four o’clock.

† The Hakim, or wife man knows.

‡ He is indeed wife.

|| God is great.

room. I saluted particularly the Shekh of the Jehaina, who had seen me at Ras el Feel, and I then went out of the room, leaving them all there, and going home very chearful, began to prepare for leaving Teawa, which we were satisfied was now near at hand.

On the 14th, in the morning, the Moullah and sherriffe, with the Shekh of Beyla's servant, and the old Kaiya Soliman, came to see our clocks and watches. They sat upon benches at the door and drank coffee, not caring to enter the house, I suppose, for fear of being defiled. As the old Kaiya was there, it was almost impossible to speak concerning our affairs, all was about our religion, and the manner in which a Dervish lived. All at once, a servant behind cried out, "News from Sennaar!" and, presently after, we saw three men; one of whom was my servant, whom I sent to Sennaar with the Daveina, who delivered to me a letter from Hagi Belal, informing me, that Mahomet Abou Calec, and Shekh Adelan, were both at a distance from Sennaar, at the head of armies, and the king in the capital almost alone, under great apprehensions; but as no mischief had yet happened, and the king had no force, it was hoped things might be made up. He added, that he thought it better to wait a little, to get a servant of Adelan to accompany the king's, than to trust to that one alone. Having communicated the contents of my letter to Shekh Fidele, and received his congratulations, they all left me and went to the Shekh to hear what further news were

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brought to him. What I told him was confirmed; and the Shekh having no longer any option, declared his resolution to obey without further delay, and desired us to get ready for our journey.

It was told us, however, soon after, that the king's servant who had arrived, whose name was Mahomet, was a great friend of Shekh Fidele, and the usual one sent to him at Teawa; and that he was a great drunkard, and reprobate. On the contrary, Adelan's servant, though young, was a very gentle, sober person, a slave that had been given to Adelan by the Shekh of Beyla; and he was very urgent for us to depart. We soon saw the consequence of this difference of manners; and that Shekh Fidele had not relinquished his view to the piastres. For having tutored the king's servant all night, and gained him to his interest, he had, early in the morning of the 15th, declared that he was not to stir from Teawa for a fortnight, and he was ordered to get the camels from some distance in Atbara, the place I do not remember. This displeased Adelan's servant much, who declared before the assembly, that he was determined to set out the next day, that he knew not the orders the king had given, but he knew his master's orders; and that if the Shekh did not furnish him with camels, or opposed our setting out, he would take him with him to Adelan at Aira, or, upon his refusal to go, denounce him a rebel, and his master's enemy, and leave him to what would be the consequence. Upon this

this

this bold speech, every body left the Shekh, and went away, whispering, two and two together. The king's servant joined his companion, who told me to be ready, and fear nothing, for he would see me to-morrow night at Beyla.

About half an hour after my return home I was again called to the Shekh, who had only the Moullah and the old Kaiya sitting by him, with two short letters in his hand from Yafine, full of reproaches for his behaviour to me, and declaring with most solemn oaths, that if those letters found me at Teawa, or if I was not gone from thence in peace, he would, before a fortnight was elapsed, be down as an enemy upon Teawa; and unless the Daveina did engage to burn every stalk of corn between that and Beyla as soon as it was in the ear, he would shut Abyffinia against them, and that they should neither eat bread nor drink water in it as long as he was alive and governor of Ras el Feel. These letters mentioned a complaint likewise that had been sent to Shekh Adelan at Sennaar, but by whom they did not say, probably from Ayto Confu, complaining of Fidele's usage to me. Yafine's men, that brought the letters from Ras el Feel to Teawa, were said to be three in number, mounted on camels, or dromedaries, and armed with coats of mail and head-pieces. They refused to come into Teawa, to eat of Shekh Fidele's bread *, or drink of his water, looking upon him as a declared enemy of

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Yafine,

* This refusal among the Arabs is a declaration of the most deadly enmity.

Yafine, their master. Fidele with some difficulty at last allowed black Soliman to go to meet them, to persuade them to enter the town; but all to no purpose, for the only favour he could obtain was, that they should stay with the Jehaina at Jibbel Iffir till they heard I was fairly set out on my journey.

The next day, the 16th of April, I received a message from the Moullah, that the camels were all ready, that girbas for the water were wanting, but girbas should be found for me; and he would give me his word they should be found filled at the river where I directed; as also all sorts of provisions and necessaries to carry me to Beyla, to which place I should set out the moment I pleased; only that I must not go from Teawa without making peace with the Shekh, and promising to forgive him, and not make any complaint against him at Sennaar or elsewhere, provided he, on his part, gave over all further machinations against me. I answered, That however ill-used, yet, for his sake, I would do any thing he wished me to do, and that I was ready to pacify Yafine, by writing to him by the return of his messengers. All was agreed, so we packed up our baggage with the utmost diligence.

On the 17th, in the forenoon, I was appointed to meet the Shekh at his own house, and told the Moullah I expected he would have the camels ready. As we suspected, our girbas were insufficient, and indeed we had found them so when they lost our water in the wood near Imgellalib; we got three new ones from the Shekh in perfect
good

good condition, and gave him our two in exchange, which were something larger than his. Each of these skins are valued at 12 dollars, or about three pounds sterling. There is great art and labour required in making the seams watertight; they are all stitched most dexterously, strongly greased, and then laid over thick on the outside with warm tar, and need constant care and inspection. About nine o'clock we went to the Shekh, and entered presently upon business. I engaged to pacify Yafine, whose servants, upon my message, came to town to see me depart, and were kindly received and clothed by the Shekh. A large breakfast was ordered; Fidele and I, with Yafine's servants, ate together of several very good dishes. The two holy men, and another stranger equally holy, ate together out of a separate plate; after which they all stood up, and said the prayer of peace, and I took my leave. We all then went out together into the market-place, and eight camels were ordered down to my house, with people to wait upon them.

The girbas, which lay filled and soaking at the river-side, were ready to be loaded upon our camels. A servant of the Kaiya held my horse, which had been taken from me by Fidele soon after my arriving at Teawa, but which was now restored to me. My servant who came from Sennaar, had indeed told me that no horses would live there; that those that were necessary for the troops of the government were all kept at a distance from Sennaar, and maintained at Aira, or places

places in the sand at a small distance, but free from the plague of the fly. The Shekh made no observation upon this. I said, The horse is a very excellent one, and I will now shew him to you. I sent for a short double-barrelled gun, threw off my burnoose, and mounting the horse, made him do every thing he was capable of, putting him to his full speed, firing to right and left on each side of him.

They were all struck with amazement, and with a kind of terror. They had never before seen a gun fired on horseback, much less a gun fired twice without charging. I did not want to explain the matter to them ; and, as far as I could perceive, the Moullah especially was very glad when I sent it home. “ This is the way, said I, that my countrymen ride, and the way the fight ; no people on earth understand fire-arms or horsemanship like them. For my part, I am a man of peace, a Dervish, and no soldier ; it is not my profession, and I do the thing awkwardly. If you saw some of our soldiers ride, it would be a fight indeed.” Fidele laughed, or counterfeited a laugh, but being a soldier, it was his part to say something. “ If many of your countrymen like you were here, man of peace as you are, unless they were friends to us they would get all Atbara to themselves. If they were friends, says he, I think I could do something with them ; that horse seems to have the sense of a man.”—Such as he is, said I, dismounting, a prince gave him to me, and such as he is I now give him to you, as a proof that

that I am your friend, and that I should not grudge you a few paltry piafters, if I had not been under a vow of poverty; money is of no kind of value to me, and confequently not carried about with me." The horfe was gladly received, though, as I was going to Sennaar, where no horfes are kept, the compliment was a cheap one on my part.

"How could you, Fidele, fays the Moullah in great furprife, have it in your heart to torment fuch a man as this? I told you what he was, our books fpeak of them: they are not Kafrs, but fpend all their lives in wandering over the face of the earth in fearch of wifdom, and are always to do fo till Hagiuge Magiuge come, and then there will be an end of the world." I made a bow of affent to the Moullah, and all the reft turned up their eyes to heaven in wonder of fo much learning, repeating their ufual ejaculation, "Ullah Akbar!" God is great. I now took my leave of them, and was going home, when the younger fherriffe called after me, and faid, "I fuppofe now you are all at peace, we fhall not fee the fign that you foretold us was to appear in the heavens to-day." "I fhould be thought a liar if it did not appear, faid I; do you wifh to fee it?—" I wifh to fee it, fays he, if it will do no harm."—"Then, replied I, you fhall fee it, and it fhall do no harm now. I hope it will bring health and happinefs, and a good crop to Teawa, and all the kingdom of Sennaar. Go home, while I order my affairs. Something more than two hours af-

ter this I will come to you, and it will then appear. They all went away, and, as I thought by their looks, they would have been better satisfied that affair had been forgot, the Shekh saying peevishly to the sherriffe, "Let him mind his affairs and his journey; what is the use of these things now?"

I had rectified my watch by observation. I knew I could not be far wrong, having seen in the ephemerides the hour the eclipse was to begin. I passed a corner of the Shekh's house, and went in at the back-door. He was there with his usual friends, the Moullah, the sherriffe, the Kaiya, and one or two more. The sherriffe asked me where the sign would appear; and the Moullah, if there would be any thunder and lightning? I told them there would be nothing disagreeable at all. I went to the door, and saw it was begun. There was to be a total eclipse of the moon. I did not tell them at first, till it had advanced some way, and was apparent upon the disk. "Now! look at that, said I; in some time after this the moon shall be so totally swallowed up in darkness that a small light shall only be seen in the edges." They were frightened at the denunciation, rather than at any thing they observed, till a little before the eclipse became total. A violent apprehension then fell upon them all; and the women from their apartments began to howl as they do on all melancholy occasions of misfortune, or death. They were in the inner square. "Now, continued I, I have kept my word; it will soon be clear again, and will do no harm to man or beast."

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It was agreed among them that I should not go home till it was totally at an end. I consented to this; and only said to the Shekh, that I wished he would let me see my patients before I went away, for that one of them was really ill, and needed advice. He seemed to take it very kindly, and desired me to go in. I was met in the antichamber by Aiscach, and two or three black slaves, who cried out in great terror, "O! Hakim! what is this! what are you going to do!" "I am going to do, Madam, said I, one of the most disagreeable things I ever did in my life; I am going to take leave of you." I was immediately surrounded with a number of women, some of them crying, some of them with children in their arms. I went into the room where the two ladies were, whom I quieted and satisfied to the utmost of my power. We parted with reciprocal professions of friendship and regret at separation. I then begged that I might see their slave, who used to bring us meat, with a clean cloth, to wrap up something I had for them. They told me, Sennaar was but a bad place for white people; but promised to send recommendation in my favour, both to Adelan and the king's women, by Adelan's servant, who was to conduct us.

When I returned to the Shekh, the emersion was far advanced, and they all seemed to be regaining their composure, though strong marks of surprise remained in their countenances. After a little conversation, turning chiefly upon Hagiuge

giuge Magiuge, and their silly stories about them, which I shall not repeat, I took my leave, and went home, renewing my assurances that all was forgotten.

At night, the slave came and brought a clean cotton cloth. I sent a piece of thin India yellow satin, and six handsome crimson and green handkerchiefs, to the beautiful Aiscach; and, to the best of my power, discharged all our obligations to those that were our friends and had been kind to us.

In a country so desert, and exceedingly (as Teawa, under such a government, it is not to be expected that trade of any kind should flourish; yet there is a miserable manufacture of coarse cotton cloths of the size of large towels, just enough to go round the middle, which pass current, like specie, all over Atbara: They are called Dimoor, and are used in place of small silver money. The Mahalac, a very bad copper coin, passes for smaller matters; so that the currency of Teawa stands thus:—

20 Mahalac,	1 Crush,
12 Crush,	1 Metical,
4 Metical,	1 Vakia.

The vakia of gold is worth about forty-five shillings; but the only commerce of Teawa is carried on by exchange, as salt for grain, camels for salt; the value of goods varying according to the scarcity or plenty of one sort of commodities with respect to the other.

The reader will, I believe, by this, be as desirous

ous to get out of Teawa as I was; and if so, it is charity in time to deliver him. I took leave of the Shekh on the 18th in the morning; but before we could get all ready to depart it was five in the afternoon. The day had been immoderately hot, and we had resolved to travel all night, though we did not say so to the Shekh, who advised us to sleep at Imgededema, where there was fresh water. But we had taken a girba of water with us, or rather, in case of accident, a little in each of the three girbas; and all being ready on the river-side, except the king's servant, we set out, and he overtook us in less than two hours afterwards, pretty well refreshed with the Shekh's bouza, and strongly prejudiced against us, as we had occasion to discover afterwards.

C H A P. VII.

Arrival at Beyla—Friendly reception there, and after, amongst the Nuba—Arrival at Sennaar.

WHEN we got a few miles into the plain, my servant delivered me a message from the Moullah, that he would join us the next day at Beyla; that we were not to trust to the king's servant in any thing, but entirely to that of the Shekh Adelan; and if these two had any dispute together, to take no share in it, but leave them to settle it between themselves; that, upon no account whatever, we should suffer any companions to join us upon the road to Beyla, but drive them off by harsh words, beat them if they did not go away, and, if they still persisted, to shoot them, and make our way good by force; that between Teawa and Beyla was a place, the inhabitants of which had withdrawn themselves from their allegiance to the king of Sennaar, who could not there protect us; therefore we were to trust to ourselves,

ourselves, and admit of no parley; for if we passed, we should pass with applause, as if the king's force had conducted us; and if we miscarried, the blame would be laid upon ourselves, as having ventured, so thinly attended, through a country laid waste by rebel Arabs, expressly in defiance of government. He added, that he did not believe it was in Shekh Fidele's power, from want of time, to do us any injury upon the road; that the people in Teawa were in general well-affected to us, and afraid we should bring Yafine and the Daveina upon them, and so were the Jehaina; and as for the pack of graceless soldiers that were then about the Shekh, their belief that we had really no money with us, and the last exhibition I had shewn them on horseback, had perfectly cured them of venturing their lives for little, against people so much superior to them in the management of arms; yet he wished us to be active and vigilant like men, and trust in nothing till we had seen the Shekh of Beyla, and not to lose a moment on the road.

Our journey, for the first seven hours, was through a barren, bare, and sandy plain, without finding a vestige of any living creature, without water, and without grass, a country that seemed under the immediate curse of Heaven. At twelve o'clock at night we turned a little to the eastward of south, to enter through very broken ground into a narrow defile, between two hills of no considerable height. This pass is called Matina. One of our camel-drivers declared that he

saw two men run into the bushes before him, upon which our people took all to their flings, throwing many stones before them into the bushes directed nearly to a man's height. At their earnest desire I ordered Ismael to fire our large ship-blunderbuss, with fifty small bullets in it, among the bushes, in the direction of the road-side; but we neither saw nor heard any thing of those people thereafter, if there really were any, nor did I, at the time, indeed, believe the camel-driver had seen any one but through the medium of his own fears; for the Arabs never attack you till near sun-set, if they are doubtful of their own superiority, or at dawn of day, if they think they have the advantage, that they may have time to pursue you.

We, however, all continued on foot, from four till the grey of the morning of the 19th of April. Indeed, so violent an inclination to sleep had fallen upon me, that I was forced to walk, for fear of breaking my neck by a fall from my camel, till eight o'clock, when we halted in a wood of ebony bushes, growing like the birch tree in many shoots from the old stems, which had been cut down for fear of harbouring the fly, and totally deprived of their leaves afterwards, by the burning of grass, from the same reason. This place is called Abou Jehaarat, and is the limit between the government of Teawa and Beyla. After such a very fatiguing journey, we rested at Abou Jehaarat till the afternoon. The sun was very hot, but fortunately some shepherds caves were dug in the bank, and to these we fled for

for shelter from the intense heat of the sun, where the ebony trees, though in a very thick wood, could afford us no shade, for the reasons already given.

At three o'clock in the afternoon we set out from Abou Jehaarat, in a direction west, and at eight in the evening we arrived at Beyla. There is no water between Teawa and Beyla. Once, Imgededema, and a number of villages, were supplied with water from wells and had large crops of Indian corn sown about their possessions. The curse of that country, the Arabs Daveina, have destroyed Imgededema, and all the villages about it, filled up their wells, burnt their crops, and exposed all the inhabitants to die by famine.

We found Beyla to be in lat. $13^{\circ} 42' 4''$; that is, about eleven miles west of Teawa, and thirty-one and a half miles due south. We were met by Mahomet, the Shekh, at the very entrance of the town. He said, he looked upon us as risen from the dead; that we must be good people, and particularly under the care of Providence, to have escaped the many snares the Shekh of Atbara had laid for us. Mahomet, the Shekh, had provided every sort of refreshment possible for us; and, thinking we could not live without it, he had ordered sugar for us from Sennaar. Honey for the most part hitherto had been its substitute. We had a good comfortable supper; as fine wheat-bread as ever I ate in my life, brought from Sennaar, as also rice; in a word, every-thing that our kind landlord could contribute to our plentiful and hospitable entertainment.

Our whole company was full of joy, to which the Shekh greatly encouraged them; and if there was an alloy to the happiness, it was the seeing that I did not partake of it. Symptoms of an aguish disorder had been hanging about me for several days, ever since the diarrhœa had left me. I found the greatest repugnance, or nausea, at the smell of warm meat; and, having a violent head-ach, I insisted upon going to bed supperless, after having drank a quantity of warm water by way of emetic. Being exceedingly tired, I soon fell sound asleep, having first taken some drops of a strong spirituous tincture of the bark which I had prepared at Gondar, resolving, if I found any remission, as I then did, to take several good doses of the bark in powder on the morrow, beginning at day break, which I accordingly did with its usual success.

On the 20th of April, a little after the dawn of day, the Shekh, in great anxiety, came to the place where I was lying, upon a tanned buffaloe's hide, on the ground. His sorrow was soon turned into joy when he found me quite recovered from my illness. I had taken the bark, and expressed a desire of eating a hearty breakfast of rice, which was immediately prepared for me.

The Shekh of Beyla was an implicit believer in medicine. Seeing me take some drops of the tincture before coffee, he insisted upon pledging me, and I believe would have willingly emptied the whole bottle. After having suffered great agony with his own complaint, he had passed some small stones, and was greatly better, as he said,
for

for the soap-pills. I put him in a way to prepare these, as also his lime-water. It was impossible to have done any favour for him equal to this, as his agony had been so great. He told me our Moullah was arrived from Teawa, and had left Shekh Fidele still repining at our departure, without leaving him the piastres. As for the eclipse, he said he did not care a straw, nor for what they did or knew at Mecca, for he had no interest there. I understood our friend Mahomet, Shekh of Beyla, had been under great uneasiness at the eclipse, when it advanced in the immersion, and became total. Some time before this, as he said, there had been another, but not so great, on the day the Daveina burnt Imgededema, with above thirty other villages, and dispersed or destroyed about two thousand inhabitants of Atbara.

It was now the time to give the Shekh a present, and I had prepared one for him, such as he very well deserved; but no intreaty, nor any means I could use, could prevail upon him to accept of the merest trifle. On the contrary, he solemnly swore, that if I importuned him further he would get upon his horse and go into the country. All that he desired, and that too as a favour, was, that, when I had rested at Sennaar, he might come and consult me further as to his complaints, for which he promised he should bring a recompence with him. We then settled to give his present to the Moullah, with which he was very well pleased, and which he took without any of those

difficulties the Shekh of Beyla had started when it was offered to him.

All being friends now, and contented, the day was given to repose and joy. The king's servant came and told me, by way of secret, that we could not do less to please the Shekh than stay with him a week at Beyla, and I believe it would not have displeased him; but after so much coming and going, so much occasion for talk relative to me, I was resolved to follow Hagi Belal's advice, and press on to Sennaar before affairs there were in a desperate situation, or some scheme of mischief should be contrived by Fidele. One thing Shekh Adelan's servant told us, that he had, by his master's orders, taken from Fidele the present I had given him, though he had already made it up into a gown, or robe, for himself. "He is a poor wretch, says the Shekh of Beyla; he has spent two years of the king's revenues from Atbara, and nobody has supported him except Shekh Adelan, whose daughter he married, but he now has given him up since he has fully known him; and, if our troubles do not follow quickly, I suppose one of these days I shall have him here in his way to Sennaar, never to return; for every body knows now that it was in hatred to him, and for the many faithless and bad actions he was guilty of, that the Arabs have destroyed all that part of the country, though they have not burnt a straw about Beyla."

We had again a large and plentiful dinner, and a quantity of bouza; venison of several different species

species of the antelope or deer-kind, and Guinea-fowls, boiled with rice, the best part of our fare, for the venison smelled and tasted strongly of musk. This was the provision made by the Shekh's two sons, boys about fourteen or fifteen years old, who had got each of them a gun with a match-lock, and whose favour I secured to a very high degree, by giving them some good gun-powder, and plenty of small leaden bullets.

In the afternoon we walked out to see the village, which is a very pleasant one, situated upon the bottom of a hill, covered with wood, all the rest flat before it. Through this plain there are many large timber trees, planted in rows, and joined with high hedges, as in Europe, forming inclosures for keeping cattle; but of these we saw none, as they had been moved to the Dender for fear of the flies. There is no water at Beyla but what is got from deep wells. Large plantations of Indian corn are every where about the town. The inhabitants are in continual apprehension from the Arabs Daveina at Sim Sim, about 40 miles south-east from them; and from another powerful race called Wed abd el Gin, *i. e.* *Son of the slaves of the Devil*, who live to the south-west of them, between the Dender and the Nile. Beyla is another frontier town of Sennaar, on the side of Sim Sim; and between Teawa and this, on the Sennaar side, and Ras el Feel, Nara, and Tchelga, upon the Abyssinian side, all is desert and waste, the Arabs only suffering the water to remain there without villages near it, that they

and their flocks may come at certain seasons while the grass grows, and the pools or springs fill elsewhere.

Although I went early to bed with full determination to set out by day-break, yet I found it was impossible to put my design in execution, or get from the hands of our kind landlord. One of our girbas seemed to fail, and needed to be repaired. Nothing good, as he truly said, could come from the Shekh of Atbara. A violent dispute had arisen in the evening, after I was gone to bed, over their bouza, between the king's servant and that of Shekh Adelan. It was about dividing their fees which they had received from Shekh Fidele. This was carried a great length, and it was at last agreed that it should be determined by the Shekh of Beyla in the morning, when both of them, as might be supposed, should have cooler heads. For my part, I took no thought or concern about it, as no circumstance of its origin had been notified to me; but it took up so much of our time, that it was after dinner before we were ready.

On the 21st of April we left Beyla at three o'clock in the afternoon, our direction south-west, through a very pleasant, flat country, but without water; there had been none in our way nearer than the river Rahad. About eleven at night we alighted in a wood: The place is called Baherie, as near as we could compute, nine miles from Beyla.

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On the 22d, at half past five o'clock in the morning, we left Baherie, still continuing westward, and at nine we came to the banks of the Rahad. The ford is called Tchir Chaira. The river itself was now standing in pools, the water foul, stinking, and covered with a green mantle; the bottom soft and muddy, but there was no choice. The water at Beyla was so bad, that we took only as much as was absolutely necessary till we arrived at running water from the Rahad. We continued half an hour travelling along the river at N. W. and W. N. W. till three quarters past ten. At noon we again met the river Rahad, which now had turned to the westward of north, and by its sides we pitched our tents near the huts of the Arabs, called *Cohala*, a stationary tribe, that do not live in tents, but are tributary to the Mek, and regularly pay all the taxes and exacti- ons the government of Sennaar lays upon them, and from these, therefore, we were not under any apprehension.

On the 23d, at six o'clock in the morning, we left the Cohala, continuing along the River Ra- had, which here runs a very little to the eastward of north. At three o'clock we alighted at Kumar, another station of the same Arabs of Cohala, on the river side. This river, here called Rahad, or Thunder, winds the most of any stream in Abyf- finia. It begins not far from Tchelga, passes be- tween Kuara and Sennaar, separating Abyssinia from Nubia, and making, with the river Atbara, the Astaboras or Tacazzé, and the Nile, a perfect
island

island, whereas before it was only a peninsula. It seems to intercept all the springs that would go down to the middle of the peninsula, from the high country of Abyssinia, and is probably the reason of the great dearth of water there. While it is in Abyssinia it is called Shimfa. It falls into the Nile at Habharras, about thirty-eight miles north of Sennaar.

The quarrel between our two conductors was so little made up, that the king's servant would not travel with us, but always went half a day before, and we joined him when we encamped in the evening. We did not pay him the compliment of asking him why he did this, but allowed him to take his own way, which he seemed not to be pleased with, giving many hints at night, that he had, all his life, been averse to the having any thing to do with white people.

We set out at five in the afternoon from Kumar, and in the close of the evening met several men, on horseback and on foot, coming out from among the bushes, who endeavoured to carry off one of our camels. We indeed were somewhat alarmed, and were going to prepare for resistance. The camel they had taken away had on it the king's and Shekh Adelan's presents, and some other things for our future need. Our clothes too, books, and papers, were upon the same camel. Adelan's servant, though he was at first surpris'd, did not lose his presence of mind; he soon knew these Arabs could not be robbers, and guessed it to be a piece of malice of the king's servant to
frighten

frighten us, and extort money from us, in order to obtain restitution of the camel. He therefore rode up to one of the villages of the Arabs, to ask them who those were that had taken away our camel.

In one of the huts he found the king's servant regaling himself; upon which he said to him. "I suppose, Mahomet, you have taken charge of that camel, and will bring it with you to Sennaar; it has your master's presents, and mine also upon it:" and saying this, he rode off to join us, and to punish those that had taken the camel, who, we were sure, after this notification, must follow us. We kept on at a very brisk pace, for it was eleven o'clock before they came up to where we were encamped for the night, bringing our camel, which they had taken, along with them, with an Arab on horseback, attended with two on foot, and with them the king's servant. I did not seem at all to have understood the affair, only that robbers had taken away our camel. But it did not fit so easy upon the Arabs, who did not know there was any with us but the king's servant, and who wanted to frighten us for not making them a present for eating their grass and drinking their water. At first, Adelan's servant refused to take the camel again upon any terms, insisting that the Cohala should carry it to Sennaar; but, after a great many words, I determined to make peace, upon condition that they should furnish us with milk, wherever they had cattle, till we arrived at Sennaar. This was very readily consented to;

and

and as this affair probably was owing to the malice of the king's servant, so it ended without further trouble.

On the 24th, we set out at half after five in the morning, and passed through several small villages of Cohala on the right and on the left, till at eleven we came to the river Dender, standing now in the pools, but by the vast wideness of its banks, and the great deepness of its bed, all of white sand, it should seem that in time of rain it will contain nearly as much water as the Nile. The banks are every where thick overgrown with the rack and jubeb tree, especially the latter. The wood, which had continued mostly from Beyla, here failed us entirely, and reached no further towards Sennaar. These two sorts of trees, however, were in very great beauty, and of a prodigious size. Here we found the main body of Cohala, with all their cattle, living in perfectly security both from Arabs and from the plague of the fly. They were as good as their word to us in supplying us plentifully with excellent milk, which we had scarcely ever tasted since we left Gondar.

At six o'clock in the evening of the 24th we set out from a shady place of repose on the banks of the Dender, through a large plain, with not a tree before us; but we presently found ourselves encompassed with a number of villages, nearly of a size, and placed at equal distances in form of a semi-circle, the roofs of the houses in shape of cones, as are all those within the rains. The plain

was

was all of a red, foamy earth, and the corn just sown. This whole country is in perpetual cultivation, and though at this time it had a bare look, would no doubt have a magnificent one when waving with grain. At nine we halted at a village of Pagan Nuba. These are all soldiers of the Mek of Sennaar, cantoned in these villages, which, at the distance of four or five miles, surround the whole capital. They are either purchased or taken by force from Fazuclo, and the provinces to the south upon the mountains Dyre and Tegla. Having settlements and provisions given them, as also arms put in their hands, they never wish to desert, but live a very domestic and sober life. Many of them that I have conversed with seem a much gentler sort of negro than those from Bahar el Aice, that is, than those of whom the Funge, or government of Sennaar, are composed.

These have small features likewise, but are woolly-headed, and flat-nosed, like other negroes, and speak a language rather pleasant and sonorous, but radically different from many I have heard. Though the Mek, and their masters at Sennaar, pretend to be mahometans, yet they have never attempted to convert these Nuba; on the contrary, they entertain, in every village, a certain number of Pagan priests, who have soldiers pay, and assist them in the offices of their religion. Not knowing their language perfectly, nor their customs, it is impossible to say any thing about their religion. Very few of the common sort
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of them speak Arabic. A false account, in these cases, is always worse than no account at all. I never found one of their priests who could speak so much Arabic as to be able to give any information about the objects of their worship in distinct and unequivocal terms; but this was from my not understanding them, and their not understanding me, not from any desire of concealment, or shyness on their part; on the contrary, they seemed always inclined to agree with me, when they did not comprehend my meaning, and there is the danger of being misinformed.

They pay adoration to the moon; and that their worship is performed with pleasure and satisfaction, is obvious every night that she shines. Coming out from the darkness of their huts, they say a few words upon seeing her brightness, and testify great joy, by motions of their feet and hands, at the first appearance of the new moon. I never saw them pay any attention to the sun, either rising or setting, advancing to or receding from the meridian; but, as far as I could learn, they worship a tree, and likewise a stone, tho' I never could find out what tree or stone it was, only that it did not exist in the country of Sennaar, but in that where they were born. Their priests seemed to have great influence over them, but through fear only, and not from affection. They are distinguished by thick copper bracelets about their wrists, as also sometimes one, and sometimes two about their ancles.

These

These villages are called Dahera, which seems to me to be the same word as Dashrah, the name given to the Kabyles, or people in Barbary, who live in fixed huts on the mountains. But not having made myself master enough of the Kabyles language when in Barbary, and being totally ignorant of that of the Nuba we are now speaking of, I cannot pretend to pursue this resemblance farther. They are immoderately fond of swine's flesh, and maintain great herds of them in their possession. The hogs are of a small kind, generally marked with black and white, exceedingly prolific, and exactly resembling a species of that kind common in the north of Scotland. The Nuba are not circumcised. They very rarely turn Mahometans, but the generality of their children do. Few of them advance higher than to be soldiers and officers in their own corps. The Mek maintains about twelve thousand of these near Sennaar, to keep the Arabs in subjection. They are very quiet, and scarcely ever known to be guilty of any robberies or mutinous disorders, declaring always for the master, that is, the great one set over them. There is no running water in all that immense plain they inhabit, it is all procured from draw-wells. We saw them cleaning one, which I measured, and was nearly eight fathoms deep. In a climate so violently hot as this, there is very little need of fuel, neither have they any, there being no turf, or any thing resembling it, in the country, no wood, not even a tree, since we had passed the river Dender. However, they
never

never eat their meat raw as in Abyffinia ; but with the ftalk of the dora, or millet, and the dung of camels, they make ovens under ground, in which they roast their hogs whole, in a very cleanly, and not difagreeable manner, keeping their fkins on till they are perfectly baked. They had neither flint nor steel wherewith to light their fire at firft, but do it in a manner ftill more expeditious, by taking a fmall piece of ftick, and making a fharp point to it which they hold perpendicular, and then make a fmall hole of nearly the fame fize in another piece of ftick, which they lay horizontal ; they put the one within the other, and, between their two hands, they turn the perpendicular ftick, (in the fame manner that we do a chocolate mill) when both thefe fticks take fire, and flame in a moment upon the friction ; fo perfectly dry and prepared is every thing here upon the furface to take fire, notwithstanding they are every year fubject to fix months rain.

On the 25th, at four o'clock in the afternoon we fet out from the villages of the Nuba, intending to arrive at Bafboch, where is the ferry over the Nile ; but we had fcarcely advanced two miles into the plain, when we were inclofed by a violent whirlwind, or what is called at fea the water-fpout. The plain was red earth, which had been plentifully moiftened by a fhower in the night-time. The unfortunate camel that had been taken by the Cohala feemed to be nearly in the center of its vortex. It was lifted and thrown down at a confiderable diftance, and feveral of its ribs
broken

broken. Although, as far as I could guess, I was not near the center, it whirled me off my feet, and threw me down upon my face, so as to make my nose gush out with blood. Two of the servants likewise had the same fate. It plaistered us all over with mud, almost as smoothly as could have been done with a trowel. It took away my sense and breathing for an instant, and my mouth and nose were full of mud when I recovered. I guess the sphere of its action to be about 200 feet. It demolished one half of a small hut as if it had been cut through with a knife, and dispersed the materials all over the plain, leaving the other half standing.

As soon as we recovered ourselves, we took refuge in a village, from fear only, for we saw no vestige of any other whirlwind. It involved a great quantity of rain, which the Nuba of the villages told us was very fortunate, and portended good luck to us, and a prosperous journey; for they said, that had dust and sand arisen with the whirlwind, in the same proportion it would have done had not the earth been moistened, we should all infallibly have been suffocated; and they cautioned us, by saying, that tempests were very frequent in the beginning and end of the rainy season, and whenever we should see one of them coming, to fall down upon our faces, keeping our lips close to the ground, and so let it pass; and thus it would neither have power to carry us off our feet, nor suffocate us, which was the ordinary case.

Our

Our kind landlords, the Nuba, gave us a hearty welcome, and helped us to wash our clothes first, and then to dry them. When I was stripped naked, they saw the blood running from my nose, and said, they could not have thought that one so white as me could have been capable of bleeding. They gave us a piece of roasted hog, which we ate, (except Ismael and the Mahometans) very much to the satisfaction of the Nuba. On the other hand, as our camel was lame, we ordered one of our Mahometan servants to kill it, and take as much of it as would serve themselves that night; we also provided against wanting ourselves the next day. The rest we gave among our new-acquired acquaintance, the Nuba of the village, who did not fail to make a feast upon it for several days after; and, in recompense for our liberality, they provided us with a large jar of bouza, not very good, indeed, but better than the well-water. This I repaid by tobacco, beads, pepper, and sibiium, which I saw plainly was infinitely more than they expected. Although we had been a good deal surpris'd at the sudden and violent effects of the whirlwind of that day, and severely felt the bruises it had occasioned, yet we pass'd a very social and agreeable evening; those only of the Nuba who had been any time at Senaar speak a bad kind of Arabic, as well as their own language. I had seldom, in my life, upon a journey, pass'd a more comfortable night. I had a very neat, clean hut, entirely to myself, and a Greek servant that sat near me. Some of the
Nuba

Nuba watched for us all night, and took care of our beasts and baggage. They sung and replied to one another alternately, in notes full of pleasant melody,

Et cantare pares & respondere parati—

VIRGIL.

till I fell fast asleep, involuntarily, and with regret, for tho' bruised, we were not fatigued, but rather discouraged, having gone no further than two miles that day.

The landlord of the hut where I was asleep having prepared for our safety and that of our baggage, thought himself bound in duty to go and give immediate information to the prime minister of the unexpected guests that then occupied his house. He found Adelan at supper, but was immediately admitted, and a variety of questions asked him, which he answered fully. He described our colour, our number, the unusual size and number of our fire-arms, the poorness of our attire, and above all, our great cheerfulness, quietness, and affability, our being contented with eating any thing, and in particular mentioned the hog's flesh. One man then present, testifying abhorrence to this, Adelan said of me to our landlord, "Why he is a soldier and a Kafr, like yourself. A soldier and a Kafr when travelling in a strange country, should eat every thing, and so does every other man that is wise; has he not a servant of mine with him?" He answered, "Yes, and a servant of the king too; but he

but he had left them, and was gone forward to Sennaar," "Go you with them, says he, and stay with them at Basboch till I have time to send for them to town." He had returned from Aira long before we arose, and told us the conversation, which was great comfort to us all, for we were not much pleased with the king's servant going before, as we had every reason to think he was disaffected towards us.

On the 26th, at six o'clock in the morning, we set out from this village of Nuba, keeping something to the west-ward of S. W. our way being still across this immense plain. All the morning there were terrible storms of thunder and lightning, some rain, and one shower of so large drops that it wet us to the skin in an instant. It was quite calm, and every drop fell perpendicularly upon us. I think I never in my life felt so cold a rain, yet it was not disagreeable; for the day was close and hot, and we should have wished every now and then to have had so moderate a refrigeration; this, however, was rather too abundant. The villages of the Nuba were, on all sides, throughout this plain. At nine o'clock we arrived at Basboch, which is a large collection of huts of these people, and has the appearance of a town.

The governor, a venerable old man of about seventy, who was so feeble that he could scarcely walk, received us with great complacency, only saying, when I took him by the hand, "O Christian! what dost thou, at such a time, in such a country?" I was surprised at the politeness of his
speech,

his speech, when he called me Nazarani, the civil term for Christian in the east; whereas Infidel is the general term among these brutish people; but it seems he had been several times at Cairo. I had here a very clean and comfortable hut to lodge in, though we were sparingly supplied with provisions all the time we were there, but never were suffered to fast a whole day together.

Basboch is on the eastern bank of the Nile, not a quarter of a mile from the ford below. The river here runs north and south; towards the sides it is shallow, but deep in the middle of the current, and in this part it is much infested with crocodiles. Sennaar is two miles and a half S. S. W. of it. We heard the evening drum very distinctly, and not without anxiety, when we reflected to what a brutish people, according to all accounts, we were about to trust ourselves. The village of Aira, where the vizir Adelan had then his quarters, was three miles south and by west.

Next morning the 27th, Shekh Adelan's servant left us to the charge of the Nuba, to give his master an account of his journey, and our safe arrival. He found Mahomet, the king's servant, our other guide, before him there, and Adelan well informed of all that had passed relating to Fidele, though not from Mahomet; for as soon as he began to mention that he had found us at Teawa, Adelan said in a very angry stile, "Will no one save me the disgrace of hanging that wretch?" Adelan sent back his servant to in-

form us, that, two days afterwards, we should be admitted. Mahomet, the king's servant, too, came back with him, and staid till the evening; then he returned to Sennaar; but he did not give us the satisfaction to tell us one word of what the king had said to him about us, or how we were likely to be received, leaving us altogether in suspense.

On the 29th, leave was sent us to enter Sennaar. It was not without some difficulty that we got our quadrant and heavy baggage safely carried down the hill, for the banks are very steep to the edge of the water. The intention of our assistants was to slide the quadrant down the hill, in its case, which would have utterly destroyed it; and as our boat was but a very indifferent embarkation, it was obliged to make several turns to and fro before we got all our several packages landed on the western side. This assemblage, and the passage of our camels, seemed to have excited the appetite, or the curiosity, of the crocodiles.

One, in particular, swam several times backwards and forwards along the side of the boat, without, however, making any attack upon any of us; but, being exceedingly tired of such company, upon his second or third venture over, I fired at him with a rifle-gun, and shot him directly under his fore shoulder in the belly. The wound was undoubtedly mortal and very few animals could have lived a moment after receiving it. He, however, dived to the bottom, leaving

ving the water deeply tinged with his blood. Nor did we see him again at that time ; but the people at the ferry brought him to me the day after, having found him perfectly dead. He was about twelve feet long ; and the boatmen told me that these are by much the most dangerous, being more fierce and active than the large ones. The people of Sennaar eat the crocodile, especially the Nuba. I never tasted it myself, but it looks very much like the Conger eel.

C H A P. VIII.

*Conversation with the King—With Shekh Adelan—
Interview with the King's Ladies, &c. &c.*

WE were conducted by Adelan's servant to a very spacious good house belonging to the Shekh himself, having two stories, a long quarter of a mile from the king's palace. He left a message for us to repose ourselves, and in a day or two to wait upon the king, and that he should send to tell us when we were to come to him. This we resolved to have complied with most exactly; but the very next morning, the 30th of April, there came a servant from the palace to summon us to wait upon the king, which we immediately obeyed. I took with me three servants, black Soliman, Ismael the Turk, and my Greek servant Michael. The palace covers a prodigious deal of ground. It is all of one story, built of clay, and the floors of earth. The chambers through which we passed were all unfurnished, and seemed as if a great many of them had formerly been destined as barracks

racks for soldiers, of whom I did not see above fifty on guard. The king was in a small room, not twenty feet square, to which we ascended by two short flights of narrow steps. The floor of the room was covered with broad square tiles; over it was laid a Persian carpet, and the walls hung with tapestry of the same country; the whole very well kept, and in good order.

The king was sitting upon a mattress, laid on the ground, which was likewise covered with a Persian carpet, and round him was a number of cushions of Venetian cloth of gold. His dress did not correspond with this magnificence, for it was nothing but a large, loose shirt of Surat blue cotton cloth, which seemed not to differ from the same worn by his servants, except that, all round the edges of it, the seams were double-stitched with white silk, and likewise round the neck. His head was uncovered; he wore his own short black hair, and was as white in colour as an Arab. He seemed to be a man about thirty-four, his feet were bare, but covered by his shirt. He had a very plebeian countenance, on which was stamped no decided character; I should rather guess him to be a soft, timid, irresolute man. At my coming forward and kissing his hand, he looked at me for a minute as if undetermined what to say. He then asked for an Abyssinian interpreter, as there are many of these about the palace. I said to him in Arabic, "That I apprehended I understood as much of that language as would enable me to answer any question he had to put
to

to me." Upon which he turned to the people that were with him, "Downright Arabic, indeed! You did not learn that language in Habesh?" said he to me. I answered, "No; I have been in Egypt, Turkey, and Arabia, where I learned it; but I have likewise often spoken it in Abyssinia, where Greek, Turkish, and several other languages, were used." He said, "Impossible! he did not think they knew any thing of languages, excepting their own, in Abyssinia."

There were sitting in the side of the room, opposite to him, four men dressed in white cotton shirts, with a white shawl covering their heads and part of their face, by which it was known they were religious men, or men of learning, or of the law. One of these answered the king's doubt of the Abyssinians knowledge in languages. "They have languages enough; and you know that Habesh is called the paradise of asses." During this conversation, I took the sherriffe of Mecca's letter, also one from the king of Abyssinia; I gave him the king's first, and then the sherriffe's. He took them both as I gave them, but laid aside the king's upon a cushion, till he had read the sherriffe's. After this he read the king's, and called immediately again for an Abyssinian interpreter; upon which I said nothing, supposing, perhaps, he might chuse to make him deliver some message to me in private, which he would not have his people hear. But it was pure confusion and absence of mind, for he never spoke a word to him when he came. "You are a physician

fician and a soldier," says the king. "Both, in time of need," said I. "But the sherriffe's letter tells me also, that you are a nobleman in the service of a great king that they call Englist-man, who is master of all the Indies, and who has Mahometan as well as Christian subjects, and allows them all to be governed by their own laws."—"Though I never said so to the sherriffe, replied I, yet it is true; I am as noble as any individual in my nation, and am also servant to the greatest king now reigning upon earth, of whose dominions, it is likewise truly said, these Indies are but a small part."—"The greatest king! says he that spoke about the asses, you should not say that: You forgot the grand signior; there are four, Otman, Fersee, Bornow, and Habesh."—"I neither forgot the grand signior, nor do him wrong, replied I. What I have said, I have said."—"Kafrs and slaves! all of them, says Ismael: there is the Turk, the king of England, and the king of France; what kings are Bornow and the rest?—Kafrs."—"How comes it, says the king, you that are so noble and learned, that you know all things, all languages, and so brave that you fear no danger, but pass, with two or three old men, into such countries as this and Habesh, where Baady my father perished with an army? how comes it that you do not stay at home and enjoy yourself, eat, drink, take pleasure and rest, and not wander like a poor man, a prey to every danger?"—"You, Sir, I replied, may know some of this sort of men; certainly you do know
ther

them; for there are in your religion, as well as mine, men of learning, and those too of great rank and nobility, who, on account of sins they have committed, or vows they have made, renounce the world, its riches and pleasures: They lay down their nobility, and become humble and poor, so as often to be insulted by wicked and low men, not having the fear of God before their eyes.”—“ True, these are Dervish,” said the other three men. “ I am then one of these Dervish, said I, content with the bread that is given me, and bound for some years to travel in hardships and danger, doing all the good I can to poor and rich, serving every man, and hurting none.” “ Tybe! that is well,” says the king. “ And how long have you been travelling about?” adds one of the others. “ Near twenty years,” said I. —“ You must be very young, says the king, to have committed so many sins, and so early; they must all have been with women?”—“ Part of them, I suppose, were, replied I; but I did not say that I was one of those who travelled on account of their sins, but that there were some Dervishes that did so on account of their vows, and some to learn wisdom.” He now made a sign, and a slave brought a cushion, which I would have refused, but he forced me to sit down upon it.

I found afterwards who the three men were who had joined in our conversation; the first was Ali Mogrebi, a native of Morocco, who was Cadi, or chief judge at Sennaar, and was then fallen
into

into disgrace with the two brothers, Mahomet Abou Kalec, governor of Kordofan, and Shekh Adelan, prime minister at Sennaar, then encamped at Aira at the head of the horse and Nuba, levying the tax upon the Arabs as they went down out of the limits of the rains, into the sandy countries below Atbara to protect their cattle from the fly. Another of these three was Cadi of Kordofan, in the interest of Mahomet Abou Kalec, and spy upon the king. The third was a faint in the neighbourhood, conservator of a large extent of ground, where great crops of dora not only grow, but when threshed out are likewise kept in large excavations called Matamores; the place they call Shaddly. This man was esteemed another Joseph among the Funge, who accumulated grain in years of plenty, that he might distribute it at small prices among the poor when scarcity came. He was held in very great reverence in the neighbourhood of Sennaar.

The cadi then asked me, "If I knew when Hagiuge Magiuge was to come? Remembering my old learned friend at Teawa, I scarce could forbear laughing. "I have no wish to know any thing about him, said I; I hope those days are far off, and will not happen in my time." "What do your books say concerning him? (says he, affecting a great look of wisdom) Do they agree with ours?" "I don't know that, said I, till I hear what is written in your books." "Hagiuge Magiuge, says he, are little people, not so big as bees, or like the zimb, or fly of Sennaar, that
come

come in great swarms out of the earth, aye, in multitudes that cannot be counted ; two of their chiefs are to ride upon an afs, and every hair of that afs is to be a pipe, and every pipe is to play a different kind of music, and all that hear and follow them are carried to hell.” “ I know them not, said I, and, in the name of the Lord, I fear them not, were they twice as little as you say they are, and twice as numerous. I trust in God I shall never be so fond of music as to go to hell after an afs for all the tunes that he or they can play.” The king laughed violently. I rose to go away, for I was heartily tired of the conversation. I whispered the Abyssinian servant in Amharic, to ask when I should bring a trifle I had to offer the king. He said, not that night, as I should be tired, but desired that I should now go home, and he would send me notice when to come. I accordingly went away, and found a number of people in the street, all having some taunt or affronting matter to say. I passed through the great square before the palace, and could not help shuddering upon reflection, at what had happened in that spot to the unfortunate M. du Roule and his companions, though under a protection which should have secured them from all danger, every part of which I was then unprovided with.

The drum beat a little after six o'clock in the evening. We then had a very comfortable dinner sent us, camels flesh stewed with an herb of a viscous slimy substance, called Bammia. After having dined, and finished the journal of the day,
I fell

I fell to unpacking my instruments, the barometer and thermometer first, and after having hung them up, was conversing with Adelan's servant when I should pay my visit to his master. About eight o'clock came a servant from the palace, telling me now was the time to bring the present to the king. I sorted the separate articles with all the speed I could, and we went directly to the palace. The king was then sitting in a large apartment, as far as I could guess, at some distance from the former. He was naked, but had several clothes lying upon his knee, and about him, and a servant was rubbing him over with very stinking butter or grease, with which his hair was dropping as if wet with water. Large as the room was, it could be smelled through the whole of it. The king asked me, if ever I greased myself as he did? I said, very seldom, but fancied it would be very expensive. He then told me, That it was elephant's grease, which made people strong, and preserved the skin very smooth. I said, I thought it very proper, but could not bear the smell of it, though my skin should turn as rough as an elephant's for the want of it. He said, "If I had used it, my hair would not have turned so red as it was, and that it would all become white presently when that redness came off. You may see the Arabs driven in here by the Daveina, and all their cattle taken from them, because they have no longer any grease for their hair. The sun first turns it red and then perfectly white; and you'll know them in the street by their hair being
the

the colour of yours. As for the smell, you will see that cured presently."

After having rubbed him abundantly with greafe, they brought a pretty large horn, and in it something scented, about as liquid as honey. It was plain that civet was a great part of the composition. The king went out at the door, I suppose into another room, and there two men deluged him over with pitchers of cold water, whilst, as I imagine, he was stark-naked. He then returned, and a slave anointed him with this sweet ointment; after which he sat down, as completely dressed, being just going to his women's apartment where he was to sup. I told him I wondered why he did not use rose-water as in Abyssinia, Arabia and Cairo. He said, he had it often from Cairo, when the merchants arrived; but as it was now long since any came, his people could not make more, for the rose would not grow in his country, though the women made something like it of lemon-flower.

His toilet being finished, I then produced my present which I told him the king of Abyssinia had sent to him, hoping that, according to the faith and custom of nations, he would not only protect me while here, but send me safely and speedily out of his dominions into Egypt. He answered, There was a time when he could have done all this, and more, but those times were changed. Sennaar was in ruin, and was not like what it once was. He then ordered some perfumed forbet to be brought for me to drink in
his

his presence, which is a pledge that your person is in safety. I thereupon withdrew, and he went to his ladies.

It was not till the eighth of May I had my audience of Shekh Adelan at Aira; which is three miles and a half from Sennaar; we walked out early in the morning, for the greatest part of the way along the side of the Nile, which had no beauty, being totally divested of trees, the bottom foul and muddy, and the edges of the water white with small concretions of calcarious earth, which, with the bright sun upon them, dazzled and affected our eyes very much.

We then struck across a large sandy plain without trees or bushes, and came to Adelan's habitation; two or three very considerable houses of one story occupied the middle of a large square, each of whose sides was at least half of an English mile. Instead of a wall to inclose this square, was a high fence or impalement of strong reeds, canes or stalks of dora, (I do not know which) in fascines strongly joined together by flakes and cords. On the outside of the gate, on each hand, were six houses of a slighter construction than the rest; close upon the fence were sheds where the soldiers lay, the horses picqueted before them with their heads turned towards the sheds, and their food laid before them on the ground; above each soldier's sleeping-place, covered only on the top and open in the sides, were hung a lance, a small oval shield, and a large broad-sword. These, I understood, were chiefly quarters for couriers,
who

who being Arabs, were not taken into the court or square, but shut out at night.

Within the gate was a number of horses, with the soldiers barracks behind them; they were all picqueted in ranks, their faces to their masters barracks. It was one of the finest sights I ever saw of the kind. They were all above sixteen hands high, of the breed of the old Saracen horses, all finely made, and as strong as our coach-horses, but exceedingly nimble in their motion; rather thick and short in the forehead, but with the most beautiful eyes, ears, and heads in the world; they were mostly black, some of them black and white, some of them milk-white foaled, so not white by age, with white eyes and white hoofs, not perhaps a great recommendation.

A steel shirt of mail hung upon each man's quarters opposite to his horse, and by it an antelope's skin made soft like shamoy, with which it was covered from the dew of the night. A head-piece of copper, without crest or plumage, was suspended by a lace above the shirt of mail, and was the most picturesque part of the trophy. To these was added an enormous broadsword in a red leather scabbard; and upon the pommel hung two thick gloves, not divided into fingers as ours, but like hedgers gloves, their fingers in one poke. They told me, that within that inclosure at Aira, there were 400 horses, which with the riders, and armour complete for each of them, were all the property of Shekh Adelan, every horseman being his slave, and bought with his money. There
were

were five or six (I know not which) of these squares or inclosures, none of them half a mile from the other, which contained the king's horses, slaves and servants. Whether they were all in as good order as Adelan's I cannot say, for I did not go further; but no body of horse could ever be more magnificently disposed under the direction of any Christian power.

Adelan was then sitting upon a piece of the trunk of a palm-tree, in the front of one of these divisions of his horses, which he seemed to be contemplating with pleasure; a number of black people, his own servants and friends, were standing around him. He had on a long drab-coloured camlet gown, lined with yellow sattin, and a camlet cap like a head-piece, with two short points that covered his ears. This, it seems, was his dress when he rose early in the morning to visit his horses, which he never neglected. The Shekh was a man above six feet high, and rather corpulent, had a heavy walk, seemingly more from affectation of grandeur than want of agility. He was about sixty, of the colour and features of an Arab and not of a Negro, but had rather more beard than falls to the lot of people in this country; large piercing eyes, and a determined, tho', at the same time, a very pleasing countenance. Upon my coming near him he got up, "You that are a horseman, (says he, without any salutation) what would your king of Habesh give for these horses?"—What king, answered I, in the same tone, would not give any price for such horses if
he

he knew their value?"—"Well, replies he, in a lower voice, to the people about him, if we are forced to go to Habesh (as Baady was) we will carry our horses along with us." I understood by this he alluded to the issue of his approaching quarrel with the king.

We then went into a large saloon, hung round with mirrors and scarlet damask; in one of the longest sides, were two large sofa's covered with crimson and yellow damask, and large cushions of cloth of gold, like to the king's. He now pulled off his camlet gown and cap, and remained in a crimson fatten coat reaching down below his knees, which lapped over at the breast, and was girt round his waist with a scarf or sash, in which he had stuck a short dagger in an ivory sheath, mounted with gold; and one of the largest and most beautiful amethysts upon his finger that ever I saw, mounted plain, without any diamonds, and a small gold ear-ring in one of his ears.

"Why have you come hither, says he to me, without arms, and on foot, and without attendants?" *Yagoube*. "I was told that horses were not kept at Sennaar, and brought none with me." *Adelan*. "You suppose you have come through great dangers, and so you have. But what do you think of me, who am day and night out in the fields, surrounded by hundreds and thousands of Arabs, all of whom would eat me alive if they dared?" I answered, "A brave man, used to command as you are, does not look to the number of his enemies, but to their abilities; a wolf

does not fear ten thousand sheep more than he does one." *Ad.* " True ; look out at the door ; these are their chiefs whom I am now taxing, and I have brought them hither that they may judge from what they see whether I am ready for them or not." *Tag.* " You could not do more properly ; but, as to my own affairs, I wait upon you from the king of Abyssinia, desiring safe conduct through your country into Egypt, with his royal promise, that he is ready to do the like for you again, or any other favour you may call upon him for." He took the letter and read it. *Ad.* " The king of Abyssinia may be assured I am always ready to do more for him than this. It is true, since the mad attempt upon Sennaar, and the next still madder, to replace old Baady upon the throne, we have had no formal peace, but neither are we at war. We understand one another as good neighbours ought to do ; and what else is peace ?" *Tag.* " You know I am a stranger and traveller, seeking my way home. I have nothing to do with peace or war between nations. All I beg is a safe conduct through your kingdom, and the rights of hospitality best owed in such cases on every common stranger ; and one of the favours I beg is, your acceptance of a small present. I bring it not from home ; I have been long absent from thence, or it would have been better." *Ad.* " I'll not refuse it, but it is quite unnecessary. I have faults like other men, but to hurt, or ransom strangers, was never one of them. Mahomet Abou Kalec, my brother, is however a

much better man to strangers than I am; you will be lucky if you meet him here; if not, I will do for you what I can when once the confusion of these Arabs is over.

I gave him the sherriffe's letter, which he opened, looked at, and laid by without reading, saying only, "Aye, Metical is a good man, he sometimes takes care of our people going to Mecca; for my part, I never was there, and probably never shall." I then presented my letter from Ali Bey to him. He placed it upon his knee, and gave a slap upon it with his open hand. *Ad.* "What! do you not know, have you not heard, Mahomet Abou Dahab, his Hafnadar, has rebelled against him, banished him out of Cairo, and now sits in his place? But don't be disconcerted at that, I know you to be a man of honour and prudence; if Mahomet, my brother, does not come, as soon as I can get leisure I will dispatch you." The servant that had conducted me to Sennaar, and was then with us, went forward close to him, and said, in a kind of whisper, "Should he go often to the king?—" "When he pleases; he may go to see the town, and take a walk, but never alone, and also to the palace, that, when he returns to his own country, he may report he saw a king at Sennaar, that neither knows how to govern, nor will suffer others to teach him; who knows not how to make war, and yet will not sit in peace." I then took my leave of him, but there was a plentiful breakfast in the other room, to which he sent us, and which went far to comfort Hagi Ismael

for the misfortune of his patron Ali Bey. At going out, I took my leave by kissing his hand, which he submitted to without reluctance. "Shekh, said I, when I pass these Arabs in the square, I hope it will not disoblige you if I converse with some of them out of curiosity?" *Ad.* "By no means, as much as you please; but don't let them know where they can find you at Sennaar, or they will be in your house from morning till night, will eat up all your victuals, and then, in return will cut your throat if they can meet you upon your journey."

I returned home to Sennaar, very well pleased with my reception at Aira. I had not seen, since I left Gondar, a man so open and frank in his manners, and who spoke without disguise what apparently he had in his heart; but he was exceedingly engaged in business, and it was of such extent that it seemed to me impossible to be brought to an end in a much longer time than I proposed staying at Sennaar. The distance, too, between Aira and that town was a very great discouragement to me. The whole way was covered with insolent, brutish people, so that every man we met between Sennaar and Aira produced some altercation, some demand of presents, gold, cloth, tobacco, and a variety of other disagreeable circumstances, which had always the appearance of ending in something serious.

I had a long conversation with the Arabs I met with at Aira, and from them I learned pretty nearly the situation of the different clans or tribes

in Atbara. These were all in their way northward to the respective countries in the sands to the eastward of Mendera and Barbar. These sands, so barren and desolate the rest of the year, were beginning now to be crowded with multitudes of cattle and inhabitants. The fly, in the flat and fertile mold which composes all the soil to the southward of Sennaar, had forced this number of people to migrate, which they very well knew was to cost them at least one half of their substance; of such consequence is the weakest instrument in the hand of Providence. The troops of Sennaar, few in number, but well provided with every thing, stood ready to cut these people off from their access to the sands, till every chief of a tribe had given in a well-verified inventory of his whole stock, and made a composition, at passing, with Shekh Adelan.

All subterfuge was in vain. The fly, in possession of the fertile country, inexorably pursued every single camel till he took refuge in the sands, and there he was to stay till the rains ceased; and if, in the interim, it was discovered that any concealment of number or quality had been made, they were again to return in the beginning of September to their old pastures; and in this second passage, any fraud, whether real or alledged was punished with great severity. Resistance had been often tried, and as often found ineffectual. However great their numbers, encumbered with families and baggage as they were, they had always fallen a sacrifice to those troops, well mounted

ed and armed, that awaited them in their way within sight of their own homes. Arrived once in the sands, they were quiet during the rains, having paid their passage northward, and so they were afterwards, for the same reason, when they came again to their own station, southward when those rains had ceased.

It may be asked reasonably, What does the government of Sennaar do with that immense number of camels which they receive from all those tribes of Arabs in their passage by Sennaar? To this I answer, That all this tribute is not paid in kind. The different tribes possessing so many camels, or so many other cattle, have a quantum laid upon them at an average value. This is paid in gold, or in slaves, the rest in kind; so many for the maintenance of the king and government; for there is no flesh commonly used at Sennaar in the markets but that of camels. The residue is bought by the merchants of Dongola, and sent into Egypt, where they supply that great consumption of these animals made every year by the caravans going to Mecca.

One thing had made a very strong impression on me, which was the contemptuous manner in which Adelan expressed himself as to his sovereign. I was satisfied that, with some address, I could keep myself in favour with either of them; but in the terms they then were, or were very soon to be, I could not but fear I was likely to fall into trouble between the two.

The next morning, after I came home from Aira, I was agreeably surpris'd by a visit from Hagi Belal, to whom I had been recommended by Metical Aga, and to whom Ibrahim Seraff, the English broker at Jidda, had address'd me for any money I should need at Sennaar. He welcomed me with great kindness, and repeated testimonies of joy and wonder at my safe arrival. He had been down in Atbara at Gerri, or some villages near it, with merchandize, and had not yet seen the king since he came home, but gave me the very worst description possible of the country, insomuch that there seem'd to be not a spot, but the one I then stood on, in which I was not in imminent danger of destruction, from a variety of independent causes, which it seem'd not possibly in my power to avoid. He sent me in the evening some refreshments, which I had long been unaccustom'd to; some tea, excellent coffee, some honey and brown sugar, several bottles of rack, likewise nutmegs, cinnamon, ginger, and some very good dates of the dry kind which he had brought from Atbara.

Hagi Belal was a native of Morocco. He had been at Cairo, and also at Jidda and Mocha. He knew the English well, and profess'd himself both oblig'd and attached to them. It was some days before I ventured to speak to him upon money business, or upon any probability of finding assistance here at Sennaar. He gave me little hopes of the latter, repeating to me what I very well knew about the disagreement of the king and Adelan.

Adelan. He seemed to place all his expectations, and those were but faint ones, in the coming of Shekh Abou Kalec from Kordofan. He said, nothing could be expected from Shekh Adelan without going to Aira, for that he would never trust himself in Sennaar, in this king's lifetime, but that the minister was absolute the moment he assembled his troops without the town.

One morning he came to me, after having been with the king, when I was myself preparing to go to the palace. He said, he had been sent for upon my account, and had been questioned very narrowly what sort of a man I was. Having answered very favourably, both of me and my nation, he was asked for Metical Aga's letters, or any other letters he had received concerning me from Jidda ; he said, that he had only shewn Metical's letter, wrote in the name of the sherriffe, as also one from himself ; that there were several great officers of government present ; and the Cadi (whom I had seen the first time I had been with the king) had read the letters aloud to them all : That one of them had asked, How it came that such a man as I ventured to pass these deserts, with four or five old servants, and what it was I came to see ; that he answered, he apprehended my chief object at Sennaar was to be forwarded to my own country. It was also asked, Why I had not some Englishmen with me, as none of my servants were of that nation, but poor beggarly Kopts, Arabs, and Turks, who were none of them of my religion ?

Belal

Belal answered, That travellers through these countries must take up with such people as they can find going the same way; however, he believed some English servants had died in Abyssinia, which country I had left the first opportunity that had offered, being wearied by the perpetual war which prevailed. Upon which the king said, "He has chosen well, when he came into this country for peace. You know, Hagi Belal, I can do nothing for him; there is nothing in my hands. I could easier get him back into Abyssinia than forward him into Egypt. Who is it now that can pass into Egypt?" The Cadi then said, "Hagi Belal can get him to Suakem, and so to Jidda to his countrymen." To which Belal replied, "The king will find some way when he thinks farther of it."

A few days after this I had a message from the palace. I found the king sitting alone, apparently much chagrined, and in ill-humour. He asked me, in a very peevish manner, "If I was not yet gone?" To which I answered, "Your Majesty knows that it is impossible for me to go a step from Sennaar without assistance from you." He again asked me, in the same tone as before, "How I could think of coming that way?" I said, nobody imagined in Abyssinia but that he was able to give a stranger safe conduct through his own dominions." He made no reply, but nodded a sign for me to depart, which I immediately did, and so finished this short, but disagreeable interview.

About

About four o'clock that same afternoon I was again sent for to the palace, when the king told me that several of his wives were ill, and desired that I would give them my advice, which I promised to do without difficulty, as all acquaintance with the fair sex had hitherto been much to my advantage. I must confess, however, that calling these the fair sex is not preserving a precision in terms. I was admitted into a large square apartment very ill-lighted, in which were about fifty women, all perfectly black, without any covering but a very narrow piece of cotton rag about their waists. While I was musing whether or not these all might be queens, or whether there was any queen among them, one of them took me by the hand and led me rudely enough into another apartment. This was much better lighted than the first. Upon a large bench, or sofa, covered with blue Surat cloth, sat three persons clothed from the neck to the feet with blue cotton shirts.

One of these, who I found was the favourite, was about six feet high, and corpulent beyond all proportion. She seemed to me, next to the elephant and rhinoceros, to be the largest living creature I had met with. Her features were perfectly like those of a Negro; a ring of gold passed through her under lip, and weighed it down, till, like a flap, it covered her chin, and left her teeth bare, which were very small and fine. The inside of her lip she had made black with antimony. Her ears reached down to her shoulders, and had the

the appearance of wings; she had in each of them a large ring of gold, somewhat smaller than a man's little finger, and about five inches diameter. The weight of these had drawn down the hole where her ear was pierced so much that three fingers might easily pass above the ring. She had a gold necklace, like what we used to call *Esclavage*, of several rows, one below another, to which were hung rows of sequins pierced. She had on her ankles two manacles of gold, larger than any I had ever seen upon the feet of felons, with which I could not conceive it was possible for her to walk, but afterwards I found they were hollow. The others were dressed pretty much in the same manner; only there was one that had chains which came from her ears to the outside of each nostril, where they were fastened. There was also a ring put thro' the gristle of her nose, and which hung down to the opening of her mouth. I think she must have breathed with great difficulty. It had altogether something of the appearance of a horse's bridle. Upon my coming near them, the eldest put her hand to her mouth and kissed it, saying, at the same time, in very vulgar Arabic, "Kifhalek howaja?" (how do you do, merchant). I never in my life was more pleased with distant salutations than at this time. I answered, "Peace be among you! I am a physician, and not a merchant."

I shall not entertain the reader with the multitude of their complaints; being a lady's physician, discretion and silence are my first duties. It is sufficient

sufficient to say, that there was not one part of their whole bodies, inside and outside, in which some of them had not ailments. The three queens insisted upon being blooded, which desire I complied with, as it was an operation that required short attendance; but, upon producing the lancets, their hearts failed them. They then all cried out for the Tabange, which, in Arabic, means a pistol; but what they meant by this word was, the cupping instrument, which goes off with a spring like the snap of a pistol. I had two of these with me, but not at that time in my pocket. I sent my servant home, however, to bring one, and, that same evening, performed the operation upon the three queens with great success. The room was overflowed with an effusion of royal blood, and the whole ended with their insisting upon my giving them the instrument itself, which I was obliged to do, after cupping two of their slaves before them, who had no complaints, merely to shew them how the operation was to be performed.

Another night I was obliged to attend them, and gave the queens, and two or three of the great ladies, vomits. I will spare my reader the recital of so nauseous a scene. The ipecacuanha had great effect, and warm water was drunk very copiously. The patients were numerous, and the floor of the room received all the evacuations. It was most prodigiously hot, and the horrid, black figures, moaning and groaning with sickness all around me, gave me, I think, some slight idea of the

the

the punishment in the world below. My mortifications, however, did not stop here. I observed that, in coming into their presence, the queens were all covered with cotton shirts; but no sooner did their complaints make part of our conversation, than, to my utmost surprize, each of them, in her turn, stript herself entirely naked, laying her cotton shirt loosely on her lap as she sat cross-legged like a tailor. The custom of going naked in these warm countries abolishes all delicacy concerning it. I could not but observe that the breasts of each of them reached the length of their knees.

This exceeding confidence on their part, they thought merited some consideration on mine; and it was not without great astonishment that I heard the queen desire to see me in the like dishabille in which she had spontaneously put herself. The whole court of female attendants flocked to the spectacle. Refusal, or resistance, were in vain. I was surrounded with fifty or sixty women, all equal in stature and strength to myself. The whole of my cloathing was, like theirs, a long loose shirt of blue Surat cotton cloth, reaching from the neck down to the feet. The only terms I could possibly, and that with great difficulty, make for myself were, that they should be contented to strip me no farther than the shoulders and breast. Upon seeing the whiteness of my skin, they gave all a loud cry in token of dislike, and shuddered, seeming to consider it rather the effects of disease than natural. I think in my life

I never

I never felt so disagreeably. I have been in more than one battle, but surely I would joyfully have taken my chance again in any of them to have been freed from that examination. I could not help likewise reflecting, that, if the king had come in during this exhibition, the consequence would either have been impaling, or stripping off that skin whose colour they were so curious about; tho' I can solemnly declare there was not an idea in my breast, since ever I had the honour of seeing these royal beauties, that could have given his majesty of Sennaar the smallest reason for jealousy; and I believe the same may be said of the sentiments of the ladies in what regarded me. Ours was a mutual passion, but dangerous to no one concerned. I returned home with very different sensations from those I had felt after an interview with the beautiful Aiscach of Teawa. Indeed, it was impossible to be more chagrined at, or more disgusted with, my present situation than I was, and the more so, that my delivery from it appeared to be very distant, and the circumstances were more and more unfavourable every day.

An event happened which added to my distress. Going one evening to wait upon the king, and being already within the palace, passing through a number of rooms that are now totally deserted, where the court of guard used to be kept, I met Mahomet, the king's servant, who accompanied us from Teawa. Such people, though in reality often enough drunk, yet if they happen to be sober

ber at the time of their committing a crime, counterfeit drunkenness, in order to avail themselves of it as an excuse. This fellow, seeing me alone, came staggering up to me, saying, "Damn you, Yagoube, I have met you now, pay me for the trouble of going for you to Teawa;" and with that he put his arm to lay hold of me by the breast. I said to him, "Off hands, you ruffian;" and, taking him by the arm, I gave him such a push that he had very near fallen backward; on which he cried out, in great fury, "Give me fifty patakas (about twelve guineas) or I'll hamstring you this instant." I had always pistols in my pocket for an extremity; but I could not consider this drunkard, though armed, to have reduced me to that situation; I therefore immediately closed upon him, and, catching him by the throat, gave him a violent wrench backward, which threw him upon the ground. I then took his sword out of his hand; and in the instant my black servant Soliman appeared, who had staid behind conversing with some acquaintance in the street. Several other black companions of this rascal likewise appeared; part seemed to defend, and part to intercede for him, but none to condemn him. Soliman, however, insisted upon carrying him before the king with his drawn sword in his hand. But how were we surpris'd, when the king's answer to our complaint was, "That the man was drunk, and that the people in that country were not used to see franks, like me, walking in the street." He then gave Soliman a sharp

sharp reproof for having the presumption, as he called it, to disarm one of his servants in his palace, and immediately ordered his sword to be restored him.

We were retiring full of thoughts what might be the occasion of this reception, when we were met by Kittou, Adelan's brother, who was left with the care of the town. I told the whole affair. He heard me very attentively, and with apparent concern. "It is all the king's fault; every slave does what he pleases, said he. If I mention this to Adelan, he will order the drunkard's head to be struck off before the palace-gate. But it is better for you that nothing of this kind happen while you are here. Mahomet Abou Kalec is daily expected, and all these things will be put upon another footing. In the mean time, keep at home as much as possible, and never go out without two or three black people, along with you, servants or others. While you are in my brother's house, as you now are, and we alive, there is no body dares molest you, and you are perfectly at liberty to refuse or admit any person you please, whether they come from the king or not, by only saying, Adelan forbids you. I will answer for the rest. The less you come here the better, and never venture into the street at night."

At this instant a message from the king called him in. I went away better satisfied than before, because I now had learned there was a place in that town where I could remain in safety, and I was resolved there to await the arrival of Abou Kalec,

Kalec, to whom I looked up as to the means Providence was to use to free me from the designs the king was apparently meditating against me. I was more confirmed in the belief of these bad intentions, by a conversation he had with Hagi Belal, to whom he said, That he was very credibly informed I had along with me above 2000 ounces of gold, besides a quantity of silver, and rich embroideries from India, from which last place, and not from Cairo, I was come as a merchant, and not a physician. I resolved, therefore, to keep close at home, and to put into some form the observations that I had made upon this extraordinary government; a monarchy that had started up, as it were, in our days, and of which no traveller has as yet given the smallest account.

CHAP. IX.

Conversations with Achmet—History and Government of Sennaar—Heat—Diseases—Trade of that Country—The Author's distressed situation—Leaves Sennaar.

FROM Salidan's time, till the conquest of Selim emperor of the Turks, who finished the reign of the Mamalukes by the murder of Tomum Bey, that is, from the twelfth to the sixteenth century, the Arabs in Nubia and Beja, and the several countries above Egypt, had been incorporated with the old indigenious inhabitants of those territories, which were the *Shepherds*, and, upon the conversion of these last to the Mahometan religion, had become one people with those Saracens who over-ran this country in the Khalifat of Omar. The only distinction that remained was, that the Arabs continued their old manner of life in tents, while the indigenious inhabitants lived in huts, mostly by the sides of rivers, and among plantations of date-trees.

It must be, however, remembered, that this, though a pretty general observation, does not hold without exception; for the Arabs of Mahomet's own family, the Beni Koreish, mostly lived in towns, such as Mecca, Tajef, and Medina, especially after the expulsion of the Jews and the establishment of his empire. Many also of these, who came over to Beja and the eastern part of Nubia, continued their practice of living in small towns or villages, and were distinguished by the name of Jacheleen. This appellation, literally interpreted, signifies Pagans; but by extention, the ancient races of Arabs converted immediately from Paganism to the Mahometan faith, by Mahomet himself, without having ever embraced Christianity, or any other Pagan superstition besides pure Sabaism, and this was the old religion of Arabia, and of the whole peninsula of Africa to the Western Ocean. These Jacheleen are generally known by their name, referring to men of consideration in the time of Mahomet's life, whom they call their father, or to some circumstance relating to Mahomet himself. An example of the first of the race is, Rabatab, that is, *Rabat was our Father*, or, "we are the children of Rabat." An example of the second is the Macabrab, or, *the sepulchre is our father*, meaning the sepulchre of their prophet at Medina.

These Jacheleen are, as I have said, truly noble Arabs of the race of Beni Koreish, whose title was Welled Ageeb, *Son of the Good*, which was his general

neral inauguration name ; and, besides this, he was called Ali, or Mahomet Welled Ageeb, which is part of his title, or, as it were, his Christian name added to that of his family. This prince was, nevertheless, but the Shekh of all the Arabs, to whom they paid a tribute to enable him to maintain his dignity, and a sufficient strength to keep up order and enforce his decrees in public matters. As for œconomical ones, each tribe was under the government of its own Shekh, old men, fathers of families in each clan.

The residence of this Arab prince, called for shortness Wed Ageeb, was at Gerri, a town in the very limits of the tropical rains, immediately upon the ferry which leads across the Nile to the desert of Bahiouda, and the road to Dongola and Egypt, joining the great desert of Selima. This was a very well-chosen situation, it being a toll-gate, as it were, to catch all the Arabs that had flocks, who, living within the rains in the country which was all of fat earth, were every year, about the month of May, obliged by the fly to pass, as it were, in review, to take up their abode in the sandy desert without the tropical rains. By the time fair weather returned in the fertile part of the country to the southward, and freed them from the fly, all sorts of verdure had grown up in great luxuriance, while hunger stared them now in the face among the sands to the northward, where every thing eatable had been consumed by the multitudes of cattle that had taken refuge there. The Arab chief, with a large army of light,

unincumbered horse, flood in the way of their return to their pastures, till they had paid the uttermost farthing of tribute, including arrears, if any there were. Such was the state and government of the whole of this vast country, from the frontiers of Egypt to those of Abyffinia, at the beginning of the 16th century.

In the year 1504, a black nation, hitherto unknown, inhabiting the western banks of the Bahar el Abiad, in about latitude 13° , made a descent, in a multitude of canoes, or boats, upon the Arab provinces, and in a battle near Herbagi, they defeated Wed Ageeb, and forced him to a capitulation, by which the Arabs were to pay to their conquerors, in the beginning, one half of their stock, and every subsequent year, one-half of the increase, which was to be levied at the time of their passing into the sands to avoid the fly. Upon this condition, the Arabs were to enjoy their former possessions unmolested, and Wed Ageeb his place and dignity, that he always might be ready to use coercion in favour of the conquerors, in case any of the distant Arabs refused payment, and he thus became as it were their lieutenant.

This race of negroes is, in their own country, called Shillook. They founded Sennaar, less advantageously situated than Gerri, and removed the seat of government of Wed Ageeb to Herbagi, that he might be more immediately under their own eye. It was the year 1504 of the Christian æra that Amru, son of Adelan, the first of their

their fovereigns on the eastern fide of the Nile, founded this monarchy, and built Sennaar, which hath ever fince been the capital. From this period, till the time when I was at Sennaar, 266 years had elapsed, in which 20 kings had reigned, that is, from Amru the first, to Ifmain the present king. He was about 34 years of age, and had reigned three years, fo that, notwithstanding the long reigns of Amba Rabat the first, and the two Baadys, the duration of the reigns of the kings of Sennaar will be but 13 years upon an average; eight of the twenty have been deposed, and Ifmain the present king stands the fairest chance possible of being very soon the 9th of that number.

At the establiſhing of this monarchy, the king, and the whole nation of Shillook, were Pagans. They were soon after converted to Mahometism, for the sake of trading with Cairo, and took the name of Funge, which they interpret sometimes lords, or conquerors, and, at other times, free citizens. All that can be said with certainty of this term, as there is no access to the study of their language, is, that it is applicable to those only that have been born east of the Bahar el Abiad. It does not seem to me that they should pride themselves in being free citizens, because the first title of nobility in this country is that of slave; indeed there is no other. Upon any appearance of your undervaluing a man at Sennaar, he instantly asks you if you know who he is? if you don't know that he is a slave, in the same idea of aristocratical

cratical arrogance, as would be said in England upon an altercation, do you know to whom you are speaking? do you know that I am a peer? All titles and dignities are undervalued, and precarious, unless they are in the hands of one who is a slave. Slavery in Sennaar is the only true nobility.

As I do not know that the names of these sovereigns are to be found any where else, I have set them down here. The record from which I drew them is at least as extraordinary as any part of their history; it was the hangman's roll, or register. It is one of the singularities which obtains among this brutish people, that the king ascends his throne under an admission that he may be lawfully put to death by his own subjects or slaves, upon a council being held by the great officers, if they decree that it is not for the advantage of the state that he be suffered to reign any longer. There is one officer of his own family, who, alone, can be the instrument of shedding his sovereign and kinsman's blood. This officer is called, Sid el Coom, master of the king's household, or servants, but has no vote in deposing him; nor is any guilt imputed to him, however many of his sovereigns he thus regularly murders. Achmet Sid el Coom, the present licenced parricide, and resident in Ismain's palace, had murdered the late king Nasser, and two of his sons that were well grown, besides a child at his mother's breast; and he was expecting every day to confer the same favour upon Ismain; though at present there

there was no malice on the one part nor jealousy on the other, and I believe both of them had a guess of what was likely to happen. It was this Achmet, who was very much my friend, that gave me a list of the kings that had reigned, how long their reign lasted, and whether they died a natural death, or were deposed and murdered.

This extraordinary officer was one of the very few that shewed me any attention or civility at Sennaar. He had been violently tormented with the gravel, but had found much ease from the use of soap-pills that I had given him, and this had produced, on his part, no small degree of gratitude and friendship; he was also subject to the epilepsy, but this he was persuaded was witchcraft, from the machinations of an enemy who resided far off. I often staid at his house all night, when he suffered excessive pains, and I may say then only I was in safety.

Achmet seemed, by strange accident, to be one of the gentlest spirits of any that it was my misfortune to converse with at Sennaar. He was very little attached to, or convinced of, the truth of the Mahometan religion, and as little zealous or instructed in his own. He used often to qualify his ignorance, or disbelief, by saying, that any, or no religion, was better than that of a Christian. His place of birth was in a village of Fazuclo, and it appeared to me that he was still a Pagan. He was constantly attended by Nuban priests, powerful conjurers and forcerers, if you believed him. I often conversed with these in
great

great freedom, when it happened they understood Arabic, and from them I learned many particulars concerning the situation of the inland part of the country, especially that vast ridge of mountains, Dyre and Tegla, which runs into the heart of Africa to the westward, whence they say anciently they came, after having been preserved there from a deluge. I asked them often, (powerful as they were in charms), Why they did not cure Achmet of the gravel, or epilepsy? Their answer was, That it was a Christian devil, and not subject to their power.

Achmet did not believe that I was a Christian, knew I was no Mahometan, but thought I was like himself, something between the two, nor did I ever undeceive him. I was no missionary, nor had I any care of souls, nor desire to enter into conversation about religion with a man whose only office was to be the deliberate murderer of his sovereign. He spoke good Arabic, was offended at no question, but answered freely, and without reserve, whether about the country, religion, or government, or the post which he enjoyed, if we can term it *enjoying* an office created for such horrid crimes. He told me, with great coolness, in answer to a question why he murdered Nasser's son in his father's presence, that he did not dare do otherwise from duty to Nasser, whose right it was to see his son slain in a regular and lawful manner, and this was by cutting his throat with a sword, and not by a more ignominious and painful death, which, if it had not been done in his
father's

father's fight, the vengeance of his enemies might have suggested and inflicted. He said, that Nasser was very little concerned at the spectacle of his son's death, but very loath when it came to his turn to die himself; that he urged him often to suffer him to escape, but, finding this in vain, he submitted without resistance. He told me, Ismain, the present king, stood upon very precarious ground; that both the brothers, Adelan and Abou Kalec, were at the head of armies in the field; that Kittou had at his disposal all the forces that were in Sennaar; and that the king was little esteemed, and had neither experience, courage, friends, money, nor troops.

I asked him if he was not afraid, when he entered into the king's presence, lest he, too, might take it into his head to shew him, that to die or to be slain was not so slight a matter as he made of it. He said, "By no means; that it was his duty to be with the king the greatest part of the morning, and necessarily once very late in the evening; that the king knew he had no hand in the wrong that might be done to him, nor any way advanced his death; but, being come to the point that he must die, the rest was only a matter of decency, and it would undoubtedly be the object of his choice rather to be slain by the hands of his own relation in private, than those of a hired assassin, an Arab, or a Christian slave, in public view before the populace." When Baady the king's father was taken prisoner, and sent to Teawa to Welled Hassan governor of Atbara, (Shekh Fidele's

Fidele's father) Adelan ordered him to be put to death there, and Welled Haffen carried that order into execution. The king being always armed, was stout, and seemed to be upon his guard; and Welled Haffen found no way of killing him but by thrusting him through the back with a lance while washing his hands. The people murmured against Adelan exceedingly, not on account of the murder itself, but the manner of it, and Welled Haffen was afterwards put to death himself, though he acted by express orders, because, not being the officer appointed, he had killed the king, and next, because he had done it with a lance, whereas the only lawful instrument was a sword.

I have already said, that it was the year of the Hegira, answering to 1504 of the Christian æra, that this people, called Shillook, built the town of Sennaar, and established their monarchy, which has now subsisted under a succession of twenty kings of the same family.

LIST OF THE KINGS OF SENNAAR.

	YEARS REIGNED.	<i>A. D.</i>
Amru, fon of Adelan, began his reign in the year 1504, and reigned	- - 30	1534
Neil, his fon,	- - 17	1551
Abdelcader, fon of Amru,	- - 8	1559
Amru, fon of Neil, depofed,	- - 11	1570
Dekin, fon of Neil,	- - 17	1587
Douro, his fon, depofed,	- - 3	1590
Tiby, fon of Abedelcader,	- - 3	1593
Ounfa, depofed,	- - 13	1606
Abdelcader, fon of Ounfa, depofed,	- - 4	1610
Adelan, fon of Ounfa, depofed,	- - 5	1615
Baady, fon of Abdelcader,	- - 6	1621
Rebat, fon of Baady,	- - 30	1651
Baady, his fon,	- - 38	1689
Ounfa, fon of Naffer fon of Rebat,	- - 12	1701
Baady el Achmar, his fon,	- - 25	1726
Ounfa, his fon, depofed,	- - 3	1729
L'Oul, fon of Baady,	- - 4	1733
Baady, his fon, depofed,	- - 33	1766
Naffer, his fon, depofed,	- - 3	1769
Ifmain,	- - 3	1772

Although

Although these kings began with a very remarkable conquest, it does not appear they added much to their kingdom afterwards. Ounfa, son of Nasser, is said to have first subdued the province of Fazuclo. I shall but make three observations upon this list, which is undoubtedly authentic. The first is, that this monarchy having been established in the year 1504, it must answer to the 9th year of the reign of Naod in the Abyssinian annals, as that prince began to reign in 1495.—The second is, that Tecla Haimanout, the son of Yafous the Great, writing to Baady el Achmer, or the White, who was the son of Ounfa, about the murder of M. du Roule the French Ambassador, in the beginning of this century, speaks of the ancient friendship that had subsisted between the kings of Abyssinia and those of Sennaar, ever since the reign of Kim, whom he mentions as one of Baady's remote predecessors on the throne of Sennaar. Now in the whole list of kings we have just given, we do not find one of the name of Kim; nor is there one word mentioned of a king of Sennaar, or a treaty with him, in the whole annals of Abyssinia, till the beginning of Socinios's reign. I therefore imagine that the Kim*, which Tecla Haimanout informs us his predecessors corresponded with in ancient times, was a prince, who, under the command of the Caliph of Cairowan, in the kingdom of Tunis in Africa, took Cairo and fortified it, by surrounding

* Vid. Marmol, tom. I. p. 274.

surrounding it with a strong wall, and who reigned, by himself and successors, 100 years, from 998 to 1101, when Hadec, the last prince of that race, was slain by Salidan, first Soldan of Egypt, with which country the Abyssinians at that time were in constant correspondence, though I never heard they were with Sennaar, which indeed did not exist at that time, nor was there either city or kingdom till the reign of Naod; so it was a correspondence with the sovereigns of Cairo, Tecla Haimanout mistook for that with Sennaar, which monarchy was not then founded.—The third observation is, that this Baady el Achmer, being the very king who murdered M. du Roule in 1704, did, nevertheless, live till the year 1726. having reigned 25 years; whereas M. de Maillet* writes to his court, that this prince had been defeated and slain in a battle he had with the Arabs, under their Shekh at Herbagi in 1705.

Upon the death of a king of Sennaar, his eldest son succeeds by right; and immediately afterwards as many of the brothers of the reigning prince as can be apprehended are put to death by the Sid el Coom, in the manner already described. Achmet, one of the sons of Baady, brother of Nasser, and Ismain now on the throne, fled, upon his brother's accession, to the frontiers of Kua-ra, and gathering together about a hundred of the Ganjar horse, he came to Gondar, and was kindly

* Vid. Consul Maillet's letter to the French ambassador published by Le Grande in his History of Abyssinia.

kindly received by the Iteghè, who persuaded him to be baptised. Some time after he returned to Kuara, and joined the king's army a little before the battle of Serbraxos, with about the same number of horse, and there he misbehaved, taking flight upon the first appearance of the enemy, before a man was killed or wounded on either side. He was graceful in his person and carriage, but a liar and drunkard beyond all conception.

The practice which obtains at Sennaar of murdering all the collaterals of the royal family, seems to be but a part of the same idea * which prevails in Abyssinia, of confining the princes all their lives upon a mountain. The difference of treatment, in cases perfectly parallel, seems to offer a just manner of judging, how much the one people surpasses the other in barbarity of manners and disposition. In Abyssinia, the princes are confined for life on a mountain, and in Sennaar they are murdered in their father's sight, in the palace where they were born.

As in Abyssinia, so neither in Sennaar do women succeed to sovereignty. No historical reason is given for this exclusion. It probably was a rule brought from El-aice, their own country before founding their monarchy, for the very contrary prevailed among the Shepherds, whom they subdued in Atbara. The princesses, however, in Abyssinia, are upon a much better footing

* Bear, like the Turk, no brother near the throne.

ing than those of Sennaar. These last have no state nor settled income, and are regarded very little more than the daughters of private individuals. Among that crowd of women which I saw the two nights I was in the palace, there were many princesses, sisters of the king, as I was after told. At that time they were not distinguishable by their manners, nor was any particular mark of respect shewn them.

The royal family were originally Negroes, and remain so still, when their mothers have been black like themselves; but when the king has happened to marry an Arab woman, as he often does, the black colour of the father cedes to the white of the mother, and the child is white. Such was the case of Baady, therefore named Achmer; his father Rebat was black, but marrying an Arab, his son who succeeded him was white. The last Baady who was slain at Teawa was a perfect Negro; and by a slave from his own country he had the late king Nasser, who, like his father, was a perfect black. By an Arab of the tribe of Daveina he had Ismain the present king, who is white, and so it has invariably happened in the royal family, as well as in private ones. But what is still more extraordinary, though equally true, an Arab who is white, marrying a black woman slave, has infallibly white children. I will not say that this is so universal as that an example of the contrary may not be found, but all the instances I happened to see confirmed this. The Arabs, from choice, cohabit only with Negro

gro women in the hot months of summer, on account of the remarkable coolness of their skins, in which they are said to differ from the Arab women ; but I never saw one black Arab in the kingdom of Sennaar, notwithstanding the generality of this intercourse.

There is a constant mortality among the children in and about this metropolis, inasmuch that, in all appearance, the people would be extinct were they not supplied by a number of slaves brought from all the different countries to the southward. The men, however, are strong and remarkable for size, but short-lived, owing, probably, to their indulging themselves in every sort of excess from their very infancy. This being the case, this climate must have undergone a strange revolution, as Sennaar is but a small distance from where the ancients place the Macrobiani, a nation so called from the remarkable length of their lives. But perhaps they were mountaineers from the frontiers of Kuara, being described as having gold in their territory, and are the race now called Guba. It is very remarkable, that, though they are Mahometans, they are so brutal, not to say indelicate, with regard to their women, that they sell their slaves after having lived with, and even had children by them. The king himself, it is said, is often guilty of this unnatural practice, utterly unknown in any other Mahometan country.

Once in his reign the king is obliged, with his own hand, to plow and sow a piece of land.

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From this operation he is called Baady, the countryman or peasant; it is a name common to the whole race of kings, as Cæsar was among the Romans, they have generally another name peculiar to each person, and this not attended to has occasioned confusion in the narrative given by strangers writing concerning them.

No horse, mule, ass, or any beast of burden, will breed, or even live at Sennaar, or many miles about it. Poultry does not live there. Neither dog nor cat, sheep nor bullock, can be preserved a season there. They must go all, every half year, to the sands. Though all possible care be taken of them, they die in every place where the fat earth is about the town during the first season of the rains. Two grey-hounds which I brought from Atbara, and the mules which I brought from Abyssinia, lived on a few weeks after I arrived. They seemed to have some inward complaint, for nothing appeared outwardly. The dogs had abundance of water, but I killed one of them from apprehension of madness. Several kings have tried to keep lions, but no care could prolong their lives beyond the first rains. Shekh Adelan had two, which were in great health, being kept with his horses at grass in the sands but three miles from Sennaar: neither rose, nor any species of jessamin, grow here; no tree but the lemon flowers near the city, that ever I saw; the rose has been often tried, but in vain.

Sennaar is in lat. $13^{\circ} 34' 36''$ north, and in long. $33^{\circ} 30' 30''$ east from the meridian of

Greenwich. It is on the west side of the Nile, and close upon the banks of it. The ground whereon it stands rises just enough to prevent the river from entering the town, even in the height of the inundation, when it comes to be even with the street. Poncet says, that when he was at this city, his companion, father Brevdent, a Jesuit, an able mathematician, on the 21st of March 1699, determined the latitude of Sennaar to be $13^{\circ} 4' N$. the difference therefore will be about half a degree. The reader however may implicitly rely upon the situation I have given it, being the mean result of above fifty observations made both night and day, on the most favourable occasions, by a quadrant of three feet radius, and telescopes of two, and sometimes of three feet focal length, both reflectors and refractors made by the best masters.

The town of Sennaar is very populous, there being in it many good houses after the fashion of the country. Poncet says, in his time they were all of one story high; but now the great officers have all houses of two. They have parapet roofs, which is a singular construction; for in other places, within the rains, the roofs are all conical. The houses are all built of clay, with very little straw mixed with it, which sufficiently shews the rains here must be less violent than to the southward probably from the distance of the mountains. However, when I was there, a week of constant rain happened, and on the 30th of July the Nile increased violently, after loud thunder, and a
great

great darkness to the south. The whole stream was covered with wreck of houses, canes, wooden bowls, and platters, living camels and cattle, and several dead ones passed Sennaar, hurried along by the current with great velocity. A hyæna, endeavouring to cross before the town, was surrounded and killed by the inhabitants. The water got into the houses that stand upon its banks, and by rising several feet high, the walls melted, being clay, which occasioned several of them to fall. It seemed, by the floating wreck of houses that appeared in the stream, to have destroyed a great many villages to the southward towards Fazuclo.

The soil of Sennaar, as I have already said, is very unfavourable both to man and beast, and particularly adverse to their propagation. This seems to me to be owing to some noxious quality of the fat earth with which it is every way surrounded, and nothing may be depended upon more surely than the fact already mentioned, that no mare, or she-beast of burden, ever foaled in the town, or in any village within several miles round it. This remarkable quality ceases upon removing from the fertile country to the sands. Aira, between three and four miles from Sennaar, with no water near it but the Nile, surrounded with white barren sand, agrees perfectly with all animals, and here are the quarters where I saw Shekh Adelan the minister's horse, (as I suppose, for their numbers) by far the finest in the world, where in safety he watched the motion of his sovereign, who, shut up in his capital of Sennaar

naar, could not there maintain one horse to oppose him.

But however unfavourable this soil may be for the propagation of animals, it contributes very abundantly both to the nourishment of man and beast. It is positively said to render three hundred for one, which, however confidently advanced, is, I think, both from reason and appearance, a great exaggeration. It is all sown with dora, or millet, the principal food of the natives. It produces also wheat and rice, but these at Sennaar are sold by the pound, even in years of plenty. The salt made use of at Sennaar is all extracted from the earth about it, especially at Halfaia, so strongly is the soil impregnated with this useful foffile.

About twelve miles from Sennaar, nearly to the N. W. is a collection of villages called Shaddly, from a great saint, who in his time directed large pits to be dug, and plastered closely within with clay, into which a quantity of grain was put when it was at the cheapest, and these were covered up, and plastered again at the top, which they call sealing, and the whole itself matamore. These matamores are in great number all over the plain, and, on any prospect of corn growing dearer, they are opened, and corn sold at a low price both to the town and country.

To the north of Shaddly, about twenty-four miles, is another foundation of this sort, called Wed Aboud, still greater than Shaddly. Upon these two charities the chief subsistence of the
Arabs

Arabs depends; for as there is continual war among these people, and their violence being always directed against the crops rather than the persons of their enemies, the destruction of each tribe would follow the loss of its harvest, was it not for the extraordinary supplies furnished at such times by these granaries.

The small villages of soldiers are scattered up and down through this immense plain to watch the grain that is sown, which is dora only, and it is said that here the ground will produce no other grain. Prodigious excavations are made at proper distances, which fill with water in the rainy season, and are a great relief to the Arabs in their passage between the cultivated country and the sands. The fly, that inexorable persecutor of the Arabs, never pursues them to the north of Shaddly. The knowledge of this circumstance was what, perhaps, determined the first builders of Sennaar to place their capital here; this too, probably, induced the two sultans, Shaddly and Wed Aboud, to make here these vast excavations for corn and water. This is the first resting-place the Arabs find, where, having all things necessary for subsistence, they can at leisure transact their affairs with government.

To the westward of Shaddly and Aboud, as far as the river Abiad, or El-aice, the country is full of trees, which make it a favourite station for camels. As Shaddly is not above three hours ride on horseback from Sennaar, there could not be chosen a situation more convenient for levying the

the tribute ; for though Gerri, from the favourable situation of the ground, being mountainous and rocky, and just on the extremity of the rains, was a place properly chosen for this purpose by the Arab prince before the conquest of the Funge, (for his troops there cut them off, either from the sands, or the fertile country, as he pleased), yet many of them might have remained behind at Shaddly, and to the westward, free from the terror of the fly, and consequently without any necessity of advancing so far north as Gerri, and there subjecting themselves to contribution.

In this extensive plain, near Shaddly, arise two mountainous districts, the one called Jibbel Moia, or the Mountain of Water, which is a ridge of considerable hills nearly of the same height, closely united ; and the other Jibbel Segud, or the Cold Mountain, a broken ridge composed of parts, some high and some low, without any regular form. Both these enjoy a fine climate, and are full of inhabitants, but of no considerable extent. They serve for a protection to the Daheera, or farms of Shaddly and Wed Aboud. They are also fortresses in the way of the Arabs, to detain and force them to payment in their flight from the cultivated country and rains to the dry lands of Atbara. Each of these districts is governed by the descendant of their ancient and native princes, who long resisted all the power of the Arabs, having both horse and foot. They continued to be Pagans till the conquest of the Funge. Bloody and unnatural sacrifices were said to have been in
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use in these mountainous states, with horrid circumstances of cruelty, till Abdelcader, son of Amru, the third of the kings of Sennaar, about the year 1554, besieged first the one and then the other of these princes in their mountain, and forced them to surrender; and, having fastened a chain of gold to each of their ears, he exposed them in the public market-place at Sennaar in that situation, and sold them to the highest bidder, at the vile price of something like a farthing each. After this degradation, being circumcised and converted to the Mahometan religion, they were restored each to their government, as slaves of Sennaar, upon very easy conditions of tribute, and have been faithful ever since.

Nothing is more pleasant than the country around Sennaar, in the end of August and beginning of September, I mean so far as the eye is concerned; instead of that barren, bare waste, which it appeared on our arrival in May, the corn now sprung up, and covered the ground, made the whole of this immense plain appear a level, green land, interspersed with great lakes of water, and ornamented at certain intervals with groups of villages, the conical tops of the houses presenting, at a distance, the appearance of small encampments. Through this immense, extensive plain, winds the Nile, a delightful river there, above a mile broad, full to the very brim, but never overflowing. Every where on these banks are seen numerous herds of the most beautiful cattle of various kinds, the tribute recently extorted from
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the Arabs, who, freed from all their vexations, return home with the remainder of their flocks in peace, at as great a distance from the town, country, and their oppressors, as they possibly can.

The banks of the Nile about Sennaar resemble the pleasantest parts of Holland in the summer season; but soon after, when the rains cease, and the sun exerts his utmost influence, the dora begins to ripen, the leaves to turn yellow and to rot, the lakes to putrify, smell, and be full of vermin, all this beauty suddenly disappears; bare, scorched Nubia returns, and all its terrors of poisonous winds and moving sands, glowing and ventilated with sultry blasts, which are followed by a troop of terrible attendants, epilepsies, apoplexies, violent fevers, obstinate agues, and lingering, painful dysenteries, still more obstinate and mortal.

War and treason seem to be the only employment of this horrid people, whom Heaven has separated, by almost impassible deserts, from the rest of mankind, confining them to an accursed spot, seemingly to give them earnest in time of the only other worse which he has reserved to them for an eternal hereafter.

The dress of Sennaar is very simple. It consists of a long shirt of blue Surat cloth called Marowty, which covers them from the lower part of the neck down to their feet, but does not conceal the neck itself; and this is the only difference between the men's and the women's dress; that of the women covers their neck altogether, being buttoned

toned like ours. The men have sometimes a gash tied about their middle ; and both men and women go bare-footed in the house, even those of the better sort of people. Their floors are covered with Persian carpets, especially the women's apartments. In fair weather, they wear sandals; and without doors they use a kind of wooden patten, very neatly ornamented with shells. In the greatest heat at noon, they order buckets of water to be thrown upon them instead of bathing. Both men and women anoint themselves, at least once a-day, with camels grease mixed with civet, which they imagine softens their skin, and preserves them from cutaneous eruptions, of which they are so fearful, that the smallest pimple in any visible part of their body keeps them in the house till it disappears : For the same reason, though they have a clean shirt every day, they use one dipped in grease to lie in all night, as they have no covering but this, and lie upon a bull's hide, tanned, and very much softened by this constant greasing, and at the same time very cool, though it occasions a smell that no washing can free them from.

The principal diet of the poorer sort is millet, made into bread or flour. The rich make a pudding of this, toasting the flour before a fire, and pouring milk and butter into it ; besides which, they eat beef, partly roasted and partly raw. Their horned cattle are the largest and fattest in the world, and are exceedingly fine ; but the common meat sold in the market is camels flesh. The
liver

liver of the animal, and the spare rib, are always eaten raw through the whole country. I never saw one instance where it was dressed with fire : it is not then true that eating raw flesh is peculiar to Abyssinia ; it is practised in this instance of camels flesh in all the black countries to the westward.

Hogs flesh is not sold in the market ; but all the people of Sennaar eat it publicly : men in office, who pretend to be Mahometans, eat theirs in secret. The Mahometan religion made a very remarkable progress among the Jews and Christians on the Arabian, or eastern side of the Red Sea, and soon after also in Egypt ; but it was either received coolly, or not at all, by the Pagans on the west side, unless when, after a signal victory, it was strongly enforced by the sword of the conqueror.

The Saracens, who over-ran this country, were bigots in their religion, as their posterity continue to be at this day. They have preserved the language of the Koran in its ancient purity, and adhere rigidly to the letter of its precepts. They either extirpated the Pagans, or converted them ; but this power and tyranny of the Saracens received a check, both in Egypt and Arabia, about the 16th century, by Selim, who established Turkish garrisons in all their principal places on the frontiers of Beja, or Barbaria, and in the Berel Ajam, or ancient Azamia, along the west coast of the Red Sea.

These Turks were all truly atheists in their hearts, who despised the zeal of the Arabs, and oppressed them so, that Paganism again ventured to shew its head. The Shillook, as I have said before, made an eruption into Beja, and conquered the whole of that country. They became masters of the Arabs, and embraced their religion as a form, but never anxiously followed the law of Mahomet, which did not hold out to them that liberty and relaxation by which it had tempted the Jews and Christians. These the law of Mahomet had freed from many restraints upon pleasures and pursuits forbidden by the gospel, and thus made their yoke easier. But it was not so with the Pagan nations. The Mahometan religion diminished their natural liberty, by imposing prayers, ablutions, alms, circumcision, and such-like, to which before they were under no obligation. The Pagans therefore of Sennaar, and all the little states to the west-ward, Dar-Fowr, Dar-Sele, Bagirma, Bornou, and Tombucto, and all that country upon the Niger, called Sudan, trouble themselves very little with the detail of the Mahometan religion, which they embraced merely for the sake of personal freedom and advantages in trade; but they are Pagans in their hearts and in their practices, Mahometans in their conversation only. As for the sons of these, they are Pagans like their fathers, unless some Fakir, or Arab Saint, takes pains to instruct and teach them to read, otherwise the whole of their religion consists in the confession of faith, "La Illah,

Illah, Mahomet Rafoul Ullah,"—" There is but
 " one God, and Mahomet is his prophet."

There are three principal governments in the kingdom of Sennaar. The first is at El-aice, the capital of that country, from which the Shillook come. The Bahar el Abiad spreads itself all over the territory, and, divided into a quantity of small channels, (whether by art or nature I know not) furrounds a number of little islands, upon each of which is a village, and this collection of villages is called the town of El-aice. The inhabitants are all fishermen, and have a number of boats, like canoes, in which they sail up and down to the cataracts. With incredible fleets of these their invasion was made when they undertook the conquest of the Arabs, who had not the smallest warning of the attempt. They had, at that time, no weapons of iron: their swords and lances were of a hard wood called Dengui-Sibber. It must be a relation of the Mek of Sennaar that commands at El-aice; and he is never suffered to leave that post, or come to Sennaar.

The second government, next to this in importance, is Kordofan. The revenue consists chiefly in slaves procured from Dyre and Tegla. It seems this situation is the most convenient for invading those mountains, either from its having water in the way, or from some other circumstance that is not known. Mahomet Abou Kalec had this government, and with him about 1000 black horse, armed with coats of mail, with whom he maintained himself at this time independent of
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the king. It is a frontier nearest to Dar-Fowr a black state still more barbarous, if possible, than Sennaar, and by them it often has been taken from Sennaar, and again retaken.

The third government is Fazuclo, bounded by the river El-aice on the west, and the Nile on the east, and the mountains of Fazuclo, where are the great cataracts, on the South. These are part of the large chain of mountains of Dyre and Tegla, which reach so far westward into the continent, from whence comes the chief supply both of gold and slaves which constitute the riches of this country; for the greatest part of the revenue of Fazuclo is gold; and the person that commands it is not a Funge, but the same native prince from whom the army of Sennaar conquered it. This seems to be a very remarkable piece of policy in this barbarous nation, which must have succeeded as they constantly adhere to it, of making the prince of the state they have conquered their lieutenant in the government of his own country afterwards. Such was the case with Dongola, whose Mek they continue; also with Wed Ageeb, prince of the Arabs, whom they subdued; and such was the case with Fazuclo, Wed About, Jibbel Moia, and other petty states, all of which they conquered, but did not change their prince.

The forces at Sennaar, immediately around the capital, consist of about 14,000 Nuba, who fight naked, having no other armour but a short javelin and a round shield, very bad troops, as I suppose; about 1800 horse, all black, mounted
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by black slaves, armed with coats of mail, and without any other weapon but a broad Slavonian sword. These I suppose, by the weight and power of man and horse, would bear down, or break through double the number of any other troops in the world: nobody, that has not seen this cavalry, can have any idea to what perfection the horse rises here. The Mek has not one musket in his whole army. Besides these horse, there is a great, but uncertain number of Arabs, who pay their tribute immediately to the Mek and to the great men in government, and live under their protection close by the town, and thereby have the advantage of trading with it, of supplying it with provisions, and, no doubt, must contribute in part to its strength and defence in time of need.

After what I have said of the latitude of Sennaar, it will scarcely be necessary to repeat that the heats are excessive. The thermometer rises in the shade to 119° , but as I have observed of the heats of Arabia, so now I do in respect to those of Sennaar. The degree of the thermometer does not convey any idea of the effect the sun has upon the sensations of the body or the colour of the skin. Nations of blacks live within lat. 13° and 14° , when 10° south of them, nearly under the Line, all the people are white, as we had an opportunity of seeing daily in the Galla, whom we have described. Sennaar, which is in lat. 13° , is hotter, by the thermometer, 50 degrees, when the sun is most distant from it, than Gondar is, though

though a degree farther south, when the sun is vertical.

Cold and hot are terms merely relative, not determined by the latitude, but elevation of the place; when, therefore, we say hot, some other explanation is necessary concerning the place where we are, in order to give an adequate idea of the sensations of that heat upon the body, and the effects of it upon the lungs. The degree of the thermometer conveys this very imperfectly; 90° is excessively hot at Loheia in Arabia Felix, and yet the latitude of Loheia is but 15° , whereas 90° at Sennaar is, as to sense, only warm, although Sennaar, as we have said, is in lat. 13° .

At Sennaar, then I call it *cold*, when one, fully cloathed and at rest, feels himself in want of fire. I call it *cool*, when one, fully cloathed and at rest, feels he could bear more covering all over, or in part, more than he has then on. I call it *temperate*, when a man, so cloathed and at rest, feels no such want, and can take moderate exercise, such as walking about a room without sweating. I call it *warm*, when a man, so cloathed, does not sweat when at rest, but, upon moderate motion, sweats, and again cools. I call it *hot*, when a man, sweats at rest, and excessively on moderate motion. I call it *very hot*, when a man, with thin or little cloathing, sweats much though at rest. I call it *excessive hot*, when a man, in his shirt, at rest, sweats excessively, when all motion is painful, and the knees feel feeble as if after a fever. I call it *extreme hot*, when the strength fails, a dis-

position

position to faint comes on, a straitness is found in the temples, as if a small cord was drawn tight around the head, the voice impaired, the skin dry, and the head seems more than ordinary large and light. This, I apprehend, denotes death at hand, as we have seen in the instance of Imhanzara, in our journey to Teawa; but this is rarely or never effected by the sun alone, without the addition of that poisonous wind which pursued us through Atbara, and will be more particularly described in our journey down the desert, to which Heaven, in pity to mankind, has confined it, and where it has, no doubt, contributed to the total extinction of every thing that hath the breath of life. A thermometer graduated upon this scale would exhibit a figure very different from the common one; for I am convinced by experiment, that a web of the finest muslin, wrapt round the body at Sennaar, will occasion at mid-day a greater sensation of heat in the body than the rise of 5° in the thermometer of Fahrenheit.

At Sennaar, from 70° to 78° in Fahrenheit's thermometer is cool; from 79° to 92 temperate; at 92° begins warm. Although the degree of the thermometer marks a greater heat than is felt by the body of us strangers, it seems to me that the sensations of the natives bear still a less proportion to that degree than ours. On the 2d of August, while I was lying perfectly enervated on a carpet, in a room deluged with water, at twelve o'clock, the thermometer at 116° , I saw several black labourers pulling down a house, working with great
vigour

vigour, without any fymptoms of being at all incommoded.

The difeafes of Sennaar are the dyfentery, or bloody flux, fatal in proportion as it begins with the firft of the rains, or the end of them, and return of the fair weather. Intermitting fevers accompany this complaint very frequently, which often ends in them. Bark is a fovereign remedy in this country, and feems to be by fo much the furer, that it purges on taking the firft dofe, and this it does almoft without exception. Epilepfies and fchirrous livers are likewise very frequent, owing, as is fupposed, to their defeating or diminishing perfpiration, or ftopping the pores by constant unktion, as alfo by the quantity of water they deluge themfelves with at the time they are hotteft. The influence of the moon in epilepfies, and the certainty with which the third day after the conjunction brings back the paroxyfm in regular intermitting fevers, is what naturally furprifes people not deeper read than I am in the ftudy of medicine. Thofe who live much in camps, or in the parts of Atbara far from rivers, have certainly, more or lefs, the gravel, occafioned, probably, by the ufe of well-water; for at Sennaar, where they drink of the river, I never faw but one inftance of it, that of the Sid el Coom; as for Shekh Ibrahim, whom I fhall fpeak of afterwards, he had paffed a great part of his life at Kordofan. The venereal difeafe is frequent here, but never inveterate, infomuch that it does not prevent the marriage of either fex. Sweating and

abstinence never fail to cure it, although, where it had continued for a time, I have known mercury fail.

The elephantiasis, so common in Abyssinia, is not known here. The small-pox is a disease not endemial in the country of Sennaar. It is sometimes twelve or fifteen years without its being known, notwithstanding the constant intercourse they have with, and merchandizes they bring from Arabia. It is likewise said this disease never broke out in Sennaar, unless in the rainy season. However, when it comes, it sweeps away a vast proportion of those that are infected: The women both blacks and Arabs, those of the former that live in plains, like the Shillook, or inhabitants of El-aice, those of the Nuba and Guba, that live in mountains, all the various species of slaves that come from Dyre and Tegla, from time immemorial have known a species of inoculation which they call Tishteree el Jidderee, or, *the buying of the small pox*. The women are the conductors of this operation in the fairest and driest season of the year, but never at other times. Upon the first hearing of the small pox any where, these people go to the infected place, and wrapping a fillet of cotton cloth about the arm of the person infected, they let it remain there till they bargain with the mother how many she is to sell them. It is necessary that the terms be discussed judaically, and that the bargain be not made collusively or gratuitously, but that one piece of silver, or more, be paid for the number. This being concluded, they

they go home, and tie the fillet about their own child's arm; certain, as they say, from long experience, that the child infected is to do well, and not to have one more than the number of pustules that were agreed and paid for. There is no example, as far as I could learn, either here or in Abyssinia, of this disease returning, that is, attacking any one person more than once.

The trade of Sennaar is not great; they have no manufactures, but the principal article of consumption is blue cotton cloth from Surat. Formerly, when the ways were open, and merchants went in caravans with safety, Indian goods were brought in quantities to Sennaar from Jidda, and then dispersed over the black country. The return was made in gold, in powder called Tibbar, civet, rhinoceros's horns, ivory, ostrich feathers, and above all, in slaves or glass, more of which was exported from Sennaar than all the east of Africa together. But this trade is almost destroyed, so is that of the gold and ivory. However, the gold still keeps up its reputation of being the purest and best in Africa, and therefore bought at Mocha to be carried to India, where it all at last centers. If the wakea of Abyssinian gold sells at 16 patakas, the Sennaar gold sells at the same place for 22 patakas. The ivory sells at $1\frac{1}{2}$ oz.* per rotol at Cairo, which is about 25 per cent lighter than the rotol of Mocha. Men-slaves, at a medium, may be about a wakea per head at Sennaar.

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* Ounce of gold is here meant.

There are women, however, who sell for 13 or 14 wakeas. What their peculiar excellencies may be, which so far alter the price, I cannot tell, only they are preferred by rich people, both Turks and Moors, to the Arab, Circassian, and Georgian women, during the warm months in summer.

The Daveina Arabs, who are great hunters, carry the ivory to Abyffinia, where they are not in fear. But no caravan comes now from Sudan† to Sennaar, nor from Abyffinia or Cairo. The violence of the Arabs, and the faithlesness of the government of Sennaar, have shut them up on every side but that of Jidda, whither they go once a year by Suakem.

The wakea of Sennaar, by which they sell gold, civet, scented oils, &c. consists of 10 drams; 10 of these wakeas make a rotol. This wakea at Sennaar is accounted the same as that of Masuah and Cairo. It is equal to 7 drams 57 grains troy weight.

1 Rotol 10 Wakeas.
1 Wakea 10 Drams.

But here is another wakea used by the merchants called the Atareys.

1 Rotol 12 Wakeas,
1 Wakea 12 Drams.

But this is only used for coarse goods. There is but one long measure in Sennaar, called the Draa, which

† Nigritia, or the black countries on both sides of the Niger.

which is the peek, or cubit, and is measured from the centre of the elbow-joint to the point of the middle finger. This is probably the ancient cubit of Egypt, and of the holy scripture.

I have said, that the 5th and 6th of August it rained, and the river brought down great quantities of fragments of houses which it had swept away from the country to the southward. It was a very unusual sight to observe a multitude of men swimming in this violent current, and then coming ashore riding upon sticks and pieces of timber. Many people make a trade of this, as fuel is exceedingly scarce at Sennaar. But there were other signs in this inundation, that occupied the imagination of this superstitious people. Part of the town had fallen, and a hyæna, as already observed, had come alive across the river, from which the wise ones drew melancholy presages.

I had not been out of the house for two days on account of the rain. On the 7th I intended to have gone to Aira; but on the morning was told by Hagi Belal, that Mahomet Abou Kalec had advanced to the river El-aice, to cross it into Atbara, and that Shekh Adelan had decamped from Aira, and was gone to meet him; to this it was added, that Wed Ageeb had been sent to by the king, to collect all his forces among the Arabs, and join him between Herbagi and Sennaar. It was foreseen, that if this was true, a revolution of some kind was near at hand, probably the deposing and death of the king, and that in the interim, all subordination would cease in
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the town, and every man do what seemed good in his own eyes.

Hagi Belal had, besides, told me that Shekh Fidele of Teawa had, been several days in the palace with the king, and had informed him that I was laden with money, besides a quantity of cloth of gold, the richest he had ever seen, which the king of Abyffinia had destined as a present to him, but which I had perverted to my own use: He added, that the king had expressed himself in a very threatening manner, and that he was very much afraid I was not in safety if Shekh Adelan was gone from Aira. Upon this I desired Hagi Belal to go to the palace, and obtain for me an audience of the king. In vain he represented to me the risk I ran by this measure; I persisted in my resolution, I was tied to the stake. To fly was impossible, and I had often overcome such dangers by braving them.

He went then unwillingly to the palace. Whether he delivered the message I know not, but he returned saying, the king was busy, and could not be seen. I had, in the interim, sent Soliman to the Gindi, or Sid el Coom, telling him my difficulties, and the news I had heard. In place of returning an answer, he came directly to me himself; and was sitting with me when Hagi Belal returned, who, I thought, appeared somewhat disconcerted at the meeting. He told me the story of Abou Kalec was false, as also that of Wed Ageeb; but it was really true that Shekh Adelan had left Aira, and was then encamped at Shadd-ly.

ly. He chid Hagi Belal very sharply, asking him, what good all that tittle tattle did either to him or me? and insinuated pretty plainly, that he believed Hagi Belal did this in concert with the king, to extort some present from me. "What is the difference to Yagoube, says he, if Shekh Adelan be at Aira, three hours journey from Sennaar, or at Shaddly, five? Is not Kittou in town? and shall not I bring every slave of the king to join him upon the first requisition? At a time like this, will you persuade me, Hagi Belal, the king is not rather thinking of his own safety than of robbing Yagoube? I do not wish that Yagoube should stay a minute longer at Sennaar; but, till some way be found to get necessaries for his journey, it is not in the king's power to hurt him in the house where he is; and he is much safer in Sennaar than he could be any where out of it. Before the king attempts to hurt Yagoube, as long as he stays in Adelan's house, he will think twice of it, while any of the three brothers are alive. But I will speak to Kittou in the evening, and the king too, if I have an opportunity. In the mean time, do you, Yagoube, put your mind at rest, defend yourself if any body attempts to enter this house, and do what you will to those that shall force themselves into it." I then attended him down stairs, with many professions of gratitude; and at the door he said, in a very low voice, to me, "Take care of yon Belal, he is a dog, worse than a Christian."

I resolved

I resolved at all events to leave Sennaar, but I had not yet founded Hagi Belal as to money affairs. It was now the 20th; and, for several days since Adelan's departure, no provisions were sent to my house, as before was usual. Money therefore became absolutely necessary, not only for daily subsistence, but for camels to carry our baggage, provisions, and water, across the desert.

I now despaired absolutely of assistance of any kind from the king; and an accident that happened made me lay all thoughts aside of ever troubling him more upon the subject. There are at Mecca a number of black eunuchs, whose services are dedicated to that temple, and the sepulchre at Medina. Part of these, from time to time, procure liberty to return on a visit to their respective homes, or to the large cities they were sold from, on the Niger, Bornou, Tocrur, and Tombucto, where they beg donations for the holy places, and frequently collect large sums of gold, which abounds in these towns and territories. One of these, called Mahomet Towash, which signifies Eunuch, had returned from a begging voyage in Sudan, or Nigritia, and was at Sennaar exceedingly ill with an intermitting fever. The king had sent for me to visit him, and the bark in a few days had perfectly recovered him. A proportional degree of gratitude had, in return, taken place in the breast of Mahomet, who, going to Cairo, was exceedingly desirous of taking me with him, and this desire was increased when he heard I had letters from the sherriffe of Mecca,

ca, and was acquainted with Metical Aga, who was his immediate master.

Nothing could be more fortunate than this encounter at such a time, for he had spare camels in great plenty, and the Arabs, as he passed them, continued giving him more, and supported him with provisions wherever he went, for these people, being accounted sacred, and regarded with a certain religious awe, as being in the immediate service of their prophet, till now used to pass inviolate wherever they were going, however unsettled the times, or however slenderly attended.

Every thing was now ready, my instruments and baggage packed up, and the 25th of August fixed when we should begin our journey for Atbara. Mahomet, who passed a great part of his time at my house, had not been seen by us for several days, which we did not think extraordinary, being busy ourselves, and knowing that his trade demanded continual attendance on the great people; but we were exceedingly surprised at hearing from my black Soliman, that he and all his equipage had set out the night of the 20th for Atbara. This we found afterwards was at the earnest persuasion of the king, and was at that time a heavy disappointment to us, however fortunate it turned out afterwards.

The night of the 25th, which was to have been that of our departure, we sat late in my room up stairs, in the back, or most private part of the house. My little company was holding with me a melancholy council on what had so recently happened,

happened, and, in general, upon the unpromising face of our affairs. Our single lamp was burning very low, and suggested to us that it was the hour of sleep, to which, however, none of us were very much inclined. Georgis, a Greek, who, on account of the foreness of his eyes had fraid below in the dark, and had fallen asleep, came running up stairs in a great fright, and told us he had been wakened by the noise of men endeavouring to force open the door; that he hearkened a little, and found there were many of them. Our arms were all ready, and we snatched them up and ran towards the door; but I stopt, and planted them upon the first landing-place in the stair-case, as I wished not to fire till the enemy was fairly in the house, that no excuse might remain for this their violation of hospitality.

I stationed Ismael at the outer door of the house, intending that he should fire first, as it would be less odious in him, being a Turk and a sherriffe, than for us Christians. I then went out to the outer gate, and Soliman with me. The entry into the yard was through a kind of porters lodge, where servants used to sit in the day-time, and sleep at night. It had a door from the street, and then another into the yard, the latter small but very strong. They had forced the outer gate, and were then in the lodge, endeavouring to do the same by the inner, having put a handspike under it to lift it up from the hinges. "Are you not madmen, said I, and weary of your lives, to attempt

attempt to force Adelan's house, when there are within it men abundantly provided with large fire-arms, that, upon one discharge through the door, will lay you all dead where you now stand?" "Stand by from the door, cries Ismael, and let me fire. These black Kafirs don't yet know what my blunderbuss is." They had been silent from the time I had spoken, and had withdrawn the handspike from under the door. "Ullah! Ullah! cries one of them softly, how sound you sleep! we have been endeavouring to waken you this hour. The king is ill; tell Yagoube to come to the palace, and open the door instantly." "Tell the king, said I, to drink warm water, and I will see him in the morning," Ah! Mahomet, cries Soliman, is that you? I thought you had had a narrow enough escape in the palace the other day, but stay a little, a servant is gone over the back wall to call the Gindi, and we are here numerous enough to defend this house till morning against all the servants the king has, so do not attempt to break the door, and Yagoube will go to the king with the Gindi.

At this time one of my servants fired a pistol in the air out of an upper window, upon which they all ran off. They seemed to be about ten or twelve in number, and left three handspikes behind them. The noise of the pistol brought the guard, or patrol, in about half an hour, who carried intelligence to the Sid el Coom, our friend, by whom I was informed in the morning, that he had found them all out, and put them in irons; that

that Mahomet, the king's servant, who met us at Teawa, was one of them; and that there was no possibility now of concealing this from Adelan, who would order him to be impaled.

Things were now come to such a crisis that I was determined to leave my instruments and papers with Kittou, Adelan's brother, or with the Sid el Coom, while I went to Shaddly to see Adelan. But first I thought it necessary to apply to Hagi Belal to try what funds we could raise to provide the necessaries for our journey. I shewed him the letter of Ibrahim, the English broker of Jidda, of which before he had received a copy and repeated advices, and told him I should want 200 sequins at least, for my camels and provisions, as well as for some presents that I should have occasion for, to make my way to the great men in Atbara. Never was surprise better counterfeited than by this man. He held up his hands in the utmost astonishment, repeating, 200 sequins! over twenty times, and asked me if I thought money grew upon trees at Sennaar, that it was with the utmost difficulty he could spare me 20 dollars, part of which he must borrow from a friend.

This was a stroke that seemed to insure our destruction, no other resource being now left. We were already indebted to Hagi Belal twenty dollars for provision; we had seven mouths to feed daily; and as we had neither meat, money, nor credit, to continue at Sennaar was impossible. We had seen, a few nights before, that no house could protect us there; and to leave Sennaar was,

in our situation, as impossible as to stay there. We had neither camels to carry our provisions and baggage, nor skins for our water, nor, indeed, any provisions to carry, nor money to supply us with any of these, nor knew any person that could give us assistance nearer than Cairo, from which we were then distant about 17° of the meridian, or above 1000 miles in a straight line; great part of which was thro' the most barren, un hospitable deserts in the world, destitute of all vegetation, and of every animal that had the breath of life. Hagi Belal was inflexible; he began now to be weary of us, to see us but seldom, and there was great appearance of his soon withdrawing himself entirely.

My servants began to murmur; some of them had known of my gold chain from the beginning, and these, in the common danger, imparted what they knew to the rest. In short, I resolved, though very unwillingly, not to sacrifice my own life and that of my servants, and the finishing my travels now so far advanced, to childish vanity. I determined therefore to abandon my gold chain, the honourable recompence of a day full of fatigue and danger. Whom to intrust it to was the next consideration; and, upon mature deliberation, I found it could be to nobody but Hagi Belal, bad as I had reason to think he was. However, to put a check upon him, I sent for the Sid el Coom, in whose presence I repeated my accusation against Belal; I read the Scraff's letter in my favour, and the several letters that Belal had

had written me whilst I was at Gondar, declaring his acceptance of the order to furnish me with money when I should arrive at Sennaar ; and I upbraided him in the strongest terms with duplicity and breach of faith.

But all that I could say was very far short of the violent expostulation from the Gindi that immediately followed. He gave Hagi Belal many not obscure hints, " that he looked upon this injury as done to himself, and would repay him ; that though he had done this to please the king, the time might not be far off when that favour would be of very little use to him ; on the contrary, might be a reason for stripping him of all he had in the world." - The force of these arguments seemed to strike Hagi Belal's imagination very powerfully. He even offered to advance 50 sequins, and to see if he could raise any more among his friends. The Gindi (a rare instance in that country) offered to lend him fifty. But the dye was now cast, the chain had been produced and seen, and it was become exceedingly dangerous to carry such a quantity of gold in any shape along with me. I therefore consented to sell it to Hagi Belal in presence of the Gindi, and we immediately set about the purchase of necessaries, with this proviso, that if Adelan, upon my going to Shaddly, did furnish me with camels and necessaries, so much of the chain should be returned.

It was the 5th of September that we were all prepared to leave this capital of Nubia, an inhospitable

pitabile country from the beginning, and which, every day we continued in it, had engaged us in greater difficulties and dangers. We flattered ourselves, that, once disengaged from this bad step, the greatest part of our sufferings was over; for we apprehended nothing but from men, and, with very great reason, thought we had seen the worst of them.

In the evening I received a message from the king, to come directly to the palace. I accordingly obeyed, taking two servants along with me, and found him sitting in a little, low chamber, very neatly fitted up with chintz, or printed callico curtains, of a very gay and glaring pattern. He was smoking with a very long Persian pipe through water, was alone, and seemed rather grave than in ill-humour. He gave me his hand to kiss as usual, and, after pausing a moment without speaking, (during which I was standing before him) a slave brought me a little stool and set it down just opposite to him; upon which he said, in a low voice, so that I could scarcely hear him, "Fudda, sit down," pointing to the stool. I sat down accordingly. "You are going, I hear, says he, to Adelan." I answered, "Yes." "Did he send for you?" I said, "No; but, as I wanted to return to Egypt, I expected letters from him in answer to those I brought from Cairo." He told me, Ali Bey that wrote these letters was dead; and asked me if I knew Mahomet Abou Dahab? *Tagoube*. "Perfectly; I was well acquainted with him and the other members of government,

ment, all of whom treated me well, and respected my nation." *King*. "You are not so gay as when you first arrived here." *Ta*. "I have had no very great reason." Our conversation was now taking a very laconic and serious turn, but he did not seem to understand the meaning of what I said last. *K*. "Adelan has sent for you by my desire; Wed Abroff and all the Jehaina Arabs have rebelled, and will pay no tribute. They say you have a quantity of powerful fire-arms with you that will kill twenty or thirty men at a shot." *Ta*. "Say fifty or sixty, if it hits them." *K*. "He is therefore to employ you with your guns to punish those Arabs, and spoil them of their camels, part of which he will give to you." I presently understood what he meant, and only answered, "I am a stranger here, and desire to hurt no man. My arms are for my own defence against robbery and violence." At this instant the Turk, Hagi Ismael, cried from without the door, in broken Arabic, "Why did not you tell those black Kafirs, you sent to rob and murder us the other night, to stay a little longer, and you would have been better able to judge what our fire-arms can do, without sending for us either to Abroff or Adelan. By the head of the prophet! let them come in the day-time, and I will fight ten of the best you have in Sennaar."

K. "The man is mad, but he brings me to speak of what was in my head when I desired to see you. Adelan has been informed that Mahomet, my servant, who brought you from Teawa,

has

has been guilty of a drunken frolic at the door of his house, and has sent soldiers to take him to-day, with two or three others of his companions."

Ya. "I know nothing about Mahomet, nor do I drink with him, or give him drink. About half a score of people broke into Adelan's house in the night, with a view to rob and murder us, but I was not at the pains to fire at such wretches as these. Two or three servants with sticks were all that were needful. I understand, indeed, that Shekh Adelan is exceedingly displeased that I did not fire at them, and has sent to the Gindi, ordering him to deliver two of them to him to-morrow to be executed publicly before the door of his house on the market-day. But this, you know, is among yourselves. I am very well pleased none of them are dead, as they might have been, by my hands or those of my people." *K.* "True; but Adelan is not king, and I charge you when you see him to ask for Mahomet's life, or a considerable deal of blame will fall upon you. When you return back, I will send him to conduct you to the frontiers of Egypt."

Upon this I bowed, and took my leave. I went home perfectly determined what I was to do. I had now obtained from the king an involuntary safe-guard till I should arrive at Adelan's, that is, I was sure that, in hopes I might procure a reprieve for Mahomet, no trap would be laid for me on the road. I determined therefore to make the best use of my time; and every thing being ready, we loaded

the camels, and sent them forward that night to a small village called Soliman, three or four miles from Sennaar, and having settled my accounts with Hagi Belal, I received back six links, the miserable remains of one hundred and eighty-four, of which my noble chain once consisted.

This traitor kept me the few last minutes to write a letter to the English at Jidda, to recommend him for the service he had done me at Sennaar; and this I complied with, that I might inform the broker Ibrahim that I had received no money from his correspondent, and give him a caution never again to trust Hagi Belal in similar circumstances.

C H A P. X.

Journey from Sennaar to Chendi.

AFTER leaving Sennaar I was overtaken on the road by a black slave, who at first gave me some apprehension, as I was alone with only one Barbarian, a Nubian servant, by the side of my camel, and was going slowly. Upon inquiry I found him to be sent from Hagi Belal, with a basket containing some green tea and sugar, and four bottles of rack in return for my letter. I sent back the messenger, and gave the care of the basket to my own servant; and, about ten o'clock in the evening of the 5th of September, we all met together joyfully at Soliman.

Before my departure from Sennaar I had prevailed on a Fakir, or Mahometan monk, servant to Adelan, to write a letter to his master, unknown to any other person whatever, to let him know my apprehensions of the king, and that, in the uncertainty how far his occupations might

blige him to move from Shaddly, my way was directly for Herbagi, and requesting that he would give me such recommendations to Wed Ageeb as should put me in safety from the king's persecution, and insure me protection and good reception in Atbara. I begged him, in the most serious manner, to consider, however slightly he had thought of the king of Abyssinia's recommendatory letters, he would not treat those of the regency of Cairo, and of the sherriffe of Mecca, in the same manner; that my nation was highly respected in both places; and that it was known, by letters written from Sennaar, that I actually was arrived there; that they should take care therefore, and not by ill-usage of me expose their merchants, either at Mecca or Cairo, to a severe retaliation that would immediately follow the receiving bad news of me, or no news at all. My faithful Soliman, who was now to leave me, was charged to carry the answers they should choose to return to the letters I brought from Abyssinia, and I sent him that very night, together with the Fakir, to Adelan at Shaddly, fully instructed with every particular of ill-usage I had received from the king, of which he had been an eye-witness.

Although my servants, as well as Hagi Belal, and every one at Sennaar but the Fakir and Soliman, did imagine I was going to Shaddly, yet their own fears, or rather good sense, had convinced them that it was better to proceed at once for Atbara than ever again to be entangled between Adelan and the king. Sennaar sat heavy
upon

upon all their spirits, so that I had scarce dismounted from my camel, and before I tasted food, which that day I had not done, when they all intreated me with one voice that I would consider the dangers I had escaped, and, instead of turning westward to Shaddly, continue north through Atbara. They promised to bear fatigue and hunger cheerfully, and to live and die with me, provided I would proceed homeward, and free them from the horrors of Sennaar and its king. I did not seem to be convinced by what they said, but ordered supper, to which we all sat down in company. As we had lemons enough, and Hagi Belal had furnished us with sugar, we opened a bottle of his rack, and in punch (the liquor of our country) drank to a happy return thro' Atbara.

I then told them my resolution was perfectly conformable to their wishes; and informed them of the measures I had taken to insure success and remove danger as much as possible. I recommended diligence, sobriety, and subordination, as the only means of arriving happily at the end proposed; and assured them all we should share one common fare, and one common fortune, till our journey was terminated by good or bad success. Never was any discourse more gratefully received; every toil was welcome in flying from Sennaar, and they already began to think themselves at the gates of Cairo.

As I had recommended great diligence and little sleep, before four in the morning the camels were loaded, and on their way, and it was then
only

only they came to awake me. The camels were abundantly loaded, and we had then but five, four of which carried all the baggage, the other, a smaller one, was reserved for my riding. This I told them I willingly accepted at the beginning of the journey, and we should all of us take our turn, while water and provisions were to be procured, and that Ismael the Turk, an old man, and Georgis the Greek, almost blind, required an additional consideration, so long as it possibly could be done with safety to us all; but, when we should advance to the borders of the desert, we must all resolve to pass that journey on foot, as upon the quantity of water, and the quantity of provisions alone, to be carried by us, could depend our hopes of ever seeing home.

On the 8th of September we left the village of Soliman, and about three o'clock in the afternoon came to Wed el Tumbel, which is not a river, as the name would seem to signify, but three villages situated upon a pool of water, nearly in a line from north to south. The intermediate country between this and Herbagi is covered with great crops of dora. The plain extends as far as the sight reaches. Though there is not much wood, the country is not entirely destitute of it, and the farther you go from Sennaar the finer the trees. At Wed el Tumbel there is great plenty of ebony-bushes, and a particular sort of thorn which seems to be a species of dwarf acacia, with very small leaves, and long pods of a strong saccharine taste. This is here in great abundance, and is called
Lauts,

Lauts, or Loto, which I suspect to be the tree on whose fruit, we are told, the ancient Libyans fed. At a quarter past three we left Wed el Tumbel, and entered into a thick wood, in which we travelled till late, when we came to the Nile. We continued along the river for about 500 yards, and alighted at Sit el Bet, a small village about a mile's distance from the stream. Here we saw the tomb of a Shekh, or saint, built of brick in a conical form, much after the same figure as some we had seen in Barbary, which were of stone.

On the 12th, at ten minutes past six we set out from Sit el Bet, and a few minutes after came to a village called Ageda, and five miles further to another, whose name is Ufheta. At half past nine we passed a third village, and at half after eleven encamped near a pool of water, called Wed Hydar, or the River of the Lion. All the way from Wed el Tumbel to this village we were much tormented with the fly, the very noise of which put our camels in such a fright that they ran violently into the thickest trees and bushes, endeavouring to brush off their loads. These flies do not bite at night, nor in the cool of the morning. We were freed from this disagreeable companion at Wed Hydar, and were troubled with it no more.

At four o'clock we again set out through an extensive plain, quite destitute of wood, and all sown with dora, and about five miles further we encamped at a place named Shwyb, where there is a Shekh called Welled Abou Haffan. While at Abou Haffan, we were surpris'd with a violent storm

storm of rain and wind, accompanied with great flashes of lightning. This storm being blown over, we proceeded to a village called Imfuri. At one mile and a half further we joined the river. The Nile here is in extreme beauty, and winds considerably; it is broader than at Sennaar, the banks flat, and quite covered with acacia and other trees in full bloom. The thick parts of this wood were stored with great numbers of antelopes, while the open places were covered with large flocks of cattle belonging to the Arabs Refaa, who were returning from the sands to their pastures to the southward. Large flocks of storks, cranes, and a variety of other birds, were scattered throughout the plain, which was overgrown with fine grass, and which even the multitude of cattle that thronged upon it seemed not capable of consuming. At three quarters past six in the evening we came to a large village called Wed Medinai, close upon the side of the river, which here having made a large turn, comes again from the S. E. This town or village belongs to a Fakir, who received us very hospitably.

On the 14th, at six in the morning we set out from Wed Medinai in a direction N. W. and at three quarters past eight arrived at the village Beroule. We then entered a thick wood, and thence into a very extensive and cultivated plain, sown with dora and bammia; a plant which makes a principal article in their food all over the southern part of the kingdom of Sennaar, which is described, and the figure of it published, by

Prosper

Prosper Alpinus*. At a quarter past eleven we arrived at Azazo, about a mile and a half distant from the Nile. The corn seemed here much more forward than at Sennaar, and in several places it was in the ear. It rained copiously in the night of the 14th, but before this there had been a very dry season, and very great scarcity the preceding year. At ten minutes past four in the afternoon we left Azazo, our journey, like that of the day before, partly through thick woods, and partly through plains sown with dora. Our direction was nearly north, and the river about two miles and a half distant, nearly parallel to the road we went. At six we came to a small village called Sidi Ali el Genowi.

On the 16th, at half past six in the morning we left Sidi Ali el Genowi, and a few minutes after passed two villages on our left along the river side, not fifty yards from the water, after which we went through the village of El Menfy. The next to this were two tombs of Fakirs, nothing different from the former ones. At a quarter past ten we arrived at Herbagi, a large and pleasant village, but thinly inhabited, placed on a dry, gravelly soil. The people told us, that the greatest part of the townsmen were at some distance looking after their farms. Herbagi is the seat of Wed Ageeb, hereditary prince of the Arabs, now subject to the government of Sennaar, whose lieutenant he is according to treaty. He raises the tribute,

* Vid. Prosper Alpin., cap. 27. page 44. tom. 2.

bute, and pays it to the Mek, or his ministers, from all those Arabs that live in the distant parts of the kingdom, as far as the Red Sea, who do not pass by Sennaar to the sands, in the season of the fly; for these, as I have mentioned, are taxed by the chief minister, or the person who hath the command of the troops of that capital. The revenue arising from this is very large, and more than all the rest put together. The Refaa, one tribe of Arabs who had compounded at this time with Shekh Adelan, were said to possess 200,000 she-camels, every one of which, at a medium, was worth half an ounce of gold, each ounce being about ten crowns. The tribute then which that Arab paid was 100,000 ounces of gold, or 1,000,000 dollars or 250,000*l*. There were at least ten of these tribes with which Adelan was to account, and at least six times that number that fell to the share of Wed Ageeb, whose composition is the same as that paid to Sennaar, besides whatever extraordinary sum he imposes for himself. There is also a tax upon the male camels; but this is small in comparison of the others, and the young ones pay no duty, till they are three years old.

Camels flesh is the ordinary food of the Arabs; but there is still room to inquire what becomes of the prodigious numbers of this animal annually consumed. The caravan of Mecca requires a large supply, and vast numbers are employed in the service of Damascus, of Syria and Persia, and especially of Sudan, whose caravans traverse Africa
from

from east to west with Indian commodities, which they carry from the Arabian Gulf to the Atlantic Ocean. These, and this vast inland trade of which they were masters, the gold, ivory, pearls and tortoise shells, that served for returns to India, were the source of the riches and power of those Shepherds, of which so many things are recorded in ancient history almost exceeding belief.

Immediately upon entering Herbagi, I went to wait upon Wed Ageeb. He had a very good house considered as such, though but a very indifferent palace for a prince. He seemed to be a man of very gentle manners; was about 30 years of age; had a thick black beard and whiskers, large black eyes, and a long thin face, which marked his constitution not to be a strong one. We found, indeed, afterwards, that he had been very much addicted to drinking, which he had often endeavoured in vain to leave off, by substituting opium in its place. He had never before seen an European, and testified great surprise at my complexion. He sent us abundance of provisions, two sheep and two goats, and begged I would give him advice about his health in the evening. He inquired very particularly about my reception at Sennaar, which I told him only in part, and, among other circumstances, the report at Sennaar that he was gathering his forces to the assistance of the king against Adelan and Abou Kalec. He answered with a sneer, "Gehennem el Kafr, *i. e.* *The Pagan may go to hell.* He spoke contemptuously

only of the king of Sennaar, but very respectfully of Adelan and Abou Kalec, any one of whose little fingers, he said, was sufficient to crush the Mek, and all who adhered to him. I then took my leave, and went home to rest.

On the 17th, at noon, I observed the meridian altitude of the sun, and found the latitude of the place to be $14^{\circ} 30'$ N. but this observation was made with Hadley's quadrant, that I might save time, being willing to advance to as great a distance as possible from Sennaar, so there may be perhaps a minute of error, and more there ought not to be, as it was confirmed by several observations at night. The instrument, inspected and rectified by day light, was examined, and I found it to be without alteration before using it at night.

About eight o'clock in the evening I went to see Wed Ageeb, who had supped, and was drinking forbet made of tamarinds, I believe rather to sweeten his breath than from thirst, for he had apparently drunk of stronger liquor before he took the forbet. He told me that a servant of Adelan was arrived that evening from the camp, who had brought him a letter and messages on my account, and bade me be of good courage, for I should be safer in my tent than in Adelan's house at Sennaar; that two men had been executed for attempting to rob Adelan's house; and that Mahomet, the king's servant, was destined to suffer upon a stake, as soon as ever Adelan should move at a greater distance from Shekh Shaddly's tomb, where

where such executions could not be performed with decency.

I made him a small present of muslin, which I had bought at Sennaar; and, in the course of conversation, he told me that the Moorish troops from Ras el Feel had burnt Teawa; that the Daveina were with them, and had plundered the Jehaina, and forced Fidele to fly to Beyla. I asked if any Christian troops were among them? suspecting much Ayto Engedan and Ayto Confu. He said there were none but the Moors of Ras el Feel, the Ganjar horse of Kuara, and the Arabs Daveina. As I did not wish to be known in this matter, I pushed my enquiries no further: I asked him to provide me with one of his men for fear of the Shukorea Arabs, with which he complied, adding, that he was himself going out to the Shukorea, and would send a man to Halfaia, where I was to consider, and acquaint him, whether I was to pass the Nile at Gerri, and go by the desert of Bahiouda and Dongola, or by the more unfrequented way of Chendi, Barbar, and the great desert, the fatigues and dangers of which he thought it impossible for a European to suffer, but would give me a letter to Sittina his sister, to whom that country belonged. After Chendi, he assured me there was no protection to be relied upon but that of Heaven. This sensible discourse was of great service to me, as it set me all the rest of the journey upon the inquiry as to the proper steps for performing this dangerous expedition.

On the 18th, at seven o'clock I left Herbagi, after writing a letter to Adelan, thanking him for his punctuality and care of me, and giving the servant that had come on the errand a small present. He told me it would be ten days before he returned to the camp; with which last intelligence I was very well pleased, as thereby no information could arrive where I was, till I was forgot, or out of their power. At ten minutes past eleven we arrived at Wed el Frook, a small village close upon the Nile. Nothing could be more beautiful than the country we passed that day, partly covered with very pleasant woods, and partly in lawns, with a few fine scattered trees. The Nile is a short quarter of a mile from the village, and is fully half a mile broad. It runs smooth, and when in inundation, overflows the small space of ground between its present banks and Wed el Frook. It was now considerably lower than it had been, and was confined within its banks.

On the 19th we set out from Wed el Frook at half past five in the morning, and about four miles from it came to a large village, and the tomb of a Fakir, the Nile running all the way parallel to our road. At ten o'clock we came to another village called Abouafcar; and a little way east of it, in the river, there is a large island considerably above the water, where shrubs and grass grow abundantly. The village is placed upon a small hill, and there are a great many of the same size and shape scattered about the country on the banks of the river, which add greatly to the beauty

beauty of it, as we had not yet seen such since our leaving Sennaar. At three quarters past one we came to the village of Kamily. The country here is more open, the soil lighter, the grass short and thin; it is all laid out in pasture, and there is here plenty of goats, as well as black cattle. This day we met a caravan from Egypt, last from Chendi, who brought us word that Ali Bey was deposed, and Mahomet Abou Dahab was made Bey in his place. They said, one part of the caravan, that went before them, had been attacked and cut off by the Bishareen under Abou Bertran; that they had escaped by a few hours only, and that all the road was so infested with robbers, that it was a miracle if any one could pass.

On the 20th we left Kamily at a quarter past five in the morning, and at about six miles (the distance between that and Wed Tyrab) we passed a bare and sandy country, interspersed with small coppices, and three quarters past ten came to Bishaggara. This is a large village, something above a mile's distance from the Nile, which space is entirely taken up with brushwood, without any timber trees. We begin now to see the effects of the quantity of rain having failed. There was little sown, and that so late as to be scarcely above the ground. It seems the rains begin later as they pass northward. Many people were here employed in gathering grass feeds* to make a very bad kind of bread. These people appear perfect skeletons, and no wonder, as they live upon such fare. Nothing increases the danger of travelling, and
prejudice

* We had seen this practised too by the Agows at the source of the Nile.

prejudice against strangers, more than the scarcity of provisions in the country through which you are to pass.

At fifty minutes past three in the afternoon we left Bishaggara, and at seven came to Eltie, a straggling village, about half a mile from the Nile, in the north of a large, bare plain, all pasture, except the banks of the river, which are covered with wood. We now no longer saw any corn sown: The people here were at the same miserable employment as those we had seen before, that of gathering grass seeds; yet, though starving, they brought us plenty of milk in exchange for tobacco, a commodity very much in request in these parts. At half past ten we arrived at Gidid; the houses were built of clay, with terraced roofs: on our way we passed through several little cantonments of Nuba. All this country is sand, interspersed with thick coppices and acacia-trees that seemed not to thrive. On the other side are large, dead, sandy plains, but both sides of the river are covered with wood. The ferry over the Nile is here from the west to the east. The country about Gidid, especially to the westward, is very bare and barren, and scarcely produces any thing saving grass and bent, of which the poor people use the seed for bread. This is the case all to the westward of El-aice; and the country here, for want of rain, is fast dwindling into a desert, and the soil is changed to sand. There is no corn, though, from the vicinity of two large rivers, it produces grass enough for cattle,

tle, sheep, and goats, and there is as yet plenty of milk: but as soon as the sun shines constantly, no herbage will remain that can be food for any other cattle but goats, and at last the whole becomes a perfect desert, capable of nourishing nothing but antelopes and ostriches.

On the 21st, at seven in the morning we left Gidid, and near three miles further we came to the passage, and descended a long way with the current before we landed. The manner they pass the camels at this ferry is by fastening cords under their hind quarters, and then tying a halter to their heads. Two men sustain these cords, and a third the halter, so that the camels, by swimming, carry the boat on shore. One is fastened on each side of the stern, and one along each side of the stem. These useful beasts suffer much by this rude treatment, and many die in the passage, with all the care that can be taken, but often through malice, or out of revenge. These boatmen privately put salt in the camels ears, which makes the animal desperate and ungovernable, till, by fretting and plunging his head constantly in the water, he loses his breath, and is drowned; the boatmen then have gained their end, and feast upon the flesh. But the Arabs, when they pass their camels, use a goat's skin, blown with wind like a bladder, which they tie to the fore part of the camel, and this supports him where he is heaviest, while the man, sitting behind on his rump, guides him, for this animal is a very bad swimmer, being heaviest before. The boats

here are larger and better made than in any other part on the river. All between the Nile and Halifoon is bare ground, interspersed with acacia-trees. The loss of a camel is very considerable, but the price of ferrying very moderate; it is only three mahalacs for each camel, with his merchandise and every thing belonging to him. The river is something more than a quarter of a mile broad, but is double that measure in the rainy season, the current very violent, and strong at all times.

Notwithstanding our boatmen had a very bad character at this time, we passed with our camels and baggage without loss or accident. They seemed indeed to shew a very indifferent countenance at first, but good words, and a promise of recompence, presently rendered them tractable. By half past twelve we were all safe on the other side, and at thirty-five minutes past three we arrived at Halifoon, about five miles from the ferry on the east side of the Nile. One mark of the boatmen's attention I cannot but mention: The weather was very hot, and we had plenty of time; the water being clear and tempting, I proposed swimming over to the other side for the pleasure of bathing; but they, one and all, opposed my design with great violence, and would not suffer me to undress. They said there was a multitude of crocodiles in the river near that place, and although they were not large enough to kill, or carry off a camel, they very often wounded them, and it would be a wonder if we passed without seeing

seeing them ; indeed the last boat had not reached the shore before two of them rose in the middle of the stream. I made what haste I could to get a gun, and fired at the largest, but, as far as I could judge, without effect.

On the 22d, at three o'clock in the afternoon we left Halifoon, and by ten at night came to Halfaia, a large, handsome, and pleasant town, although built with clay. The houses are terraced at the tops, their inhabitants being no longer afraid of the rains, which have been for some time here very inconsiderable. The Battaheen were encamped near Umdoom, a large village on the side of the river, about seven miles from Halifoon. They are a thievish, pilfering set, and we passed them early in the morning, before it was light. The road is very pleasant, through woods of acacia-trees, interspersed with large fields covered with bent grass. At Umdoom we found troops of women going to their morning occupation, that of gathering seeds to make bread.

The command of Mahomet Wed Ageeg is very extensive. It reaches from this passage of the river at Halifoon on the south, as far as Wed Baal a Nagga on the north, and to the east as far as the Red Sea, though a great part of those Arabs have been in rebellion, and have not paid their tax for some years. His command on the westward of the river reaches to Korti, all over the desert of Bahiouda, though lately the Beni Gerar, Beni Faifara, and Cubba-beesh, have expelled the ancient Arabs of Bahiouda, who pretend now

only to be the subjects of Kordofan. He has also the charge of levying the tribute of horses from Dongola, in which consists the great strength of Sennaar.

Halfaia is the limit of the rains, and is situated upon a large circular peninsula surrounded by the Nile from S. W. to N. W. that is, at all the points of W. It is half a mile, or something more from the river. This peninsula contains all their sown land, and is not watered by the river, but by what is raised from the stream by wheels turned by oxen. Halfaia consists of about three hundred houses; their principal gain is from a manufacture of very coarse cotton cloth, called Dimour, which serves for small money through all the lower parts of Atbara. There are palm-trees at Halfaia, but they produce no dates. The people here eat cats, also the river-horse and the crocodile, both of which are in great plenty. Halfaia, by many altitudes of the sun and stars, was found to be in lat. $15^{\circ} 45' 54''$, and in long. $32^{\circ} 49' 15''$ east from the meridian of Greenwich.

On the 29th, at six o'clock in the morning we left Halfaia, and continued our journey about 3 miles and a half further, when we came to two villages, a small one to the north and a large one to the west. The Nile here runs N. E. of us. This whole day was spent in woods of a very pleasant kind; there were large numbers of birds of various colours, but none of them, so far as I could hear since we left Sennaar, endowed with the gift
of

of song. *Sakies** in the plain, all between the Nile and the road, lift the water from the stream, and pour it on the land, in hopes that it may produce some miserable crops of dora; for the river overflows none of this country, and it is very precariously and scantily watered with rain.

In a little time, continuing our journey, we came to Shekh Atman's, the tomb of a Fakir on the road. There is a high ridge of mountains on our left, west of the Nile about five miles, and a low ridge on our right, about eight miles distant; our direction was straight north. At half past eight, about five miles further, we came to the village Wed Hojila. The river Abiad, which is larger than the Nile, joins it there. Still the Nile preserves the name of Bahar el Azergue, or the Blue River, which it got at Sennaar. The village was once intended to be built at the junction of the two rivers, but the Fakir's tomb being on the side of the Nile, the village likewise was placed there. The Abiad is a very deep river; it runs dead and with little inclination, and preserve its stream always undiminished, because rising in latitudes where there are continual rains, it therefore suffers not the decrease the Nile does by the six months dry weather. Our whole journey this day was through woods, with large intervals of sandy plains producing nothing except some few spots of corn sown in time of the showers, while
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* A machine for raising water from the Nile, otherwise called the Persian wheel.

the sun returned over the zenith, but still looking very poorly. At half past twelve we arrived at Suakem, under trees, near a fakia. At four o'clock in the afternoon we left Suakem, the mountains of Gerri bearing N. E. of us, and five miles further, alighted in a wood near the Arabs Abdelab.

On the 30th, at five o'clock in the morning we left this station, and after having gone eight miles N. E. we came to a village, which is, as it were, the suburb of Gerri. The Acaba of Gerri is a low ridge of rocks that seems first to run from both sides across the bed of the river, as if designed to stop it; and it is impossible to look at the gap through which it falls down below, without thinking that this passage was made by the Nile itself when first it began to flow. Gerri is built on a rising ground, consisting of white, barren sand and gravel, intermixed with white alabaster like pebbles, which, in a bright sun, are extremely disagreeable to the eye. It consists of about 140 houses, none of them above one story high, neat, well built, flat-roofed, and all of one height, composed with the same coloured earth as that on which it stands, and, for this reason, it is scarcely visible at a distance. It is immediately at the foot of the Acaba, something more than a quarter of a mile from the Nile. Gerri is situated at the end of the tropical rains, in lat. $16^{\circ} 15'$, and the Acaba seems to answer those mountains of Ptolemy, beyond which (that is to
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the the N.) he says it is *διαμυρον και αβροχον χωραν* *, that is, a country full of sand and without rain; it is but a small spot immediately on the Nile, which is all cultivated, as it enjoys the double advantage both of the overflowing of the river and the accidental showers. It is also called Beladullah, or the Country of God, on account of this double blessing. The dates of Gerri are sent to the Mek, and are reserved on purpose for him. They are dry, and never ripen, nor have any of the moist and pulpy substance of the dates of Barbary. They are firm and smooth in the skin, and of a golden colour.

On the 1st of October, at half past five in the morning we left Gerri, the Acaba continuing on the east and west, but the two extremities curving like a bow or an amphitheatre. This ridge of mountains is composed of bare, red stone, without any grass. At ten minutes after eight we changed our road to N. E. endeavouring to turn the point of the Acaba about three miles off, and at ten o'clock alighted among green trees to feed our camels. At three o'clock in the afternoon we left our resting place in the wood. The mountains, which were then on our left hand, are those of the Acaba of Gerri; but those on the right still ran parallel to our course, and ended in the Acaba of Mornefs; we were now two miles from the river, its course due north. About twenty minutes past four we came to the Acaba of Mornefs,

† Ptol. Geograph. lib. iv. cap. 8.

ness, a ridge of bare, stoney hills, and half an hour after we passed it. There is very little ascent, and the road is only loose, broken stones, which last about a quarter of an hour.

At six o'clock in the evening we came to Hajar el Affad, or Hajar Serrareek, the first signifying the Lion's Stone, the next the Stone of Thieves, a beggarly, straggling village, where there is a fakia, and small stripes of dora, as if sown in a garden, and watered from the well at pleasure. Hajarel Affad is the boundary between Wed Ageeb and the Mek of Chendi; it is a yellow stone set upon a rock, which they imagine has the figure of a lion. We now alighted near half a mile from the river, in a small plain, where was only one shepherd with his cot and flock. At some distance near the river, there was a house or two with fakies. September is the seed-time in this country. When the Nile is at its height, the flat ground along the side of the water, which is about a quarter of a mile broad, is sown with dora, as far as water can be conducted in rills to it, but after this short space, the ground rises immediately; there the harvest-time is in November; and the seed-time at Sennaar is in July, and their harvest in September; both regulated by the height of the Nile at the respective places.

On the 2d of October, at half past five in the morning we left Hajar el Affad; for the two last days past our journey lay through woods and desert, without water or villages; we rested upon the Nile, which soon receded from us. After hav-

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ing gone about two miles we saw some small houses and fakies, with narrow stripes of corn on both sides of the river. About a mile further, we began, instead of the sandy desert, to see large stratum of purple, red and white marble, and also alabaster. It seems as if those immense quarries, which run into Upper Egypt 10° N. from this, first take their rise here. This day we journeyed through woods of acacia and jujubs. At twenty minutes past eight we alighted in a wood to feed our camels. The sun was so immoderately hot that we could not travel. The Nile from Gerri declines almost insensibly from the E. of N. The whole country is desert and without inhabitants, saving the banks of the river; for there are here no regular rains that can be depended upon at any certain time for the purpose of agriculture; only there fall violent showers at the time the sun is in the zenith, on his progress southward, from the tropic of Cancer towards the Line, and the grass grows up very luxuriantly in all the spots watered by these accidental showers; but all the rest of the country is dry and burnt up.

Near Gerri, a little north, is the large rock Acaba, full of caves, the first habitations of the builders of Meroë. A little below it is the ferry over which those who go by the west side of the Nile to Dongola, through the desert of Bahiouda, must all pass. It is five days journey before you come to Korti, where travellers arrive the morning of the sixth, that is, going at the rate of fifteen miles a-day. Near Korti you again meet the Nile,

Nile, which has taken a very unnatural turn from Magiran, or where it meets the Tacazzè from Angot. The way through this desert, which was that of Poncet, is now rendered impassable, as I have already said, by the Beni Faifara, Beni Gerar, and Cubba-beesh Arabs, three powerful clans, which come from the westward near Kordofan from fear of the black horse there, and which have taken possession of all the wells in that desert, so that it is impossible for travellers to avoid them. The Cubba-beesh are so called, from kebsh*, a sheep, because they wear the skin of that animal for cloathing. They are very numerous, and extend far into the great desert Selima and to the frontiers of Egypt. These tribes have cut off the last three caravans coming from Dongola and Egypt. This ferry, and the Acaba beyond it, belongs to Wed Ageeb; and here all goods, passing to and from Egypt, Dongola, and Chendi, pay a duty, which is not regulated as to its extent, but is levied arbitrarily, according to circumstances of the times, and paid to the Shukorea, or other Arabs, who are in the neighbourhood, which happen from February to July. The Mek, or prince of the Arabs, passes them by fair means or force. After the rains become constant these go eastward to Mendera and Gooz, and then the road from Sennaar to Suakem through these places becoming dangerous on account of all the other Arabs assembling there to avoid the
fly,

* Kebsh, a sheep; pl. Cubba-beesh, sheep.

fly, the caravan of Suakem is obliged to pass through Halfaia to Barbar, and from thence to Suakem, so that this was the most frequented road in the kingdom. Now, indeed, the communications on all sides are obstructed by the anarchy that prevails among the Arabs, so that he who passes to or from Egypt must depend solely upon his own exertions and the protection of Heaven.

The Acaba of Gerri, and the banks of the Nile there, are inhabited by tribes of Arabs, called Beni Hamda, and Haffani. They are all poor and miserable banditti, and would not suffer a man to pass there at the ferry were it not for the extraordinary dread they have of fire-arms. The report of a gun, even at a distance, will make a hundred of them fly and hide themselves. We gave them several vollies of blunderbusses, and double-barrelled guns, fired in the air, from the time of our entering their territory till near Wed Baal a Nagga; we saw them upon the tops of the pointed rocks as far distant as we could wish, nor did they ever appear nearer us, or descend into the plain.

At Halfaia and Gerri begins that noble race of horses justly celebrated all over the world. They are the breed that was introduced here at the Saracen conquest, and have been preserved unmixed to this day. They seem to be a distinct animal from the Arabian horse, such as I have seen in the plains of Arabia Deserta, south of Palmyra and Damascus, where I take the most excellent
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of the Arabian breed to be, in the tribe of Mowalli and Anney, which is about lat. 36° ; whilst Dongola and the dry country near it seems to be the center of excellence for this nobler animal, so that the bounds within which the horse is in its greatest perfection seems to be between the degrees of lat. 20° , and 36° , and between long. 30° east from the meridian of Greenwich to the banks of the Euphrates. For this extent Fahrenheit's thermometer is never below 50° in the night, or in the day below 80° , though it may rise to 120° at noon in the shade, at which point horses are not affected by the heat, but will breed as they do at Halfaia, Gerri, and Dongola, where the thermometer rises to these degrees. These countries, from what has been said, must of course be a dry, sandy desert, with little water, producing short, or no grass, but only roots, which are blanched like our cellery, being always covered with earth, having no marshes or swamps, fat soapy earth, or mould.

I never heard of wild horses in any of these parts. Arabia Deserta, where they are said to be, seems very ill calculated to conceal them, it being flat without wood or cover, they must therefore be constantly in view; and I never heard any person of veracity say they ever saw wild horses in Arabia. Wild asses I have frequently seen alive, but never dead, in neck, head, face, and tail very like ours, only their skins are streaked, not spotted. The zebra is found nowhere in Abyssinia, but in the S. W. extremity of Kuara among
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the Shangalla and Guba, in Narea and Caffa, and in the mountains of Dyre and Tegla, and to the southward near as far as the Cape.

What figure the Nubian breed would make in point of fleetness is very doubtful, their make being so entirely different from that of the Arabian; but if beautiful and symmetrical parts, great size and strength, the most agile, nervous, and elastic movements, great endurance of fatigue, docility of temper, and seeming attachment to man, beyond any other domestic animal, can promise any thing for a stallion, the Nubian is, above all comparison, the most eligible in the world. Few men have seen more horses, or more of the different places where they are excellent, than I have, and no one ever more delighted in them, as far as the manly exercise went. What these may produce for the turf is what I cannot so much as guess, as there is not, I believe in the world, one more indifferent to, or ignorant of, that amusement than I am. The experiment would be worth trying in any view. The expence would not be great, yet there might be some trouble and application necessary, but, if adroitly managed, not much even of that.

I could not refrain from attempting a drawing of one of them, which I since, and but very lately, unfortunately mislaid. It was a horse of Shekh Adelan, which with some difficulty I had liberty to draw. It was not quite four years old, was full 16 hands high: I mean this only as an idea; I know the faults of my drawing, and could correct

rect many of them ; but it is a rule I have invariably adhered to in this, as well as in description, to correct nothing from recollection when the object is out of my sight. This horse's name was El Fudda, the meaning of which I will not pretend to explain. In Egypt this is the name of a small piece of money clipped into points, otherwise called a parat ; but, very probably, the name of horses in Nubia may have as little allusion to the quality of the animal as the names which our race-horses have in England ; they are, however, very jealous in keeping up their pedigree. All noble horses in Nubia are said to be descended of one of the five upon which Mahomet and his four immediate successors, Abou Becr, Omar, Atman, and Ali, fled from Mecca to Medina, the night of the Hegira. From which of these El Fudda was descended I did not inquire ; Shekh Adelan, armed, as he fought, with his coat of mail and war saddle, iron-chained bridle, brass cheek-plates, front-plate, breast-plate, large broad-sword, and battle-ax, did not weigh less upon the horse than 26 stone, horseman's weight. This horse kneeled to receive his master, armed as he was, when he mounted, and he kneeled to let him dismount armed likewise, so that no advantage could be taken of him in those helpless times when a man is obliged to arm and disarm himself piece by piece on horseback. Adelan, in war, was a fair-player, and gave every body his chance. He was the first man always that entered among the enemy, and the last to leave them, and never changed
this

this horse. The horses of Halfaia and Gerri do not arrive at the size of those in Dongola, where few are lower than 16 hands. They are black or white, but a vast proportion of the former to the latter. I never saw the colour we call grey, that is, dappled, but there are some bright bays, or inclining to forel. They are all kept monstrously fat upon dora, eat nothing green but the short roots of grass that are to be found by the side of the Nile, after the sun has withered it. This they dig out where it is covered with earth, and appears blanched, which they lay in small heaps once a day on the ground before them. They are tethered by the fetlock joint of the fore-leg with a very soft cotton rope made with a loop and large button. They eat and drink with the bridle in their mouth, not the bridle they actually use when armed, but a light one made on purpose to accustom them to eat and drink with it: If you ask the reason, they tell you of many battles that have been lost by the troops having been attacked by their enemy when taking off the bridles to give their horses drink. No Arab ever mounts a stallion; on the contrary, in Nubia they never ride mares; the reason is plain: The Arabs are constantly at war with their neighbours, (for so robbery in that country is called) and always endeavour to take their enemies by surprise in the grey of the evening, or the dawn of day. A stallion no sooner smells the stale of the mare in the enemy's quarters, than he begins to neigh, and that would give the alarm to the party intended

to

to be surpris'd. No such thing ever can happen when they ride mares only; on the contrary, the Funge trust only to superior force. They are in an open, plain country, must be discovered at many miles distance, and all such surpris'es and stratagem's are usele'ss to them.

The place where we alighted is called Hajar el Dill, and is a mile east from where we halted in the wood to feed our camels. We continued along the Nile at about a mile's distance from it, and, after advancing near three miles, came in sight of a large village called Derreira; on the opposite side of the Nile, and beyond that, about four miles on the same side, is Deleb, a large village, with the shrine of a famous saint of that name. The country here is more cultivated and pleasant than that which we had pass'd; there is a low ridge of hills in the way. At half past six in the evening of the 2d of October we arriv'd at Wed Baal a Nagga. The village is a very large one, belonging to a Fakir, a saint of the first consideration in the government of Chendi. All this country, except immediately upon the Nile, is desert and sandy. All along the plain we saw numbers of people digging pits, and taking out the earth, which they boil in large earthen vases or pans. This is the only way they procure themselves salt, of which they send great quantities to Halsaia, where is a market, and from whence it is sent to Sennaar.

On the 3d, at five o'clock, we left Wed Baal a Nagga, and continued along the Nile, which is
about

about a quarter of a mile off; and seven miles further to the N. E. we passed a tomb of the Fakir el Deragi, close to the road on our left hand. All from Wed Baal a Nagga, on both sides of the Nile, is picturesque and pleasant, full of verdure, and varied with houses in different situations till we come to the tomb of this Fakir. Immediately from this all is bare and desolate, except one verdant spot by the side of the river, shaded with fine trees, and full of herbage, and there we alighted at nine o'clock. This place is called Maia; a few trees appear on the other side, but beyond these all the country is desert. It is inhabited at present by the Jahaheen Arabs of Wed el Faal; as they have had violent showers in the high country, and their pools were still full of water, they staid by them longer than ordinary feeding their cattle. Idris Wed el Faal, governor of Chendi, nephew to Wed Ageeb, and son to Sittina his sister, to whom this country belongs, was then with them, so we did not fear them, otherwise there is not a worse set of fanatical wretches, or greater enemies to the name of Christian, than these are.

As we are here speaking of Arabs and their names, I shall once for all observe, that Wed, a word which I have frequently made use of in the course of this history, and which in this sense is peculiar to the kingdom of Sennaar, does not mean river, though that is its import in Arabic. Here it is an abbreviation of Welled, peculiar to the inhabitants of this part of Atbara, who seem

to have an aversion to the letter l; Wed el Faal, the son of Faal; Wed Hydar, the son of Hydar, or *the lion*; Wed Haffan, the son of Haffan, and so of the rest. For the same reason, Melek Sennaar, the king of Sennaar, called *Mek*, by throwing out the l; Abd el Mek, the slave of the king, instead of Abd el Melek. Here also I had the pleasure to find the language of the Koran that of the whole people in common conversation; and as this was the book in which I first studied the Arabic, I found now a propriety and facility of expression I had not been sensible of before; for that of the Koran, in Arabia, is a kind of dead language, rarely understood but by men of learning.

At Wed Baal a Nagga there is a ferry for those who go to Dongola by the desert of Bahiouda. Derreira is the landing-place on the other side; I suppose it is to avoid these Jabeleen that caravans ferry over at Gerri rather than come so low as Wed Baal a Nagga. We left Maia at half past three in the afternoon, and, after going three miles, we came to Gooz, a small village on our left, where we found plenty of good food for our camels. At six we alighted at Fakari. Chendi was now five miles east of us, where we arrived at eight o'clock in the morning of the 4th of October.

C H A P. XI.

Reception at Chendi by Sittina—Conversations with her—Enter the Desert—Pillars of moving Sand—The Simoom—Latitude of Chiggre.

CHENDI, or Chandi, is a large village, the capital of its district, the government of which belongs to Sittina, (as she is called) which signifies the Mistress, or the Lady, she being sister to Wed Ageeb, the principal of the Arabs in this country. She had been married, but her husband was dead. She had one son, Idris Wed el Faal, who was to succeed to the government of Chendi upon his mother's death, and who, in effect, governed all the affairs of his kindred already. The governor of Chendi is called in discourse Mek el Jaheleen, prince of the Arabs of Beni Koreish, who are all settled, as I have already said, about the bottom of Atbara, on both sides of the Magiran.

There is a tradition at Chendi, that a woman, whose name was Hendaquè, once governed all that country, whence we might imagine that

this was part of the kingdom of Candace; for writing this name in greek letters it will come to be no other than Hendaquè, the native, or mistress, of Chendi, or Chandi. However this may be, Chendi was once a town of great resort. The caravans of Sennaar, Egypt, Suakem, and Kordofan, all were in use to rendezvous here, especially since the Arabs have cut off the road by Dongola, and the desert of Baiouda; and though it be not now a place of great plenty, yet every thing here is at a cheaper rate, and better than at Sennaar; we must except the article fuel, for wood is much dearer here than in any part of Atbara; the people all burn camels dung. Indeed, were it not for dressing victuals, fire in a place so hot as this would be a nuisance. It was so sultry in the end of August and beginning of September, that many people dropt down dead with heat, both in the town and villages around it; but it is now said to be much cooler, though the thermometer at noon was once so high as 119° .

Chendi has in it about 250 houses, which are not all built contiguous, some of the best of them being separate, and that of Sittina's is half a mile from the town. There are two or three tolerable houses, but the rest of them are miserable hovels, built of clay and reeds. Sittina gave us one of these houses, which I used for keeping my instruments and baggage from being pilfered or broken; I slept abroad in the tent, and it was even there hot enough. The women of Chendi are esteemed the most beautiful in Atbara, and the men

men the greatest cowards. This is the character they bear among their countrymen, but we had little opportunity of verifying either.

On our arrival at Chendi we found the people very much alarmed at a phenomenon, which, though it often happens, by some strange inadvertency had never been observed, even in this serene sky. The planet Venus appeared shining with undiminished light all day, in defiance of the brightest sun, from which she was but little distant. Tho' this phenomenon be visible every four years, it filled all the people, both in town and country, with alarm. They flocked to me in crowds from all quarters to be satisfied what it meant, and, when they saw my telescopes and quadrant, they could not be persuaded but that the star had become visible by some correspondence and intelligence with me, and for my use. The bulk of the people in all countries is the same; they never foretell any thing but evil. The very regular and natural appearance of this planet was immediately converted, therefore, into a sign that there would be a bad harvest next year, and scanty rains; that Abou Kalec with an army would depose the king, and over-run all Atbara; whilst some threatened me as a principal operator in bringing about these disasters. On the other hand, without seeming over-solicitous about my vindication, I insinuated among the better sort, that this was a lucky and favourable sign, a harbinger of good fortune, plenty, and peace. The clamour upon this subsided very much to my advantage

advantage, the rather, because Sittina and her son Idris knew certainly that Mahomet Abou Kalec was not to be in Atbara that year.

On the 12th of October I waited upon Sittina, who received me behind a screen, so that it was impossible either to see her figure or face; I observed, however, that there were apertures so managed in the screen that she had a perfect view of me. She expressed herself with great politeness, talked much upon the terms in which Adelan was with the king, and wondered exceedingly how a white man like me should venture so far in such an ill-governed country. "Allow me, Madam, said I, to complain of a breach of hospitality in you, which no Arab has been yet guilty of towards me."—"Me! said she, that would be strange indeed, to a man that bears my brother's letter. How can that be!"—"Why, you tell me, Madam, that I am a white man, by which I know that you see me, without giving me the like advantage. The queens of Sennaar did not use me so hardly; I had a full sight of them without having used any importunity." On this she broke out into a great fit of laughter; then fell into conversation about medicines to make her hair grow, or rather to hinder it from falling off. She desired me to come to her the next day; that her son Idris would be then at home from the Howat *, and that he very much wished to see me. She

*The farm where he kept the flocks belonging to himself.

She that day sent us plenty of provisions from her own table.

On the 13th it was so excessively hot that it was impossible to suffer the burning sun. The poisonous simoom blew likewise as if it came from an oven. Our eyes were dim, our lips cracked, our knees tottering, our throats perfectly dry, and no relief was found from drinking an immoderate quantity of water. The people advised me to dip a sponge in vinegar and water, and hold it before my mouth and nose, and this greatly relieved me. In the evening I went to Sittina. Upon entering the house, a black slave laid hold of me by the hand, and placed me in a passage, at the end of which were two opposite doors. I did not well know the reason of this; but had staid only a few minutes when I heard one of the doors at the end of the passage open, and Sittina appeared magnificently dressed, with a kind of round cap of solid gold upon the crown of her head, all beat very thin, and hung round with sequins; with a variety of gold chains, solitaires, and necklaces of the same metal, about her neck. Her hair was plaited in ten or twelve small divisions like tails, which hung down below her waist, and over her was thrown a common cotton white garment. She had a purple silk stole, or scarf, hung very gracefully upon her back, brought again round her waist, without covering her shoulders or arms. Upon her wrists she had two bracelets like handcuffs, about half an inch thick, and two gold manacles of the same at her feet, fully an inch diameter,

meter, the most disagreeable and awkward part of all her dress. I expected she should have hurried through with some affectation of surprise. On the contrary, she stopt in the middle of the passage, saying, in a very grave manner, "Kifhalec,"—how are you? I thought this was an opportunity of kissing her hand, which I did, without her showing any sort of reluctance. "Allow me as a physician, said I, Madam, to say one word." She bowed with her head, and said, "Go in at that door, and I will hear you." The slave appeared, and carried me through a door at the bottom of the passage into a room, while her mistress vanished in at another door at the top, and there was the screen I had seen the day before, and the lady sitting behind it.

She was a woman scarcely forty, taller than the middle size, had a very round, plump face, her mouth rather large, very red lips, the finest teeth and eyes I have seen, but at the top of her nose, and between her eye-brows, she had a small speck made of cobalt or antimony, four-cornered, and of the size of the smallest patches our women used to wear; another rather longer upon the top of her nose, and one on the middle of her chin.

Sittina. "Tell me what you would say to me as a physician."—*Ya.* "It was, Madam, but in consequence of your discourse yesterday. That heavy gold cap with which you press your hair will certainly be the cause of a great part of it falling off." *Sitt.* "I believe so; but I should catch cold, I am so accustomed to it, if I was to leave

leave it off. Are you a man of name and family in your own country?" *Ya.* "Of both, Madam." *Sitt.* "Are the women handsome there?" *Ya.* "The handsomest in the world, Madam; but they are so good, and so excellent in all other respects, that nobody thinks at all of their beauty, nor do they value themselves upon it." *Sitt.* "And do they allow you to kiss their hands?" *Ya.* "I understand you, Madam, though you have mistaken me. There is no familiarity in kissing hands, it is a mark of homage, and distant respect paid in my country to our sovereigns, and to none earthly besides." *Sitt.* "O yes! but the kings." *Ya.* "Yes, and the queens, too, always on the knee, Madam; I said our sovereigns, meaning both king and queen. On her part it is a mark of gracious condescension, in favour of rank, merit, and honourable behaviour; it is a reward for dangerous and difficult services, above all other compensation." *Sitt.* "But do you know that no man ever kissed my hand but you?" *Ya.* "It is impossible I should know that, nor is it material. Of this I am confident, it was meant respectfully, cannot hurt you, and ought not to offend you." *Sitt.* "It certainly has done neither, but I wish very much Idris my son would come and see you, as it is on his account I dressed myself to-day." *Ya.* "I hope, Madam, when I do see him he will think of some way of forwarding me safely to Barbar, in my way to Egypt." *Sitt.* "Safely! God forgive you! you are throwing yourself away wantonly. Idris himself, king of this country,

try, dares not undertake such a journey. But why did not you go along with Mahomet Towash? He set out only a few days ago for Cairo, the same way you are going, and has, I believe, taken all the Hybeers with him. Go call the porter," says she to her slave. When the porter came, "Do you know if Mahomet Towash is gone to Egypt?" "I know he is gone to Barbar, says the porter, the two Mahomets, and Abd el Jelleel, the Bishareen, are with him." "Why did he take all the Hybeers?" says Sittina. "The men were tired and discouraged, answered the porter, by their late ill-usage from the Cubba-beesh, and, being stripped of every thing, they wanted to be at home." *Sitt.* "Somebody else will offer, but you must not go without a good man with you; I will not suffer you. These Bishareen are people known here, and may be trusted; but while you stay let me see you every day, and if you want any thing, send by a servant of mine. It is a tax, I know, improperly laid upon a man like you, to ask for every necessary, but Idris will be here, and he will provide you better." I went away upon this conversation, and soon found, that Mahomet Towash had so well followed the direction of the Mek of Sennaar, as to take all the Hybeers of note with him on purpose to disappoint me.

This being the first time I have had occasion to mention this useful set of men, it will be necessary I should here explain their office and occupation. A Hybeer is a guide, from the Arabic word Hubbar,

bar, to inform, instruct, or direct, because they are used to do this office to the caravans travelling through the desert in all its directions, whether to Egypt and back again, the coast of the Red Sea, or the countries of Sudan, and the western extremities of Africa. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distance of wells, whether occupied by enemies or not, and, if so, the way to avoid them with the least inconvenience. It is also necessary to them to know the places occupied by the simoom, and the seasons of their blowing in those parts of the desert, likewise those occupied by moving sands. He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards were always in his power to distribute on such occasions; but now that the Arabs in these deserts are everywhere without government, the trade between Abyssinia and Cairo given over, that between Sudan and that metropolis much diminished, the importance of that office of Hybeer, and its consideration, is fallen in proportion, and with these the safe conduct; and we shall see presently a caravan cut off by the treachery of the very Hybeers that conducted them, the first instance of the kind that ever happened.

One day, sitting in my tent musing upon the very unpromising aspect of my affairs, an Arab of
very

very ordinary appearance, naked, with only a cocton cloth around his middle, came up to me, and offered to conduct me to Barbar and thence to Egypt. He said his house was at Daroo on the side of the Nile, about twenty miles beyond Syene, or Affouan, nearer Cairo. I asked him why he had not gone with Mahomet Towash? He said, he did not like the company, and was very much mistaken if their journey ended well. Upon pressing him further if this was really the only reason; he then told me, that he had been sick for some months at Chendi, contracted debt, and had been obliged to pawn his cloaths, and that his camel was detained for what still remained unpaid. After much conversation, repeated several days, I found that Idris (for that was his name) was a man of some substance in his own country, and had a daughter married to the Schourbatchie at Affouan. He said that this was his last journey, for he never would cross the desert again. A bargain was now soon made. I redeemed his camel and cloak; he was to shew me the way to Egypt, and he was there to be recompensed, according to his behaviour.

Chendi, by repeated observations of the sun and stars, made for several succeeding days and nights, I found to be in lat. $16^{\circ} 38' 35''$ north, and at the same place, the 13th of October, I observed an immersion of the first satellite of Jupiter, from which I concluded its longitude to be $33^{\circ} 24' 45''$ east of the meridian of Greenwich. The highest degree of the thermometer of Fahrenheit

heit in the shade was, on the 10th of October, at one o'clock P. M. 119° , wind north; the lowest was on the 11th, at midnight, 87° , wind west, after a small shower of rain.

I prepared now to leave Chendi, but first returned my benefactress Sittina thanks for all her favours. She had called for Idris, and given him very positive instructions, mixt with threats, if he misbehaved; and hearing what I had done for him, she too gave him an ounce of gold, and said at parting, that for knowledge of the road through the desert, she believed Idris to be as perfect as any body; but in case we met with the Bishareen, they would neither shew to him nor to me any mercy. She gave me, however, a letter to Mahomet Abou Bertran, Shekh of one of the tribes of Bishareen, on the Tacazzé, near the Magiran, which she had made her son write from the Howat, it not being usual, she said, for her to write herself. I begged I might be again allowed to testify my gratitude by kissing her hand, which she condescended to in the most gracious manner, laughing all the time, and saying, "Well, you are an odd man! if Idris my son saw me just now, he would think me mad."

On the 20th of October, in the evening, we left Chendi, and rested two miles from the town, and about a mile from the river; and next day, the 21st, at three quarters past four in the morning we continued our journey, and passed through five or six villages of the Jaheleen on our left; at nine we alighted to feed our camels under some trees,

trees, having gone about ten miles. At this place begins a large island in the Nile several miles long, full of villages, trees, and corn, it is called Kurgos. Opposite to this is the mountain Gibbainy, where is the first scene of ruins I have met with since that of Axum in Abyssinia. We saw here heaps of broken pedestals, like those of Axum, all plainly designed for the statues of the dog; some pieces of obelisk, likewise, with hieroglyphics, almost totally obliterated. The Arabs told us these ruins were very extensive; and that many pieces of statues, both of men and animals, had been dug up there; the statues of the men were mostly of black stone. It is impossible to avoid risking a guess that this is the ancient city of Meroë, whose latitude should be $16^{\circ} 26'$; and I apprehend further, that in this island was the observatory of that famous cradle of astronomy. The Ethiopians cannot pronounce P; there is, indeed, no such letter in their alphabet. Kurgos, then, the name of the island, should probably be Purgos, the tower or observatory of that city.

There are four remarkable rivers mentioned by the ancients as contributing to form the island of Meroë. The first is the Astusafpes, or the river Mareb, so called from hiding itself under ground in the sand, and again emerging in the time of rain, and running to join the Tacazzè.

The next is the Tacazzè, as I have said, the Siris of the ancients, by the natives called Astaboras, which forms, as Pliny has said, the left channel

nel of Atbara, or, as the Greeks have called it, the island of Meroë.

On the west, or right hand, is another considerable river, called by the name of the White River, and by the ancients Astapus, and which Diodorus Siculus says comes from large lakes to the southward, which we know to be truth. This river throws itself into the Nile, and together with it makes the right-hand channel, inclosing Meroë or Atbara. The Nile here is called the Blue River; and Nil, in the language of the country, has precisely that signification. This too was known to the ancients, as the Greeks have called it the Blue River, and these being all found to inclose Meroë, neither Gojam, nor any place that is not so limited, can ever be taken for that island.

I will not pretend to say that any positive proof should be founded upon the astronomical observations of the ancients, unless there are circumstances that go hand in hand with, and corroborate them; but we should be at a very great loss indeed, notwithstanding all the diligence of modern travellers, were we to throw the celestial observations of the ancients entirely behind us. We have, from various concurring circumstances, fixed our Meroë at Gerri, or between that town and Wed Baal a Nagga, that is about lat. $16^{\circ} 10'$ north; and Ptolemy, from an observation of the Solstice, fixes it at $16^{\circ} 26'$, so that the error here, if any, seems to be of no consequence, as the direction of the city might extend to the northward.

northward. The observations mentioned by Pliny are not so accurate, nor do they merit to be put in competition with those of Ptolemy, for very obvious reasons; yet still, when strictly examined, they do not fail, inaccurate as they are, to throw some light upon this subject. He says the sun is vertical at Meroë twice a year, once when he enters the 18° of Taurus, and again when he is in the 14° degree of the Lion.

Here are three impossibilities, which plainly shew that this error is not that of Pliny, but of an ignorant transcriber; for if the zenith of Meroë answered to the 18^{th} degree of Taurus, it is impossible that the same point should answer to the 14^{th} degree of the Lion; and if Syene was 5000 stadia from the one, it is impossible it could be no more from the other which was south of it, if they were all three under the same meridian; let us then confess, as we must, that both these observations are erroneous.

But let us suppose that the first will make the latitude of Meroë to be $17^{\circ} 20'$ and the second $16^{\circ} 40'$; taking then a medium of these two bad observations, as is the practice in all such cases, we shall find the latitude of Meroë to be $16^{\circ} 30'$, only $4'$ difference from the observation of Ptolemy.

Voïus *, among a multitude of errors he has committed relating to the Nile, denies that there are any islands in that river. The reader will be long

* De. orig. flum. cap. xvi. p. 57.

long ago satisfied from our history, this that is without foundation, seeing that from the island of Rhoda, where stands the Mikeas, to the island of Curgos, which we have just now mentioned, we have described several. He would indeed insinuate, that Meroë, or Atbara, is not an island, but a peninsula, though it is well known in history these words are constantly used as synonymous; but were it not so, Meroë scarcely stands in need of this excuse. If the reader will cast his eye upon the map, he will see two rivers, the Rahad and Tocoor, that almost meet in lat. $12^{\circ} 40'$ north. Across the peninsula, left by these rivers, is a small stripe called Falaty, running in a contrary direction from the general course of rivers in this country, that is from east to west, though part of it in dry weather is hid in the sand, and this makes Atbara a complete island in time of rain.

Simonides the Less staid five years in Meroë; after him, Aristocreon, Bion, and Basilis †. It is not then probable that men of their character omitted to ascertain the fact whether or not the place where they lived was an island. Diodorus Siculus has said, that Meroë was in the form of a shield, that is, in the figure of that triangular shield called Scutum, pointed at the bottom, and growing broader towards the top where it is square. Nothing can be more exact than this resemblance of the lower part of Atbara, that is,

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from

† Plin. lib. vi. c. 30.

from Gerri to the Magiran, the part we suppose Diodorus was acquainted with, and it is scarcely possible that he could have fixed upon this resemblance without having seen some figure of it delineated upon paper.

As this must suppose a more than ordinary knowledge in Diodorus, we shall examine how the measures he has given us of the island correspond with the truth. He says, that the island is 3000 stadia long, and 1000 stadia broad. Now taking 8 stadia for a mile, we have 375 miles, and measuring with the compass from the river Falaty, where, as I have said, Atbara becomes an island by the confluence of the rivers, I find that distance to be 345 miles, of 60 miles to a degree, so that without making any allowance for the disadvantages of the country, it is impossible at this day to have a more accurate estimation. As for the breadth, it is scarcely possible to guess at what part Diodorus means it was measured, on account of the figure of the shield, as I have already observed, as constantly varying. But suppose, as is most probable, that the breadth of the island was referred to the place where the city stood, then, in place of 125 miles, the produce of 1000 stadia, I find it measures 145 miles, a difference as little to be regarded as the other.

Let us now examine what information we can learn from the report of the centurions sent on purpose by Nero to explore this unknown country, whose report has been looked upon as decisive

five of the distances of places through which they passed.

These travellers pretend, that between Syene and the entrance into the island of Meroë was 873 miles, and from thence to the city 70 miles; the whole distance then between Syene and the city of Meroë will be 943 miles, or $15^{\circ} 43'$. Now Syene was very certainly in 24° , a few minutes more or less; and from this if we take 15° , there will remain 9° of latitude for the island of Meroë, according to the report of these centurions, and this would have carried Meroë far to the southward of the fountains of the Nile, and confounded every idea of the geography of Africa. The parallel which marks 11° cuts Gojam very exactly in the middle, and this peninsula may be said to resemble the shield called Pelta; but very certainly not the Scutum, to which Diodorus has very properly likened it. Besides, their own observation condemns them, for it is about Meroë where they first saw an appearance of verdure; the reason of which is very plain, if the latitude of that city was in 16° , upon the verge of the tropical rains, where, as an eye-witness, I who have passed that dreary distance on foot can testify, those green herbs and shrubs, though they begin, as is very properly and cautiously expressed, to appear there, seem neither luxuriant nor abundant.

But had the centurions gone to Gojam, they would have passed a hundred miles of a more verdant and more beautiful country before arriving

there. The psittaci aves, or the paroquets, which they very properly observed were first seen in Meroë, that is, in Atbara, would have been sought for in vain in Gojam, a cold country; whereas the paroquet's delight is in the low, or hot country, where there is always variety of fruit; neither could Ptolemy's observation, nor those two just mentioned by Pliny, be admitted, after any sort of modification whatever.

Strabo remarks of the situation of Meroë, that it was placed upon the verge of the tropical rains; and, with his usual accuracy and good sense, he wonders the regularity of these tropical rains, as to their coming and duration, was not known earlier, when so many occasions had offered to observe them at Meroë before his time. The same author says, that the sun is vertical at Meroë forty-five days before the summer solstice; so that this too will place that island in lat. $16^{\circ} 44'$, very little different from the latitude that Ptolemy gives it. From all which circumstances we may venture to maintain, that very few places in ancient geography have their situations more strictly defined, or by a greater variety of circumstances, than the island of Atbara or Meroë. But supposing the case were otherwise, there is not one of these circumstances that I know of, that could be adduced with any effect to prove Gojam to be Meroë, as Le Grande and the Jesuits have vainly asserted.

At half past eleven o'clock in the forenoon of the 21st of October, having spent the whole day
in

in winding through vallies, and the bare hills of the Acaba, we alighted in a wood about a mile from the river. This side of the Nile, along which we travelled to-day, is quite bare, the other full of trees and corn, where are several large villages.

On the 22d, in the afternoon, we left this place, which is called Hor-Gibbaity, and passed through several villages of the Macabrab, named Dow-Dowa, and three miles further came to Demar, a town belonging to Fakir Wed Madge Doub, who is a saint of the first consequence among the Jahaheen. They believe that he works miracles, and can strike whom he pleases with lameness, blindness, or madness; for which reason they stand very much in awe of him, so that he passes the caravans in safety through this nest of robbers, such as the Macabrab are, and always have been, though there are caravans who chuse rather to pass unseen under the cloud of night, than trust to the veneration these Jahaheen may have of Wed Madge Doub's sanctity. After these are Eliab, their habitation four miles on our left at Howiah.

On the 25th, at three quarters past six in the morning we left Demar, and at nine came to the Tacazzè, five short miles distant from Demar, and two small villages built with canes and plaistered with clay, called Dubba-beah; these are allies of the Macabrab, as coming from Demar. They took it in their heads to believe that we were a caravan going to Mecca, in which they were confirmed

firmed by a son of Wed Madge Doub, whom I brought with me, and it was neither my business nor inclination to undeceive them, but just the contrary.

The Tacazzè is here about a quarter of a mile broad, exceedingly deep, and they have chosen the deepest part for the ferry. It is clear as in Abyssinia, where we had often seen it. It rises in the province of Angot, in about lat. 9° , but has lost all the beauty of its banks, and runs here thro' a desert and barren country. I reflected with much satisfaction upon the many circumstances the sight of this river recalled to my mind; but still the greatest was, that the scenes of these were now far distant, and that I was by so much the more advanced towards home. The water of the Tacazzè is judged by the Arabs to be lighter, clearer, and wholesomer than that of the Nile. About half a mile after this ferry it joins with that river. Though the boats were smaller, the people more brutish, and less expert than those at Halifoon, yet the supposed sanctity of our characters, and liberal payment, carried us over without any difficulty. These sons of Mahomet are very robust and strong, and, in all their operations, seemed to trust to that rather than to address or flight. We left the passage at a quarter after three, and at half past four arrived at a gravelly, waste piece of ground, and all round it planted thick with large trees without fruit. The river is the boundary between Atbara and Barbar, in
which

which province we now are. Its inhabitants are the Jahaheen of the tribe of Mirifab:

On the 26th, at six o'clock, leaving the Nile on our left about a mile, we continued our journey over gravel and sand, through a wood of acacia-trees, the colour of whose flowers was now changed to white, whereas all the rest we had before seen were yellow. At one o'clock we left the wood, and at 40 minutes past three we came to Gooz, a small village, which nevertheless is the capital of Barbar. The village of Gooz is a collection of miserable hovels composed of clay and canes. There are not in it above 30 houses, but there are six or seven different villages. The heat seemed here a little abated, but every body complained of a disease in their eyes they call *Tishash*, which often terminates in blindness. I apprehend it to be owing to the simoom and fine sand blowing through the desert. Here a misfortune happened to Idris our Hybeer, who was arrested for debt, and carried to prison. As we were now upon the very edge of the desert, and to see no other inhabited place till we should reach Egypt, I was not displeas'd to have it in my power to lay him under one other obligation before we trusted our lives in his hands, which we were immediately to do. I therefore paid his debt, and reconciled him with his creditors, who, on their part, behaved very moderately to him.

When trade flourished here, and the caravans went regularly, Gooz was of some consideration, as being the first place where they stopped, and therefore

therefore got the first offer of the market; but now no commerce remains, nor is it worth while for stated guides to wait there to conduct the Caravans through the desert, as they did formerly. Gooz is situated fifteen miles from the junction of the two rivers, the Nile and Tacazzè. By many observations of the sun and stars, and by a mean of these, I found it to be in lat. $17^{\circ} 57' 22''$; and by an immersion of the first satellite of Jupiter observed there the 5th of November, determined its longitude to be $34^{\circ} 20' 30''$ east of the meridian of Greenwich. The greatest height of Fahrenheit's thermometer was, at Gooz, the 28th day of October, at noon, 111° .

Having received all the assurances possible from Idris that he would live and die with us, after having repeated the prayer of peace, we put on the best countenance possible, and committed ourselves to the desert. There were Ismael the Turk, two Greek servants besides Georgis, who was almost blind and useless. Two barbarians, who took care of the camels, Idris, and a young man, a relation of his, who joined him at Barbar, to return home; in all nine persons, eight only of whom were effective. We were all well-armed with blunderbusses, swords, pistols, and double-barrelled guns, except Idris and his lad, who had lances, the only arms they could use. Five or six naked wretches of the Tucorory joined us at the watering place, much against my will, for I knew that we should probably be reduced to the disagreeable necessity of seeing them die with

thirst

thirst before our eyes ; or by assisting them, should any accident happen to our water, we ran a very great risk of perishing with them.

It was on the 9th of November, at noon, we left Gooz, and set out for the sakhia, or watering-place, which is below a little village called Hassa. All the west side of the Nile is full of villages down to Takaki, but they are all Jaheleen, without government, and perpetually in rebellion. At half past three in the afternoon we came to the Nile to lay in our store of water. We filled four skins, which might contain altogether about a hoghead and a half. As for our food, it consisted in twenty-two large goats skins stuffed with a powder of bread made of dora here at Gooz, on purpose for such expeditions. It is about the size and shape of a pancake, but thinner. Being much dried, rather than toasted at the fire, it is afterwards rubbed between the hands into a dust or powder, for the sake of package ; and the goat's skin crammed as full as possible, and tied at the mouth with a leather thong. This bread has a sourish taste, which it imparts to the water when mingled with it, and swells to six times the space that it occupied when dry. A handful, as much as you could grasp, put into a bowl made of a gourd sawed in two, about twice the contents of a common teabason, was the quantity allowed to each man every day, morning and evening ; and another such gourd of water divided, one half two hours before noon, the other about an hour after. Such were the regulations we all of us subscribed to ;

we had not camels for a greater provision. The Nile at Haffa runs at the foot of a mountain called Jibbel Ateshan, or the *Mountain of Thirst*; the men, emphatically enough considering that those who part from it, entering the desert, take there the first provisions against thirst, and there those that come to it from the desert first assuage theirs.

On the 11th, about eleven o'clock in the forenoon we left Haffa. It required a whole day to fill our skins, and soak them well in the water, in order to make an experiment, which was of the greatest consequence of any one we ever made, whether these skins were water-tight or not. I had taken the greatest care while at Chendi to dawb them well over with grease and tar, to secure their pores on the outside; but Idris told us this was not enough, and that soaking the inside with water, filling them choak-full, and tying their mouths as hard as possible, was the only way to be certain if they were water-tight without.

While the camels were loading, I bathed myself with infinite pleasure for a long half hour in the Nile, and thus took leave of my old acquaintance, very doubtful if we should ever meet again. We then turned our face to N. E. leaving the Nile, and entering into a bare desert of fixed gravel, without trees, and of a very disagreeable whitish colour, mixed with small pieces of white marble, and pebbles like alabaster. At a quarter past four we alighted in a spot of high bent grass, where we let our camels feed till eight o'clock, and at three quarters past ten we halted for the night in another

ther patch of grafs; the place is called Howeela. Jibbel Atefhan bore S. W. and by W. of us, the diftance about feven miles. I inquired of Idris, if he knew, to point out to me, precifely where Syene lay, and he fhewed me without difficulty. I fet it by the compafs, and found it to be N. and by W. very near the exact bearing it turned out upon obfervation afterwards. He faid, however, we fhould not keep this tract, but fhould be obliged to vary occasionally in fearch of water, as we fhould find the wells in the defert empty or full.

On the 12th, at feven o'clock in the morning we quitted Howeela, continuing our journey through the defert in the fame direction, that is to the N. E; our reafon was, to avoid as much as poffible the meeting any Arab that could give intelligence of our being on our journey, for nothing was fo eafy as for people, fuch as the Bifhareen, to way-lay and cut us off at the well, where they would be fure we muft of neceffity pafs. At twenty minutes paff eight we came to Waadi el Haimer, where there are a few trees and fome bent grafs, for this is the meaning of the word Waadi in a defert. The Arabs, called Sumgar, are here on the weft of us, by the river fide. At half paff twelve we alighted on a fpot of grafs. Takaki from this diftance will be twenty-four miles, between the points N. W. and N. N. W. and from Takaki to Dongola ten fhort days journeys, I fuppofe 180 miles at moft. We are now in the territory of the Bifhareen, but they were
all

all retired to the mountains, a high even ridge, that is something above two days distance from us, and runs parallel to our course, on the right hand of us, all the way into Egypt.

At half past eight we alighted in a sandy plain without trees or grass. Our camels, we found, were too heavily loaded, but we comforted ourselves that this fault would be mended every day by the use we made of our provisions; however, it was very much against them that they were obliged to pass this whole night without eating. This place is called Umboia. We left Umboia, still stretching farther into the desert at N. E. At nine we saw a hill called Affero-baybe, with two pointed tops N. of us, which may be about twelve or fourteen miles distant, perhaps more. This is the next Hybeer's mark, by which he directs his course. On the east is Ebenaat, another sharp-pointed rock, about ten miles distant. All this day, and the evening before, our road has been through stony, gravelly ground, without herb or tree. Large pieces of agate and jasper, mixt with many beautiful pieces of marble, appear everywhere on the ground.

At two o'clock in the afternoon we came to Waadi Amour, where we alighted, after we had gone six hours this day with great diligence. Waadi Amour has a few trees and shrubs, but scarce enough to afford any shade, or night's provision for our camels. Being now without fear of the Arabs who live upon the Nile, from which we were at a sufficient distance, we with the same view to safety, declined approaching the mountains,

tains, but held our course nearly N. to a small spot of grass and white sand, called Affa-Nagga. Here our misfortunes began, from a circumstance we had not attended to. Our shoes that had needed constant repair, were become at last absolutely useless, and the hard ground, from the time we passed Amour, had worn the skin off in several places, so that our feet were very much inflamed by the burning sand.

About a mile north-west of us is Hambily, a rock not considerable in size, but, from the plain country in which it is situated, has the appearance of a great tower or castle, and south of it two hillocks or little hills. These are all landmarks of the utmost consequence to caravans in their journey, because they are too considerable in size to be covered at any time by the moving sands. At Affa Nagga, Affiro-baybe is square with us; and with the turn which the Nile takes eastward to Korti and Dongola. The Takaki are the people nearest us, west of Affa Nagga, and Affero-bay be upon the Nile. After these, when the Nile has turned E. and W. are the Chaigie, on both sides of the river, on to Korti, where the territory called the kingdom of Dongola begins. As the Nile no longer remains on our left, but makes a remarkable turn, which has been much misrepresented in the maps, I put my quadrant in order, and by a medium of three observations, one of Procyon, one of Rigel, and one of the middle star of the belt of Orion, I found the latitude of Affa Nagga to be $19^{\circ} 30'$, which being on a parallel with the farthest point of the Nile northward,

northward, gives the latitude of that place where the river turns west by Korti towards Dongola, and this was of great service to me in fixing some other material points in my way.

On the 14th, at seven in the morning we left Asia Nagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious pillars of sand at different distances, at times moving with great celerity, at others stalking on with a majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, their tops reaching to the very clouds. There the tops often separated from the bodies; and these, once disjoined, dispersed in the air, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged alongside of us about the distance of three miles. The greatest diameter of the largest appeared to me at that distance as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give

give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them.

The effect this stupendous sight had upon Idris was to set him to his prayers, indeed rather to his charms; for, besides the name of God and Mahomet, all the rest of the words were mere gibberish and nonsense. This created a violent altercation between him and Ismael the Turk, who abused him for not praying in the words of the Koran, maintaining, with apparent great wisdom at the same time, that nobody had charms to stop these moving sands but the inhabitants of Arabia Deserta.

The Arabs to whom this inhospitable spot belongs are the Adelaia. They, too, are Jahaheen, or Arabs of Beni Koreish. They are said to be a harmless race, and to do no hurt to the caravans they meet; yet I very much doubt, had we fallen in with them they would not have deserved the good name that was given them. We went very slowly to-day, our feet being sore and greatly swelled. The whole of our company were much disheartened, (except Idris) and imagined that they were advancing into whirl-winds of moving sand, from which they should never be able to extricate themselves;

themselves ; but before four o'clock in the afternoon these phantoms of the plain had all of them fallen to the ground and disappeared. In the evening we came to Waadi Dimokea, where we passed the night, much disheartened, and our fear more increased, when we found, upon waking in the morning, that one side was perfectly buried in the sand that the wind had blown above us in the night.

From this day, subordination, though not entirely ceased, was fast on the decline ; all was discontent, murmuring, and fear. Our water was greatly diminished, and that terrible death by thirst began to stare us in the face, and this was owing in a great measure to our own imprudence. Ismael, who had been left sentinel over the skins of water, had slept so soundly, that this had given an opportunity to a Tucorory to open one of the skins that had not been touched, and serve himself out of it at his own discretion. I suppose that, hearing somebody stir, and fearing detection, he had withdrawn himself as speedily as possible, without taking time to tie the mouth of the girba, which we found in the morning with scarce a quart of water in it.

On the 15th, at a quarter past seven in the morning we left Waadi Dimokea, keeping a little to the westward of north, as far as I could judge, just upon the line of Syene. The same ridge of hills being on our right and left as yesterday, in the center of these appeared Del Aned.

At

At twenty minutes past two o'clock in the afternoon we came to an opening in the ridge of rocks; the passage is about a mile broad, through which we continued till we alighted at the foot of the mountain Del Aned. The place is called Waadi Del Aned.

The same appearance of moving pillars of sand presented themselves to us this day in form and disposition like those we had seen at Waadi Halboub, only they seemed to be more in number, and less in size. They came several times in a direction close upon us; that is, I believe, within less than two miles. They began, immediately after sun-rise, like a thick wood, and almost darkened the sun: His rays shining through them for near an hour, gave them an appearance of pillars of fire. Our people now became desperate: The Greeks shrieked out, and said it was the day of judgment. Ismael pronounced it to be hell, and the Tucorories, that the world was on fire. I asked Idris if ever he had before seen such a sight? He said he had often seen them as terrible, though never worse; but what he feared most was that extreme redness in the air, which was a sure presage of the coming of the simoom. I begged and entreated Idris that he would not say one word of that in the hearing of the people, for they had already felt it at Imhanzara in their way from Ras el Feel to Teawa, and again at the Aca-ba of Gerri, before we came to Chendi, and they were already nearly distracted at the apprehension of finding it here.

At half past four o'clock in the afternoon we left Waadi Del Aned, our course a little more to the westward than the direction of Syene. The sands which had disappeared yesterday scarcely shewed themselves at all this day, and at a great distance from the horizon. This was, however, a comfort but of short duration. I observed Idris took no part in it, but only warned me and the servants, that, upon the coming of the simoom, we should fall upon our faces, with our mouths upon the earth, so as not to partake of the outward air, as long as we could hold our breath. We alighted at six o'clock at a small rock in the sandy ground, without trees or herbage, so that our camels fasted all that night. This place is called Ras el Seah, or, by the Bishareen, El Mout, which signifies death, a name of bad omen.

On the 16th, at half past ten in the forenoon we left El Mout, standing in the direction close upon Syene. Our men, if not gay, were however in better spirits than I had seen them since we left Gooz. One of our Barbarins had even attempted a song; but Hagi Ismael very gravely reproved him, by telling him, that singing in such a situation was a tempting of Providence. There is, indeed, nothing more different than active and passive courage. Hagi Ismael would fight, but he had not strength of mind to suffer. At eleven o'clock, while we contemplated with great pleasure the rugged top of Chiggre, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris cried

cried out, with a loud voice, Fall upon your faces, for here is the simoom. I saw from the S. E. a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly, for I scarce could turn to fall upon the ground with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground, as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I saw, was indeed passed, but the light air that still blew was of heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it, nor was I free of an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterwards.

An universal despondency had taken possession of our people. They ceased to speak to one another, and when they did, it was in whispers, by which I easily guessed their discourse was not favourable to me, or else that they were increasing each others fears, by vain suggestions calculated to sink each others spirits still further, but from which no earthly good could possibly result. I called them together, and both reprimanded and exhorted them in the strongest manner I could; I bade them attend to me, who had nearly lost my voice by the simoom, and desired them to look at my face, so swelled as scarcely to permit

me to see; my neck covered with blisters, my feet swelled and inflamed, and bleeding with many wounds. In answer to the lamentation that the water was exhausted, and that we were upon the point of dying with thirst, I ordered each man a gourd full of water more than he had the preceding day, and shewed them, at no great distance, the bare, black, and sharp point of the rock Chiggre, wherein was the well at which we were again to fill our girbas, and thereby banish the fear of dying by thirst in the desert. I believe I never was at any time more eloquent, and never had eloquence a more sudden effect. They all protested and declared their concern chiefly arose from the situation they saw me in, that they feared not death or hardship, provided I would submit a little to their direction in the taking a proper care of myself. They intreated me to use one of the camels, and throw off the load that it carried, that it would ease me of the wounds in my feet, by riding at least part of the day. This I positively refused to do, but recommended them to be strong of heart, and to spare the camels for the last resource, if any should be taken ill and unable to walk any longer.

This phenomenon of the simoom, unexpected by us, though foreseen by Idris, caused us all to relapse into our former despondency. It still continued to blow, so as to exhaust us entirely, though the blast was so weak as scarcely would have raised a leaf from the ground. At twenty minutes before five the simoom ceased, and a comfortable

comfortable and cooling breeze came by starts from the north, blowing five or six minutes at a time, and then falling calm. We were now come to the Acaba, the ascent before we arrived at Chiggre, where we intended to have stopt that night, but we all moved on with tacit consent, nor did one person pretend to say how far he guessed we were to go.

At thirteen minutes past eight we alighted in a sandy plain absolutely without herbage, covered with loose stones, a quarter of a mile due north of the well, which is in the narrow gorge, forming the southern outlet of this small plain. Though we had travelled thirteen hours and a quarter this day, it was but at a slow pace, our camels being furnished, as well as tired, and lamed likewise by the sharp stones with which the ground in all places was covered. The country, for three days past, had been destitute of herbage of any kind, entirely desert, and abandoned to moving sands. We saw this day, after passing Ras el Seah, large blocks and strata of pure white marble, equal to any in colour that ever came from Paros.

Chiggre is a small narrow valley, closely covered up and surrounded with barren rocks. The wells are ten in number, and the narrow gorge which opens to them is not ten yards broad. The springs, however, are very abundant. Wherever a pit is dug five or six feet deep, it is immediately filled with water. The principal pool is about forty yards square and five feet deep; but the best tasted water was in the cleft of a rock,
about

about 30 yards higher, on the west side of this narrow outlet. All the water, however, was very foul, with a number of animals both aquatic and land. It was impossible to drink without putting a piece of our cotton girdle over our mouths, to keep, by filtration, the filth of dead animals out of it. We saw a great many partridges upon the face of the bare rock; but what they fed upon I could not guess, unless upon insects. We did not dare to shoot at them, for fear of being heard by the wandering Arabs that might be somewhere in the neighbourhood; for Chiggre is a haunt of the Bishareen of the tribe of Abou Bertran, who, though they do not make it a station, because there is no pasture in the neighbourhood, nor can any thing grow there, yet it is one of the most valuable places of refreshment, on account of the great quantity of water, being nearly half way, when they drive their cattle from the borders of the Red Sea to the banks of the Nile; as also in their expeditions from south to north, when they leave their encampments in Barbar, to rob the Ababdé Arabs on the frontiers of Egypt.

Our first attention was to our camels, to whom we gave that day a double feed of dora, that they might drink for the rest of their journey, should the wells in the way prove scant of water. We then washed in a large pool, the coldest water, I think, I ever felt, on account of its being in a cave covered with rock, and was inaccessible to the sun in any direction. All my people seemed to be greatly recovered by this refrigeration, but from
some

some cause or other, it fared otherwise with the Tutorory; one of whom died about an hour after our arrival, and another early the next morning.

Subordination, if now not entirely gone, was expiring, so that I scarcely expected to have interest enough with my own servants to help me to set up my large quadrant: Yet I was exceedingly curious to know the situation of this remarkable place, which Idris the Hybeer declared to be half way to Assouan. But it seems their curiosity was not less than mine; above all, they wanted to prove that Idris was mistaken, and that we were considerably nearer to Egypt than we were to Barbar. While Idris and the men filled the skins with water, the Greeks and I set up the quadrant, and, by observation of the two bright stars of Orion, I found the latitude of Chiggre to be $20^{\circ} 58' 30''$ N.; so that, allowing even some small error in the position of Syene in the French maps, Idris's guess was very near the truth, and both the latitude and longitude of Chiggre and Syene seemed to require no further investigation.

During the whole time of the observation, an antelope, of a very large kind, went several times round and round the quadrant; and at the time when my eyes were fixed upon the star, came so near as to bite a part of my cotton cloth which I had spread like a carpet to kneel on. Even when I stirred, it would leap about two or three yards from me, and then stand and gaze with such attention, that it would have appeared to by-standers (had there been any) that we had been a long time acquainted.

acquainted. The first idea was the common one, to kill it. I easily could have done this with a lance ; but it seemed so interested in what I was doing, that I began to think it might perhaps be my good genius which had come to visit, protect, and encourage me in the desperate situation in which I then was.

C H A P. XII.

*Distresses in the Desert—Meet with Arabs—
Camels die—Baggage abandoned—Come to
Syene.*

ON the 17th of November, at half past ten in the forenoon, we left the valley and pool of Chiggre. Ismael, and Georgis the blind Greek, had complained of shivering all night, and I began to be very apprehensive some violent fever was to follow. Their perspiration had not returned but in small quantity ever since their coming out of the water, and the night had been excessively cold, the thermometer standing at 63° . The day, however, was insufferably hot, and their complaints insensibly wore off to my great comfort. A little before eleven we were again terrified by an army (as it seemed) of sand pillars, whose march was constantly south, and the favourite field which they occupied was that great circular space which the Nile makes when opposite to Affa Nagga, where it turns west to Korti and Dongola. At

one time a number of these pillars faced to the eastward, and seemed to be coming directly upon us; but, though they were little nearer us than two miles, a considerable quantity of sand fell round us. I began now to be somewhat reconciled to this phenomenon, seeing it had hitherto done us no harm. The great magnificence it exhibited in its appearance, seemed in some measure, to indemnify us for the panic it had first occasioned: But it was otherwise with the simoom; we all of us were firmly persuaded that another passage of the purple meteor over us would be attended with our deaths.

At half past four we alighted in a vast plain, bounded on all sides by low sandy hills, which seemed to have been transported hither lately. These hillocks were from seven to thirteen feet high, drawn into perfect cones, with very sharp points and well-proportioned bases. The sand was of an inconceivable fineness, having been the sport of hot winds for thousands of years. There could be no doubt that the day before, when it was calm, and we suffered so much by the simoom between El Mout and Chiggre, the wind had been raising pillars of sand in this place called Um-doom; marks of the whirling motion of the pillars were distinctly seen in every heap, so that here again, while we were repining at the simoom, Providence was busied keeping us out of the way of another scene, where, if we had advanced a day, we had all of us been involved in inevitable destruction.

On the 18th we left Umdoom at seven in the morning, our direction N. a little inclined to W.; at nine o'clock we passed through a sandy plain, without trees or verdure. About 300 yards out of our way, to the left, among some sandy hillocks, where the ground seems to be more elevated than the rest, Idris the Hybeer told me, that one of the largest caravans which ever came out of Egypt, under the conduct of the Ababdè and the Bishareen Arabs, was there covered with sand to the number of some thousands of camels. There are large rocks of grey granite scattered through this plain. At ten o'clock we alighted at a place called Erboygi, where are some trees, to feed our camels. The trees I have so often mentioned in our journey thro' the desert are not timber, or tall-growing trees; there are none of these north of Sennaar, except a few at Chendi. The trees I speak of, which the camels eat, are a kind of dwarf acacia, growing only to the height of bushes; and the wood spoken of likewise is only of the desert kind, ate almost bare by the camels. There are some high trees, indeed, on the banks of the Nile. At half past one o'clock we left Erboygi, and came to a large wood of doom (*Palma cuciofera*). Here, for the first time, we saw a shrub which very much resembled Spanish broom. The whole ground is dead sand, with some rocks of reddish granite. Exactly at five o'clock we alighted in the wood, after having travelled a moderate pace. The place is called El Cowie, and is a station of the Bishareen in the summer

summer months; but these people were now east, of us, three days journey, towards the Red Sea, where the rains had fallen, and there was plenty of pasture. At forty minutes past twelve we left El Cowie, and at five o'clock in the evening alighted in a wood, called Terfowey, full of trees and grass. The trees are the tallest and largest we had seen since leaving the Nile. We had this day enjoyed, as it were, a holiday, free from the terrors of the sand, or dreadful influence of the simoom. This poisonous wind had made several attempts to prevail this day, but was always overpowered by a cool breeze at north.

On the 19th we left the west end of the wood, or rather continued the whole length of it, and at a quarter past eight in the evening arrived at the well. It is about four fathoms deep, but the spring not very abundant. We drained it several times, and were obliged to wait its filling again. These last two days, since we were at El Cowie, we had seen more verdure than we had altogether since we left Barbar. Here, particularly at Terfowey, the acacia-trees are tall and verdant, but the mountains on each side appear black and barren beyond imagination.

As soon as we alighted at Terfowey, and had chosen a proper place where our camels could feed, we unloaded our baggage near them, and sent the men to clean the well, and wait the filling of the skins. We had lighted a large fire. The nights were excessively cold, though the thermometer was at 53° ; and that cold occasioned me inexpressible

pressible pain in my feet, now swelled to a monstrous size, and everywhere inflamed and excoriated. I had taken upon me the charge of the baggage, and Mahomet, Idris's young man, the care of the camels; but he too was gone to the well, though expected to return immediately.

A doubt had arisen in my mind by the way, which was then giving me great uneasiness. If Syene is under the same meridian with Alexandria, (for so Eratosthenes conceived when he attempted to measure the circumference of the earth) in this case, Alexandria being supposed to lie in long. 30° , Syene must be in 30° likewise; but Gooz being in 34° , it is impossible that Syene can be within a trifle north of Gooz; and therefore we must have a much greater quantity of westing to travel than Idris the Hybeer imagines, who places Syene a very little west of the meridian of Gooz, or immediately under the same meridian, and due north from it.

Our camels were always chained by the feet, and the chain secured by a padlock, lest they should wander in the night, or be liable to be stolen and carried off. Musing then upon the geographical difficulties just mentioned, and gazing before me, without any particular intention or suspicion, I heard the chain of the camels clink, as if somebody was unloosing them, and then, at the end of the gleam made by the fire, I saw distinctly a man pass swiftly by, stooping as he went along, his face almost to the ground. A little time after this I heard another clink of the chain,

if from a pretty sharp blow, and immediately after a movement among the camels. I then rose, and cried in a threatening tone, in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a distance till day, but come that way no more; why should you throw your life away?" In a minute after, he repassed in the shade among the trees, pretty much in the manner he had done before. As I was on guard between the baggage and the camels, I was consequently armed, and advanced deliberately some steps, as far as the light of the fire shone, on purpose to discover how many they were, and was ready to fire upon the next I saw. "If you are an honest man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone; but if you approach the camels or the baggage again, the world will not be able to save your life, and your blood be upon your own head." Mahomet, Idris's nephew, who heard me cry, came running up from the well to see what was the matter. We went down together to where the camels were, and, upon examination, found that the links of one of the chains had been broke, but the opening not large enough to let the corresponding whole link through to separate it. A hard blue stone was driven through a link of one of the chains of another camel, and left sticking there, the chain not being entirely broken through; we saw, besides, the print of a man's feet on the sand. There was no need to tell us after this that we were not to sleep that night; we made therefore

fore another fire on the other side of the camels with branches of the acacia-tree, which we gathered. I then sent the man back to Idris at the well, desiring him to fill his skins with water before it was light, and transport them to the baggage where I was, and to be all ready armed there by the dawn of day; soon after which, if the Arabs were sufficiently strong, we were very certain they would attack us. This agreed perfectly with Idris's ideas also, so that, contenting themselves with a lesser quantity of water than they first intended to have taken, they lifted the skins upon the camels I sent them, and were at the rendezvous, near the baggage, a little after four in the morning.

The Barbarins, and, in general, all the lower sort of Moors and Turks, adorn their arms and wrists with amulets; these are charms, and are some favourite verse of the Koran wrapt in paper, neatly covered with Turkey leather. The two Barbarins that were with me had procured for themselves new ones at Sennaar, which were to defend them from the simoom and the sand, and all the dangers of the desert. That they might not soil these in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for these after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which case our present situation was one of the most desperate that could be
figured

figured. We were in the middle of the most barren, inhospitable desert in the world, and it was with the utmost difficulty that, from day to day, we could carry wherewithal to assuage our thirst. We had with us the only bread it was possible to procure for some hundred miles; lances and swords were not necessary to destroy us, the bursting or tearing of a girba, the lameness or death of a camel, a thorn or sprain in the foot which might disable us from walking, were as certain death to us as a shot from a cannon. There was no staying for one another; to lose time was to die, because, with the utmost exertion our camels could make, we scarce could carry along with us a scanty provision of bread and water sufficient to keep us alive.

That desert, which did not afford inhabitants for the assistance or relief of travellers, had greatly more than sufficient for destroying them. Large tribes of Arabs, two or three thousand, encamped together, were cantoned, as it were, in different places of this desert, where there was water enough to serve their numerous herds of cattle, and these, as their occasion required, traversed in parties all that wide expanse of solitude, from the mountains near the Red Sea east, to the banks of the Nile on the west, according as their several designs or necessities required. These were Jaheleen Arabs, those cruel, barbarous fanatics, that deliberately shed so much blood during the time they were establishing the Mahometan religion. Their prejudices had never been removed by any mixture

mixture of strangers, or softened by society, even with their own nation after they were polished ; but buried, as it were, in these wild deserts, if they were not grown more savage, they had at least preserved, in their full vigour, those murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiously called *The Sword of God*. If it should be our lot to fall among these people, and it was next to a certainty that we were at that very instant surrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without considering the bloody character, which these wretches naturally bear, there could be no reason for letting us live : We could be of no service to them as slaves ; and to have sent us into Egypt, after having first rifled and destroyed our goods, could not be done by them but at a great expence, to which well-inclined people only could have been induced from charity, and of that last virtue they had not even heard the name. Our only chance then remaining was, that their number might be so small, that, by our great superiority in fire-arms and in courage, we might turn the misfortune upon the aggressors, deprive them of their camels and means of carrying water, and leave them scattered in the desert, to that death which either they or we, without alternative, must suffer.

I explained myself to this purpose, briefly to the people, on which a great cry followed, "God is great! let them come!" Our arms were perfectly in order, and our old Turk Ismael seemed to move about and direct with the vigour of a young man. As we had no doubt they would be mounted on camels, so we placed ourselves a little within the edge of the trees. The embers of our two fires were on our front; our tents, baggage, and boxes, on each side of us, between the opening of the trees; our camels and water behind us, the camels being chained together behind the water, and ropes at their heads, which were tied to trees. A skin of water, and two wooden bowls beside it, was left open for those that should need to drink. We had finished our breakfast before day-break, and I had given all the men directions to fire separately, not together, at the same set of people; and those who had the blunderbusses to fire where they saw a number of camels and men together, and especially at any camels they saw with girbas upon them, or where there was the greatest confusion.

The day broke; no Arabs appeared; all was still. The danger which occurred to our minds then was, lest, if they were few, by tarrying we should give them time to send off messengers to bring assistance. I then took Ismael and two Barbarins along with me, to see who these neighbours of ours could be. We soon traced in the sand the footsteps of the man who had been at our camels; and, following them behind the point of
a rock,

a rock, which seemed calculated for concealing thieves, we saw two ragged, old, dirty tents, pitched with grass cords.

The two Barbarians entered one of them, and found a naked woman there. Ismael and I ran briskly into the largest, where we saw a man and a woman both perfectly naked, frightful, emaciated figures, not like the inhabitants of this world. The man was partly sitting on his hams; a child, seemingly of the age to fuck, was on a rag at the corner, and the woman looked as if she wished to hide herself. I sprung forward upon the man, and, taking him by the hair of the head, pulled him upon his back on the floor, setting my foot upon his breast, and pointing my knife to his throat; I said to him sternly, "If you mean to pray, pray quickly, for you have but this moment to live." The fellow was so frightened, he scarce could beg us to spare his life; but the woman, as it afterwards appeared, the mother of the fucking child, did not seem to copy the passive disposition of her husband; she ran to the corner of the tent, where was an old lance, with which, I doubt not, she would have sufficiently distinguished herself, but it happened to be entangled with the cloth of the tent, and Ismael felled her to the ground with the butt-end of his blunderbuss, and wrested the lance from her. A violent howl was set up by the remaining woman like the cries of those in torment. "Tie them, said I, Ismael; keep them separate, and carry them to the baggage till I settle accounts with this camel-

stealer, and then you shall strike their three heads off, where they intended to leave us miserably to perish with hunger; but keep them separate." While the Barbarins were tying the woman, the one that was the nurse of the child turned to her husband, and said, in a most mournful, despairing tone of voice, "Did I not tell you, you would never thrive if you hurt that good man? did not I tell you this would happen for murdering the Aga?"

Our people had come to see what had passed, and I sent the women away, ordering them to be kept separate, out of the hearing of one another, to judge if in their answers they did not prevaricate. The woman desired to have her child with her, which I granted. The little creature, instead of being frightened, crowed, and held out its little hands as it passed me. We fastened the Arab with the chain of the camels, and so far was well; but still we did not know how near the Bishareen might be, nor who these were, nor whether they had sent off any intelligence in the night. Until we were informed of this, our case was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to be lost, but that they should all be put to death as soon as the camels were loaded, before we set out on our journey; and, indeed, at first view of the thing, self-preservation, the first law of nature, seemed strongly to require it. Hagi Ismael was so determined on the execution that he was already seeking a knife sharper than his own.

own. " We will stay, Hagi Ismael, said I, till we see if this thief is a liar also. If he prevaricates in the answers he gives to my questions, you shall then cut his head off, and we will consign him with the lie in his mouth, soul and body to hell, to his master whom he serves." Ismael answered " The truth is the truth ; if he lies, he can deserve no better."

The reader will easily understand the necessity of my speaking at that moment in terms not only unusual for a Christian, but even in any society or conversation ; and if the ferocity and brutality of the discourse should shock any, especially my fair readers, they will remember, that these were intended for a good and humane purpose, to produce fear in those upon whom we had no other tie, and thereby extort a confession of the truth ; which might answer two purposes, the saving the effusion of their blood, and providing for our own preservation. " You see, said I, placing the man upon his knees, your time is short, the sword is now drawn which is to make an end of you, take time, answer distinctly and deliberately, for the first trip or lie that you make, is the last word that you will utter in this world. Your wife shall have her fair chance likewise, and your child ; you and all shall go together, unless you tell me the naked truth. Here, Ismael, stand by him, and take my sword, it is, I believe, the sharpest in the company."

" Now I ask you, at your peril, who was the good man your wife reproached you with having murdered ?

murdered? where was it, and when, and who were your accomplices? He answered trembling, and indistinctly, through fear, "It was a black, an Aga from Chendi." "Mahomet Towash, says Ismael; Ullah Kerim! God is merciful!" "The same," says the Bishareen. He then related the particulars of his death in the manner in which I shall have occasion to state afterwards. "Where are the Bishareen? continued I; where is Abou Bertran? how soon will a light camel and messenger arrive where he now is?" "In less than two days; perhaps, says he, in a day and a half, if he is very diligent and the camel good." "Take care, said I, you are in danger. Where did you and your women come from, and when?" "From Abou Bertran, says he; we arrived here at noon on the 5th day*, but the camels were all she-camels; they are favourite camels of Shekh Seide; we drove them softly; the two you saw at the tents are lame; besides there were some others un-found; there were also women and children." "Where did that party, and their camels, go to from this? and what number of men was there with them?" "There were about three hundred camels of all sorts, and about thirty men, all of them servants; some of them had one lance, and some of them two; they had no shields or other arms." "What did you intend last night to do with my camels?" "I intended to have carried them,

* It is not here to be understood that the Arab described the day by the 5th, but by an interval of time which we knew corresponded to the 5th.

them, with the women and child, to join the party at the Nile." "What must have become of me in that case? we must have died?" He did not answer. "Take care, said I, the thing is now over, and you are in my hands; take care what you say." "Why, certainly, says he, you must have died, you could not live, you could not go anywhere else." If another party had found us here, in that case would they have slain us?" He hesitated a little, then, as if he recollected himself, said, "Yes, surely, they murdered the Aga, and would murder any body that had not a Bishareen with them." A violent cry of condemnation immediately followed. "Now attend and understand me distinctly, said I, for upon these two questions hangs your life: Do you know of any party of Bishareen who are soon to pass here, or any wells to the north, and in what number? and have you sent any intelligence since last night you saw us here?" He answered, with more readiness than usual, "We have sent nobody anywhere; our camels are lame; we were to follow, as soon as they could be able to travel to join those at the Nile. The parties of the Bishareen are always passing here, sometimes more, sometimes less; they will not come till they hear from the Nile whether the grass is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in small parties like the last, for they have no fear in these parts. The wells to the north belong to the Ababdé. When they pass by
them

them with cattle they are always in great numbers, and a Shekh along with them; but those wells are now so scanty they have not water for any number, and they must therefore all pass this way."

I got up, and called on Ismael. The poor fellow thought he was to die. Life is sweet even to the most miserable. He was still upon his knees, holding his hands clasped round the back of his neck, and already, I suppose, thought he felt the edge of Ismael's knife. He swore that every word he had spoken was truth; and if his wife was brought she could not tell another story.

I thereupon left him, and went to his wife, who, when she saw Hagi Ismael with a drawn sword in his hand, thought all was over with her husband, and fell into a violent fit of despair, crying out, "That all the men were liars and murderers, but that she would have told the truth if I had asked her first." "Then go, Hagi Ismael, said I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will first slay your child with my own hand before your face, and then order you all to be cruelly put to death together." She began with great earnestness to say, "She could not tell who killed Mahomet Towash, for she only heard it in conversation from her husband, who was there, after he had come home." I then, word for word, put those questions to her that I had done to her husband, and had precisely the same answers.

The

The only difference was, that she believed a party of the Ababdé would pass Chiggre soon; but seeing me rise to go away, she burst out into a flood of tears, and tore her hair in the most violent excess of passion; shrieking out, to have mercy upon her, and pressing the little child to her breast as if to take leave of it, then laying it down before me, in great agony and bitterness of heart, she again shrieked out, "If you are a Turk, make it a slave, but do not kill my child, and spare my husband."

Though I understood Arabic well, I did not, till that day, know it had such powers, or that it contained expressions at once so forcible and so simple. I found myself so much moved, and my tears came so fast, that it was in vain to endeavour to carry on a farce under such tragical appearances. "Woman, said I, I am not a Turk, nor do I make slaves, or kill children. It is your Arabs that force me to this; it was you that attacked me last night, it was you that murdered Mahomet Towash, one of your own religion, and busied in his duty. I am a stranger, seeking my own safety, but you are all murderers and thieves."

—"It is true, says she, they are all murderers and liars, and my husband, not knowing, may have lied too. Only let me hear what he told you, and I will tell you whether it is truth or not." Day was now advancing apace, and no resolution taken whilst our present situation was a very unsafe one. We carried the three prisoners bound, and set George, the Greek, centinel over them. I then called the people together.

I stated

I stated fairly, in a council held among ourselves, the horror of slaughtering the women and child, or even leaving them to starve with hunger by killing their camels, from whom they got their only sustenance ; for, though we should not stain our hands with their blood, it was the same thing to leave them to perish : that we were strangers, and had fallen upon them by accident, but they were in their own country. On the contrary, suppose we only slew the man, any of the women might mount a camel, and, travelling with diligence, might inform the Bishareen, who would send a party and cut us off at the next well, where we must pass, and where it would be impossible to escape them. I must say, there was a considerable majority for sparing the women and child, and not one but who willingly decreed the death of the man, who had confessed he was endeavouring to steal our camels, and that he intended to carry them to his party at the Nile ; in which case the loss of all our lives was certain, as we should have been starved to death, or murdered by the Arabs.

The very recital of this attempt so enraged Hagi Ismael that he desired he might have the preference in cutting off his head. The Barbarins, too, were angry for the loss of their bracelets. Indeed every one's opinion was, that the Arab should die, and especially since the account of their behaviour to Mahomet Towash, whose death I, for my own part, cannot say I thought myself under any obligation to revenge. “ Since you are differing

fering in your opinions, and there is no time to lose; said I, allow me to give you mine. It has appeared to me, that often, since we began this journey, we have been preserved by visible instances of God's protection, when we should have lost our lives if we had gone by the rules of our judgment only. We are, it is true, of different religions, but all worship the same God. Suppose the present case should be a trial, whether we trust really in God's protection, or whether we believe our safety owing to our own foresight and courage. If the man's life be now taken away, to-morrow we may meet the Bishareen, and then we shall all reflect upon the folly of our precaution. For my own part, my constant creed is, that I am in God's hands, whether in the house or in the desert; and not in those of the Bishareen, or of any lawless spoiler. I have a clear conscience, and am engaged in no unlawful pursuit, seeking on foot my way home, feeding on bread and water, and have done, nor design, wrong to no man. We are well armed, are nine in number, and have twice as many firelocks, many of these with double-barrels, and others of a size never before seen by Arabs, armies of whom have been defeated with fewer: we are ragged and tattered in our clothes, and no prize to any one, nor do I think we shall be found a party of pleasure for any set of wild young men, to leave their own homes, with javelins and lances to way-lay us at the well for sport and diversion, since gain and profit are out of the question. But
this

this I declare to you, if ever we meet these Arabs, if the ground is such as has been near all the wells we have come to, I will fight the Bifhareen boldly and cheerfully, without a doubt of beating them with ease. I do not say my feelings would be the same if my conscience was loaded with that most heinous and horrid crime, murder in cold blood; and therefore my determination is to spare the life even of this man, and will oppose his being put to death by every means in my power."

It was easy to see, that fear of their own lives only, and not cruelty, was the reason they fought that of the Arab. They answered me, two or three of them at once, "That it was all very well; what should they do? should they give themselves up to the Bifhareen, and be murdered like Mahomet Towash? was there any other way of escaping?" "I will tell you, then, since you ask me what you should do: You shall follow the duty of self-defence and self-preservation, as far as you can do it without a crime. You shall leave the women and the child where they are, and with them the camels, to give them and their child milk; you shall chain the husband's right hand to the left of some of yours, and you shall each of you take him by turns till we shall carry him into Egypt. Perhaps he knows the desert and the wells better than Idris; and if he should not, still we have two Hybeers instead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the stations of his people, and their courses at particular seasons

seasons, that day we meet one Bishareen, the man that is chained with him, and conducts him, shall instantly stab him to the heart, so that he shall not see, much less triumph in, the success of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, keeping us rather by scanty wells than abundant ones, on the day I arrive safely in Egypt I will cloath him anew, as also his women, give him a good camel for himself, and a load of dora for them all. As for the camels we leave here, they are she-ones, and necessary to give the women food. They are not lame, it is said, but we shall lame them in earnest, so that they shall not be able to carry a messenger to the Bishareen before they die with thirst in the way, both they and their riders, if they should attempt it."

An universal applause followed this speech; Idris, above all, declared his warmest approbation. The man and the women were sent for, and had their sentence repeated to them. They all subscribed to the conditions cheerfully; and the woman declared she would as soon see her child die as be an instrument of any harm befalling us, and that, if a thousand Bishareen should pass, she knew how to mislead them all, and that none of them should follow us till we were far out of danger.

I sent two Barbarins to lame the camels effectually, but not so as to make them past recovery. After which, for the nurse and the child's sake, I took twelve handfuls of the bread which was our
only

only food, and indeed we could scarcely spare it, as we saw afterwards, and left it to this miserable family, with this agreeable reflection, however, that we should be to them in the end a much greater blessing than in the beginning we had been an affliction, provided only they kept their faith, and on their part deserved it.

On the 20th, at eleven o'clock we left the well at Terfowey, after having warned the women, that their chance of seeing their husband again depended wholly upon his and their faithful conduct. We took our prisoner with us, his right hand being chained to the left of one of the Barbarins. We had no sooner got into the plain than we felt great symptoms of the simoom, and about a quarter before twelve, our prisoner first, and then Idris, cried out, The Simoom! the Simoom! My curiosity would not suffer me to fall down without looking behind me. About due south, a little to the east, I saw the coloured haze as before. It seemed now to be rather less compressed, and to have with it a shade of blue. The edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the simoom passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock, so we were all taken ill that night, and scarcely strength was left us to load the camels and arrange the baggage. This day one of our camels died, partly famished, partly overcome with extreme fatigue, so that,
incapable

incapable as we were of labour, we were obliged, for self-preservation's sake, to cut off thin slices of the fleshy part of the camel, and hang it in so many thongs upon the trees all night, and after upon the baggage, the sun drying it immediately, so as to prevent putrefaction.

At half past eight in the evening we alighted at a well called Naibey, in a bare, sandy plain, where there were a few straggling acacia-trees. We had all this day seen large blocks of fossil salt upon the surface of the earth where we trod. This was the cause, I suppose, that both the spring at Terfowey, and now this of Naibey, were brackish to the taste, and especially that of Naibey. We found near the well the corpse of a man and two camels upon the ground. It was apparently long ago that this accident happened, for the moisture of the camel was so exhaled that it seemed to weigh but a very few pounds; no vermin had touched it, as in this whole desert there is neither worm, fly, nor any thing that has the breath of life.

On the 21st, at six in the morning, having filled the girbas with water, we set out from Naibey, our direction due north, and, as we thought, in a course almost straight upon Syene. The first hour of our journey was through sharp-pointed rocks, which it was very easy to foresee would very soon finish our camels. About eight we had a view of the desert to the westward as before, and saw the sands had already begun to rise in immense twisted pillars, which darkened the heavens

heavens. The rising of these in the morning so early, we began now to observe, was a sure sign of a hot day, with a brisk wind at north; and that heat, and the early rising of the sands, was as sure a sign of its falling calm about mid-day, and its being followed by two hours of the poisonous wind. That last consideration was what made the greatest impression, for we had felt its effects; it had filled us with fear, and absorbed the last remnant of our strength; whereas the sand, though a destruction to us if it had involved us in its compass, had as yet done us no other harm than terrifying us the first days we had seen it.

It was this day more magnificent than any we had as yet seen. The sun shining through the pillars, which were thicker, and contained more sand apparently than any of the preceding days, seemed to give those nearest us an appearance as if spotted with stars of gold. I do not think at any time they seemed to be nearer than two miles. The most remarkable circumstance was, that the sand seemed to keep in that vast circular space surrounded by the Nile on our left, in going round by Chaigie towards Dongola, and seldom was observed much to the eastward of a meridian, passing along the Nile through the Magiran, before it takes that turn; whereas the simoom was always on the opposite side of our course, coming upon us from the south-east.

A little before twelve our wind at north ceased, and a considerable quantity of fine sand rained
upon

upon us for an hour afterwards. At the time it appeared, the description of this phænomenon in Syphax's speech to Cato was perpetually before my mind :—

So, where our wide Numidian wastes extend,
 Sudden th' impetuous hurricanes descend,
 Wheel through the air, in circling eddies play,
 Tear up the sands, and sweep whole plains away.
 The helpless traveller, with wild surprize,
 Sees the dry desert all around him rise,
 And smother'd in the dusty whirlwind dies. }

Addison.

These lines are capital, and are a fine copy, which can only appear tame by the original having been before our eyes, painted by the great master, the Creator and Ruler of the world.

The simoom, with the wind at S. E. immediately follows the wind at N. and the usual despondency that always accompanied it. The blue meteor, with which it began, passed over us about twelve, and the ruffling wind that followed it continued till near two. Silence, and a desperate kind of indifference about life, were the immediate effects upon us ; and I began now, seeing the condition of my camels, to fear we were all doomed to a sandy grave, and to contemplate it with some degree of resignation. At half past eight in the evening we alighted in a sandy flat, where there was great store of bent grass and trees which had a considerable degree of verdure, a cir-

cumstance much in favour of our camels. We determined to stop here to give them an opportunity of eating their fill where they could find it.

On the 22d, at six o'clock we set out from the sandy flat, and one of the Tucorory was seized with a phrenzy or madness. At first I took it for a fit of the epilepsy, by the distortions of his face, but it was soon seen to be of a more serious nature. Whether he had been before afflicted with it I know not. I offered to bleed him, which he refused; neither, though we gave him water, would he drink, but very moderately. He rolled upon the ground, and moaned, often repeating two or three words which I did not understand. He refused to continue his journey, or rise from where he lay, so that we were obliged to leave him to his fortune. We went this day very diligently, not remarkably slow nor fast; but though our camels, as we thought, had fared well for these two nights, another of them died about four o'clock this afternoon, when we came to Umarack.

I here began to provide for the worst. I saw the fate of our camels approaching, and that our men grew weak in proportion; our bread, too, began to fail us, altho' we had plenty of camels flesh in its stead; our water, though in all appearance we were to find it more frequently than in the beginning of our journey, was nevertheless brackish, and scarce served the purpose to quench our thirst; and, above all, the dreadful simoom had

had perfectly exhausted our strength, and brought upon us a degree of cowardice and languor that we struggled with in vain; I therefore, as the last effort, began to throw away every thing weighty I could spare, or that was not absolutely necessary, such as all shells, fossiles, minerals, and petrefactions that I could get at, the counter-cases of my quadrant, telescopes, and clock, and several such like things.

Our camels were now reduced to five, and it did not seem that these were capable of continuing their journey much longer. In that case, no remedy remained, but that each man should carry his own water and provisions. Now, as no one man could carry the water he should use between well and well, and it was more than probable that distance would be doubled by some of the wells being found dry; and if that was not the case, yet, as it was impossible for a man to carry his provisions who could not walk without any burden at all, our situation seemed to be most desperate.

The Bishareen alone seemed to keep us his strength, and was in excellent spirits. He had attached himself, in a particular manner, to me, and with a part of that very scanty rag which he had round his waist he had made a wrapper, very artificially, according to the manner his countrymen the Bishareen practice on such occasions. This had greatly defended my feet in the day, but the pain occasioned by the cold in the night

was really scarce sufferable. I offered to free him from the confinement of his left hand, which was chained to some one of the company night and day; but he very sensibly refused it, saying, "Unchain my hands when you load and unload your camels, I cannot then run away from you; for tho' you did not shoot me, I should starve with hunger and thirst; but keep me to the end of the journey as you began with me, then I cannot misbehave, and lose the reward which you say you are to give me."

At forty minutes past three o'clock we saw large stratas of fossil salt everywhere upon the surface of the ground. At five we found the body of Mahomet Towash, on the spot where he had been murdered, stript naked, and lying on his face unburied. The wound in the back-sinew of his leg was apparent; he was, besides, thrust through the back with a lance, and had two wounds in the head with swords. We followed some footsteps in the sand to the right, and there saw three other bodies, whom Idris knew to be his principal servants. These, it seemed, had taken to their arms upon the Aga's being first wounded, and the cowardly treacherous Bishareens had persuaded them to capitulate upon promise of giving them camels and provision to carry them into Egypt, after which they had murdered them behind these rocks.

At six o'clock we alighted at Umarack, so called from a number of rack trees that grow there, and which seemed to affect a saltish soil; at Ra-
back

back and Masuah I had seen them growing in the sea. When I ordered a halt at Umarack, the general cry was, to travel all night, so that we might be at a distance from that dangerous, unlucky spot. The sight of the men murdered, and fear of the like fate, had got the better of their other sensations. In short, there was nothing more visible, than that their apprehensions were of two sorts, and produced very different operations. The simoom, the stinking pillars of sand, and probability of dying with thirst or hunger, brought on a torpor, or indifference, that made them inactive; but the discovery of the Arab at Terfowey, the fear of meeting the Bishareen at the wells, and the dead bodies of the Aga and his unfortunate companions, produced a degree of activity and irritation that resembled very much their spirits being elevated by good news. I told them, that, of all the places in the desert through which they had passed, this was by far the safest, because fear of being met by troops from Assouan, seeking the murderers of Mahomet Towash would keep all the Bishareen at a distance. Our Arab said that, the next well belonged to the Ababdè, and not the Bishareen, and that the Bishareen had slain the Aga there, to make men believe it had been done by the Ababdè. Idris contributed his morsel of comfort, by assuring us, that the wells now, as far as Egypt, were so scanty of water, that no party above ten men would trust their provision to them, and none of us had the least apprehension from marauders of twice
that

that number. The night at Umarack was excessively cold as to sensation; Fahrenheit's thermometer was however at 49° an hour before daylight.

On the 23d we left Umarack at six o'clock in the morning, our road this day being between mountains of blue stones of a very fine and perfect quality, through the heart of which ran thick veins of jasper, their strata perpendicular to the horizon. There were other mountains of marble of the colour called Isabella. In other places the rock seemed composed of petrified wood, such as we had seen in the mountains near Cossair. At a quarter past eleven, going due N. we entered a narrow valley, in which we passed two wells on our left, and following the windings through this valley, all of deep sand, we came to a large pool of excellent water, called Umgwat, sheltered from the rays of the sun by a large rock which projected over it, the upper part of which was shaped like a wedge, and was composed all of green marble, without the smallest variety or spot of other colour in it.

Through this whole valley, to-day, we had seen the bodies of the Tucorory who had followed Mahomet Towash, and been scattered by the Bishareen, and left to perish with thirst there. None of them, however, as far as we could observe, had ever reached this well. In the water we found a bird of the duck kind called Teal, or Widgeon. The Turk Ismael was preparing to shoot at it with his blunderbuss, but I desired him

to refrain, being willing, by its flight, to endeavour to judge something of the nearness of the Nile. We raised it therefore by sudden repeated cries, which method was likely to make it seek its home straight, and abandon a place it must have been a stranger to. The bird flew straight west, rising as he flew, a sure proof his journey was a long one, till at last, being very high and at a distance, he vanished from our sight, without descending or seeking to approach the earth; from which I drew an unpleasent inference that we were yet far from the Nile, as was really the case.

Here we threw away the brackish water that remained in our girbas, and filled them with the wholesome element drawn from this pool of Umgwat. I could not help reproaching Idris with the inaccuracy of the information he had pretended to give us the day before, that no party above ten men could meet us at any of these wells, as none of them could supply water for more; whereas in this pool there was certainly enough of excellent water to serve a whole tribe of Arabs for a month. He had little to say, further than that Haimer, though near, was a scanty well, and perhaps we should not find water there at all. He trusted, however, if our people would take heart, we were out of all danger from Arabs, or any thing else.

At a quarter past three we left the well, and continued along a sandy valley, which is called Waadi Umgwat. This night it was told me that

Georgis, and the Turk Ismael, were both so ill, and so desponding, that they had resolved to pursue the journey no farther, but submit to their destiny, as they called it, and stay behind and die. It was with the utmost difficulty I could get them to lay aside this resolution, and the next morning I promised they should ride by turns upon one of the camels, a thing that none of us had yet attempted. They had, indeed, often desired me to do so, but I well knew, if I had set them that example, besides destroying the camels, it would have had the very worst effect upon their dastardly spirits; and, indeed, we very soon saw the bad effects of this humane consideration for the two invalids.

On the 24th, at half past six in the morning we left Umawat, following the windings of sandy valleys between stony hills. At half past nine we found Mahomet Aga's horse dead. The poor creature seemed, without a guide, to have followed exactly enough the tract of the wells and way to Egypt, and had survived all his fellow-travellers. At eleven o'clock we came to some plains of loose, moving sand, and saw some pillars in motion, which had not wind to sustain them for any time, and which gave us, therefore, little concern. At one we alighted near the well Mour, which was to the N. E. of us. At four we left the well Mour: At forty minutes after four passed the well itself, which was then dry; and at a quarter past six we found a dead man, whose corpse was quite dry, and had been so a
considerable

considerable time. At seven o'clock in the evening we alighted at El Haimer, where are the two wells in a large plain of sand. The water is good. There is another well to the west of us, but it is bitter and saltish, though more abundant than either of the other two, which, by filling our skins, we had several times drained.

On the 25th, at half past seven in the morning we left the well El Haimer, and at ten o'clock alighted among some acacia-trees, our camels having ate nothing all night, except the dry bitter roots of that drug, the fenna. While we were attending the camels, and resting ourselves on the grass, we were surpris'd at the appearance of a troop of Arabs all upon camels, who looked like a caravan, each camel having a small loading behind him. They had two gentle ascents before they could arrive at the place where we were. The road is between two sandy hills, at the back of which our camels were feeding in a wood; and near the road was the well El Haimer, where our skins were lying full of water. It was necessary then to understand one another before we allowed them to pass between the sandy hills. Upon the first alarm, my people all repaired to me, bringing their arms in their hands, as well those that they carried upon them, as the spare arms, all of which were primed and charged.

The first question was, what to do with the Bishareen? None of us had any suspicion of him. We unchained him from the Barbarin, and fastened his other hand, then gave him to the Tucorory,

corory, and made them stand behind to increase the appearance of our number. I then advanced to the edge of the hill, and cried out with a loud voice, "Stop! for you cannot pass here." Whether they understood it I do not know, but they still persisted in mounting the hill. I again cried, shewing my firelock, "Advance a step farther and I'll fire." After a short pause they all dismounted from their camels, and one of them, with his lance in his hand, came forward till within twenty yards, upon which Idris immediately knew them, and said, they were Ababdè. "Ababdè or not, said I, they are seventeen men, and Arabs, and I am not of a disposition, without further surety, to put myself in their hands as Mahomet Aga did. I am sure they are perfectly in our power now, as long as they stand where they are." Idris then told me that he was married to one of the Ababdè of Shekh Ammer, and he would go and get a sure word from them. Tell them from me, said I, that I, too, am the friend of Nimmer their Shekh, and his two sons, and of Shekh Hammam of Furfhout; that I am going into Egypt, have been followed by the Bishareen, and trust nobody; have twenty men armed with firelocks, and will do them no harm, provided they consent to pass, one by one, and give a man for a hostage.

Idris, without arms, having joined the man who had advanced towards us, went down with him to the body of strangers, and the treaty was soon agreed to. Two of the principal men among them

them approaching me without lances, and the compliment of peace, "Salam Alicum! and Alicum Salam!" was given and returned by both sides. They seemed, however, startled at seeing the Bishareen with both his hands chained; but I told them, that had no regard to them, and desired Idris to order their camels to go on; and one of the Barbarins in the meantime brought them a gourd full of water, and bread, for eating together is like pledging your faith. They had not heard of the fate of Mahomet Aga, and seemed very ill-pleas'd at it, saying, that Abou Bertran was a thief and a murderer. All the camels being past, I asked them whither they were going? They said to Atbieh, west of Terfowey, to gather fenna for the government of Cairo. I would very fain have had them to sell or exchange with me a couple of camels. They said theirs were not strong; that before they could reach home they would be much in the same condition with our own; that they were obliged to load them very heavily, as indeed the bags they had behind them to carry the fenna seemed to indicate their profit was but small, so that the death of one camel was a most serious loss.

I thought myself obliged in humanity to introduce our prisoner to the two Ababdè that had remained with us. They said, they intended to take water at Terfowey, and we told them briefly the accident by which we came in company with the Bishareen. They, on the contrary, thought that we had been a party of soldiers
from

from Affouan who apprehended the Arab. Immediately after which they conversed in the language of Beja, which is that of the Habab, Sua-kem, and Mafuah. I told them plainly, that, though I knew that language, I would not suffer them to speak any but Arabic, understood by us all. They immediately complied, and then inquired about the position of Abou Bertran and his tribe of Bishareen. This, too, I would not suffer the Arab to inform them of, but charged them, as he did also, to tell his wives that he was well, and ate and drank as he had done, and was within two days of arriving at Affouan, whence he should be returned to them with the rewards promised. I then desired him to lay a lance in a manner that the point should be towards Syene, which they accordingly did, and with a long needle of 12 inches in a brass box, having an arch of a few degrees marked on it, I, with the utmost attention, took the direction from Haimer to Syene N. N. W. or more northerly. I would very willingly have had it in my power to have made an observation of latitude, but noon was past; I contented myself, therefore, with keeping my route as distinctly as possible till the evening.

At 40 minutes past one o'clock we left Haimer, and our friends, the Ababdè, continued their route, after giving us great praise, as well for our civility, as our keeping the watch like men, as they expressed it. At half past eight we alighted at Abou Ferege, a place where there was very
ittle

little verdure of any kind. Here, for the first time on our journey, we met with a cloudy sky, which effectually disappointed my observation of latitude; but every noon and night I described, in a rough manner, my course through the day, carrying always a compass, with a needle about five inches radius, round my neck, by a lace, and resting in my pocket. I thus found that we had kept the line directly upon Syene, which the Ababdè Arab had shewed us.

On the 26th, at half after six in the morning we set out from Abou Ferege, continuing nearly in the same direction upon Syene till eleven o'clock, when, for the purpose of observation only, I alighted at a place called Abou Heregi, without water, grass, or food for our camels. We were exceedingly averse to exertions, and became so weak and spiritless, that it was not possible to prevail upon our people to take the large quadrant out of its chest to put it together, and prepare it for observation. I therefore took a Hadley's quadrant, with a mixture I had made, which served me better than quick-silver, and made my observation by reflection at Abou Heregi, and found it in lat. 23° , from which I inferred, with some degree of comfort to myself, that the longitude of Syene in the French maps is ill laid down, and that we were now in the direction upon Syene, had no westing to run down, but the journey must finish in a very few days.

At two o'clock in the afternoon we left Abou Heregi, and at four had an unexpected entertainment,

ment, which filled our hearts with a very short-lived joy. The whole plain before us seemed thick-covered with green grass and yellow daisies. We advanced to the place with as much speed as our lame condition would suffer us, but how terrible was our disappointment, when we found the whole of that verdure to consist in fenna and coloquintida, the most nauseous of plants, and most incapable of being substituted as food for man or beast. At nine o'clock in the evening we alighted at Saffieha, which is a ridge of craggy mountains to the S. E. and N. W. The night here was immoderately cold, and the wind north. We were now very near a crisis, one way or the other. Our bread was consumed, so that we had not sufficient for one day more; and though we had camels flesh, yet, by living so long on bread and water, an invincible repugnance arose either to smell or taste it. As our camels were at their last gasp, we had taken so sparingly of water, that, when we came to divide it, we found it insufficient for our necessities, if Syene was even so near as we conceived it to be.

Georgis had lost one eye, and was nearly blind in the other. Ismael and he had both become so stiff by being carried, that they could not bear to set their feet to the ground; and I may say for myself, that, though I had supported the wounds in my feet with a patience very uncommon, yet they were arrived at that height as to be perfectly intolerable, and, as I apprehended, on the point of mortification. The bandage, which the Bi-
shareen

shareen had tied about the hollow of my foot, was now almost hidden by the flesh swelling over it. Three large wounds on the right foot, and two on the left, continued open, whence a quantity of lymph oozed continually. It was also with the utmost difficulty we could get out the rag, by cutting it to shreds with scissars. The tale is both unpleasant and irksome. Two soles which remained from our sandals, the upper leathers of which had gone to pieces in the sand near Gooz, were tied with a cotton cloth very adroitly by the Bishareen. But it seemed impossible that I could walk further, even with this assistance, and therefore we determined to throw away the quadrant, telescopes, and time-keeper, and save our lives, by riding the camels alternately. But Providence had already decreed that we should not terminate this dangerous journey by our own ordinary foresight and contrivance, but owe it entirely to his visible support and interposition.

On the 27th, at half past five in the morning we attempted to raise our camels at Saffieha by every method that we could devise, but all in vain, only one of them could get upon his legs, and that one did not stand two minutes till he kneeled down, and could never be raised afterwards. This the Arabs all declared to be the effects of cold; and yet Fahrenheit's thermometer, an hour before day, stood at 42° . Every way we turned ourselves death now stared us in the face. We had neither time nor strength to waste, nor provisions to support us. We then took the
small

small skins that had contained our water, and filled them as far as we thought a man could carry them with ease; but after all these shifts, there was not enough to serve us three days, at which I had estimated our journey to Syene, which still however was uncertain. Finding, therefore, the camels would not rise, we killed two of them, and took so much flesh as might serve for the deficiency of bread, and, from the stomach of each of the camels, got about four gallons of water, which the Bishareen Arab managed with great dexterity. It is known to people conversant with natural history, that the camel has within him reservoirs in which he can preserve drink for any number of days he is used to. In those caravans, of long course, which come from the Niger across the desert of Selima, it is said that each camel, by drinking, lays in a store of water that will support him for forty days. I will by no means be a voucher of this account, which carries with it an air of exaggeration; but fourteen or sixteen days, it is well known, an ordinary camel will live, though he hath no fresh supply of water. When he chews the cud, or when he eats, you constantly see him throw, from this repository, mouthfulls of water to dilute his food; and nature has contrived this vessel with such properties, that the water within it never putrifies, nor turns unwholesome. It was indeed vapid, and of a bluish cast, but had neither taste nor smell.

The

The small remains of our miserable stock of black bread and dirty water, the only support we had hitherto lived on amidst the burning sands, and our spirits likewise, were exhausted by an uncertainty of our journey's end. We were surrounded among those terrible and unusual phænomena of nature which Providence in mercy to the weakness of his creatures, has concealed far from their sight in deserts almost inaccessible to them. Nothing but death was before our eyes; and, in these terrible moments of pain, suffering, and despair, honour, instead of relieving me, suggested still what was to be an augmentation to my misfortune; the feeling this produced fell directly upon me alone, and every other individual of the company was unconscious of it.

The drawings made at Palmyra and Baalbec for the king, were, in many parts of them, not advanced farther than the outlines, which I had carried with me, that, if leisure or confinement should happen, I might finish them during my travels in case of failure of other employment, so far at least, that, on my return through Italy, they might be in a state of receiving further improvement, which might carry them to that perfection I have since been enabled to conduct them. These were all to be thrown away, with other not less valuable papers, and, with my quadrant, telescopes, and time-keeper, abandoned to the rude and ignorant hands of robbers, or to be buried in the sands. Every memorandum, every description, sketch, or observation since I depart-

ed from Badjoura and passed the desert to Coffeir, till I reached the present spot, were left in an undigested heap, with our carrion-camels, at Safsieha, while there remained with me, in lieu of all my memoranda, but this mournful consideration, that I was now to maintain the reality of these my tedious perils, with those who either did, or might affect, from malice and envy, to doubt my veracity upon my *ipse dixit* alone, or abandon the reputation of the travels which I had made with so much courage, labour, danger, and difficulty, and which had been considered as desperate and impracticable to accomplish for more than 2000 years.

I would be understood not to mean by this, that my thoughts were at such a time in the least disturbed with any reflection on the paltry lies that might be propagated in malignant circles, which has each its idol, and who, meeting, as they say, for the advancement of learning, employ themselves in blasting the fame of those who must be allowed to have surpassed them in every circumstance of intrepidity, forethought, and fair achievement. The censure of these lion-faced and chicken-hearted critics never entered as an ingredient in my sorrows on that occasion in the sadness of my heart; if I had not possessed a share of spirit enough to despise these, the smallest trouble that occurred in my travels must have overcome a mind so feebly armed. My sorrows were of another kind, that I should, of course, be deprived of a considerable part of an offering I meant

meant as a mark of duty to my sovereign, that, with those that knew and esteemed me, I should be obliged to run in debt for the credit of a whole narrative of circumstances, which ought, from their importance to history and geography, to have a better foundation than the mere memory of any man, considering the time and variety of events which they embraced; and, above all, I may be allowed to say, I felt for my country, that chance alone, in this age of discovery, had robbed her of the fairest garland of this kind she ever was to wear, which all her fleets, full of heroes and men of science, in all the oceans they might be destined to explore, were incapable of replacing upon her brow. These sad reflections were mine, and confined to myself. Luckily my companions were no sharers in them; they had already, in their own sufferings, much more than their little stock of fortitude, philosophy, or education enabled them to bear.

About three o'clock in the afternoon of the 27th we saw two kites, or what are called Had-daya, very numerous in Egypt; about a quarter of an hour afterwards, another of the same sort, known to be carrion-birds, probably going in search of the dead camels. I could not conceal my joy at what I regarded as a happy omen. We went five hours and a half this day, and at night came to Waadi el Arab, where are the first trees we had seen since we left El Haimer.

On the 28th, at half past seven in the morning we left Waadi el Arab, and entered into a nar-

row defile, with rugged, but not high mountains on each side. About twelve o'clock we came to a few trees in the bed of a torrent. Ill as I was, after refreshing myself with my last bread and water, I set out in the afternoon to gain a rising ground, that I might see, if possible, what was to the west-ward; for the mountains seemed now rocky and high like those of the Kennoufs near Syene. I arrived, with great difficulty and pain, on the top of a moderate hill, but was exceedingly disappointed at not seeing the river to the west-ward; however, the vicinity of the Nile was very evident, by the high, uniform mountains that confine its torrent when it comes out of Nubia. The evening was still, so that sitting down and covering my eyes with my hands, not to be diverted by external objects, I listened and heard distinctly the noise of waters, which I supposed to be the cataract, but it seemed to the southward of us, as if we had passed it. I was, however, fully satisfied that it was the Nile.

Just before I left my station the sun was already low, when I saw a flock of birds, which, in Syria, where they are plenty, are called the Cow Bird. In Egypt they are also numerous upon the Nile, but I do not know their name. They are a small species of the heron, about a third of the size of the common one, milk-white, having a tuft of flesh-coloured feathers upon their breast, of a coarser, stronger, and more hairy-like quality than the shorter feathers. A flock of these birds was flying in a straight line, very low, evidently

dently seeking food along the banks of the river. It was not an hour for birds to go far from their home, nor does this bird feed at a distance from its accustomed haunt at any time. Satisfied then that, continuing our course N. W. we should arrive at or below Syene, I returned to join my companions, but it was now dark, and I found Idris and the Barbarins in some pain, endeavouring to trace me by my footsteps.

I communicated to them this joyful news, which was confirmed by Idris, though he did not himself know the just distance from this place (Abou Seielat) as his usual way had been to Daroo, not to Affouan, which he did not choose to approach, for fear of the vexations from the Turkish garrison. A cry of joy followed this annunciation. Christians, Moors, and Turks, all burst into floods of tears, kissing and embracing one another, and thanking God for his mercy in this deliverance, and unanimously in token of their gratitude, and acknowledgment of my constant attention to them in the whole of this long journey; saluting me with the name of Abou Ferege, Father Foresight, the only reward it was in their power to give.

On the 29th, at seven o'clock in the morning we left Abou Seielat; about nine, we saw the palm trees at Affouan, and a quarter before ten arrived in a grove of palm-trees on the north of that city.

C H A P. XIII.

Kind reception at Affouan—Arrival at Cairo—Transactions with the Bey there—Land at Marseillès.

WITHOUT congratulating one another on their escape and safe arrival, as they had the night before at Abou Seielat, my companions with one accord ran to the Nile to drink; though they had already seen, in the course of the journey, two or three tragical instances, the consequences of intemperance in drinking water. I sat myself down under the shade of the palm-trees, to recollect myself. It was very hot, and I fell into a profound sleep. But Hagi Ismael, who was neither sleepy nor thirsty, but exceedingly hungry, had gone into the town in search of somebody that would give him food. He was not gone far before his green turban and ragged appearance struck some brethren janizaries, who met him; one of whom asked him the reason of his being there, and whence he came? Ismael, in a violent passion, and broken Arabic, said, that he was a janizary

janizary of Cairo, was last come from hell, where there was not one devil, but thousands, from a country of Kafirs that called themselves Mussulmen; that he had walked through a desert where the earth was on fire and the wind was flame, and in fear of dying every day with thirst and hunger.

The soldier who heard him talk in this disjointed, raving manner, desired him to go with him to the Aga. This was the very thing that Ismael wanted. He only desired time to acquaint his companions. "Have you companions, says the soldier, from such a country?"—"Companions! says Ismael; what the devil! do you imagine I came this journey alone?"—"If the journey, says the man, is such as you describe it, I do not think many would go with you; well, go along with my companions, and I will seek yours, but how shall I find them?"—"Go, says Ismael, to the palm-trees, and when you find the tallest man you ever saw in your life, more ragged and dirty than I am, call him Yagoube, and desire him to come along with you to the Aga."

The soldier accordingly found me still sitting at the root of the palm-tree. The servants who had now satisfied their thirst, and were uncertain what was next to be done, were sitting together at some distance from me. They began to feel their own weariness, and were inclined to leave me to a little repose, which they hoped might enable me to overcome mine. For my own part, a dullness and insensibility, an universal relaxation of spirits,

spirits which I cannot describe, a kind of stupor, or palsy of the mind, had overtaken me, almost to a deprivation of understanding. I found in myself a kind of stupidity, and want of power to reflect upon what had passed. I seemed to be, as if awakened from a dream when the senses are yet half asleep, and we only begin to doubt whether what has before passed in thoughts is real or not. The dangers that I was just now delivered from made no impression upon my mind, and what more and more convinces me I was for a time not in my perfect senses, is, that I found in myself a hard-heartedness, without the least inclination to be thankful for that signal deliverance which had just now experienced.

From this stupor I was awakened by the arrival of the soldier, who cried out to us at some distance, "You must come to the Aga to the castle, all of you, as fast as you can, the Turk is gone before you." "It will not be very fast, if we even should do that, said I; the Turk has ridden two days on a camel, and I have walked on foot, and do not know at present if I can walk at all." I endeavoured, at the same time, to rise and stand upright, which I did not succeed in, after several attempts, without great pain and difficulty. I observed the soldier was in a prodigious astonishment at my appearance, habit, and above all, at my distress. "We shall get people in town, says he, to assist you, and if you cannot walk, the Aga will send you a mule."

The

The Turk and the Greeks were cloathed much in the same manner. Ismael and Michael had in their hands two monstrous blunderbuffes. The whole town crowded after us while we walked to the castle, and could not satiate themselves with admiring a company of such an extraordinary appearance. The Aga was struck dumb upon our entering the room, and told me afterwards, that he thought me a full foot taller than any man he had ever seen in his life. I saw he was embarrassed whether he should desire me to sit down or not, so that I saved him the deliberation, by saying, immediately after saluting him, "Sir, you will excuse me, I must sit." He bowed, and made a sign, complacently asking me, "Are you a Turk? Are you a Mussulman?" "I am not a Turk, said I, nor am I a Mussulman; I am an Englishman, and bearer of the grand signior's firman to all his subjects, and of letters from the regency of Cairo, and from the Porte of Janizaries, to you." "Caz Dangli, says Ismael, they are the same as Turks, they came first from Anatolia, I have been at the place." Upon my mentioning the grand signior, the Aga got upon his feet, and, without heeding Ismael's speech, said, very politely, "Do you choose to have your servants sit?" "In such a disastrous journey as I have made, Sir, said I, our servants must be our companions; besides, they have a strong excuse for sitting, neither they nor I have a foot to stand upon."

Aga. "Where are those letters and firman?"

Ta. "Where they may be now I know not, we left

left them at Saffieha with all the rest of our baggage ; our camels died, our provisions and water were exhausted, we therefore left every thing behind us, and made this one effort to save our lives. It is the first favour I am to ask of you, when I shall have rested myself two days, to allow me to get fresh camels, to go in search of my letters and baggage." *Aga*. " God forbid I should ever suffer you to do so mad an action. You are come hither by a thousand miracles, and after this, will you tempt God and go back ? we shall take it for granted what those papers contain. You will have no need of a firman between this and Cairo." *Ya*. " We shall leave it upon that footing for the present, allow me only to say, I am a servant of the king of England, travelling, by his order, and for my own and my countrymen's information ; that I had rather risk my life twenty times, than lose the papers I have left in the desert." *Aga*. " Go in peace, and eat and sleep. Carry them, says he, speaking to his attendants, to the house of the Schourbatchie." Thus ended our first interview with the *Aga*, who put us in possession of a very good house, and it happened to be the very man to whom I was recommended by my correspondents at Cairo when I was first here, who had absolutely forgotten, but soon remembered me, as did many others, but my old friend the *Aga* had been changed, and was then at Cairo.

We were not long arrived before we received from the *Aga* about fifty loaves of fine wheat bread,

bread, and several large dishes of dressed meat. But the smell of these last no sooner reached me than I fainted upon the floor. I made several trials afterwards, with no better success, for the first two days, nor could I reconcile myself to any sort of food but toasted bread and coffee. My servants had none of these qualms, for they partook largely and greedily of the Aga's bounty.

I had kept the house five or six days after my arrival, during which I corresponded with the Aga only by messages, and from my servant who had passed between us he had learned the whole of our adventures. I then went to the castle for an audience, and intreated the Aga that he would procure six or eight camels to mount my men upon, and bring my baggage from Saffieha. He gave a start at the first request, and would not by any means hear of that proposal; he called it tempting God, and assured me I should be cut off by the very men that had murdered Mahomet Aga; that, having seen the cases and things which I had thrown away at Umarack, they would follow my tract on to Saffieha, would have taken every thing that I had left, and would be now pursuing me up to the gates of Assouan. All this was extremely probable, but it was not to such reasoning that I could be a convert. I had insinuated that the welfare of mankind was concerned in the recovery of those papers; that there was among them recipes, which, if they did not totally prevent the plague, and the small-pox, would at least greatly lessen their violence and duration.

ration. This, and perhaps a more forcible insinuation, that he should not be without a recompence for any trouble that he gave himself on my account, brought him at last to consent to my request, and we arranged our expedition accordingly.

Our first step was to send for Idris and the Arab from Daroo, for neither of them would enter the town with us, for fear some story should be trumped up against them regarding Mahomet Towash's murder, which would not have failed to have been the case had not we been with them; but upon the Aga sending a man of confidence for them, they both came without delay, and were lodged in my house, under my protection.

The night following, every thing being ready, we set out after it was dark from the castle, all upon dromedaries. The gates of the town were open for us, and were immediately shut upon our passing through them; the Aga fearing his own people as much as the Bishareen; and saying always, by way of proverb, "Every body is an enemy in the desert." The Aga had sent four servants belonging to his stables to accompany us; active, lively, and good-humoured fellows. Our people too, were all recruited. Ismael, and blind Georgis, were left to take care of the house in my absence. About twelve o'clock we got into a valley, and hid ourselves in the lowest part of it, under a bank, for the night was exceeding cold; but we had spirits with us, which we drank with moderation.

moderation. We there refreshed our beasts about half an hour, and again stopt in a valley among trees. I was afraid that we had passed our baggage in the dark, as none of us were perfectly sure of the place; but as soon as light came, we recovered our tract as fresh and entire as when we made it. After having gone about half an hour in our former footsteps, we had the unspeakable satisfaction to find our quadrant and whole baggage; and by them the bodies of our slaughtered camels, a small part of one of them having been torn by the haddaya, or kite.

It was agreed we should not stay here, but load and depart immediately; this was done in an instant; five camels easily carried the loads, with a man upon them besides; and there were three more camels, upon which we rode by turns. We made a brisk retreat from Saffieha to Syene, which is about forty miles. At a little past four in the afternoon we entered the town again, without any accident whatever, or without having seen one man in our journey.

Here then we were to close our travels through the desert, by discharging the debts contracted in it. We had now got out credit and letters, which furnished us with money. I began by recompensing Idris Welled Hamran, the Hybeer, for his faithful services. The next thing was to keep our faith with our prisoner. I had made Idris chuse him a good camel, cloathed him anew, and gave him dresses for his two wives, with a load of dora. I then dispatched him with the Aga's protection,

tection, wondering what men we were, who, without compulsion or subterfuge, kept our words so exactly. Though rich beyond his hopes, and so very lately our enemy, the poor fellow, with tears in his eyes, declared, if I would permit him, he would only go back and deliver up what I had given him to his family, and return to me at Syene, and follow me as my servant wherever I should go.

Although we had wherewithal to have bought proper dresses, I thought it better to do this when we should come to Cairo. We got each of us a coarse barracan, for cleanliness only, and a pair of trowsers. I furnished Ismael with a green turban, to give us some weight with the vulgar during our voyage down the Nile. I then went to my friend the Aga, to concert the measures that remained necessary for leaving Assouan and beginning our journey. He testified the greatest joy at seeing us again. He had been informed of our whole expedition by his servants the night before, and praised us, in the presence of his attendants, for our alacrity, steadiness, and courage under the great fatigues of travelling. Ismael had told him of the trees and plants which I painted, and he expressed great curiosity to see them when I should find it convenient. From the known disposition of those people, that what they desire must be granted instantly, I asked him whether he was at leisure or not to see them? He said, "By all means; it was a good time."

I then

I then sent Michael my servant for a book of trees, and one of fishes.

In the interim arrived one of their priests, or an Imam, who are esteemed the most learned of their clergy. Ill-humour and ill-breeding is the characteristic of violent people of all religions; a Christian fanatic is not one bit more charitable towards those that differ from him than a Turkish faint; the greatest difference between them is the turban. Though I was the only reason of his coming there at that time, he passed me with the most contemptible indifference, his eyes half shut and lifted up to heaven, full of that exalted pride by which his great master fell from happiness. "I wish to know, (says he to the Aga, regardless of me) if that Kafr saw any thing of Mahomet Towash in the desert." The Aga asked me, I saw, with some degree of shame, and I answered him:—"I saw Mahomet Towash alive at Chendi, richly cloathed as if he had been at Mecca. He had twelve or fourteen men armed with firelocks, and about fourscore Tucorory, each with a lance in his hand, to whom he was to give food and water in crossing the desert. There were three Hybeers, all Bishareen, who had come from Suakem with the caravan, and were carrying back fenna to the neighbourhood of Syene. I offered to join company with them; and though one Hybeer was enough for him, yet, to distress me as being a Christian, he took the whole three along with him. In vain Sittina, Wed Ageeb's sister, and Wed el Faal's mother, desired him to
leave

leave one of the Bishareen Hybeers for me, or rather to join our companies together, for the Bishareen were not to be trusted. Contrary to the desire of the chief of the Arabs, he took away the three Hybeers, to disappoint me; he found them three murderers, and left me the only honest man whom he did not know. God punished the presumption and pride of which he was full, just as this Moullah, who last came in, and sits before you, appears to be."

The Aga then asked me, if I saw him afterwards? "You know, I suppose, the story. One of the three Hybeers went to Abou Bertran, a principal Shekh of the Bishareen, and prepared a party to meet them on the road at the next station, while the other two Hybeers, their guides, took care to deceive him by lies, and carried him directly upon the road where the plot was laid. About twenty men on camels, armed with lances, and as many young men on foot, with swords came to meet him, and those upon camels made their beasts kneel down at some distance from him, as out of respect coming to kiss his hands, as of a holy person belonging to the Caaba, their sanctuary at Mecca.

"The vain, imprudent man dismounted from his camel to give them a more easy opportunity of paying him their respects, and when one of them held him by the hand in token of friendship, another cut him across the hams with a broadsword, and a third run him through the back with a lance. He endeavoured to put his hands to his pistols,

pistols, but it was too late. They afterwards persuaded his servants, who had fire-arms in their hands, and, like fools, did not use them, to capitulate; and, after they had disarmed them, they carried them aside and murdered them also, then took away all the water and camels, and left the Tucorory to die with thirst. You asked me when I saw him after his leaving Chendi? I tell you it was at a station of the Bishareen, two hours before you come to Umarack; his body lay upon the sand withered and dried, but not corrupted; his hough of the right leg, and back-sinew of the left, just above the heel, were cut asunder by a sword. The wounds through his body were apparent. The lance, I apprehend, had some crooks below the head of it, as is their custom, because a considerable quantity of his bowels were drawn out at the back. He had two wounds upon his head, which I suppose were given him after he was dead, for they had cut through the skull entirely, and any one of them would have been mortal in a moment. Ismael and the Barbarin threw sand over him. For my part, I paid no sort of respect to the carcase of a man, who, when living, had shewed so little for my preservation. We went to the right, and followed some footsteps; we saw three men dead, all big and corpulent; they were all thrust through with three lances; each of them had his throat cut, and one his jaw broken.

“ All the next day the road was strewed with the bodies of the Tucorory, and the day after, at

nine o'clock in the morning, we found his horse dead; the day following we found dead bodies of people, who had perished with thirst, scattered here and there like the tract of a pursuit after a battle; their dry bottles, made of gourds, were grasped in their hands, and some held them to their mouths as if sucking them. God, as I say, punished this man, by allowing his pride and presumption to blind him; for, had we joined our companies, there could not have been a better place imagined to have fought the Bihareen than that spot, had they dared to attack, which is not probable. It was a narrow, deep, sandy strait, and rugged on each side of it. We could have put our camels, with our water, in perfect security behind us, while our fire-arms, safely from the rock, would, with the first discharge, have destroyed the best men among them, and scattered the herd of them into the desert. The Tucorory would have seized their camels and water, of which they had but a small quantity, or we should have shot the skins through, or the Aga's horse would have overtaken them. In either case, as they were two days journey from Abou Bertran, the greatest part of them would have died with thirst; and if they had chosen to follow us, which after this rude treatment they would not have done, they could never have reached us till we had got out of their territory into those of the Ababdé, where they were as much strangers, and in as great danger as we, and the wells not capable of filling their girbas, so that they would
have

have brought themselves both into distress and dispute. This is all that I know of Mahomet Towash."

The Aga said to himself, "Ullah Akbar;" and several of the company made their private ejaculations. The Imam had not yet spoke, but addressing himself to the Aga, "True it is, says he, God is great, and does what seems to him best; or who would have thought that a servant of the Caaba should be forsaken, while Kafirs like them, a thousand of them not of the account of one hair of that man's head, were protected by him, and arrived safe and unhurt!"

I was exceedingly angry, but weak in health and spirits; besides, I despised the Imam heartily, and was determined to be silent. But directly addressing himself to me, which he hitherto had not done, "I wonder, says he, how a Kafr like you, a man of no more worth than the dust under a Mussulman's feet, should dare to wear a white turban, which none are permitted to do but true believers, and men of consideration in learning, or in the law!" I could hold no longer. "Kafr! said I, do you call me? You are a Kafr yourself. I worship God as you do, and Jesus Christ, whom Mahomet calls Rouch Ullah, the Spirit of God. Kafirs worship stones and trees, are ill-bred, and rude in manners, such as you are. Sir, said I to the Aga, I demand of you if the grand signior, whose firman you have in your hand, when writing of me, calls me Kafr? Does Ali Bey, and the Porte of Janizaries, use such opprobrious expressions?"

pressions? If they do not, you suffer me to be affronted in contempt of their orders, in a fortress which you command in the grand signior's name, which is not to your credit either as a muffled man or a soldier."—"He is right, says an old man, who seemed to be a secretary. "Moullah, says the Aga, I did not expect this from you; I did not think you could be so absurd as to ask any man, returning from so dangerous a journey as his, the reason of the colour of his turban."—"I do not refer that to his discretion, said I, there is my firman; I insist upon its being read at the divan, and I will afterwards dress my head and my body in any colour that is permitted me therein, and that I know is every sort of colour*, and I insist that my firman may be read in the Divan."

"Moullah, says Hagi Ismael, addressing himself to the Imam, who had twice attempted to speak but could not get permission, you put me in mind of these liars and thieves at Teawa; all their turbans were white or green; they call themselves muffled men, and sheraffe, and men of learning like you; but I swear, greater Kafirs than they were never in hell. I wish you may not be something of that kind. Hagi Ismael was standing behind. He had a barracan like us, a red cap and no turban, and the Moullah, I believe, did not know he was a Turk, and still less that he was a sherriffe; I fancy he rather took him for a

* It is always the part of a firman from the Porte, that the bearer is at liberty to wear what colour, dress, or arms he pleases.

Greek, from the bad manner in which he pronounced Arabic. "Friend, said the priest, take this piece of advice from me, and speak more reverently of your betters, or you may have a chance to get your tongue scraped." Hagi Ismael was never blessed with much temper. He was very honest, but, though seventy years old, was as passionate as a child, and the more so, as he did not understand the language. He was an officer in the Porte of Janizaries, besides being a sherriffe; had been sent, as I have already said, by the Bey to escort the Abuna to Abyssinia. Unluckily at this time he understood what was said distinctly, and came up close to the Mollah, saying, in a violent passion, "Kafr Meloun Ibn kelb. *i. e.* Pagan accursed, and race of a dog!" do you threaten me, a sherriffe, with a grey beard? Who are my betters? The Aga is not my superior, were he a sherriffe, which he is not. He is an officer of the janizaries as I am; he commands me to-day, and I command him to-morrow; but, if it was not for his presence, I would not leave that beard of yours till I had shaken your head from your shoulders."

All now was confusion. I cried, "Hagi Ismael, for God's sake forbear." Every body spoke, no body heard. The Mollah had crossed the room and sat down beside the Aga, who said to him very sternly, "What Yagoubé may do, and what he may not do, in Syene, has never been confided to you, though it has been to me, and I have not thought it necessary to take your
advice

advice upon it. This man is the servant of a king. Were you to insult him in Constantinople, his complaint would cost a much greater man than you his life, even this day before sun-set. Who taught you to call him Kafr whom you had never before seen, and then abuse the janizary, who, besides, is a sherriffe, and an aged man, whose hand better men than you kiss when they meet him in the street? Go home and learn wisdom, since you cannot teach it; at least, don't make the grand signior's castle the scene of your abuse and folly." The Moullah upon this rebuke departed, very much humbled.

As Michael had brought the drawings, I turned to the trees and flowers. The Aga was greatly pleased with them, and laughed, putting them up to his nose as if smelling them. They did not offend him, as they were not the likenesses of any thing that had life. I then shewed him a fish, and reached the book to an old man with a long beard, but who had a very chearful countenance. He looked at it with great surprize. The Aga had several times called him his father. "Do not be angry, says he to me, if I ask you a question. I am not such a man as the Moullah that is gone." "I will answer all your questions with pleasure, said I, and, in your turn, you must not take the answer ill. "No, no, said two or three of them, Hagi Soliman knows better." *Soliman*. "Do you not believe, says he, that that fish will rise against you at the day of judgment?" *Ta*. "I do not know, but I shall be very much surprised

surprised if it does." "I assure you he will, says Hagi Soliman." *Ta.* "Be it so, it is a matter of indifference to me." *Sol.* "Do you know what God will say to you about that fish? Shall I tell you?" *Ta.* "I have not the least idea, and you will oblige me." *Sol.* "God will say to you, Did you make that fish? What will you answer?" *Ta.* "I will answer, I did." *Sol.* "He will say to you again, Make a soul to it." *Ta.* "I will answer, I cannot." *Sol.* "He will say, Why did you make that fish's body, when you was not capable to give it a soul? What can you answer then?" *Ta.* "I made that body, because thou gavest me talents and capacity to do it. I do not make the soul, because thou hast denied me power and ability, and reserved that to thyself only." *Sol.* "Do you think he will be contented with that answer?" *Ta.* "I do most certainly think so. It is truth, and I do not think a more direct one can be given." *Sol.* "Aha! the Moullah would tell you that will not do; painting things that have life is idolatry, and the punishment is hell-fire." *Ta.* "Patience, then, my case is desperate, for it is not a sin I intend to repent of." Thus ended this curious discussion, and we went away in perfect good humour one with the other. A number of the better sort drank coffee with me in the evening. The Aga sent me two sheep, and, observing my feet much inflamed and wounded, made me likewise a present of a pair of slippers of soft Turkey leather to defend them from the inclemency of the weather,

It was the 11th of December when we left Syene; we cannot say failed, for our mast being down, we went with the current and the oars, when the wind was against us. In our voyage down the Nile we had but very-indifferent weather, clear throughout the day, exceedingly cold in the night and morning; but, being better clothed, better fed than in the desert, and under cover, we were not so sensible of it, though the thermometer shewed the same degrees. Above all, we had a good decent provision of brandy on board, part of which I had procured from the Aga, part from the Schourbatchie my landlord, neither of whom knew the other had given me any, and both of them pretended to each other, and to the world, that they never tasted fermented liquors of any kind, nor kept them in their custody.

I had given to each of my servants, to Ismael and to the Greeks likewise, a common blanket called a barracan, of the warmest and coarsest kind, with a waistcoat and trowsers of the same, and all of us, I believe, had consigned to the Nile the clothes in which we passed the desert. The meanness of our appearance did not at all shock us, since nothing contributes more to safety in a country like this. I passed Shekh Nimmer not without regret, but it was night, and I was very ill.

On the 9th we arrived at How, where the intermitting fever, which I had at Syene, again returned, with unusual violence, and, what was
most

most unlucky, my stock of bark was almost exhausted, and the Rais had business that obliged him to lie by for a day. As we were within a small distance of Furfhout, I dispatched one of the Barbarins, with a camel, to the fathers at the monastery of Furfhout informing them of my arrival and very bad state of health, and requesting them to send me some wheat bread, as mine was all consumed, and likewise some rice, if they had any. Upon the Arab's first delivering his message the fathers treated him as an Impostor, declaring that they knew from good authority that I was drowned in the Red Sea, which another of them contradicted, being equally positive, from the same good authority, that my death had happened from robbers in Abyssinia. The Barbarin (a shrewd fellow) desired the fathers to observe, that, if I had been drowned in the Red Sea, it was not possible I could be slain by robbers on land two years afterwards; therefore, as one report was certainly false, both might be so, and he assured them this was the case, and that I was at How; but they laughed him to scorn, and threatened to carry him to Shekh Hamam to punish him. The poor fellow answered very pertinently, If I had come in Yagoubc's name for gold or silver, then you might have distrusted me; but sure it is not worth my while to hire a camel to come here from How, and go back again to cheat you out of two loaves of bread and a pound of rice, which I never tasted myself till I was with Yagoubc, who made us
partake

partake of every thing that he ate as long as it lasted, and fasted with us when our meat was exhausted." They continued to ask him, where he found me? The fellow said, At Ras el Feel; and not being able to describe where that was, a fresh altercation began, in which it was concluded betwixt the two reverend disputants, that I had been drowned three years before in the Red Sea, and therefore all the story of Ras el Feel must be a lie.

I happened, as indeed was often the case in these matters, that my Greek servant Michael had been more provident than I. He had thought something of this kind might be possible, and therefore had desired the Barbarin, if so it happened, to call at Shekh Ismael's at Badjoura, and inquire of him in my name for a loaf or two of wheat bread and some rice. This the Barbarin did with some diffidence, after the refusal received from the fathers, and was very much surprised at the cheerful reception Shekh Ismael gave him. The bread and rice were sent; he too had heard of my death, but was much easier convinced that I was still alive than the reverend fathers had been, because more desirous that it should be so.

Next day, the 20th, we arrived at Fushout, though Hagi Ismael's invitation, and the unkindness of the fathers, had strongly tempted me to take up my quarters at Badjoura to guard him against the pleurisy, and the mistaking again the month of Ramadan. Some awkward apologies passed

passed at meeting ; and if these fathers, the sole object of whose mission was the conversion of Ethiopia and Nubia, were averse before to the undertaking their mission, they did not seem to increase in keenness from the circumstances which they learned from me.

On the 27th we sailed for Cairo. At a small village before we came to Achmim, we were hailed by a person, who though meanly dressed, spoke with a tone of authority, and asked for a passage to Cairo, which I would have denied him if I could have had my own will ; but the Rais readily promised it him upon his first application. He afterwards told me he was a Copht and a Christian, employed to gather the Bey's taxes in such villages as were only inhabited by Christians, to which the Bey did not permit his Turks to go. "I heard, says he, you was coming down the Nile, and I way-laid you for a passage ; the Rais knows who I am, and that I shall not be troublesome to you ; but I have a large sum of money, and do not chuse to have it known, I hope, however, you will give me your protection for the sake of my master."—" Indeed, friend, said I, I have but seven shillings in the whole world, and my cloaths, I believe, are not worth much above that sum, and it is but a few days ago I was rejoicing at this as one of my greatest securities. But since Providence has, I hope for your good, thrown you and your money in my way, I will do the best for you that is in my power, the same as if it was my own."

On

On the 10th of January 1773 we arrived at the convent of St. George, all of us, as I thought, worse in health and spirits than the day we came out of the desert. Nobody knew us at the convent, either by our face or our language, and it was by a kind of force that we entered. Ismael, and the Copht went straight to the Bey, and I, with great difficulty, had interest enough to send to the patriarch and my merchants at Cairo, by employing the two only piastres I had in my pocket. If the capuchins at Fürshout received us coldly, these Caloyeros of St. George kept us still at a greater distance. It was half by violence that we got admittance into the convent. But this difficulty was to be but of short duration; the morning was to end it, and give us a sight of our friends, and in the meantime we were to sleep soundly. We had nothing else to do, having no victuals, and the Caloyeros nothing to give us, even if they had been inclined, of which we had not seen yet the smallest token.

This we thought, and this, in the common view of things, we were intitled to think; but we forgot that we were at Cairo, no longer to depend upon the ordinary or rational course, of events, but upon the arbitrary, oppressive will of irrational tyrants. Accordingly I had, for about an hour, lost myself in the very uncommon enjoyment of a most profound sleep, when I was awakened by the noise of a number of strange tongues; and, before I could recollect myself sufficiently to account what this strange tumult might

might be, eleven or twelve foldiers, very like the worst of banditti, furrounded the carpet whereon I was asleep. I had presence of mind sufficient to recollect this was not a place where people were robbed and murdered without cause; and, convinced in my own mind that I had given none, from that alone I inferred I was not to be robbed or murdered at that instant. Without this, the appearance of the strangers, their dress, language, and behaviour, all joined to persuade me of the contrary. I asked them, with some surprize, "What is the matter, Sirs? What is the meaning of this freedom?" The answer was in Turkish, "Aya! Aya! Get up! the Bey calls you."—The Bey, says I, certainly calls at a very unreasonable hour." The answer was, "Get up, or we will carry you by force."—I fancy friends, said I, you have mistaken me for some other person, I have not been here above two hours, and since that time have never been out of the convent. It is impossible the Bey should know that I am here."—"What signifies it to us, says one in lingua Franca, whether he knows you are here or not? he has sent us for you, and we are come, Ava! Ava! get up!" He put his hand forward to take me by the arm. "Keep your distance, you insolent blackguard, said I, remember I am an Englishman; do not lay your hands upon me. If the Bey calls me, he is master in his own country, and I will wait upon him; But hands off: though I have not seen Mahomet Bey these three years, he knows what is owing to his own character

rather better than to suffer a slave like you to lay his filthy hands on a stranger like me.”—“No! No! Mallem, says the man that spoke Italian, we will do you no harm. Ismael, that you brought from Habesh, has been with the Bey, and he wants to see you; and that is all.”—Then stay without, said I, till I am ready, and I will come to you presently.”

Out they went: I heard them crying to the Caloyeros for drink, but they never in their lives were in a place where they could address themselves worse for either meat or liquors; on the other hand, I did not keep them long in dressing. I had no shirt on, nor had I been master of one for fourteen months past. I had a waistcoat of coarse, brown, woollen blanket, trowsers of the same, and an upper blanket of the same wrapt about me, and in these I was lying. I had cut off my long beard at Fushout, but still wore prodigious mustachoes. I had a thin, white, muslin cloth round a red Turkish cap, which served me for a night-cap, a girdle of coarse woollen cloth that wrapt round my waist eight or ten times, and swaddled me up from the middle to the pit of my stomach, but without either shoes or stockings. In the left of the girdle I had two English pistols mounted with silver, and on the right hand a common crooked Abyssinian knife, with a handle of a rhinoceros horn. Thus equipt, I was ushered by the banditti, in a dark and very windy night, to the door of the convent.

The

The Sarach, or commander of the party, rode upon a mule, and, as a mark of extreme consideration, he had brought an ass for me, with fods, or a carfaddle upon his back, the only animal that, to the shame of our Christian rulers, any of our faith is suffered to ride on in Cairo. The beast had not a light load, but was strong enough. The difficulty was, his having no saddle, and there were no stirrups, so that my feet would have touched the ground had I not held them up, which I did with the utmost pain and difficulty, as they were all inflamed and sore, and full of holes from the inflammation in the desert. Nobody can ever know, from a more particular description, the hundredth part of the pain I suffered that night. I was happy that it was all external. I had hardened my heart; it was strong, vigorous, and whole, from the near prospect I had of leaving this most accursed country, and being again restored to the conversation of men.

The mule on which the Sarach rode went at a very brisk pace; my animal did her best, but she could not keep up with the mule. Each man of the soldiers, besides the rest of his arms, had a quarter-staff like a watchman's pole, about nine feet long, with which every one in his turn laid heartily on the ass to make her keep up with the Sarach's mule. I had every reason to sympathize with the beast for the severity of the blows, of which I was a perfect judge, as whether through malice or heedlessness, every fourth stroke landed upon my back or haunches, so that my flesh

was discoloured for more than two months afterwards. Speaking was in vain ; you might as well have cried to the wind not to blow. Few people walk in the streets of Cairo at night ; some we did meet who made us way, only observing to each other, when we passed, that I was some thief the Janizary Aga had apprehended. In this most disagreeable manner, I had rode near three miles, when I arrived at the Bey's palace. There all was light and all was bustle, as if it had been noon-day. I alighted with great difficulty from my disconsolate ass, but with much greater pleasure than ever I mounted the finest horse in the world. None of the people there knew what I came for, but thought I was some Arab from the country. At last I saw a Copt who had been a servant of Ali Bey. I told him who I was, and he immediately knew me, but had not heard that I was arrived, and still less that I was sent for ; but he went in to the Bey's secretary, who ordered my immediate admission.

In the mean time, my Sarah and company, who had used me so tenderly, came round me, desiring the Bacsh, or money to drink. "Look you, friend, said I, your master knows me well, and you shall see what is the Bacsh he will give you." A number of Turks standing by asked, "What did he do to you? Did he use you ill? Tell the Bey, and he will do for him." My friend seemed to be sensible he was in a scrape, and though the order of the Bey came for my being admitted, he would not allow me to pass, but
put

put his back against the door till I promised to say nothing to the Bey.

I was introduced to Mahomet Bey Abou Dabab. He was son-in-law to Ali Bey my friend, whom he had betrayed, and forced to fly into Syria, where he still was at the head of a small army. He had been present with him the day I had my last audience, when he was plainly dressed as a soldier. A large sofa, or rather two large sofas furnished with cushions, took up a great part of a spacious saloon. They were of the richest crimson and gold, excepting a small yellow and gold one like a pillow, upon which he was leaning, supporting his head with his left hand, and sitting just in the corner of the two sofas. Though it was late, he was in full dress, his girdle, turban, and handle of his dagger, all shining with the finest brilliants, and a finer sprig of diamonds upon his turban than what I had seen his father-in-law wear once when I was with him.

The room was light as day, with a number of wax-torches or candles. I found myself humbled at the sight of so much greatness and affluence. My bare feet were so dirty, I had a scruple to set them upon the rich Persian carpets with which the whole floor was covered, and the pain that walking at all occasioned gave me altogether so crouching and cringing a look, that the Bey, upon seeing me come in, cried out, "What's that? Who is that? From whence is he come?" His secretary told him, and immediately upon that I said to him in Arabic, with a low bow, "Ma-

homet Bey, I am Yagoube, an Englishman, better known to your father-in-law than to you, very unfit to appear before you in the condition I am, having been forced out of my bed by your soldiers in the middle of the only sound sleep I have had for many years." He seemed to be exceedingly shocked at this, and said to his attendants in Turkish, " My people! who dares do this? it is impossible." Those that were privy to the message reminded him of his sending for me, and the cause, which he had forgot. They told him what Ismael had said, and what the Copht, the tax-gatherer, had mentioned, all very much in my favour. He turned himself with great violence on the sofa, and said, " I remember the man well, but it was not a man like this, this is bad payment indeed. I was going to ask you, Yagoube, says he, who those were that had brought you out in such distress, and I find that I have done it myself; but take my word, as I am a Mussulman, I did not intend it, I did not know you was ill."

My feet at that time gave me such violent pain that I was like to faint, and could not answer, but as there were two flowered velvet cushions upon one of the steps above the floor, I was obliged to kneel down upon one of them, as I did not know how sitting might be taken. The Bey immediately saw this, and cried out, " What now? what is the matter?" I saw he thought I had some complaint to make, or something to ask. I shewed him my feet in a terrible situation, the effects,

effects, I told him, of my passing through the desert. He desired me immediately to sit down on the cushion. "It is the coldness of the night, and hanging upon the ass, said I, occasions this; the pain will be over presently." "You are an unfortunate man, says the Bey, whatever I mean to do for your good, turns to your misfortune." "I hope not, Sir, said I; the pain is now over, and I am able to hear what may be your commands." "I have many questions to ask you, says the Bey. You have been very kind to poor old Ismael, who is a sherriffe, and to my Christian servant likewise; and I wanted to see what I could do for you; but this is not the time, go home and sleep, and I will send for you. Eat and drink, and fear nothing. My father-in-law is gone, but, by the grace of God, I am here in his place; that is enough." I bowed, and took my leave.

The Bey had spoken several times to his servant in Turkish; but these interruptions are too common at such audiences to be taken notice of. I went out to the antichamber attended by five or six people, and then into another room, the door of which opened to the lobby where his soldiers or servants were. There was a slave very richly dressed, who had a small basket with oranges in his hand, who came out at another door, as if from the Bey, and said to me, "Here, Yagoubc, here is some fruit for you."

In that country it is not the value of the present, but the character and power of the person

that sends it, that creates the value; 20,000 men that slept in Cairo that night would have thought the day the Bey gave them at an audience the worst orange in that basket the happiest one in their life. It is a mark of friendship and protection, and the best of all assurances. Well accustomed to ceremonies of this kind, I took a single orange, bowing low to the man that gave it me, who whispered me, "Put your hand to the bottom, the best fruit is there, the whole is for you, it is from the Bey." A purse was exceedingly visible. It was a large crimson one wrought with gold, not netted or transparent as ours are, but liker a stocking. I lifted it out; there were a considerable number of sequins in it; I put it to my mouth and kissed it, in respect from whence it came, and said to the young man that held the basket, "This is, indeed, the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour is more agreeable to me than a thousand such purses would be."

The servant shewed a prodigious surprize. In short, nothing can be more incredible to a Turk, whatever his quality may be, than to think that any man can refuse money offered him. Although I expressed myself with the utmost gratitude and humility, finding it impossible to prevail upon me, the thing appeared so extraordinary, that a beggar in a barracan, dressed like those slaves who carry water, and wash the stairs, should refuse a purse of gold, he could no longer consent to my
going

going away, but carried me back to where the Bey was still sitting. He was looking at a large piece of yellow sattin. He asked the usual question, "How, now? What is the matter?" To which his slave gave him a long answer in Turkish. He laid down the sattin, turned to me, and said, "Why, what is this? You must surely want money; that is not your usual dress? What! does this proceed from your pride?"

"Sir, answered I, may I beg leave to say two words to you? There is not a man to whom you ever gave money more grateful, or more sensible of your generosity in offering it me, than I am at this present. The reason of my waiting upon you in this dress was, because it is only a few hours ago since I left the boat. I am not however a needy man, or one that is distressed for money; that being the case, and as you have already my prayers for your charity, I would not deprive you of those of the widow and the orphan, whom that money may very materially relieve. Julian and Rosa, the first house in Cairo, will furnish me with what money I require; besides, I am in the service of the greatest king in Europe, who would not fail to supply me abundantly if my necessities required, it as I am travelling for his service."—"This being so, says the Bey, with great looks of complacency, what is in my power to do for you? You are a stranger now where I command; you are my father's stranger likewise, and that is a double obligation upon me: What shall I do?"—"There are, said I, things

I, things that you could do, and you only, if it were not too great presumption for me to name them.”—“ By no means, if I can I will do it ; if not, I will tell you so.”

I saw by the Bey's manner of speaking that I had risen considerably in character in his opinion since my refusal of the money. “ I have, Sir, said I, a number of countrymen, brave, rich, and honest, that trade in India, where my king has great dominions.” He said, as half to himself, “ True, we know that.” “ Now there are many of these that come to Jidda. I left there eleven large ships belonging to them, who, according to treaty, pay high duties to the custom-house, and, from the dictates of their own generosity and magnificence, give large presents to the prince and to his servants for protection ; but the sheriffe of Mecca has of late laid duty upon duty, and extortion upon extortion, till the English are at the point of giving up the trade altogether.” “ Ibn Cahaba, says he, (which is, son of a wh—re,) he paid for that when I was at Mecca.” The Bey took Mecca,” says a man at my shoulder. “ Why, says the Bey, when they say you are such a brave nation, why don't you beat down Jidda about his ears? Have you no guns in your ships?” “ Our ships, Sir, said I, are all armed for war ; stout vessels, full of brave officers and skilful seamen : Jidda, and much stronger places than Jidda, could not resist one of them an hour. But Jidda is no part of our dominions ; and, in countries belonging to stranger princes we carry ourselves

ourselves lowly, and trade in peace, and never use force till obliged to it in our own defence.”

“ And what would you have me to do ?” says he.

“ Our people, replied I, have taken a thing into their head which I am satisfied they are well founded in: They say, that if you would permit them to bring their ships and merchandize to Suez, and not to Jidda, they might then depend upon your word, that, if they were punctual in fulfilling their engagements, they should never find you failing in yours.” “ That they shall never have to say of me, says the Bey; all this is to my advantage. But you do not tell me what I am to do for you ?” Be steady, Sir, said I, in your promise; it is now late, but I will come again to settle the duties with you; and be assured, that when it is known at home what, at my private desire, you have done for my country in general, it will be the greatest honour that ever a prince conferred on me in my life.” “ Why, let it be so, says he, bring coffee; see you admit him whenever he calls; bring a caftan.*” Coffee was accordingly brought, and I was cloathed in my caftan. I went down stairs with my barracan hid under it, and was received with greater respect by the bye-standers than when I came up; the man was the same, but it was the caftan that made the difference. My friend the Sarach and his banditti were ready at the door with a mule,

* It is a loose garment like a night-gown; it is a gift of ceremony, and mark of favour.

which

which had gilt stirrups, and was finely caparisoned.

I went back with full as much speed as I came, but free from those salutations of the quarter-staff, which I still felt upon my haunches. The scale of politeness was now turned in my favour; and to shew their respect for me, the soldiers knocked down every person they overtook in the streets, giving him first a blow with the quarter-staff upon the head, then asking him, why he did not get out of the way? All my people at St. George had given me over for lost, or thought I had gone home to the French merchants, and taken my bed there.

I was twice after this with Mahomet Bey, in which time I concluded the agreement in favour of the English merchants. Instead of 14 per cent, and an enormous present, the Bey agreed for 8, and no present at all, and at his own expence sent the firman to Mocha, together with my letter, a copy of which, and instructions given in India in consequence, I have here subjoined.

Mr. Greig, capt. Thornhill's lieutenant, whom I have mentioned as having seen at Jidda, was the first who came down the Gulf to Suez in the *Minerva*, and in the whole voyage, both by sea and after at Cairo, behaved in a manner that did honour to his country.

In the two subsequent visits which I paid to Mahomet Bey, I received the firman, and had a conversation before the Bey with the man that was to go express to Mocha; not that I thought my
my

my recommendation was of any consequence after his receiving orders from the Bey, but I knew very well, as diligence was recommended to him, that it might be secured by a small gratuity given unknown to the Bey. Two other similar presents, of no great value, were likewise given to the two servants who had assisted me in procuring the firman, the original of which I left with the Venetian consul. I thought it was unbecoming of me to starve a cause that promised to be both a private emolument and public benefit; and, as I never expected, so I never received the smallest return or acknowledgement either public or private.

It may be said, that the trade carried on there by Suez and the Isthmus would not be of any advantage to the India Company, but rather a detriment to it. Such was the answer I got from Lord North upon my first interview with his Lordship after my return, and upon which I shall not pretend to decide. But this I shall submit to the public, whether, when a great object, such as that was, is unexpectedly in the power of an individual, he is not obliged, as a good citizen, to avail himself of the occasion that offers, and leave it to that part of the public concerned, to determine whether they can make it of service to them or not.

I have read, either in Abbé Prevot or M. de Maillet, (the reader will assist me, as neither of these books are in my hands at present) that the
French,

French, in the beginning of this century, offered a very large sum of money to the government of Cairo, to be allowed to send only an advice-boat to Suez, to carry and bring back their dispatches from their settlements in India, but they were constantly refused; both the India Company and British Government are, by my means, now in possession of that privilege, and I am informed it has already been of use, both in public and private dispatches.

I must further be permitted to say, that, independent of these particulars, it seemed very strange that, considering the immense empire which belonged to Britain in the East Indies, the Company and their servants should be, to a man, so perfectly ignorant of the Red Sea and ports in it, and so indifferent as to the means of being better informed; a sea which washed the shores of their conquests, and came, at the same time, within two days journey of the Mediterranean. To my endeavours it is owing that so many ingenious gentlemen have had an opportunity of lending their hands to perfect the chart of that sea, which I hope is now in great forwardness. It would perhaps, too, have been more generous and liberal-minded in them, had they honoured the author of the liberty and safety they enjoyed, with at least a word of their approbation. Prisons and chains, ransoms, torments, and perhaps death itself, were the calamities they escaped by my preparing their way, and to this would have been added the miscarriage

carriage of their design and their undertaking likewise*.

* Not one ship has ever yet entered the Red Sea, as I am informed, without a copy of my letter and firman.

Copy

Copy of Mr. BRUCE'S Letter to the Gentlemen trading to the Red Sea from the British Settlements Bombay and Bengal.

Cairo, 1st February, 1773.

Gentlemen,

AT the desire of several of the gentlemen trading to Jidda in the year 1769, I have spoken to the Bey of Cairo (Mahomet Bey,) that he would give permission for bringing the India ships directly to Suez, without stopping at Jidda, where they were constantly ill-treated by the sherriffe, and neither payments punctual nor their effects in safety. Mahomet Bey expressed all the desire possible to have this speedily executed. He dispatched this express, in which I inclose you the terms of agreement, with a translation from the Arabic original. You will see he renounces all presents, which, however, it will be always prudent to give. Moderate ones will serve, provided he behaves faithfully and generously, as I believe firmly he will. He seeks 8 per cent. customs, and leaves it in your option to pay this in goods or money, and 50 patackas anchorage for each vessel; this is for the captain of the port of Suez.

“ Arrived at Suez, you will do well to give notice to any of the houses you chuse to address yourselves

yourselves to. There are three French houses of note here; Mess. Napollon and Co. Mess. Rosa and Co. and Mess. l'Anglade and Co.; and these three are rich houses, in great credit, and with whom you are very safe. There is also an Italian house of credit equal to these, but not so rich; it is Pini and Co. It will always be your interest, if more than one ship comes, to address yourselves to separate houses, for by this means you will be sooner dispatched, have more friends, less risk, and more intelligence.

“As I have no view in this but your advantage, so I will not take upon myself to answer for any consequences. You know what Turks are. I never saw one of them to be trusted in money affairs. You must keep your eyes open, and deal for ready money. You will, however, be much safer, be better used, have better markets, and be sooner dispatched; and if any of your cargo remains unsold, you may leave it here in great security, with a certainty of its selling in winter; and the money will be either remitted to England, or ready for you here at your return, as you direct.

“Cairo is in lat. $30^{\circ} 2' 45''$; two days and a half easy journey from it is Suez, in lat. $29^{\circ} 57' 15''$. Ras Mahomet, the Cape that forms the eastern shore of the entrance into the Gulf of Suez, is in lat. $27^{\circ} 54' 10''$. You should make this Cape while it bears N. E. or N. E. by E. at farthest, for farther east is the entrance of a gulf which

which has often been mistaken for that of Suez. Lastly, Tor, the first inhabited place after passing the Cape, is in lat. $28^{\circ} 12' 4''$; here you may have provisions, water, and a pilot.

“There are no English merchants at Cairo; but there comes, from time to time, a wandering sort of sharpers under that name, either from Mahon, the Greek islands, or Leghorn; and after an establishment of one year, break and disappear. Be careful of having any thing to do with these, for they will either rob you themselves, or betray you to the government, or both. There is no safety but with the three French and one Italian house, before mentioned. If you address yourselves to the government, in your affairs of tariffs and firmans, you may do it through means of the Venetian consul, immediately upon your arrival, putting yourselves under his protection. He is a man of honour and credit, and is a colonel in the service of his state. Let him send you the tariff of the Bey before you come to Cairo, or land an ounce of cargo, and you will satisfy him for his trouble. He does not trade, but is very well-affected to our nation, and there is no Consul here but the French and Venetian.

“In a word, Gentlemen, I have seen your trade to Jidda, and it is a ruinous one, and the sherriffe, now poor and hungry, will every day rob you more and more. After the sealing up the house, and exacting part of the effects of the captains

tains who died at Jidda, there is no safety for you but either at Mocha or Suez.

I am always,

Gentlemen,

Your most obedient and humble servt.

JAMES BRUCE."

" *To Captain Thornhill of the Bengal Mercht, Captain Thomas Price of the Lion, or any other of the English vessels trading to Jidda.*"

P. S. " I send you a copy of the firman ; also letters for the governors of Bombay and Bengal, inclosing the same ; you will see the translator be a person of trust, and have no interest in deceiving you. If I did not think you very safe at Suez I would not write you. You are to bring no coffee, or any produce of Arabia, at least the first voyage, till you make your terms here. I inclose you a letter from the chief of the customhouse.

J. B."

Copy of Instructions from the Managers of the Suez Adventure, to Mr. JOHN SHAW, and Captain WILLIAM GREIG.

“ Gentlemen,

THE proprietors of the Suez Adventure having made choice of you to conduct the undertaking, it is our duty as managers to give you the necessary instructions. Inclosed you will receive invoice and bills of loading of the cargo, and likewise of the freight loading on the Bengal Merchant, on account and risk of the concerned, which you are to dispose of in the gulf of Mocha, Jidda, or Suez, on the most advantageous terms, observing at the same time, as nearly as possible, the following instructions :

“ As many unforeseen accidents may happen that we cannot guard against, and as the proprietors have placed in us an implicit confidence, we now delegate to you, Gentlemen, full power and authority to conduct and manage this new undertaking, for which your credit, as well as ours, is engaged ; and though we hope it is unnecessary to recommend to you as an object of the greatest importance, and on which the success of all undertakings depends, a good understanding and harmony between those who are to execute, we are satisfied that your attention to the interest of the proprietors, and your own reputation, will outweigh every other consideration, and that nothing

thing will interrupt that union which is so absolutely necessary to insure success in new undertakings like the present.

“ You are to draw a commission of 5 per cent. on the sales. Mr. Shaw, as chief supercargo, will draw 3, and Captain Greig 2 per cent. and on all freight in the same proportion as the cargo. Passengers, or other emoluments that are customary, are to be equally divided between you, and no separate interest to be allowed. As it is usual in all voyages from this port, where there is a supercargo, to allow one-sixth of the cargo as privilege, in lieu of which 12,000 rupees will be divided between you and the officers on return of the vessel.

“ Mr Shaw, as chief supercargo, is to have the sole management and disposal of the cargo, and Captain Greig to have the entire management of the navigation of the vessels employed. At the same time, we recommend and desire, that, in all points which require advice in either of the departments, you consult with each other, and that no material step be taken without such advice and consultation ; and, should there be a difference in opinion, we expect a minute be made, and the reason for such difference fully set forth, in order to be laid before the proprietors at your return. To prevent any misunderstanding of the general instructions, we shall separate, in the latter part, the two branches of the naval and mercantile, and be more clear and explicit in each particular department.

“ The vessels to be employed in the voyage are the Bengal Merchant, on board of which the cargo is shipped. The Cuddalore schooner, Captain Wedderburn, is granted by the governor * to the proprietors as a tender, to assist in the discovery of the passage to Suez, and the proprietors are to pay half the sailing charges. On her Mr. Cunningham, a surveyor, is appointed, and both he and the vessel are entirely under your direction, and they are to receive, from time to time, such instructions as you may judge necessary. The Suez packet is a small schooner equipped for the purpose of attending the Bengal Merchant in the most difficult parts of the navigation ; and as she cannot be further useful after your return from Suez to Mocha, we desire she may be sold there, where frequently small vessels sell to advantage.

“ On your leaving the pilot you will make the best of your way, with the other two vessels under your charge, to the Malabar coast, and touch at Anjango and Cochin, taking in there coir, hawfers, and water, or any thing you may stand in need of, and without loss of time proceed direct to Mocha. On your arrival there you must make inquiry if any pilots are come down from Suez ; should none be arrived, lose as little time as possible, and proceed up above Jidda to Yambo, provided you hear no unfavourable accounts from Suez, such as war, or any commotions at Cairo, which you might think may endanger the success of the voyage.

“If

* Warren Hastings, Esq.

“ If fuch accounts are rumoured at Mocha, trace them fo as to be fully fatisfied there is foundation for them, and if you have good authority to credit the reports propagated, and are certain they are not fpread with a view to difcourage your proceeding, in that cafe we advife your proceeding to Jidda as moft for the intereft of the concerned. At Jidda you will deliver the customary letters to the bāſha and fherriffe, and, without taking notice of any further project, difpoſe of your cargo, as the articles are all of the proper affortment for that market, and we deſire, in that cafe, you collect your returns as expeditiouſly as poſſible ; and if you find any conſiderable freight for Bombay, and the ſeaſon will admit your going there from Mocha, fo as to arrive in Bengal by the middle of October, in that cafe you will purchaſe a cargo of cotton, and proceed here directly. Whatever ſilver you may have after the purchaſe of the cotton, you will pay into the company’s treaſury for bills on this preſidency. If you cannot procure a good freight at Jidda for Bombay, we deſire you will proceed from Mocha to the coaſt of Coromandel, and touch at Negapatnam, where letters will be lodged for you.

“ On your arrival at Mocha, ſhould you hear no unfavourable accounts of war, or any diſturbances at Cairo, you will proceed to Yambo, where you will again inquire if there are any pilots acquainted with the paſſage to Suez. If you meet with any who, upon examination, appear capable of conducting the veſſel, we recommend

your taking them on board, but still be very cautious how you trust them; order them to conduct you up the common tract, and keep the two vessels with you till you are satisfied of their abilities, then we advise your dispatching the Cuddalore the outward passage, in order to survey it up to Suez, and give them orders to join you there. But should you be so unlucky as not to meet with pilots, there will be no alternative but to proceed with the greatest care and caution the outward passage, with your two tenders a-head both day and night, till you reach Tor, where you will meet with pilots and water; and as we have reason to believe the danger of the passage is then over, if you find it to be the case, you will dispatch back the Cuddalore to make a correct survey as far down as Jidda, in the lat. of $21^{\circ} 30'$. As it cannot be supposed you will be able to make an exact survey in going up in mid-channel, you will instruct Captain Wedderburn to follow the surveyor's order, but at the same time to make all necessary remarks himself, as also his officers, and to finish the survey as expeditiously as possible, and to return to the ship at Suez; but should more time be taken up, and he finds it impracticable, he must endeavour to go to Yambo, and there wait for the dispatches, if he can do it with safety; if not, to return to Mocha, and remain there to supply himself with such necessaries as he may stand in need of, to be ready to make the best of his way to Bengal, as soon as he receives your
dispatches

dispatches, and the monsoon will allow him to proceed.

“ On your arrival at Suez you will inquire of the master of the port, or governor, whether or not he has any letters, &c. from his master the Bey, respecting you? Should he have none, you will desire him to forward the short letter from the governor, informing him of the arrival of the ship at his port. You must not land a piece of goods, or enter into any agreement or contract, &c. till you hear from the Bey, and, from the answer you receive, consult how to act; but let it be with great caution, till you are perfectly satisfied of the friendly disposition of the Bey towards you, as we have reason to expect the Bey's answer will be polite and favourable, and an invitation to visit Cairo. Mr. Shaw will then proceed with the purser, and any other of the officers you may think proper, with a few lascars and servants, properly equipped, to make the embassy brilliant and respectable. The letters, presents, and musters of the cargo should go at the same time; and we recommend that, on Mr. Shaw's arrival at Cairo, after he retires from the Bey, he makes a visit to the Venetian Consul, whom Mr. Bruce has mentioned very particularly in his letter. If he finds him the same person he has described, he will receive from him such necessary information as may be useful in his future transactions, and will put himself under his protection in preference to the French houses; but he will act with extreme caution, till he discovers such connection

connection is not disagreeable to the Bey, with whom he must appear to be, on all occasions, perfectly satisfied. We furnish you with a copy of Mr. Bruce's letter, to whom we consider ourselves much obliged for the information he has given us. His letters you will find of great service in conducting your business there, and to which we advise your paying strict attention.

“ We desire that Captain Greig may remain on board the ship till all the cargo is dispatched and landed, in order to give every necessary advice in transporting the same, and when that is finished, Captain Greig is to proceed to Cairo, and afford Mr. Shaw any assistance he may require; and we desire, and particularly recommend, that, as soon as the cargo is sold, and Mr. Shaw has made the necessary observations and remarks on the reception he has met with, the goods that have sold to most advantage, and of the sorts that will best answer in future, and other occurrences, that you dispatch such accounts, by the first conveyance you may have to Jidda, to Captain Anderson of the Success galley, and duplicate, by the Suez packet to Mocha, to Captain Wedderburn of the Cuddalore schooner, with orders for him to proceed to Bengal without delay; and we desire that these dispatches may be directed in a large packet to the governor for his perusal, with draughts and remarks on the passage.

“ As we think it of great consequence that you use all possible dispatch in finishing your business at

at Grand Cairo, so as to leave Suez as early as the season will permit, if the Cuddalore* has been able to join you after the survey, you will then proceed down the channel she has discovered; but if, on the contrary, she has not joined you, and that the Suez packet is likewise gone with the dispatches, you must then procure good pilots and, if possible, a small vessel for fear of accidents, and go down the usual tract of the Suez vessels; making particular remarks on that passage, proceed on to Mocha, and you will attend to the former part of your instructions respecting the destination of the vessel.

“ Having now finished our general instructions, we think it necessary to be more particular in each branch of your departments.

(Signed) { Cudbert Thornhill.
Robert Holford.
David Killican.”

To Captain GREIG.

“ SIR,

WE rely on your knowledge, experience, and good conduct for the navigating part of the voyage, which is entirely intrusted to you; and though we have desired that you advise with Mr.

* The Cuddalore was lost in a storm in the bay of Bengal, and Captain Wedderburn drowned before the commencement of the voyage. A small vessel, called a Gallivat, was substituted, commanded by Captain Moffat, who made the voyage.

Shaw on all difficult points, yet we give you a latitude to follow your own opinion, though contrary to Mr. Shaw's, but we expect you both enter a minute, and set forth your reasons for being of different opinions. Should it be a point of consequence, we advise that you consult with all the officers, and their opinions are to be recorded.

“ We desire that a fair log-book be kept, signed by the officer who leaves the deck at noon, in which book every remark and transaction during the voyage is to be inserted, and no erasures must be made, or leaves torn out. Inclosed is a letter from us to Captain Wedderburn of the Cuddalore, directing him to follow such orders as he may from time to time receive from you.

“ At Ingerlee you will give him written orders to keep you company, with such proper signals for day and night as may be necessary; and should he, by stress of weather or any other accident, part company, you will inform him of your first place of rendezvous, Anjango and Cochin; should he arrive first, he must remain till you come: Should you arrive and finish your business before the arrival of the Cuddalore, you will wait two or three days, and then proceed to Mocha, leaving orders for his joining you there. If by any accident he should not join you there, and you have got pilots for Suez, you must not lose time, but proceed without him, leaving him instructions to proceed on the survey: but should it so happen that you meet with no pilots at Mocha, and the Cuddalore should not arrive, we still recommend
your

your waiting at Mocha as long as you think it prudent ; and if you have the Suez packet with you, you will proceed to Suez if possible, and endeavour to make the island to the S. W. of Cape Ras Mahomet, that you may not make any mistake and get into the false gulf : but should you find it impracticable after making every prudent attempt, you will then have a consultation with Mr. Shaw and your officers, and bear away for Jidda, following the directions in your general instructions.

“ The concerned has been at an immense expence to equip the vessels with additional stores, which in any other voyage than the present would be superfluous, we therefore desire (should your voyage terminate at Jidda) that you endeavour to dispose of such articles of stores as you are not in want of ; but should you arrive at Suez, let them remain till your return to Mocha, and there, if you have an opportunity to dispose of them for the advantage of the concerned, we desire it may be done.

“ Should any of the officers be good draughtsmen, we desire you will encourage them to make draughts of every thing remarkable in the Red Sea, and we will make them an acknowledgement for their trouble ; but we recommend that every remark, draught, or drawing of the passage, may be collected together for the governor’s † perusal ; and we hope you will take proper care that, on your return, nothing transpire till the gover-

† Mr. Hastings, here alluded to, with these memorandums and informations, dispatched the Swallow packet to the Red Sea.

nor's sentiments are known. Should Mr. Shaw be obliged to stay with the goods at Cairo, you are to let him keep an officer, and any number of lascars he may require, and that you can spare them.

(Signed)

} Cudbert Thornhill.
 } Robert Holford.
 } David Killican."

Mahomet Bey being about to depart to give battle to his father-in-law, I thought it was no longer convenient for me to stay at Cairo; I went therefore the last time to the Bey, who pressed me very much to go to the camp with him. I was sufficiently cured, however, of any more Don Quixote undertakings. I excused myself with every mark of gratitude and profession of attachment; and I shall never forget his last words, as the handsomest thing ever said to me, and in the politest manner. "You won't go, says he, and be a foldier: What will you do at home? You are not an India merchant?" I said, "No." "Have you no other trade nor occupation but that of travelling?" I said, "that was my occupation." "Ali Bey, my father-in-law, replied he, often observed there was never such a people as the English; no other nation on earth could be compared to them, and none had so many great men in all professions by sea and land: I never understood this till now, that I see it must be so, when your king cannot find employment for

for such a man as you, but sending him to perish by hunger and thirst in the sands, or to have his throat cut by the lawless barbarians of the desert.”

I saw that the march of the Bey was a signal for all Egypt's being presently in disorder, and I did not delay a moment to set out for Alexandria, where I arrived without any thing remarkable. There I found my ship ready ; and the day after, walking on the key, I was accosted by a friend of mine, a Turk, a man of some consequence. He told me it was whispered that the Beys had met, and that Ali Bey had been totally defeated, wounded, and taken. “ We are friends, says he ; you are a Christian ; and this connection of the Bey with the Russians has exasperated the lower sort of people greatly against you all. What is a day or two to you, now you are going at any rate ? Be advised ; go on board your ship early in the afternoon, and make your captain haul out beyond the Diamond †, for mischief is at hand.” My captain was as ready as I ; and we accordingly hauled out beyond the Diamond. The weather was so clear, and the wind so directly fair, that, contrary to custom, we set sail that very night, after being witnesses that the mischief had begun, by the number of lights and repeated firings of muskets we heard from the town.

† The Diamond is a small rock, just without the harbour of Alexandria ; when ships arrive there, they are cleared out, and never molested further by the customhouse.

Our vessel sprung a leak off Derna on the coast, where I was once before shipwrecked. The wind being contrary, we put about ship, and stood before it for Cyprus; our vessel filled apace, and we were intending to put a cable round her waist when the leak was found. A violent storm overtook us the night after. I apprehend the ship was old, and the captain was again much alarmed, but the wind calmed next day. I was exceedingly distressed with the Guinea-worm in my leg, when the captain came and sat down by my bedside. "Now the matter is over, says he, will you tell me one thing? it is mere curiosity; I will not let any one know." "Before I tell you, said I, I dare say you will not; what is it?" "How many of those things, you know, says he, winking, have you on board?" Upon the word of a man, said I, I do not know what you mean." "Ces morts! these dead men! how many have you in these trunks? for last night the crew was going to throw all your boxes overboard." "I can tell you, captain, said I, that you and they had better been in bed sick of a fever, than been guilty of that unprovoked violence. 'Brutal comme un Provençal,' is a proverb even in your own country; I would not wish to have such a confirmation of the truth of it. But there are my keys, in case another gale should come, choose out of my trunks the one that, according to your idea, and theirs, is likeliest to have a dead man in it, and then take another;

ther ; and the first one you find, throw them all over-board. I forced him to open two of the chests, and, lucky it was, as I believe, for off the island of Malta we had another violent gale, but which did us no damage. At last, after a passage of about three weeks, we landed happily at Marfeilles.

*Nullum numen abest si sit prudentia ; sed Te
Nos facimus, Fortuna, Deum, cæloque locamus.*

JUVEN.

REGISTER

R E G I S T E R

OF THE

BAROMETER AND THERMOMETER

IN

ABYSSINIA, 1770.

Months.	H. hrs.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JAN.	1	6 4	63	NE	A few freaky clouds at the horizon, at S and S W.
	2	6 5	72	WSW	Great white clouds throughout the whole air.
2	6 1/2	5 0	72 1/2	ditto.	Ditto.
	7	5 8	69	W	Clouds near the whole horizon.
3	6 1/2	4 2	56	NW	Clear.
	7	3 0	64 1/2	ditto.	Ditto.
4	6	2 6	65	N	Ditto.
	7	4 1	56	—	Ditto.
5	6 1/2	2 2	65 1/2	S	Perfectly clear.
	7	2 9	67 1/2	N	A violent turn of wind which lasted six minutes.
6	6 1/2	2 0	65 1/2	N	Clear and Calm.
	7	3 4	57	—	Ditto.
7	6	4 0	54	NW	Ditto.
	7	5 4	66	N	Clear with a good breeze.
8	6	3 1	66	N	Calm. Misty in the east, flying clouds through the sky.
	7	5 8	66	N	Clear and calm.
9	6	4 5	56 1/2	NE	A light breeze.
	7	3 2	66 1/2	NW	Clear.
10	6	3 0	65 1/2	SbE	Ditto.
	7	4 6	57	ESE	Ditto.
11	6	3 5	66	S	Ditto, and calm.
	7	2 3	66	W	Ditto, with a small breeze.
12	6	3 6	65	S	Clear.
	7	4 6	56	N	Clear.

Months.	Hours.	Barom ^e r.	Ther.	Winds.	Remarks on the Weather.
JAN.					
7	12 N.	22 3	2 67	S	Clear.
	6 E.	22 3	0 64½	N	Ditto.
8	6 M.	22 4	3 55½	N	Misty in the east, and calm.
	12 N.	22 2	9 68½	NE	Clear and a light breeze.
	6 E.	22 2	9 66	N	A few clouds at N. and E. but very thin.
9	7 M.	22 2	4 56	NW	Clear, with a very few thin clouds near the horizon.
	12 N.	22 2	9 65½	S	A small breeze, with thin white clouds throughout the sky.
	6 E.	22 3	2 65	NNE	
10	7 M.	22 4	6 55	N	A few clouds at the horizon at N. E.
	12 N.	23 3	4 67	WSW	Clear.
	6 E.	22 3	2 65	N by W	Calm and clear.
11	7 M.	22 5	2 56	NE	Calm, and a little hazy in the east.
	12 N.	22 2	3 66	SW	Clear and a light breeze.
	6 E.	22 3	4 65	N	Light clouds to the south, every where is clear.
12	7 M.	22 4	6 59	NNE	Clear and calm.
	12 N.	22 3	1 67	ESE	Clear, but the wind variable from E. to E. S. E. and S. E.
	6 E.	22 5	3 67	SbE	A brisk wind and clear.
13	7 M.	22 4	5 61	N	Clear weather.
	12 N.	22 3	3 67	SW	Ditto.
	6 E.	22 3	1 66	NE	Ditto.
FEB.					
7	5 M.	22 5	0 58	NW	The Observations that follow, made while passing the high Mountain of Lamalmon.
					Star-light and clear.--We are at Taguzait, the foot of the Mountain of Lamalmon.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
FEB.					
13	5 M.	19	8	N b E	Hoar cold, clear star light. We are at the top of the Mountain.
	12 N.	19	7	N W	Fresh breeze. No dew fell last night on Lamalmon.
	6 E.	19	10	N	Hazy in the horizon.
	6 M.	19	10	W N W	Near calm, hoar-frost, never before seen.
14	12 N.	19	9	ditto	A cool breeze, and white flying clouds.
	6 E.	19	9	N W	A small breeze, perfectly clear, and without clouds.
GONDAR.					
19	6 ½ M.	21	7	N	Heavy clouds all over the sky.
	12 N.	21	6	S E	Ditto.
	2 E.	21	5	N N E	Ditto.
	6 ½ E.	21	6	N E	Ditto.
	6 ½ M.	21	6	—	Clear.
	12 N.	21	5	S W	White clouds flying.
20	2 E.	21	5	ditto.	Ditto.
	6 E.	21	5	N W	Little wind, clear.
	6 ½ M.	21	6	S	A few white clouds flying, but seem very light.
	12 N.	21	6	N W	The whole sky covered with light flying clouds.
	2 E.	21	7	ditto	White flying clouds, little wind.
	6 ½ E.	21	6	ditto	Ditto.
21	6 ½ M.	21	6	E	Little wind, and clear.
	12 N.	21	6	W	White flying clouds.
22	6 ½ M.	21	6	E	Little wind, and clear.
	12 N.	21	6	W	White flying clouds.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
FEB.					
22	2 P.	21 6	72 0	NW	White flying clouds.
	6 $\frac{1}{2}$ E.	21 6	71 2	ditto.	Ditto.
23	6 $\frac{1}{2}$ M.	21 6	68 1	E	Clear, and nearly calm.
	12 N.	21 5	72 9	W	A light breeze, and white flying clouds.
	2 P.	21 5	72 7	NW	Ditto.
	6 $\frac{1}{2}$ E.	21 5	72 7	ditto	The clouds becoming a little heavier.
24	6 $\frac{1}{2}$ M.	21 6	67 2	S by W	The sky covered with flying clouds.
	12 N.	21 6	72 0	W	Light white clouds scattered.
	2 P.	21 5	72 7	S W	Little wind, the weather overcast.
	6 $\frac{1}{2}$ E.	21 5	71 7	NW	Ditto.
25	6 $\frac{1}{2}$ M.	21 6	57 0	SE	Clear and calm.
	12 N.	21 5	8 72	W	Small white light clouds in the S. W.
	2 P.	21 5	8 72	NW	All the sky clear, excepting four small clouds in the South.
	6 $\frac{1}{2}$ E.	21 5	71 7	ditto.	Ditto.
26	6 $\frac{1}{2}$ M.	21 5	65 9	SE	Clear and calm.
	12 N.	21 5	9 72	W	White flying clouds in considerable numbers.
	2 P.	21 5	77 72	S W	Light white clouds flying to the East.
	6 $\frac{1}{2}$ E.	21 5	71 7	W	Weather clear.
27	6 $\frac{1}{2}$ M.	21 6	65 1	SE	Little wind, clear and cloudless.
	12 N.	21 6	72 0	SSE	Ditto.
	2 P.	21 5	77 72	W b S	A few white clouds flying to the fourth-west.
	6 P.	21 5	77 71	NW	Clear.
28	6 $\frac{1}{2}$ M.	21 6	68 3	E	Ditto.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
FEB.					
28	12 N.	21 5 9	72	WNW	All the sky is covered with darkish clouds.
	2 E.	21 5 8	73	S	The clouds are still turned heavier and thicker.
	6½ E.	21 5 9	73	S	The clouds are a little broken.
March					
1	7 M.	21 6 3	68	E	The sky perfectly clear.
	11½ M.	21 6 1	73	S	White heavy clouds, the sun entirely covered. A few big drops of rain.
	6½ E.	21 6 0	73	NE	White clouds which cover the sun.
	6¾ E.	21 6 0	71	ditto.	Thick clouds at the horizon at north and west.
2	6 M.	21 6 0	68	E b S	Clear, and little wind.
	2 E.	21 5 8	72	SW	The whole heavens full of white thick clouds.
	6½ E.	21 5 8	72	NW	A good breeze, and heavy clouds throughout the sky. Lightning at north.
3	5½ M.	21 6 0	69	E S E	Clear and cloudless.
	6½ M.	21 6 3	65	E b N	Ditto.
	12 N.	21 5 8	73	S S W	White flying clouds throughout all the sky.
	2 E.	21 4 9	74	W	The day all overcast, so is the sun.
	6½ E.	21 5 3	73	W	Very cloudless every where but at the horizon and south-west.
4	6½ M.	21 6 1	68	S b E	Clear.
	12 N.	21 5 8	73	SW	A quantity of white thick clouds fill all the air.
	2½ E.	21 4 7	82	W	Ditto.
	6 E.	21 5 4	74	W	Clear.
5	5 M.	21 6 3	63	E	Ditto.
	6½ M.	21 6 4	63	E	Ditto.
	12 N.	21 5 1	82	S b W	All the air is full of white flying clouds, the sun appears faintly.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
March			0		
5	2 E.	21	78	W	Many clouds. The sun is hid only a little at west. Clear.
	6 1/2 E.	21	71	S	Many clouds throughout the whole sky.
6	6 1/2 M.	21	62	E	Calm and Clear.
	12 N.	21	80	S	Clouds fill the whole air.
	2 E.	21	78	S	Overcast, with thick clouds and thunder.
	2 3/4 E.	21	73	S E	Clouds cover the whole air, and the sun hid.
	6 1/2 E.	21	69	S W	Small rain.
7	6 1/2 M.	21	60	E b S	Overcast with clouds, all but at north.
	12 N.	21	78	W	White clouds thro' the whole sky, the sun not seen.
	2 E.	21	78	W	Ditto.
	6 1/2 E.	21	72	N	A few clouds and high, but clear in the horizon.
8	6 1/2 M.	21	59	S	The sky is clear, with very white thin clouds.
	12 N.	21	79	S S W	Great white flying clouds.
	2 E.	21	79	N W	Ditto.
	6 1/2 E.	21	73	W N W	Clear and cloudless.
9	6 1/2 M.	21	61	ditto.	Perfectly clear and cloudless.
	12 N.	21	81	S S E	Large white clouds flying all through the sky.
	2 E.	21	80	N W	Ditto.
	6 1/2 E.	21	73	ditto.	Large white clouds flying through all the sky.
10	5 M.	21	66 1/2	W	Clear.
	6 M.	21	60	W	Small white clouds flying to the south.
	12 N.	21	80	W	The white clouds are become much larger.
	2 E.	21	80	W	Ditto.

Months.	Hours.	Barometer.	Therm.	Winds.	Remarks on the Weather.
March.		° / "	°		
10	6 E. 21	5 0	75	NW	Light clouds throughout the air, but heavy to N. W.
11	6 M. 21	5 7	68	N	Ditto.
	11 ½ M. 21	6 2	62	N	Very clear.
	12 N. 21	6 4	79	NW	{ All the air is covered with very thin clouds, but large white clouds in the horizon to the south.
	2 E. 21	5 0	80	W	White clouds flying throughout the sky.
	6 E. 21	5 2	74	WNW	Clear small clouds at the horizon in the north.
12	6 M. 21	6 2	65	NE	The sky is covered with thin clouds like a veil.
	12 N. 21	5 3	79	NW	A few light flying clouds throughout the sky.
	2 E. 21	5 0	80	W	Ditto.
	6 E. 21	5 4	73	NW	Clear and cloudless.
13	6 M. 21	6 7	60	W	Clear and calm.
	12 N. 21	5 0	81	NW	Clear, only a few light clouds to the south-east.
	6 E. 21	5 5	74	ditto.	Clear, and a few small clouds near the horizon.
14	6 M. 21	6 6	63	NE	Clear and cloudless.
	12 N. 21	5 0	79	W	Large flying clouds, the sun is covered.
	2 E. 21	5 0	79	S	{ The whole sky is covered with heavy clouds, only a small part of the horizon clear at north, a small shower of rain for a few minutes.
	6 E. 21	5 6	72	S	Flying clouds throughout the air.
16	6 M. 21	6 5	62	SSE	A few clouds at east, the rest clear.
	12 N. 21	5 4	80	W	{ Flying clouds throughout the air, a sudden violent wind from the west which lasted 5 min.
	6 E. 21	5 5	72	NW	Clear.

Months	Hours.	Barometer.	Ucer	Winds.	Remarks on the Weather.
March.					
16	7½ E.	21 6	70	W	Clear and cloudless.
17	6 M.	21 6	63	S E	Clear.
	12 N.	21 5	80	S W	Flying clouds throughout the air.
					N. B. Thermometer exposed to the sun, and in half a minute mounted to 106°.
	2 E.	21 5	80	W b S	Ditto, Thermometer exposed to the sun, in half a minute mounted to 110°.
	6 E.	21 4	72	W	Clear, only a few clouds to the west.
18	4 M.	21 6	60	S	Calm and hazy.
	6 M.	21 6	58	S	Calm, all the air covered with thin clouds like a veil.
					— Thermometer exposed to the sun, mounted to 100°.
	2 E.	21 5	81	W	A few light clouds in the east.
					— Thermometer exposed to the sun, mounted to 107°.
	6 E.	21 5	72	W	Clear.
19	6 M.	21 6	58	W N W	Ditto.
	12 N.	21 5	80	S	Ditto, — Thermometer exposed to the sun, 105°.
	2 E.	21 5	81	N W	Ditto, — Thermometer Do. — 113°.
	6 E.	21 5	73	W N W	Ditto. —
20	6 M.	21 6	62	E	Ditto. —
	12 N.	21 5	79	W	Large heavy clouds to the south and to the east, the sun hid.
					Thermometer exposed to the sun, 105°.
	2 E.	21 5	80	N W	Ditto, — Ditto, — in half a minute mounted to 101°.
	6 E.	21 5	73	ditto.	Heavy clouds to the east and west.
21	6 M.	21 6	62	E	Clear and cloudless.

Months.	Hours.	Barometer.	Therm.	Winds.	Remarks on the Weather.
March.	21	21 5	80	NW	Thin clouds like a veil cover the sky.---Thermometer exposed to the sun, 106°. Clear, only a few thin clouds to the north.---In half a minute the thermometer exposed to the sun, mounted to 106°. All the air is covered with thin clouds like a veil.
		21 4	80	W	
		21 5	74	N	
22	6 M.	21 6	62	E	Clear. A few light clouds flying in the south.---Thermometer, in half a minute, rose to 110°.
	1 E.	21 5	81	WbN	
	2 E.	21 4	81	NNE	
23	6 E.	21 5	74	NNW	Clear, thermometer in half a minute rose to 111°. A few streaky clouds like a veil to the eastward. Clear and cloudless. Large white clouds, the sun covered.---Thermometer 88°. All the sky is covered with white heavy clouds.---Thermometer exposed to the sun, rose to 106°. Ditto. Heavy clouds throughout the air, the sun covered. Ditto, --- Ditto. Clouds at the W. and N. W. towards the horizon. Clouds to W. and N. W. towards the horizon. White flying clouds throughout all the air. Short claps of thunder, with a small shower of rain for a few minutes at different times.
	6 M.	21 6	62	E	
	12 N.	21 5	81	WbN	
	2 E.	21 4	85	SSW	
	6 E.	21 5	75	S	
24	12 N.	21 4	83	W	Ditto. Heavy clouds throughout the air, the sun covered. Ditto, --- Ditto. Clouds at the W. and N. W. towards the horizon. Clouds to W. and N. W. towards the horizon. White flying clouds throughout all the air. Short claps of thunder, with a small shower of rain for a few minutes at different times.
	2 E.	21 4	81	WNW	
	6 E.	21 5	73	NW	
25	6 M.	21 6	63	W	Ditto. Heavy clouds throughout the air, the sun covered. Ditto, --- Ditto. Clouds at the W. and N. W. towards the horizon. Clouds to W. and N. W. towards the horizon. White flying clouds throughout all the air. Short claps of thunder, with a small shower of rain for a few minutes at different times.
	12 N.	21 4	81	WNW	
	2 E.	21 3	81	W	

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
Mauch.					
25	6 E.	21 5	2 68	W	Heavy clouds, with a violent wind.
26	4 M.	21 6	0 63	W	Clouds and lightning, very pale towards the south.
	6 M.	21 6	3 63	W	All the sky covered with clouds.
	1 $\frac{3}{4}$ E.	21 5	2 77	S	Violent showers of hail, without any mixture of rain, for 15', the hail as big as a middling cherry. Thunder, but not loud, and of short duration.
	3 ³ E.	21 5	5 72	S	
27	6 M.	21 6	3 56	W	Hail and rain, mixed in showers, with short intervals, that may have lasted an hour.
	12 N.	21 6	1 76	S	Flying clouds all throughout the air.
	2 E.	21 5	5 77	WNW	Ditto.
	6 E.	21 5	8 70	NW	Violent wind in blasts, which lasted 5 or 6' at a time. All the sky is covered with large heavy clouds, especially at north; thunder, with violent blasts of wind alternately every 8 minutes.
28	6 M.	21 6	6 58	E	
	12 N.	21 4	6 81	W	Clear till ten o'clock, and the sky obscured with white clouds.
	2 $\frac{1}{2}$ E.	21 4	4 83	S b E	Large clouds cover the sky, going violently to the south-west.
	6 E.	21 5	7 71	S	Large clouds, and the sun covered.
29	6 M.	21 6	7 59	E	Small clouds to the eastward.
	12 N.	21 5	2 80	N	Clear till nine, when the sky is covered with white clouds.
	2 E.	21 4	8 80	W	Clouds through all the sky, and the sun covered.
30	6 M.	21 6	4 63	E	All the air is full of small white clouds.
	12 N.	21 5	3 80	W	Clear.
	2 E.	21 4	8 80	W	Small white clouds flying throughout the air.
	6 E.	21 5	2 72	W	Wind varying to north.
					Clouds towards the horizon.

Months	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
March.	31	6 21	61	W	A few clouds in the south towards the horizon. { White flying clouds scattered thro' all the air.——Thermometer exposed to the sun, in half a minute rose to 101°. { Clouds as above, but thinner and smaller.——Thermometer exposed to the sun, in half a minute rose to 113°. { Clear.
		12 N. 21	6 83	W	
		2 E. 21	5 82	NW	
		6 E. 21	5 73	W	
April.	1	6 M. 21	6 59	SbE	Perfectly clear and cloudless. All the air covered with white flying clouds. Ditto. Frequent clouds throughout the air, which come from the east against the wind. Clouds throughout the air. Ditto. Ditto,——the sun is covered. A few flying clouds. Clear and cloudless. A few flying clouds, especially at the west and north. Ditto. A few clouds through all the air. Rain, the drops large and distant, that lasted a quarter of an hour. Thunder, and very thick clouds at north-west, sudden blasts of wind which lasted with intervals about a quarter of an hour at a time.
		12 N. 21	4 84	SW	
		2 E. 21	3 84	W	
		6 E. 21	4 87	W	
2	6 M. 21	6 2	64	WbS	
	12 N. 21	4 6	85	SE	
	2 E. 21	4 6	80	W	
	6 E. 21	4 9	75	NbE	
3	6 M. 21	6 4	63	EbS	
	12 N. 21	5 1	82½	SE	
	3 E. 21	4 7	82	E	
	6 E. 21	5 3	75	SE	
8	6½ M. 22	2 0	72	—	
	10¼ M. 22	0 0	74½	SW	
	12 N. 21	1 1	8	NW	

Month.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
April.	8	21 11 4	74	NW	The clouds a little lighter, but the wind still strong with intervals. Thunder at the east south-east, the clouds are very thick at the east and north-west. The wind blows like a tempest, with lightning at east and north, black clouds at north-west and north. There begins a small shower, then comes thunder, the rain increases with a strong wind for 2 hours.
		21 11 2	76	ditto.	
		6 $\frac{1}{4}$ E.	—	NNE	
9	7 E.	21 11 5	74 $\frac{1}{2}$	NE	Clouds all thro' the air, especially at N. W. and S. W. Great heavy clouds all over the horizon, especially at north-west.
	6 M.	22 0 0	72 $\frac{1}{2}$	—	
10	12 N.	21 11 6	76	NW	Ditto. Heavy clouds at north-west, and thunder for half an hour. Clear. Small clouds in the horizon at north-west.
	2 E.	21 11 3	77 $\frac{1}{2}$	W	
	6 E.	21 11 2	77	NW	
	6 M.	21 11 8	70	—	
11	2 E.	21 11 4	78	N	Ditto, and cloudless. All the air is covered with a light veil.
	6 E.	21 11 2	76	W	
	6 M.	22 0 0	68	—	
12	12 N.	21 11 5	76	NW	Ditto. A few clouds towards the horizon. White clouds all flying over the air. Clouds towards the horizon at west and south-west. Clear. Clouds towards the horizon at north.
	2 E.	21 11 3	76 $\frac{1}{2}$	ditto	
	6 E.	21 11 4	74 $\frac{1}{2}$	N	
	6 M.	22 0 0	67	—	
13	12 N.	21 11 6	75 $\frac{1}{2}$	N	Clouds towards the horizon at north.
	2 E.	21 11 4	77	NW	
	6 E.	21 11 2	71	—	
	6 M.	21 11 8	68	—	
	12 N.	21 11 5	75 $\frac{1}{2}$	W	

Months.	Hours.	Barometer.	Therm.	Winds.	Remarks on the Weather.	
April.	13	21 11 4	76	W	Small clouds at east.	
	14	6 E.	21 11 3	NW	A thin veil has covered the heavens.	
		6 M.	22 0 2	68½	NE	A light veil over the sky.
		12 N.	21 11 8	76½	WNW	White clouds in the east.
15	2 E.	21 11 5	76	NW	Ditto, lighter in the south.	
	6 E.	21 11 5	76	N	A veil of white clouds cover the whole air.	
	2 M.	21 11 8	66	NNE	Clear and cloudless.	
	7½ M.	22 3 0	69	ditto.	White clouds like a veil flying through the air.	
	12 N.	21 11 7	76½	NW	Clouds as above, but more united.	
	2 E.	21 11 4	79	ditto.	Clouds at north-west, clear at fourth-east.	
16	3 E.	21 11 4	80	W	Ditto.	
	6 E.	21 11 4	76½	N	Clear.	
	7 M.	22 0 0	70	NE	Ditto.	
	12 N.	21 11 8	77½	NW	White light clouds at north-west north and north-east, all the rest clear.	
17	2 E.	21 11 5	77½	W	White flying clouds through all the air, the sun is covered.	
	6 E.	21 11 4	78	W	Heavy clouds all over the air, but clear at west.	
	6 M.	22 0 0	73	N	Clear.	
	1½ E.	21 11 7	76½	NW	Flying clouds throughout the air.	
	2 E.	21 11 5	79	ditto.	— Ditto. — A small part clear towards the zenith at fourth-east.	
	4½ E.	21 11 4	79¼	ditto.	Flying clouds throughout the air, especially at north north-west and north-east.	
18	6 E.	21 11 3	76	ditto.	Heavy clouds throughout the air.	
	1 M.	21 11 8	75½	E b S	Heavy rain for 10 min. thunder in the north, and lightning in the north and fourth.	
	12 N.	22 0 1	75	NW	Large white clouds scattered throughout the sky.	

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
April 18	2 E.	21 11 8	77	NW	Clouds as above, but very heavy to the eastward. Heavy thick clouds at the north, lighter at east and west, the south clear towards the zenith, but heavy clouds in the horizon, the wind very violent. Clouds through all the air, and great appearance of rain. At seven o'clock there was at the S. S. E. a small white cloud, from which came a great quantity of lightning. Thunder through the night, but no rain.
	3 $\frac{3}{4}$ E.	21 11 5	77	ditto.	
	6 E.	21 11 5	76	NNW	
	6 M.	22 0 6	64	N	
19	12 N.		91	WNW	Small flying clouds through the air. Clear. Clear and cloudless. The sky covered with a very light veil. Small flying clouds. Clear, at four o'clock, the wind changed to east. Clear and cloudless. Ditto. Ditto. Clear, only three small clouds near the zenith. Calm and a few very light clouds. Clear for three nights past. All the air is covered with thin clouds like a veil. Clear. Ditto. Ditto.
	2 E.	21 11 3	78	NW	
	6 E.	21 11 1	77	ditto.	
	6 M.	22 0 5	64 $\frac{1}{2}$	N	
20	12 N.	21 11 2	77 $\frac{1}{2}$	NW	Small flying clouds through the air. Clear. Clear and cloudless. The sky covered with a very light veil. Small flying clouds. Clear, at four o'clock, the wind changed to east. Clear and cloudless. Ditto. Ditto. Clear, only three small clouds near the zenith. Calm and a few very light clouds. Clear for three nights past. All the air is covered with thin clouds like a veil. Clear. Ditto. Ditto.
	3 E.	21 11 3	78	W	
	6 E.	21 11 3	77	NE	
	8 E.	21 11 3	77	ESE	
21	6 M.	21 0 0	65	SE	Small flying clouds through the air. Clear. Clear and cloudless. The sky covered with a very light veil. Small flying clouds. Clear, at four o'clock, the wind changed to east. Clear and cloudless. Ditto. Ditto. Clear, only three small clouds near the zenith. Calm and a few very light clouds. Clear for three nights past. All the air is covered with thin clouds like a veil. Clear. Ditto. Ditto.
	12 N.	22 0 2	77	NW	
	1 E.	21 11 6	79	W	
	6 E.	21 11 3	78	SE	
22	8 $\frac{1}{2}$ E.	21 11 7	75	E	Small flying clouds through the air. Clear. Clear and cloudless. The sky covered with a very light veil. Small flying clouds. Clear, at four o'clock, the wind changed to east. Clear and cloudless. Ditto. Ditto. Clear, only three small clouds near the zenith. Calm and a few very light clouds. Clear for three nights past. All the air is covered with thin clouds like a veil. Clear. Ditto. Ditto.
	6 M.	22 0 7	63	NE	
	12 N.	22 0 0	77	W	
	1 E.	21 11 6	79	W	
	2 E.	21 11 3	79	WNW	

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
April.	22	0 21 11 2	0 79	W	Clear.
		0 21 11 1	0 80	W	Ditto.
		0 21 11 0	0 80	W	Ditto.
		0 21 11 1	0 78	NW	Clouds all over the horizon, especially at west and north-west.
		0 21 11 5	0 76	NE	Great clouds towards the horizon and black at north-west.
		0 21 11 6	0 75	N	Ditto.
		0 21 11 6	0 74	NE	Clear and cloudless.
		0 22 0 0	0 74	SE	Ditto.
		0 22 0 0	0 73	ENE	Ditto.
		0 22 0 0	0 73	NE	Ditto.
		0 22 0 0	0 70	ESE	Small light clouds in the east
	23	1 M. 22 0 0	0 66	SE	Clear.
	2 M. 22 0 0	0 68	E	Ditto.	
	3 M. 22 0 0	0 66	8 E	Ditto.	
	4 M. 22 0 1	0 65	ENE	Ditto.	
	5 M. 22 0 2	0 66½	ditto.	Ditto.	
	6 M. 22 0 2	0 70	ESE	Clear and cloudless.	
	7 M. 22 0 2	0 79	ditto.	Ditto.	
	8 M. 21 11 9	0 76	WNW	Ditto.	
	9 M. 22 0 2	0 77	NW	Ditto.	
	10 M. 22 0 2	0 78	ditto.	Ditto.	
	11 M. 22 0 0	0 79	W	Ditto.	
	12 N. 21 11 6	0 82	NE	Clear, only a few clouds at the north-west.	
	2 F. 21 11 0				

Months.	Hours.	Barometer.	Therm.	Winds.	Remarks on the Weather.
April,					
23	6 E.	21 11	2 77	NE	Clouds all throughout the horizon except at north-west.
24	6 M.	22 0	2 65	SE	Clear.
	12 N.	21 11	7 79	SW	A few clouds to the north and east.
	2 E.	21 11	2 81	W	Ditto.
	6 E.	21 11	2 78	N	Clouds all over the horizon, and a veil all over the sky.
25	6 M.	22 0	0 64	ESE	Clear.
	2 1/2 E.	21 11	0 82	W	Clouds throughout the air, but clear at fourth-west.
	6 1/2 E.	21 11	0 79	N	Flying clouds throughout all the horizon.
26	6 M.	22 0	1 64	SE	Clear.
	12 N.	21 11	6 79 1/4	WNW	Flying clouds all over the sky, especially at north-west.
	2 E.	21 11	2 79	ditto.	All the air covered, the sun likewise covered.
	6 1/4 E.	21 11	2 78	N	Flying clouds all over the sky, especially at north-west.
27	12 1/2 M.	22 0	2 66	N	Clear.
	6 M.	22 0	4 63	NE	Small clouds through the horizon.
	12 N.	21 11	10 78	WNW	White clouds in the north and east.
	2 E.	21 11	3 80	NW	Ditto.
	6 1/2 E.	21 11	5 77	ditto.	All the sky is covered with heavy clouds, which go against the wind, that is to the north-west, a few drops of rain fall.
28	6 M.	22 0	6 65	E	Clouds in the horizon, and a thin veil covering all the sky at north-east and fourth up to the zenith.
	12 N.	22 0	2 78	NW	White and hoary clouds flying all over the sky.
	2 E.	21 11	7 80	N	Large flying clouds.

Months.	Hours.	Barometer.	Therm.	Winds.	Remarks on the Weather.
April.	28	21 11 10	77½	N b E	Flying clouds throughout all the air, they go towards the west, a violent wind about mid-night from the east.
	29	22 0 6	67	E N E	Clear.
		22 11 9	69	S	Mostly clear, with some part of the heavens covered with a thin veil.
	12 N.	22 0 3	79	E	Little clouds flying in the sky.
		22 0 0	80	N E	Strong blasts of wind from time to time.
	30	22 11 2	73	N by W	Clouds throughout the horizon.
		22 0 7	65	E	Clouds flying to the north and east.
	12 N.	22 0 0	81	N W	Large white clouds all over the horizon, especially at north-east.
		22 11 5	81	W N W	Ditto.
	MAY.	6½ E.	21 11 6	81½	ditto.
1 M.		22 0 3	68	E	Flying clouds much united all over the sky, the east is the part that is freest.
6 M.	21 0 4	65	N E	Heavy clouds towards the north, the rest clear.	
	21 11 5	80¼	N W	Flying clouds at north and north-east.	
2 E.	21 11 1	81¾	ditto.	Clouds as above, and also at the horizon.	
	21 11 3	78	E N E	Thick clouds all over the horizon, and the sky almost covered as with a veil.	
8½ E.	21 11 7	77	W	Rain, thunder, and lightning, but in no great quantity, all the sky is covered excepting at south-east.	
	22 0 5	65½	S E	All the air is covered with thick clouds, a few drops of rain; at half past six a very light rain began which lasted for a few minutes, and begins again.	
2	7½ M.	22 0 8	67	ditto.	It has begun a light shower, which ceases and begins again at intervals.
	2 E.	21 11 7	77	N N W	Large clouds throughout the air, the sun covered.

Months.	Hours.	Barometer	Wind.	Remarks on the Weather.
MAY.				
2	6 ¹ / ₂ E.	21 11	9	Large clouds throughout the air, the sun covered.
3	12 N.	22 0	1	Large moving clouds, the sun is covered.
	2 E.	21 11	3	Ditto.
	6 ¹ / ₂ E.	21 11	5	Clouds every where joined, and cover the whole air.
4	6 ¹ / ₂ M.	22 0	7	Light flying clouds.
	12 N.	21 11	9	Small white flying clouds.
	2 E.	21 11	3	Small white clouds in the horizon.
	6 ¹ / ₂ E.	21 11	4	Clouds throughout the air, they come from south-east, and go against the wind.
5	6 M.	22 0	4	Small light clouds throughout the horizon.
	12 N.	22 0	8	Clouds at east.
	2 E.	21 11	3	Heavy moving clouds throughout the air.
	6 ¹ / ₂ E.	21 11	4	United clouds through the air, appearance of rain.
6	6 M.	22 0	8	Great clouds which cover all the air.
	12 N.	21 11	8	Ditto.
	4 ¹ / ₂ E.	22 0	0	All the air covered with white clouds, it begins to rain.
	5 ¹ / ₄ E.	22 0	6	Ditto, — Ditto; — it begins to thunder.
	6 ¹ / ₂ E.	22 0	7	A light shower, which ceases in a few minutes.
7	6 M.	22 0	8	Clouds at the horizon especially at E. and N.
	12 N.	21 0	2	Great white flying clouds, nothing clear but the zenith.
	2 E.	21 11	5	Clouds cover the whole air.
	6 ¹ / ₂ E.	21 11	6	It has begun to rain a little, all the air is covered with heavy clouds.
	6 ¹ / ₂ E.	21 11	7	The rain has ceased, clouds throughout the air.
8	6 M.	22 0	0	Clouds throughout the whole air.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
MAY					
8	12 N.	21 11 0	6	NW	Clouds throughout the whole air.
	2 E.	21 11 3	76	ditto.	All the air is covered with clouds.
	6½ E.	21 11 6	74	NE	Ditto.
	7½ E.	22 0 1	73	SSE	Clouds as above, it begins to rain lightly at eight.
9	6 M.	22 0 6	74	NE	Ditto.
	12 N.	22 0 0	73	NW	White clouds at the horizon at north and east, a light veil covers the sky.
	2 E.	21 11 5	75	ditto.	Thunder in short claps.
	6½ E.	21 11 7	73½	N	Flying clouds throughout the air.
10	6½ M.	22 0 6	62½	NE	Light clouds throughout the whole air.
	12 N.	22 0 0	75¼	NW	Large clouds flying throughout the air, especially at north and east, thunder.
	2 E.	21 11 3	75	ditto.	Flying clouds throughout the air, the sun is covered, a small shower which lasted for a few minutes.
11	6½ E.	21 11 6	72¼	ESE	Thick clouds throughout all the air.
	6½ M.	22 0 6	62	E b S	White light clouds throughout the air, dark towards the horizon, especially in the east.
	12 N.	22 0 7	73½	NW	Great masses of white clouds, with clear intervals.
	2 E.	21 11 5	75¼	W	Thick clouds in every part, the zenith only clear.
	3¼ E.	22 0 0	73¼	E	Violent rain, with clouds, thunder and lightning.
	6½ E.	22 0 0	67¼	NE	It rains a little, all the heavens covered, but darkest at north-west and south-east.
12	6½ M.	22 0 4	62¼	SE	Clear and cloudless.
	12 N.	22 0 0	73	SbyE	Great masses of white clouds throughout the horizon, zenith clear.
	2 E.	22 0 3	74½	NE	Ditto.
	6 E.	22 0 3	71½	E	The sky covered with black clouds, it begins to rain smartly.

Monds.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
MAY.					
12	6 ½ E.	22 0	8 69 ¾	NE	Black clouds, and rains violently; but without thunder.
13	6 ½ M.	22 0	3 64 ¼	ditto,	A light veil covers the sun, which does not hinder it from being warm.
	12 N.	21 11	6 74 ½	W	Flying clouds throughout the air.
	2 E.	21 11	1 76	NW	Ditto.
	6 E.	21 11	2 74	NW	Ditto.
14	6 M.	22 0	4 66 ½	ditto.	All the air is covered with thick clouds, which threaten rain.
	12 N.	21 11	4 74	NNE	Ditto.
	2 ½ E.	21 11	0 75	NE	Scattered clouds throughout the air.
	4 ½ E.	21 10	5 77	NNW	Flying showers for ten minutes, the sun clear.
15	6 ½ E.	21 10	9 73 ¾	NE	Thick black clouds, thunder at south-east and violent lightning.
	4 ¾ M.	22 0	1 62 ½	SE	A large thick cloud at west, all the rest clear.
	6 M.	22 0	2 64 ¾	ditto.	Ditto.
	12 N.	21 11	6 75	NW	Great clouds flying to north and east, zenith clear.
	2 E.	21 11	0 76 ½	ditto.	White clouds towards the horizon, zenith clear.
	6 ½ E.	21 11	2 74 ¾	NE	One single cloud covers the whole sky equally.
16	5 ¾ M.	22 0	0 66 ½	ditto.	Clear, only a very few white clouds at the horizon.
	6 ½ M.	22 0	2 63	ditto.	Clear, only a few white clouds at west.
	12 N.	21 11	6 76 ¼	SSE vary- ing to SW	Large clouds at N. N. W. all the heavens covered as with a veil, wind changing to N. N. W.
	2 E.	21 11	2 77	N	A great cloud covers the zenith.
	6 ½ E.	21 11	1 73 ¼	E NE	United clouds cover the whole air.
17	6 M.	22 0	4 62	ditto.	Clear.

Months.	Hours.	Barometer.	Ther.	Winds	Remarks on the Weather.
MAY.					
17	12 N.	21 11	74	WNW	Thick clouds to the north-west, and thunder from the same quarter, and the other part of the sky, clouds flying against the wind.
	2 E.	21 11	74½	NE	All the sky is covered with clouds, it threatens rain.
	6½ E.	21 11	70¾	NNW	All the sky is covered with black clouds, it threatens rain.
JUNE.					
1	6 M.	21 6	63	W	The west is all full of heavy clouds; which reaches from the horizon to the zenith. It begins to rain heavily, and large drops.
	12 N.	21 3	69	N	All the air covered with thick clouds, especially at the south and west.
	2 E.	21 3	68	NNW	Between this and the last observation three or four small showers, and the whole sky covered with thick clouds.
	6½ E.	21 3	65	N	Flying clouds through the whole air especially at north and north-west.
2	6 M.	21 5	63½	N	Flying clouds through the air.
	12 N.	21 4	67½	N	—Ditto; all this afternoon have fallen small showers, which lasted for five or six minutes at a time.
	2 E.	21 3	68½	NNE	The sky at present is all clouded.
	6½ E.	21 4	67½	N	All the air is covered with thick clouds, at the E. and N. E. the air a little thinner.
3	6 M.	21 5	62	SW	All the air covered as above with thick clouds, and the sun not seen.
	12 N.	21 4	68	NNE	Scattered clouds through all the sky.
	2 E.	21 4	67½	N	Black clouds at N. and W. the S. perfectly clear.
	6½ E.	21 4	66	NNE	Clouds united all over the heavens, it rained a little in the morning.
4	6 M.	21 5	62	N	The south covered with a thick cloud, the rest of the heavens covered with flying clouds, but pretty heavy; at half past twelve it rained violently.
	12 N.	21 4	67½	NNE	The south covered with very thick clouds, with some thunder.
	2 E.	21 4	67	N	

Months.	Ho. r.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JUNE.					
4	6½ E.	21 4 0	67½	NNE	Thick clouds at north and west the rest of the heavens clear.
5	6 M.	21 5 7	61	N	Clear.
	12 N.	21 4 3	67½	NNE	There has fallen a little rain for about ten minutes.
	2 E.	22 4 0	68½	N	Thick clouds but the sun appears.
	7 E.	21 4 0	67½	N	Clouds in the horizon to north and west, very small clouds in the rest of the air.
10	12 M.	21 5 0	66	NNE	Cloudy, all the heavens are perfectly covered.
	6½ E.	21 4 6	66½	S	Very heavy clouds cover the whole air, coming first from the south, it rains very violently.
11	6 M.	21 5 0	65½	—	Flying clouds through the whole air, especially at the horizon.
	2 E.	21 4 6	66	NNE	Heavy clouds through the whole air, it has rained very heavily two or three times.
	6½ E.	21 4 6	66	ditto.	Ditto.
12	6 M.	21 5 2	64½	—	Scattered clouds throughout the air, especially to the S.
	12 N.	21 5 1	65½	SE	All the air is covered with heavy thick clouds, and it begins to rain with great violence.
	12¾ E.	21 5 2	64	NW	It has continued to rain every half minute, to six o'clock, with violent claps of thunder.
13	6½ E.	21 4 9	65	NNE	It still continues to rain moderately for three hours in the night.
	6 M.	22 5 2	64½	—	Clouds in the horizon at S. and E.
	12 N.	21 4 9	66	NW	All the air is covered with thick clouds.
	2 E.	21 4 6	66	NNE	— Ditto, but the sun appears.
	4 E.	21 4 1	66	E vary- ng to SW	The south is covered with thick black clouds, it has rained several times between four and five.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JUNE.					
13	6 ½ E.	21 4	64 ½	SE	Small rain for about an hour, clouds flying through the air very heavy in the horizon to the S.
14	6 M.	21 4	65	—	Heavy clouds from the south-east to the west.
	6 ½ E.	21 4	65	NNE	Black clouds to the south and west.
15	6 M.	21 4	64 ½	—	Clouds in the south and in the east, towards the horizon.
	12 N.	21 4	65 ½	ditto.	Clouds throughout the whole air, it thunders with long intervals.
	2 E.	21 4	66	ditto.	— Ditto; and great appearances of rain, it lightens at south.
	6 ½ E.	21 4	66	NE	Thick clouds to the south, thinner through the rest of the air.
16	6 M.	21 4	64	—	Dark mist on every side, which lasted only half an hour.
	12 N.	21 4	64	NNE	Heavy clouds throughout the air especially to the S.
	2 E.	21 4	66 ½	N	Clouds throughout the air, it has rained for three times violently, but of short duration.
	6 E.	21 4	66	NE	Black clouds throughout the air, with violent lightning.
17	7 M.	21 4	65	—	Flying clouds throughout the air, especially in the E.
18	7 M.	21 4	63 ¾	NE	Light clouds, but closely united all over the sky like a veil, and something blacker to the S. S. W.
	12 N.	21 4	66	ditto.	Black clouds throughout the air, a violent rain has fallen for a quarter of an hour the wind S. S. W. and N. N. E. alternately.
	2 E.	21 4	65	NW	About half past one, a most violent rain which lasted a quarter of an hour violent, and constant thunder with lightning the whole afternoon.
19	6 ½ E.	21 4	63 ¾	SE	Sky covered with dark clouds, and a violent rain begun which lasted two hours.
	7 M.	21 4	65	E	Flying clouds throughout the air but heaviest towards the south.
	12 N.	21 4	66	NE	Heavy scattered clouds throughout the air.

Months.	Hours.		Barometer.		The: °	Winds.	Remarks on the Weather.
	o	'	o	'			
JUNE. 19	2 P.	21 4	3	65	NE	Clouds as above, only the horizon at S. S. W. is clear. Thick black clouds throughout the air especially at fourth south-west. Clouds scattered every where throughout the air. Thick clouds throughout the air. The highest current from the south, the lowest comes from the north with great rapidity, rain and thunder. Clouds as above. Rain and violent thunder, which began at five in the evening and lasted till midnight without intermission. Clear, only a very few clouds in the horizon to the south-west. Clouds thick and heavy at the east and north, violent rain. Thick clouds to the north and west, at east south-east clear. Clouds scattered throughout the whole air. Many thick clouds to the north and east, wind changing from that to S. W. Clear, only a few clouds to the horizon, and a thick mist to the north. Clouds throughout the whole air. It is clear near the horizon to the S. W. a current of air is seen coming from the N. W.	
	6 ½ P.	21 4	4	64	ditto.		
	7 M.	21 5	1	64	—		
20	12 N.	21 4	8	65 ½	N		
	2 E.	21 4	6	64 ¾	SE		
	6 ½ E.	21 5	1	63 ¾	E		
	7 M.	21 5	1	63 ¾	—		
	11 ½ M.	21 5	0	66	NE		
	12 N.	21 5	9	65 ¾	W		
21	2 E.	21 4	6	64	NNE		
	6 ½ P.	21 4	6	63 ¾	ditto.		
	7 M.	21 4	8	63	NE		
	12 N.	21 4	8	64 ¾	ditto.		
	2 P.	21 4	5	64	NNW		
	6 E.	21 4	4	63	N		
22	7 M.	21 5	2	61	WNW		
	12 N.	21 5	1	64	W		
	2 E.	21 4	9	62 ¾	NNE		
	6 ½ P.	21 5	0	63	NE		
23	2 E.	21 4	9	62 ¾	NNE	Flying clouds throughout the air, especially north-west, west and south-west. Ditto; to the west of north it has rained often. All the heavens covered with very thick clouds, it threatens rain. Thick clouds throughout the air, which come from north-west, there is a current thinner which comes from the south-west.	
	6 E.	21 4	4	63	N		
	7 M.	21 5	2	61	WNW		
	12 N.	21 5	1	64	W		

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JUNE.					
24	6½ M. 21	4	63	S	Clouds throughout the whole air, a great quantity of mist going southward, thunder likewise.
	2 E. 21	4	65	NE	
	7 E. 21	4	63	N	Clouds through all the air, and thunder. Heavy clouds throughout the air. Ditto,—the sun covered.
25	7 M. 21	5	61½	—	
	12 N. 21	4	64	N	Clouds as above, the highest current of clouds come from the south. The sky overcast, it rains violently.
	2 E. 21	4	64	ditto.	
	6½ E. 21	4	63¾	NE	Ditto—It begins to rain small rain. Clouds throughout the whole air, and so heavy they scarcely move.
26	6½ M. 21	4	62¾	N	
	12 N. 21	4	65¼	NE	Ditto. Black clouds at south south-west, lighter flying clouds to the east. Heavy clouds throughout the whole air.
	2 E. 21	4	64	SSE	
	6½ E. 21	4	63	W	Light flying clouds. Very cloudy, sometimes there comes a blast from the east with a little rain.
27	7 M. 21	5	60½	NE	
	12 N. 21	5	63¾	W	Thick clouds throughout the air, it rains. Thick clouds to the north-east and north, clear in the west and south, quite clear in the zenith.
	2 E. 21	5	63	N	
	6 E. 21	4	62½	NNE	Light clouds all over the sky, but in the south a little heavier. Heavy clouds, the higher current of wind south-west the lower north-east, it threatens rain and violent thunder and lightning.
28	6½ M. 21	5	61¼	ENE	
	12 N. 21	5	63¾	NE	Small rain and thunder. Thick clouds through all the air. There are currents of air which carry the clouds to the W. and others to N. the lower current N. N. E.
	2 E. 21	4	62	NNE	
	6½ E. 21	5	61½	ditto.	

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.	
JUNE.	29	6 1/2 M. 21	5 4	61 1/4	—	Clear, there are a few freaky clouds in the horizon to the south. Light flying clouds, thicker towards the horizon in the south-west. The air quite overcast. Clear only a few clouds at the horizon. Light flying clouds throughout the horizon especially to the south-east and south-west. Heavy clouds through all the air, it rains; two currents of wind from the N. W. and N. E. Clear, excepting a few clouds in the horizon towards the south-east, it thunders. Heavy clouds throughout the air, great appearance of rain. Many clouds flying throughout the air. Ditto. Ditto.—Especially at south-east. Thick heavy clouds throughout the air. Flying clouds throughout the air. White flying clouds throughout the air, they seem higher towards the horizon, the low clouds covering the north-east. Ditto. Thick clouds to the north and north-west, lighter in all other places. Many small clouds throughout the air. Rain and very thick clouds throughout the air. Frequent clouds throughout the air. Ditto.
		12 N. 21	5 0	63 3/4	NE	
		2 E. 21	4 8	63 1/2	ditto.	
		6 1/2 E. 21	4 6	62	N	
		7 M. 21	5 3	62	—	
		12 N. 21	5 2	62 3/4	NE	
JULY.		2 E. 21	4 7	63	—	
		6 1/2 E. 21	4 9	62 1/2	SE	
	1	6 1/2 M. 21	5 2	61 1/2	SSW	
		12 N. 21	5 1	63	N	
		2 E. 21	4 9	62 3/4	SW	
		6 1/2 E. 21	5 6	58 3/4	WNW	
	2	6 M. 21	6 6	57	S	
		12 N. 21	5 7	65 1/2	NW	
		2 E. 21	5 7	65 1/2	ditto.	
	4	6 1/2 E. 21	6 3	63	N by W	
	5 1/2 M. 21	6 9	57 1/2	ditto.		
	12 N. 21	6 9	59	NbE		
	2 E. 21	6 3	62	N varying to E and W		
	6 1/2 E. 21	6 9	59	N		

Months.	Hours.	Barometer.	Therm.	Winds.	Remarks on the Weather.
JULY.	5	5 1/2 M. 21	6	NW	Light flying clouds throughout all the air, and darker towards the horizon.
		12 N. 21	7	N by E	Thick clouds with violent rain.
		2 E. 21	6	NNW	The clouds are scattering, but remain thick at W.
	6	6 1/2 E. 21	6	NNE	Very thick clouds to north north-west and north-east, the rest clear.
		5 1/2 M. 21	7	N	White flying clouds throughout all the air seeming to unite in south.
		12 N. 21	6	NNW	Very thick clouds, thunder and lightning in the S.
		2 E. 21	6	N	Clouds uniting throughout the air.
	7	5 1/2 M. 21	7	NE	Clear, only a very few small clouds in the horizon towards the east.
		12 N. 21	6	W	Violent rain, the wind changed first from north then to west.
		2 E. 21	6	NNW	Thick clouds throughout the air, rather clear in the east.
6 E. 21		6	N	Clouds through the whole air, but especially in the horizon to the north.	
8	5 1/2 M. 21	7	N	Dark clouds in the horizon, every where but in the north is clear.	
	12 N. 21	6	NNW	White clouds throughout the whole air.	
	2 E. 21	6	N varying by S	Ditto.	
	6 1/2 E. 21	6	N	Thick clouds in the horizon, every where but in the north, where they are very black.	
9	5 1/2 M. 21	7	N by E	Clouds united all through the air, the north only clear.	
	12 N. 21	6	N varying	Clouds all over the horizon, they seem to cross one another in the zenith, which as yet is clear.	
	2 E. 21	6	N varying to NW	Thick clouds over the horizon, these from north-east and north cross one another in the south.	
	6 1/2 E. 21	6	N varying to NW	Thick clouds unite in the south.	
10	5 1/2 M. 21	6	W	The north, the south, south-east and south-west are covered with clouds.	

Momths.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JULY.	10	6 5	65	N	White clouds in great masses all over the horizon, the zenith clear.
		6 1	65	N	Great thick clouds throughout.
	11	6 1/2 E.	59	N varying to E and W	White flying clouds throughout the air, only black at west near the horizon.
		5 1/2 M.	6 3	61 1/2 W	Clouds united through all the air.
		12 N.	6 3	61 1/2 W	Thick black clouds throughout the air, thunder at a distance, with some drops of rain.
	2 E.	6 3	59 3/4 W	Thick black clouds cover the sky, there has fallen a small shower.	
	6 1/2 E.	6 5	59 1/2 N	Thick black clouds through all the air, they come from the north above the mountain of Kofcam.	
12	5 1/2 M.	7 0	57 1/4	N	Ditto.
	12 N.	7 0	59 3/4	N	Ditto.
	2 E.	6 7	59	NNE	Ditto.
	6 1/2 E.	6 7	59	NE	Clouds throughout the whole air, excepting the west which is clear.
	5 1/2 E.	7 2	56 1/2	ditto.	Clear, only a small cloud in the west.
13	12 N.	7 0	58	W varying to N	Rain, and the whole air covered with clouds.
	2 E.	6 7	60	N varying to E and W	Moderate rain, the air covered as above.
	6 1/2 E.	6 9	58 3/4	N	Large masses of clouds cover the whole air.
	5 1/2 M.	7 3	56	NNE	Clear, only two very small clouds visible in the horizon to the east.
	12 N.	7 0	60	W	Very thick clouds through all the air, excepting in the east, which is clear.
14	3 E.	6 7	60	NNW	The clouds intercept one another from the south-east and south-west.
	6 1/2 E.	6 7	59	NE	Rain.
	5 1/2 M.	7 2	57	NNE	All the air is covered with very thick clouds.
	12 N.	6 9	60 3/4	W	Ditto.—With rain.

Months.	Hours.	Barometer.	Thet.	Winds.	Remarks on the Weather.
JULY.					
15	6 ¹ / _{E.}	6 21	6 59 ¹ / ₂	N varying to NNE	Very thick black clouds come from north-east, and fourth-east, and fourth-east, a thick mist at north which is very low.
26	5 ¹ / ₂ M.	21	7 57	N	Thick clouds at north, and very low.
	12 N.	21	6 54	N	White clouds flying throughout the air, heavy at S.
	2 E.	21	6 64	N	Thick clouds united throughout the air, heavier at fourth and north-east.
	6 ¹ / ₂ E.	21	6 61	N	Very thick mist to the north.
27	6 M.	21	7 0	NW	All the air is covered with clouds joined together.
	2 E.	21	6 7 64 ¹ / ₂	N	Thick flat clouds through all the air.
	6 ¹ / ₂ E.	21	6 59 ³ / ₄	N	Ditto.
28	6 M.	21	7 1 57 ³ / ₄	N	Flying but scattered clouds through all the air, they come from east and fourth.
	12 N.	21	6 7 63	SW	Thick clouds through all the air, especially at S. W.
	2 E.	21	6 4 63 ³ / ₄	W by N	Clouds throughout all the air, but blackest towards north-east, and north.
	6 ¹ / ₂ E.	21	6 3 61	N	Thick clouds, which come in great quantities from the north.
29	6 M.	21	6 7 57	WNW	Clouds throughout all the air, but thickest towards west and north-west.
	12 N.	21	6 5 63 ¹ / ₂	N	Large flying clouds throughout all the air, two currents of wind, one from S. the other from N.
	2 E.	21	6 1 65	NNW	Clouds closely united throughout all the air.
	6 ¹ / ₂ E.	21	6 4 61	N	Clouds come from north-east are very low and heavy.
30	6 M.	21	6 6 58	N	All the air is covered with clouds closely united.
	12 N.	22	6 6 61 ¹ / ₂	W	Large clouds flying through all the air, they come from north-west and north-east.
	2 E.	21	6 0 63	N	All the air is covered with clouds.
	6 ¹ / ₂ E.	21	6 2 59 ¹ / ₂	N	The clouds come from north-east, and are very thick.
31	6 ¹ / ₂ M.	21	6 6 58	NW	All the air is covered with clouds.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JULY.	31	21 6	61	WNW	Thick united clouds through all the air. Large flying clouds very black especially in the horizon at south and north, loud thunder and the sun covered.
		21 6	59	NNE	
AUG.	1	21 6	58	NNE	Clouds flying throughout the air.
		21 6	63	WSW	Thick flying clouds from the east, likewise some come to meet them from the west.
2	2 E.	21 5	64	W	Rain for a few minutes.
	6 $\frac{1}{2}$ E.	21 5	60 $\frac{3}{4}$	N varying to NNE	Thick clouds at north they come from north-east.
3	6 M.	21 6	57 $\frac{3}{4}$	WNW	Thick flying clouds throughout all the air.
	2 E.	21 6	61 $\frac{1}{2}$	NNE	Rain.
4	6 $\frac{1}{2}$ E.	21 5	61 $\frac{1}{2}$	NNW	Great masses of clouds at north-west.
	6 M.	21 6	58	SWbN	All the air is covered with clouds.
5	12 N.	21 6	59	N	It rained for some minutes.
	2 E.	21 6	59 $\frac{1}{2}$	N	Flying clouds throughout the air.
6	6 $\frac{1}{2}$ E.	21 6	59	NNE	Rain, with clouds united all over the air.
	6 M.	21 6	58	NW	The clouds are joined all over the air, and a mist comes from south.
7	12 N.	21 6	59	NE	Heavy clouds throughout the air, it rains.
	6 E.	21 6	58	N	The whole sky is covered with clouds, it rains.
8	6 M.	21 6	56	NbyE	All the air is covered with clouds.
	12 N.	21 6	60 $\frac{1}{2}$	W	Moderate rain, the clouds cross from north-west north and south-east.
9	2 E.	21 6	58 $\frac{3}{4}$	NNE	Large flying clouds at north which come from east.
	6 $\frac{1}{2}$ E.	21 6	58 $\frac{3}{4}$	ditto.	Large clouds remain in the horizon.
10	5 M.	21 6	58	ditto.	Flying clouds, they come frequent all over the air.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
AUG. 6	12 N.	21 6 4	59½	SW	Large clouds all over the air. United clouds through all the air, and are very low, a stream of mist goes constantly to the S.
	2 E.	21 6 1	59	NW	
	6½ E.	21 6 1	59	N	All the sky is covered with thick clouds, the lowest come from south very quickly. A thick mist covers the whole air. Ditto.
	6 M.	21 7 0	54¾	SW	
7	12 N.	21 6 5	58	W	The clouds heavier to the south. The clouds are all joined throughout the air, there is a stream of mist coming from the north.
	2 E.	21 6 2	61	SW	
	6½ E.	21 6 4	56	NbW	All the air is covered with clouds, it rains. Thick clouds throughout all the air, they come from south-east, and north-east. Ditto.
	6 M.	21 6 7	55½	NNW	
8	12 N.	21 6 5	60	W varying to W SW	Thick clouds throughout all the air, they come from south-east, and north-east. Ditto.
	2 E.	21 6 2	62	S varying to S W	
	6½ E.	21 6 2	57¾	N by W	Thick clouds throughout the air especially at north, they come from south-east, small rain. Thick clouds in great masses through all the horizon. Clouds flying throughout all the air, they come from north and south.
	6 M.	21 6 5	57	NE	
9	12 N.	21 6 3	60¾	NW	Rain from the north, and very thick clouds throughout the air, they come from north and south.
	2 E.	21 6 1	61¼	W SW	
	6½ E.	21 6 1	58½	N varying to NN	Rain and thick clouds throughout the air. Two currents of wind, the one from the south the other from the north. Thick clouds cover all the air. Clouds mixed with large spaces of clear. The clouds come from the east with great violence against the wind.
	6 M.	21 6 9	56¼	NE	
10	12 N.	21 6 5	60½	W	

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
AUG.					
10	2 P.	21 6 2	60	NNE	Thick clouds throughout the air, two currents of wind, one from north-east the other from north-west, cross one another. Thunder in the W. All the sky is covered with thick clouds. The upper current from the east, the next from north, and the last so low as to touch the earth. They cross with great velocity and force.
	6½ P.	21 6 3	58	N	
11	6 M.	21 6 6	56	NE	Clouds cover the whole face of the sky.
	12 N.	21 6 4	61	S-E	Clouds throughout the air, the wind in two currents north and south.
	2 P.	21 6 3	59	N by E	Moderate rain the whole sky overcast with clouds.
	6½ P.	21 6 2	59	N varying to N.E.	Very thick clouds throughout the air. Two currents of wind, the highest from north the lowest from north-east.
12	6½ M.	21 6 9	56½	NNE	Light clouds cover the sky like a veil.
13	12 N.	21 6 6	61¼	W	Large clouds near the horizon, especially at north north-east.
	2 P.	21 6 4	62	NW	The sky is overcast with thick clouds and closely united at south.
	7½ P.	21 6 2	60	N	Black clouds, and very low in the horizon. Two currents of wind, the one east south-east the other north, which cross each other.
14	6½ M.	21 6 9	55½	NE	Clouds blowing about the horizon, the zenith clear.
	12 N.	21 6 4	61½	ditto.	A current of clouds from north and south, thunder and lightning through all the sky.
	2 P.	21 6 3	60	N varying to N	Violent rain, it has thundered two hours without interval.
	6½ P.	21 6 2	58	NNE	Large flying clouds throughout the air.
15	6½ M.	21 6 4	56	W	Ditto.
	12 N.	21 6 3	61½	N	Clouds through all the air, and it begins to rain.

Months.	Hours.	Barometer.	Winds.	Remarks on the Weather.
AUG.				
15	6½ E.	21 6	N N E	Black clouds. Two currents of air come from the N. and S. along the mountain of the fun. It has thundered and lightened all afternoon, and the lightning runs in sheets upon the earth like water.
	6 M.	21 6	ditto.	
16	12 N.	21 6	N	The sky overcast with thick clouds.
	2 E.	21 6	N N E	Ditto.
	6½ E.	21 6	ditto.	The sky overcast with clouds, excepting in the south, west clear.
17	6 M.	21 6	ditto.	Thick clouds throughout the air.
	12 N.	21 6	N	Thin clouds like a veil cover the sky.
	2 E.	21 6	N vary- N N E	Thick black clouds cover the sky, and come from N.
18	6½ E.	21 6	N by E	Clouds as above but thickest at south.
	6 M.	21 6	N E	Black clouds throughout the air, especially at north west.
	12 N.	21 6	N W	Thin clouds cover the air like a veil.
	2 E.	21 6	N W	Very thick clouds throughout the air, it rains, clouds come from north and south.
19	6½ E.	21 6	N N E	Ditto.
	6 M.	21 6	ditto.	Black clouds all over the air.
	12 N.	21 6	ditto.	Small light clouds fly throughout the air.
20	2 E.	21 6	N by E	Rain, thunder, and lightning.
	6½ E.	21 6	N N E	Black clouds all over the sky.
	6 M.	21 6	ditto.	Ditto.
	12 N.	21 6	W N W	Flying clouds cover the whole air.
	2 E.	21 6	N	It begins to rain, clouds very heavy, they come from north and south, and meet in the zenith.
	6 M.	21 6	N	Great clouds throughout the air, the S. W. is clear.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
AUG.					
20	6½ E.	21	63	NNE	Clouds throughout the air, they come from the N.
21	6 M.	21	59½	ditto.	Clear and cloudless.
	12 N.	21	63½	N varying to NNE	Thick clouds come from the south, some small ones from the north.
	2 E.	21	64	WNW	Thick clouds cover the whole air, they come with great violence from the north.
	6½ E.	21	59¾	N	Thick clouds and very low from the north, thunder and rain without ceasing.
22	12 N.	21	63	N	Clouds with violent rain thunder and lightning.
	6½ E.	21	58¾	N	Broken clouds throughout the air, but black ones come from the north.
23	6 M.	21	58	N	Flying clouds cover the air.
	12 N.	21	59¼	N	Thick clouds throughout the air, but thickest at north.
	2 E.	21	61¼	N by E	Thick clouds throughout the air, rain in the S.
	6½ E.	21	60¾	NNE	Rain and thick clouds.
24	7 M.	21	57	NE	Clear, except a little hazy at S. S. W.
	12 N.	21	59½	N	Thick clouds throughout the air, it rains at north.
	2 E.	21	59½	N	It rains at east.
	6½ E.	21	58¾	N	Rain and thick clouds throughout the air, especially in the west.
25	7 M.	21	56½	NE	Great clouds throughout the air, especially at south and north, a stream of dark mist comes from the south very low.
	12 N.	21	62	WSW	Great and thick clouds throughout the sky, especially at south and north.
	2 E.	21	59½	ditto.	Moderate rain, thick clouds throughout the sky.
	6½ E.	21	57	N	Dark clouds very low throughout the air, it is very cold.
26	6½ M.	21	55½	NNE	Light clouds, but frequent throughout the air.
	12 N.	21	58¾	W	It rains violently especially from the south-west.
	6½ E.	21	59	NW	Very thick clouds throughout the air, a low stream comes from north.

Months.	Hours.	Barometer	1 her.	Winds.	Remarks on the Weather.
AUG.	27	6 1/2 M. 21	0 56	N	Light clouds fly throughout the air, they come from east and west.
		12 N. 21	6 5	W by S	Large thick clouds especially at north, the lowest come from the west.
		2 1/2 E. 21	6 4	N	Thick clouds in the horizon, it rains hard, the air is all covered.
		6 1/2 E. 21	6 4	N	Thick clouds, all the air is covered especially at south and north.
	28	6 M. 21	6 8	NE	All the air is cloudy.
		12 N. 21	6 4	N	Clouds as above a stormy rain at north-west.
		2 E. 21	6 4	N	Thick clouds in the horizon.
	29	6 M. 21	7 0	NE	Large clouds flying throughout the air, especially at south.
		12 N. 21	6 5	W	Wandering clouds throughout the air.
		2 E. 21	6 4	NNW	Clouds as above, but thicker.
30		6 1/2 E. 21	6 4	N	Large masses of clouds from the N. W.
		6 M. 21	6 6	N	Both east and west are covered with thick clouds.
		12 N. 21	6 4	N	Great clouds throughout the air, violent rain, thunder, and lightning.
		2 E. 21	6 3	NNE	Large clouds throughout the air, and a moderate rain.
		6 1/2 E. 21	6 4	N	Very thick clouds through the whole horizon, these go in currents to the south-west and north-east, but leave the zenith clear.
		6 M. 21	6 5	N	
31		12 N. 21	6 3	N	Light clouds throughout the air.
		2 E. 21	6 3	N	Flying clouds, but dark to the south.
		6 1/2 E. 21	6 3	NNE	Large clouds especially at south and north.
		6 M. 21	6 3	N	Very thick black clouds cover the air.
SEPT.	1	6 M. 21	6 8	NE	Clear and cloudless.
		12 N. 21	6 5	N	Thick clouds cover the air, they come from north and south.

Months.	Hours.	Barometer.	Ther.	Win. s.	Remarks on the Weather.
SEPT	1	21	63	NNE	Thunder at south-west.
	6 ¹ / ₂ E.	21	60	N	Dark clouds in the horizon, especially at S. W.
2	6 M.	21	57	NE	Clear and cloudless.
	12 N.	21	64	N	Thick broken clouds, they stream from north and south.
3	2 E.	21	65 ¹ / ₂	N	Ditto.
	6 ¹ / ₂ E.	21	61 ³ / ₄	NNE	Clear small clouds in the horizon at N, W. and S.
	6 M.	21	58 ³ / ₄	NNE	Clear.
	12 N.	21	63 ³ / ₄	N	Clouds throughout the air especially at north, thunder in the east.
4	2 E.	21	63 ³ / ₄	N varying to N E	Moderate but constant rain, coming from the north-west.
	6 ¹ / ₂ E.	21	60	NNE	Clouds in the horizon to the north and north-west.
	6 M.	21	56 ¹ / ₂	N by E	Clear.
	12 N.	21	61	ENE	Clouds throughout the air especially at west, violent thunder and lightning.
5	2 E.	21	60	NE	Clouds throughout the air, and rain which seems to be violent to the westward.
	6 ¹ / ₂ E.	21	58 ³ / ₄	N	Very thick clouds throughout the air, especially at east, south, and south-west.
	6 M.	21	58	NNE	All the air is covered with light clouds.
	12 N.	21	62	N	Clouds which have overcast all the air.
6	2 E.	21	63	NNW	Ditto.
	6 ¹ / ₂ E.	21	60 ³ / ₄	NNE	Violent rain and clouds everywhere especially at N.
	6 M.	21	57	NE	Small clouds throughout the air, they come from the south and north.
	12 N.	21	63 ¹ / ₂	NNE	Large clouds throughout the horizon.
7	2 E.	21	66	ditto.	Ditto.
	6 ¹ / ₂ E.	21	61	N	Large dark clouds from the north and east.
	6 M.	21	57 ¹ / ₂	NE	Light clouds flying throughout the air.

Months.	Hours.	Barometer.	Winds.	Remarks on the Weather.	
SEPT.	7	12 N. 21	0	<p>A most violent rain, which began with north-east winds, but changed to west, and ended in a hail shower.</p> <p>Rain and thick clouds, the rain comes most violently from north-west.</p> <p>The clouds are united through the whole air.</p> <p>Light clouds in the horizon.</p> <p>Ditto.</p> <p>Ditto.</p> <p>Low dark clouds in the north-west and south-west.</p> <p>Small white clouds scattered through the horizon.</p> <p>Light small clouds through the air.</p> <p>Great clouds through all the horizon.</p> <p>Black clouds in the horizon to the W. N. W. and S. W.</p> <p>Clear and cloudless.</p> <p>Thick clouds throughout the air.</p> <p>Small flying clouds throughout the air.</p> <p>Large clouds occupy the air.</p> <p>Ditto.</p> <p>Ditto.</p> <p>Violent rain from N. E. and the whole sky overcast.</p> <p>Thick clouds throughout the air.</p> <p>Light clouds cover the sky like a veil.</p> <p>Clouds cover the air which come from the north-east.</p>	
		6 7	61 $\frac{1}{2}$		W
		2 E. 4	62		NE
		6 $\frac{1}{2}$ E. 4	60		N
		6 M. 2	67		NE
		12 N. 21	65		WNW
8	2 E. 4	67	NW		
	6 $\frac{1}{2}$ E. 2	65	N		
	6 M. 2	58 $\frac{3}{4}$	NE		
	12 N. 21	67 $\frac{1}{2}$	SE		
	2 E. 2	68 $\frac{1}{2}$	NE		
	6 $\frac{1}{2}$ E. 2	66	NNE		
9	6 M. 2	58 $\frac{1}{4}$	NW		
	12 N. 21	68 $\frac{1}{2}$	EVARYING to N E		
	2 E. 2	69	NNE		
	6 $\frac{1}{2}$ E. 2	64	ditto.		
	6 M. 2	60 $\frac{3}{4}$	N		
	12 N. 21	66 $\frac{1}{2}$	NNE		
10	2 E. 2	65	NE		
	6 $\frac{1}{2}$ E. 2	69 $\frac{1}{4}$	N varying to N E		
	6 M. 2	57 $\frac{1}{2}$	N		
	12 N. 21	65	N		
	2 E. 2	65	N		
	6 $\frac{1}{2}$ E. 2	65	N		
11	6 M. 2	65	N		
	12 N. 21	65	N		
	2 E. 2	65	N		
	6 $\frac{1}{2}$ E. 2	65	N		
	6 M. 2	65	N		
	12 N. 21	65	N		

Months,	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.	
SEPT.						
12	6½ E.	21	6	5	61	Light clouds towards the zenith, heavy ones towards the horizon at north and west, lightning at west.
13	6 M.	21	6	9	67	
	12 N.	21	6	4	65½	White clouds fly throughout the air, which come from north-east and south-west.
	2 E.	21	6	4	65	
	6½ E.	21	6	3	62	Clouds as above but more frequent.
	6 M.	21	6	9	58¾	Large black clouds in the horizon at fourth.
14	12 N.	21	6	4	65	Clouds cover the whole air.
	2 N.	21	6	3	66	Large clouds from N. W. and S. E.
	6½ E.	21	6	3	63	Large clouds thro' the whole air.
	6¼ M.	21	6	8	59	Black clouds in the horizon at north.
15	12 N.	21	6	4	66	Ditto.
	2 E.	21	6	3	66	Ditto.
	6 E.	21	6	5	61	The clouds are lighter.
	6½ M.	21	7	2	59	All the air is covered with thick clouds, lightning at north-west.
16	12 N.	21	6	7	61¾	The whole air is covered with thick clouds.
	2 E.	21	6	4	65	Ditto.
	6½ E.	21	6	5	61	Ditto.
	6 M.	21	7	2	58½	It rains violently, the sky all overcast.
17	12 N.	21	6	6	65	The sky clear, except a small cloud in the horizon at west.
	6½ E.	21	6	4	62	Great clouds cover the air, which come north-east and south-west.
18	6 M.	21	7	0	58¾	Thick clouds to the horizon.
						Clear.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
SLP. 18	12 N.	21	67	E	Clouds fly through the air.
	2 1/2 R.	21	67	N varying to N N W	Ditto.
	6 1/2 R.	21	62	N	Ditto.
	6 M.	21	58	NE	Clear.
19	12 N.	21	66	N by E	Many clouds throughout the air.
	2 E.	21	64 1/2	ditto.	Large clouds darken the whole air.
	6 E.	21	63	ditto.	All the air is covered with clouds.
	6 M.	21	59	NE	Light clouds cover the air thicker towards the horizon.
20	12 N.	21	66	N W	Thick clouds throughout the air, they come from west.
	6 1/4 E.	21	60 1/2	NE	Ditto.
	6 M.	21	57	N by E	Clear.
	12 N.	21	60 1/2	N W	A quantity of black clouds throughout the horizon, they move from the north-east.
21	2 E.	21	64	ditto.	Ditto.
	6 1/2 E.	21	64	NE	Thick clouds throughout the air, the lower current comes from the south the other from north-east.
	6 M.	21	67 1/2	NE	Clear everywhere, excepting one cloud in the horizon to the west.
	12 N.	21	67	S	A dark cloud is split into many and covers the whole air.
22	2 E.	21	68	N NE	Flying white clouds throughout the air.
	6 1/2 N.	21	63 1/2	NE	Small rain, the clouds are thick and heavy, they come with the wind from north-east.
	6 M.	21	58	ditto.	Clear small clouds to the horizon at west.
	12 N.	21	67	ditto.	Thick heavy clouds throughout the air, which come from north-east.
23	2 E.	21	65	N W	Thick clouds and thunder at west.

Months.	Flows.	Baron. cctr.	Ther.	Winds.	Remarks on the Weather.
SEP 1.			0		
23	6 E. 21	6	61	NE	Thick black clouds throughout the air.
24	6 M. 21	6	58	ditto.	Ditto.
	12 N. 21	6	65 $\frac{3}{4}$	SE	Ditto.
	2 E. 21	6	65 $\frac{1}{4}$	NW	Ditto.
	6 $\frac{1}{4}$ E. 21	6	63	N	Thick heavy clouds throughout the air, especially at South and west.
25	6 M. 21	6	59	ENE	Thin clouds cover the whole air.
	12 N. 21	6	66 $\frac{1}{2}$	ENE	Ditto.
	2 E. 21	6	68	NW	Ditto.
	6 E. 21	6	62	N	The clouds are heavier.
26	6 $\frac{1}{4}$ M. 21	6	59	NE	Ditto.
	12 N. 21	6	68	E by N	Strong squalls of wind come in starts, white clouds through the air, coming from north-east.
	2 E. 21	6	68 $\frac{3}{4}$	NE	Ditto.
	6 $\frac{1}{2}$ E. 21	6	65	N	Clear.
	6 M. 21	6	69 $\frac{1}{4}$	NNE	Clear.
27	12 N. 21	6	68	E by N	Ditto.—But a few flying clouds.
	2 E. 21	6	69 $\frac{3}{4}$	NE	Thick clouds scattered about the air.
	6 $\frac{1}{2}$ E. 21	6	63	WNW	Black clouds in the horizon to the S. and W.
28	6 M. 22	7	57 $\frac{3}{4}$	NE	Small black clouds flying in the west.
	12 N. 21	6	68	ditto.	Small white clouds in the north north-east and north-west.
	2 E. 21	6	70	ditto.	Ditto.
	6 $\frac{1}{2}$ E. 21	6	64	N	Clear, excepting a few small clouds to the W.
29	6 M. 21	7	58	NE	Clear.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
SEPT.					
29	12 N. 21	6	67 $\frac{3}{4}$	ESE	Ditto.
	2 E. 21	6	69	ditto.	Ditto.
	6 $\frac{1}{2}$ E. 21	6	66 $\frac{1}{2}$	N	Flying clouds throughout the air, they come from the E. N. E. and S. E.
30	6 M. 21	6	58 $\frac{3}{4}$	NE.	Clear.
	2 E. 21	6	70	ESE	White light clouds throughout the air.
	6 $\frac{1}{2}$ E. 21	6	66	N	Clear except a few small clouds in the horizon to the west.
OCT.					
1	6 M. 21	6	58.	NE	Clear, only a few clouds at south-west.
	12 N. 21	6	69	W	Clouds cover the whole air.
	6 $\frac{1}{2}$ E. 21	6	66	Nb W	Clear.
2	6 M. 21	6	59	NE.	Ditto.
	12 N. 21	6	69 $\frac{1}{2}$	ditto.	Ditto.
	2 E. 21	6	69	N	Clouds throughout the whole air, clear in the E.
	6 $\frac{1}{2}$ E. 21	6	66	N	Clear, excepting a very few small clouds at south-east and south-west.
3	6 M. 21	6	60	NNE	Clear.
	12 N. 21	6	69 $\frac{1}{2}$	NE	Ditto.
	6 $\frac{1}{2}$ E. 21	6	67 $\frac{1}{2}$	N	Ditto.
4	6 M. 21	6	60	NE.	Clear till mid-day, it then overcast and rained an hour with violent thunder and lightning.
5	12 N. 21	6	64	N varying to N W	Thick clouds near the horizon at north-west and south-west.
	6 M. 21	6	60	N	Light clouds throughout the air.
	12 N. 21	6	64	N	Small rain, the whole sky overcast; it thunders.
	2 E. 21	6	63	N	Clouds throughout the air, a little rain at S. W.

Months.	Hours.	Barometer.	Ther.	Winds	Remarks on the Weather.		
O. T.							
5	6 ½ E.	21	6	2	61 ½	N	Clouds throughout the air.
6	6 M.	21	6	9	58	NE	Ditto.
	12 N.	21	6	2	68	E	Ditto.
	6 ½ E.	21	6	2	64	N by E	Ditto.
7	6 M.	21	6	6	59	ditto.	Clear.
	12 N.	21	6	2	68 ½	NE	Clouds flying through the air.
	2 E.	21	6	1	67	N by E	The sky is overcast, but the sun appears sometimes.
	3 ½	21	6	1	67	NE	Rain and violent large hail, it lasted about half an hour, and came from the south against the wind, some of the hail nearly half an inch round. It lay upon the Mountain of the Sun near one hour without melting.
8	6 ½ E.	21	6	2	61 ¼	N	Many clouds through the air.
	6 M.	21	6	7	58 ½	N	Light clouds flying throughout the air.
	12 N.	21	6	2	65 ½	NE	Ditto.
	2 E.	21	6	1	67	NW	Ditto.
9	6 ½ E.	21	6	0	61 ½	N	Clear, unless some clouds in the east and west near the horizon.
	6 ½ M.	21	6	8	58	N	Small clouds scattered through the air.
	12 N.	21	6	0	66	S	Large clouds come from south-west.
	6 ½ E.	21	6	1	60	NE	Dark clouds throughout the air.
10	6 ½ M.	21	6	6	57 ¾	ditto.	Clear.
	12 N.	21	6	2	64	ditto.	Clouds flying throughout the air, the sun covered.
	2 ½ E.	21	6	3	61	ditto.	Violent rain thunder and lightning.
11	6 ½ M.	21	6	6	57 ¾	ditto.	Clear, only some small clouds in the horizon at N. W. south and south-west.
	12 N.	21	6	4	63	S W	White flying clouds from the S. E. and south-west.

Months.	Hours.	Barometer.	Therm.	Winds	Remarks on the Weather.
OCT.	11	21 6	60 $\frac{3}{4}$	N	The sky is overcast, and there is appearance of rain.
	12	2 E. 21 6	60	N	The air overcast with thick clouds.
		6 $\frac{1}{2}$ E. 21 6	56	N E.	Thin flying clouds throughout the air.
	13	6 $\frac{1}{2}$ M. 21 6	63 $\frac{3}{4}$	W S W	Thin white clouds to the west and to the north.
		12 N. 21 6	65 $\frac{3}{4}$	N	Large moving clouds throughout the air.
	14	2 E. 21 6	63 $\frac{1}{2}$	N E.	Ditto.
		6 $\frac{1}{2}$ E. 21 6	64 $\frac{3}{4}$	N by W	Ditto, the sun covered.
	15	12 N. 21 6	63	N	All the air is covered with clouds.
		6 $\frac{1}{2}$ E. 21 6	58 $\frac{1}{4}$	N E.	Clear.
	16	6 $\frac{1}{2}$ M. 21 6	66	ditto.	Light flying clouds throughout the air.
12 N. 21 6		65	N	Clear.	
17	2 E. 21 6	58 $\frac{3}{4}$	N N E.	Ditto.	
	6 $\frac{1}{2}$ M. 21 6	66 $\frac{3}{4}$	N W	Ditto.	
18	12 N. 21 6	69 $\frac{1}{2}$	W	White clouds flying throughout the air.	
	2 E. 21 6	66	N	Ditto.—They come from south-east.	
19	6 $\frac{1}{2}$ E. 21 6	59	N E.	Clear.	
	6 $\frac{1}{2}$ M. 21 6	67	S W	Cloudy.	
20	12 N. 21 6	69	N	White clouds come from the south-east.	
	2 E. 21 6	66	W	Clear.	
21	6 $\frac{1}{2}$ E. 21 6	59	N E.	Ditto.	
	6 $\frac{1}{2}$ M. 21 6	67	N W	Clouds throughout the air.	
22	12 N. 21 6	67 $\frac{3}{4}$	N by W	Ditto.	
	2 E. 21 6	65	N	Clear.	

Months	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
OCT. 19	6½ M.	21	6	N by E	Thin clouds like a veil cover the whole sky.
	12 N.	21	6	ditto.	White flying clouds throughout the air.
	2 E.	21	6	S W	Ditto.
	6½ E.	21	6	N W	Ditto.
	6½ M.	21	6	N E	Ditto.
	12 N.	21	6	N N E	Small flying clouds throughout the air.
20	2 E.	21	6	N by E	Ditto.
	6½ E.	21	6	N by E	Ditto.
	6½ M.	21	6	N E	Ditto.
	12 N.	21	6	N N E	Ditto.
	2 E.	21	6	N W	Ditto.
	6½ E.	21	6	N	Ditto.
21	6½ M.	21	6	N E	Clear.
	12 N.	21	6	S S W	White flying clouds throughout the air, the sun is sometimes darkened.
	2 E.	21	6	N	Ditto.
	6½ E.	21	6	N	Clear.
	6½ M.	21	6	N by E	Ditto.
	12 N.	21	6	S W	White clouds flying throughout the air.
22	2 E.	21	6	W S W	There has fallen three or four small showers.
	6½ E.	21	6	N	Thick clouds throughout the air.
	6½ M.	21	6	N E	Clear.
	12 N.	21	6	N	Flying clouds throughout the air, they come from N. E. and S. E.
	2 E.	21	6	N W	The sky overcast, small showers and thunder.
	6½ E.	21	6	N	Ditto.
23	6½ M.	21	6	N by E	Ditto.
	12 N.	21	6	S W	White clouds flying throughout the air.
	2 E.	21	6	N	There has fallen three or four small showers.
	6½ E.	21	6	N	Thick clouds throughout the air.
	6½ M.	21	6	N by E	Clear.
	12 N.	21	6	S W	Flying clouds throughout the air, they come from N. E. and S. E.
24	2 E.	21	6	N	The sky overcast, small showers and thunder.
	6½ E.	21	6	N E	Ditto.
	6½ M.	21	6	N	Ditto.
	12 N.	21	6	N	Ditto.
	2 E.	21	6	N W	Ditto.
	6½ E.	21	6	N	Ditto.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
OCT.					
24	6½ E.	21 6	65	N.	Clear.
NOV					
20	12 M.	21 4	71	NbNW	Flying clouds throughout the air.
	2 E.	21 4	72	NNW	Ditto.
	6 E.	21 5	69½	N	Black clouds near the horizon.
21	6 M.	21 6	60	NE	Clear.
	12 N.	21 5	71	W varying to SW	Ditto.
	2 E.	21 5	73	W	Little clouds flying throughout the air, they come from north-east.
	6 E.	21 5	69½	N	Clear.
22	6 M.	21 6	61	NE	Ditto.
	12 N.	21 5	71	W	Flying clouds throughout the air.
	2 E.	21 4	74	W	Ditto.
	6½ E.	21 5	69	NE	Black clouds in the horizon at west.
23	6 M.	21 6	61	ditto.	Clear.
	12 N.	21 5	71	W	Light clouds throughout the air.
	2 E.	21 4	74	N by W	Ditto.
	6 E.	21 5	69	NW	Clear.
24	6 M.	21 6	61	NbE	Ditto.
	12 N.	21 4	72	WSW	White clouds flying throughout the air, they come from north-east.
	2 E.	21 4	71	W	Ditto.
	6 E.	21 5	70	NNW	All the south is covered with thick clouds.
25	6 M.	21 6	60½	NE	Clear, only a thin veil covers the sky south.
	12 N.	21 5	70	NNE	Ditto.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
NOV.					
25	2 P.	21	8	NW	Clear, only a thin veil covers the sky south.
	6 P.	21	8	SSW	All the sky is covered with very thick clouds, which come from north-east.
26	6½ M.	21	3	N	Small spotted clouds near the horizon, all the rest clear.
	12 N.	21	5	NNW	The air is covered with clouds which come from the south.
	2 P.	21	0	NE	Small white clouds throughout the horizon.
	6 P.	21	5	NNW	Clear, only small clouds in the horizon, at north.
27	6½ M.	21	2	N	Ditto.
	12 N.	21	5	WSW	A quantity of clouds thro' the whole air, especially at south.
	2 P.	21	2	NW	Clouds as above, there have been three blasts of wind which lasted for about half a minute each, then calmed.
	6 P.	21	5	NNW	Clear.
28	6½ M.	21	4	N	Clear, except a few small clouds to the W. S. W.
	12 N.	21	5	N by W	Flying clouds throughout the air, the sun is covered.
	2 P.	21	2	ditto.	Flying clouds from the south.
	6 P.	21	7	NNW	Light clouds like a veil.
29	6½ M.	21	8	NNE	Clear and cloudless.
	12 N.	21	5	NW	Clouds flying throughout the air, especially at south, the sun is covered.
	6 P.	21	8	ditto.	Clear and cloudless.
30	6½ M.	21	9	WNW	Thin clouds throughout the air.
	12 N.	21	0	N varying to NW	Thick clouds throughout the air, which come from east, the sun covered.
	2 P.	21	4	NW	Thin clouds throughout the air.
	6 P.	21	7	ditto.	Ditto.

Months.	Hours.	Barometer.		Ther.	Winds.	Remarks on the Weather.
		°	'			
DEC.						
1	6½ M.	21	6 8	59½	N	Clear.
	12 N.	21	5 9	69	NW	White flying clouds throughout the air.
	2 E.	21	5 2	72	ditto.	Ditto.
2	6½ M.	21	6 2	59½	N by E	Clear.
	12 N.	21	5 7	69	NW	Thin white clouds throughout the air.
	6 E.	21	5 6	68	N b E	Clear.
3	6 M.	21	6 3	59½	NE	Clear and cloudless.
	12 N.	21	5 4	70½	NW	Ditto.
	2 E.	21	4 4	73	N b W	Ditto.
	6 E.	21	5 3	69	NNE	Ditto.
4	6 M.	21	6 4	59	NE	Ditto.
	12 N.	21	5 8	69	NW	Clear, excepting some small streaks in the horizon to the west.
	2 E.	21	5 0	73	N varying to NW	Ditto.
	6 E.	21	5 6	69½	NW	Clear, except some small clouds to the south.
5	6 M.	21	6 4	59	NNE	Clear and cloudless.
	12 N.	21	5 5	69	NW	Ditto.
	2 E.	21	4 9	73	ditto.	Ditto.
	6 E.	21	5 4	67½	N	Ditto.
6	6 M.	21	6 3	59½	NE	Ditto.
	12 N.	21	5 4	70	W by N	Small flying clouds throughout the air.
	2 E.	21	4 8	71½	ditto.	Ditto.
	6 E.	21	5 3	68	NW	Thick heavy clouds throughout the air, they come from the south-east.
7	6½ M.	21	6 3	60½	NE	Clear.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
7 DEC.	12 N.	21	6	WNW	Small clouds scattered like a veil about the air.
	2 E.	21	5	NW	Ditto.
	6 1/2 E.	21	6	ditto.	Clear, except some small streaks in the horizon, at west and south-west.
	6 1/2 M.	21	6	NE	Clear.
8	12 N.	21	7	SW	Large clouds throughout the air, which come from north-east, the sun is covered.
	2 E.	21	5	N	Ditto.
	6 1/2 E.	21	6	NW	Large dark clouds throughout the air, they come from the north-east.
	6 1/2 M.	21	6	NE	Clear and cloudless.
9	12 N.	21	7	ditto.	Flying clouds come from the north-west.
	2 E.	21	5	NW	The clouds are increased in number.
	6 1/2 E.	21	5	N	Large clouds throughout the air, they come from north-west.
	6 1/2 M.	21	6	NE	Clear.
10	12 N.	21	6	ditto.	Heavy clouds cover the air from the north-east.
	2 E.	21	7	N	Ditto.
	6 1/2 E.	21	6	NbW	Clouds in the south-east and south.
	6 1/2 M.	21	6	NE	Clear.
11	12 N.	21	6	NW	Clouds throughout the air, the sun covered.
	2 E.	21	6	N	Flying clouds throughout the air, especially at S. W.
	6 1/2 E.	21	6	NbyE	Clear.
	6 1/2 M.	21	6	NNW	Small flying clouds throughout the air.
12	12 N.	21	5	N	Ditto.
	2 E.	21	5	N	Clear.
	6 1/2 E.	21	6	NE	Ditto.
	6 1/2 M.	21	6	W	Ditto.
13	7 M.	21	6		
	12 N.	21	5		
	12 N.	21	5		
	12 N.	21	5		

Months.	Hours.	Barometer	Ther.	Winds.	Remarks on the Weather.
DEC.					
13	2 E.	21 5	70½	NW	Small clouds flying through the fourth.
	7 E.	21 5	67	NNW	Clear.
14	7 M.	21 6	60	N by W	Ditto.
	7 E.	21 5	67	W	Ditto.
15	7 M.	21 6	59	NNE	Ditto.
	2 E.	21 5	70½	N by W	Ditto.
	7 E.	21 5	66½	N	Ditto.—Only a small white streak of clouds in the horizon, to the fourth-west.
16	7 M.	21 6	59½	NNE	Clear and cloudless.
	12 N.	21 6	69½	W	Small clouds, near the zenith.
	6½ E.	21 6	69	W	Clear, only some small streaks of clouds in the horizon, to the S. W.
17	6 M.	21 6	59½	NE	Light clouds like a veil cover the air.
	12 N.	21 6	69½	W	Small clouds throughout the air.
	2 E.	21 4	72	W	Ditto.
	6½ E.	21 5	68	NW	Dark clouds in the horizon to the W. and S. W.
18	6½ M.	21 6	60	NE	Clear.
	12 N.	21 5	70	W	Light clouds throughout the air.
	2 E.	21 4	72	W	Ditto.
	6½ E.	21 5	69	N varying to NW	Large black clouds cover the whole sky, they come from the east.
19	6½ M.	21 6	62	NE	Clear, only small streaks of black clouds to the W.
	12 N.	21 5	70	NW	White clouds through the air, they come from N. E.
	2 E.	21 5	69½	W	Ditto.
	5½ E.	21 5	70	NW	Great clouds throughout the air, a small rain for seven minutes, the sky cloudy to the N.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
DEC.					
19	6 E.	21 5	69	ditto.	Ditto.
20	6 1/2 M.	21 6	63 1/2	N E	Clear, except a few freaks of clouds at the horizon.
	12 N.	21 5	71	ditto.	Many clouds throughout the sky, the sun is covered.
	2 E.	21 5	70	W	Ditto.
	6 1/2 E.	21 5	70	N N E	Clear.
21	6 1/2 M.	21 6	62	N E	Ditto.
	12 N.	21 5	71	ditto.	Ditto.
	2 E.	21 5	70	N N E	Clear and cloudless.
	6 E.	21 6	71	N E	Clear, but some freaky clouds in the horizon at fourth and fourth-west.
22	6 1/2 M.	21 7	63	ditto.	Clear and cloudless.
	12 N.	21 5	72	W	Ditto.
	2 E.	21 5	74	N E	Ditto.
	6 1/2 E.	21 6	70 1/2	W	Ditto.
23	6 1/2 M.	21 7	61 1/2	N E	Ditto.
	12 N.	21 5	71	W	Ditto.
	2 E.	21 5	73	W	Ditto.
	6 1/2 E.	21 5	71	W	Ditto.—Only a few freaks in the horizon to the fourth.
24	6 M.	22 6	60	N E	Clear and cloudless.
	12 N.	21 5	71	W	Ditto.
	2 E.	21 5	73	W	Ditto.
	6 E.	21 5	71	W	Ditto.
25	6 1/2 M.	21 6	61 1/2	N E	Ditto.
	12 N.	21 5	71 1/2	W	Ditto.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
DEC.					
25	2 E. 21	4	71	W	Ditto.
	6 1/2 E. 21	5	70 1/2	W	Ditto.
26	6 1/2 M. 21	6	62	NE	Ditto.
	12 N. 21	5	70 1/2	W	Ditto.
	2 E. 21	5	73	W	Ditto.
	6 1/2 E. 21	5	71 1/2	W	Ditto.
27	6 1/2 M. 21	6	62	NE	Ditto.
	12 N. 21	5	70 1/2	W	Ditto.
	2 E. 21	5	73	W	Ditto.
	6 1/2 E. 21	5	71 1/2	W	Ditto.
28	6 1/2 M. 21	6	63	NE	Clear.
	12 N. 21	5	71	W	Ditto.
	2 E. 21	4	73	W	Small flying clouds throughout the air.
	6 1/2 E. 21	5	71	W	Small freaky clouds in the horizon; at west fourth-west, about ten at night, there came violent blasts of wind which lasted only a few minutes.
29	6 1/2 M. 21	6	63	NE	Small thin clouds throughout the air.
	12 N. 21	5	71	W SW	Small flying clouds.
	2 E. 21	4	73 1/2	W	The clouds increase, and the sun covered.
	6 1/2 E. 21	5	70	W	Streaky clouds to the west and fourth-west.
30	6 1/2 M. 21	6	62 1/2	NE	Light flying clouds throughout the air.
	12 N. 21	5	70	W	The clouds are turned heavier.
	2 E. 21	4	72	W	Heavier fill and the sun covered.
	6 1/2 E. 21	5	70	W	Large clouds in the horizon to the fourth.

Months.	Hours.	Barometer.	Th. r.	Winds.	Remarks on the Weather.
DEC. 31	6½ M.	21 6	63½	NE	Thick clouds flying throughout the air.
	12 N.	21 5	71½	W	The clouds are larger and more united, the sun is covered, and the fourth only clear.
	2 E.	21 4	72	W	Ditto.
	6½ E.	21 5	69½	WNW	Many clouds at the fourth south-east and east.
GONDAR, 1771.					
JAN. 1	6½ M.	21 6	63½	NE	Small freaks of clouds in the horizon at south-west.
	12 N.	21 5	72	WSW	Great white clouds throughout the air, the sun covered.
	2 E.	21 5	72½	ditto.	Ditto.
	6½ E.	21 5	69	W	Clouds near the horizon.
2	6½ M.	21 6	62¼	NE	Streaky clouds in the horizon at west.
	6½ M.	21 5	69	W	Small white flying clouds.
	12 N.	21 5	72½	WSW	Clear, only a few freaks in the horizon.
	2 E.	21 5	68	W	Many clouds throughout the air.
3	6½ M.	21 6	61	W	Clear, except a little mist at west.
	12 N.	21 5	70	W	Small flying clouds throughout the air.
	¾ P.	21 5	71	W	A violent storm of wind changing to all points of the compass.
	2 E.	21 4	71	W	Great clouds to the fourth.
4	6½ E.	21 5	68	NE	Clear.
	6½ M.	21 6	61	ditto.	Ditto.
	12 N.	21 5	70	WNW	Ditto.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JAN.			°		
4	2 E.	21	4	W	Small white clouds flying about the air.
	6½ E.	21	5	W	Clear, only a small streak of clouds at fourth and fourth-west.
5	6½ M.	21	6	N E.	Ditto.
	12 N.	21	5	W S W	Ditto.
	2 E.	21	4	W	Clouds flying to the north.
	6½ E.	21	5	W	Clouds flying to the fourth-east.
6	2 E.	21	4	W	Flying clouds in the north.
	6½ E.	21	5	W	Flying clouds to the fourth-east.
7	6½ M.	21	6	W S W	Clouds throughout the air.
	12 N.	21	5	W	Overcast and the sun is covered.
	1½ E.	21	5	W by N	Ditto.—A violent storm of wind, which lasted four minutes.
	2 E.	21	5	W	Clouds cover the whole air.
	6½ E.	21	5	N	Clear, but a black streak of clouds to fourth and S. W.
8	6½ M.	21	6	W	Clear.
	12 N.	21	5	W	Flying clouds through the air and the sun covered.
	2 E.	21	4	W	Ditto.
	6½ E.	21	5	W	Clear.
9	12 M.	21	6	N E.	Ditto.
	12 N.	21	5	S S W	Small clouds flying through the air.
	2 E.	21	4	W N W	Ditto.—The sun covered.
	6½ E.	21	5	W	A very few small clouds in the air.
10	6½ M.	21	6	N E.	All the air is overcast.
	12 N.	21	4	ditto.	Ditto.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.	
JAN.	10	21	6	NE	All the air is overcast.	
		4	72½	W	Small but black flying clouds through the air.	
		5	0	72½	W	Clouds flying through the horizon.
	11	21	6	1	64	NNE
	29	21	5	5	75	SW
		21	5	4	74	WSW
	30	21	7	3	66½	WSW
		21	6	4	70	NW
		21	6	3	70	ditto.
		21	6	6	69	ditto.
31	6½M.	21	7	4	65	—
	12 N.	21	6	8	70½	SSW
	2 E.	21	6	4	73	NNW
	6½E.	21	6	9	70	NW
	6½M.	21	7	4	65	SSW
	12 N.	21	7	4	65	ditto.
FEB.	1	21	7	4	65	SSW
		21	7	0	69	ditto.
		21	6	5	72	NW
		21	7	0	68	N
	2	21	7	2	65	NbE
		21	6	8	72	N
	21	6	4	74	NW	
	21	6	9	68	NNW	

Overcast.
A little clearer, the clouds come from south-west.
Overcast, especially at east and north-east, the clouds coming from the north-west.
White clouds come from the north-east.
Light white clouds from the south-west.
Clear, except a few clouds from the north-east.

All overcast, and the sun covered,
Ditto.
Ditto.
Ditto.
Ditto.
White clouds in the south and east.
Ditto.—But a violent wind.
Clear.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
FEB.					
3	6½ M. 21	6	8	NNE	Ditto.
	12 N. 21	6	6	W	Ditto.
	2 E. 21	6	1	W	White clouds flying throughout the air.
	6½ E. 21	6	4	NNW	Clear, but a violent storm of wind.
4	6½ M. 21	7	1	N	Clouds throughout the air.
	12 N. 21	7	7	SW	Ditto.
	2 E. 21	6	7	NW	Ditto.—But the sun covered.
	6½ E. 21	7	0	N	Clouds flying through the air.
5	6½ M. 21	7	5	N	Clouds like a veil cover the sky.
	12 N. 21	7	0	N	Flying clouds throughout the air especially at north.
	2 E. 21	6	8	NW	Clouds at south south-east and south.
	6½ E. 21	7	2	ditto.	Clouds flying through all the horizon.
6	6½ M. 21	7	6	N	Small white clouds flying from north, the rest clear.
	12 N. 21	7	0	N	Scattered clouds.
	2 E. 21	6	8	NW	Light clouds.
	6½ E. 21	7	1	ditto.	Ditto.
7	6½ M. 21	7	4	N	White clouds at south and south-east, towards the horizon.
	12 N. 21	7	0	NW	White clouds at east, north, and north-east.
	2 E. 21	6	5	N	Clear.
	6½ E. 21	6	7	N	Ditto.
8	6½ M. 21	7	2	NE	Ditto.
	12 N. 21	6	8	N	White clouds from the east, north, and south-east.
	2 E. 21	6	5	NW	Clear.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JAN.	8	21	70	N b W	Clear and cloudless.
	9	21	63	N by E	Ditto.
	12 N.	21	72	N W	White clouds flying in the south and east.
	2 E.	21	74	ditto.	Ditto.
10	6 $\frac{1}{2}$ E.	21	69 $\frac{1}{2}$	ditto.	Clear.
	6 $\frac{1}{2}$ M.	21	63 $\frac{1}{2}$	N N E	Clear and cloudless.
	12 N.	21	72	S W	Light clouds like a veil cover the sky.
	12 N.	21	73	N W	Clear.
11	2 E.	21	75	ditto.	Ditto.
	6 $\frac{1}{2}$ E.	21	70	N	Ditto.
	12 N.	21	72	S	Small clouds in the north-east near the horizon.
	2 E.	21	75	W	White clouds in the east.
14	6 $\frac{1}{2}$ E.	21	70	N W	Clear.
	12 N.	21	72 $\frac{1}{2}$	S W	Large white clouds throughout the air.
	2 E.	21	75	N W	Ditto.
	6 M.	21	70	S W	Clear.
15	12 N.	21	72	ditto.	Ditto.
	2 E.	21	75	W	White broken clouds at east, the rest clear.
	6 M.	21	75	N	Clear.
	12 N.	21	72 $\frac{1}{4}$	N W	Ditto.
16	2 $\frac{1}{2}$ E.	21	75	ditto.	Ditto.
	6 E.	21	70	W	Ditto.
	6 M.	21	63 $\frac{1}{2}$	N	All the horizon is black and covered with clouds.
	17	6 M.	21	N	

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
JAN.					
17	12 N.	21	71	N	White broken clouds throughout the air.
	2 E.	21	74	N	High white clouds.
	6 E.	21	69	N	Ditto.
23	6 M.	21	70	N	Ditto.
	6 E.	21	70	NW	Ditto.
26	6 M.	21	64	N	Clouds at the west and east.
	12 N.	21	73	N	A violent storm of wind from the south, which lasted five minutes.
	6 E.	21	67	N	Clouds and rain for about three quarters of an hour, Violent thunder, the clouds come from the east.
27	6 M.	21	67	N by E	It rained in the night for about an hour and a quarter.
	12 N.	21	76	N by W	Large thick clouds, but the sun shines.
	6 E.	21	71	ditto.	Clouds throughout the air.
28	6 M.	21	69½	N	The heavens are covered with a light veil; it rained half an hour in the night.
	12 N.	21	70¼	NW	Ditto.—Clouds come from N. E. and S. W.
March	6 E.	21	71	N by W	Clouds all over the sky, but most at south and west.
1	6 M.	21	75	N	A thin veil covers the sky, but the sun shines thro' it.
2	6 M.	21	64	N	Flying clouds in the south.
	12 N.	21	73½	S	White flying clouds, the sun is covered.
	6 E.	21	72	SE	Ditto.
3	6 M.	21	69½	ESE	Clear.
	12 N.	21	74	SSW	Thick heavy clouds cover the whole air.
	6 E.	21	75½	W	Ditto.

Months	Hours.	Barometer	Ther.	Winds.	Remarks on the Weather.
March.					
4	6 M.	21	68½	S by E	It rained two hours in the night.
5	6 M.	21	65	NE	The sky is covered with a light veil.
	12 N.	21	79½	NW	Ditto.
	6 E.	21	72	W	Ditto.
6	6 M.	21	63	W	Thick clouds cover the air, it has rained about half an hour in the night.
	12 N.	21	77	S	Thick dark clouds, and appearance of rain.
	6 E.	21	70	S	Thick clouds in the south, it has rained and hailed about an hour.
7	6 M.	21	63	W	Clear.
	12 N.	21	80	W by N	Thick clouds in the south, but clear in the zenith.
	3½ E.	21	80	W	Overcast with thick clouds in the south and west, it rained and hailed with thunder and lightning.
	6 E.	21	80	W	Thick and flat clouds, with frequent lightning.
8	6 M.	21	63	SE	Clear, but has rained twice in the night half an hour at a time.
	12 N.	21	81	SW	White clouds throughout the air.
	6 E.	21	71	W	Ditto.
9	6 M.	21	64	NNE	Clear.
	12 N.	21	80	W	White thin clouds very hot in the sun.
	6 E.	21	74	NW	Clear.
10	6 M.	21	74	NNE	White thin clouds throughout the air.
	12 N.	21	82	WNW	Clear.
	6 E.	21	76	NW	Ditto.
11	6 M.	21	67¾	N by E	Sky is covered with a thin veil.
	12 N.	21	76¼	NW	Clear, only small clouds appear in the air.

Months	Hours.	Barometer.	Ther.	Winds	Remarks on the Weather.
March.					
12	6 M.	21 6	70 $\frac{1}{4}$	N	The sky is covered with a thin veil. Overcast with thick clouds, which come from north-east and south-west, it is likely to rain, cold and unpleasent. Cloudy to the north and warm. It rained hard for three quarters of an hour immediately after noon. Cloudy everywhere. Cloudy and cold. A thick veil covers the sky, clouds in the horizon to the south. Overcast all round.
	12 N.	21 6	70 $\frac{1}{4}$	NW	
	6 E.	21 6	71	N	
13	6 M.	21 6	69 $\frac{1}{4}$	N	Clouds all round, with small drops of rain. Cloudy everywhere except in the zenith. A thin veil covers the sky, faint sun-shine, Cloudy all round, and a few drops of rain. Cloudy everywhere except in the zenith. Small white clouds united all over head, high wind all night. Large white clouds in the east.
	12 N.	21 6	70	N	
	6 E.	21 6	71	NNW	
14	6 M.	21 7	67 $\frac{3}{4}$	N	Clouds all round, with small drops of rain. Cloudy everywhere except in the zenith. A thin veil covers the sky, faint sun-shine, Cloudy all round, and a few drops of rain. Cloudy everywhere except in the zenith. Small white clouds united all over head, high wind all night. Large white clouds in the east.
	12 N.	21 6	70	NW	
	6 E.	21 7	69 $\frac{1}{2}$	N by W	
15	6 M.	21 7	66 $\frac{1}{2}$	N	Cloudy all round, and a few drops of rain. Cloudy everywhere except in the zenith. Small white clouds united all over head, high wind all night. Large white clouds in the east.
	12 N.	21 6	70 $\frac{1}{4}$	NW	
	6 E.	21 7	69 $\frac{1}{2}$	NbW	
16	6 M.	21 7	65 $\frac{1}{2}$	NWbN	Clear. Ditto. Ditto. Cloudy, but the sun sets clear. A thin veil covers the sky. Light flying clouds, but a clear sun-shine. Clear all above, and without clouds, but hazy in the horizon.
	12 N.	21 6	75	NW	
	6 E.	21 7	69 $\frac{1}{4}$	NWbN	
17	6 M.	21 6	56	N	Clear all above, and without clouds, but hazy in the horizon.
	12 N.	21 6	77	NW	
	6 E.	21 6	71	NbW	
18	6 M.	21 7	65 $\frac{3}{4}$	NNW	Clear all above, and without clouds, but hazy in the horizon.
	12 N.	21 6	77	NW	
	6 E.	21 6	73	ditto.	

Months	Hours	Barometer.	Ther.	Winds.	Remarks on the Weather.
Mar. ch.	19	6 M. 21 7 0	67 $\frac{1}{2}$	N	Perfectly clear every where.
		12 N. 21 6 4	76	NW	Cloudy, but sun-shine.
		6 E. 21 6 3	72 $\frac{3}{4}$	ditto.	Clear and ferenc.
20	6 M. 21 7 0	77 $\frac{3}{4}$	N	N	Clear above, but hazy in the horizon at north-east, and south.
	12 N. 21 6 6	77 $\frac{3}{4}$	NbE	NbE	Large white flying clouds, but clear sun-shine.
	6 E. 21 6 3	73 $\frac{1}{2}$	NNW	NNW	Clear and ferenc.
21	6 M. 21 6 9	70 $\frac{1}{4}$	N	N	A thin veil covers the sky.
	12 N. 21 6 4	75 $\frac{1}{2}$	N.W	N.W	Clear, but large white clouds to the south-east.
	6 E. 21 6 0	73 $\frac{1}{2}$	ditto.	ditto.	Clear above, and hazy in the horizon at north east and south.
22	6 M. 21 6 8	69 $\frac{3}{4}$	N	N	Overcast with small broken clouds.
	12 N. 21 6 0	77	N	N	Cloudy.
	6 E. 21 6 2	75	NW	NW	Cloudy all over and close.
23	6 M. 21 6 9	70 $\frac{1}{2}$	N	N	Cloudy, especially at south, close.
	12 N. 21 7 0	73 $\frac{1}{2}$	NNW	NNW	Large heavy white clouds and close.
	6 E. 21 6 4	73 $\frac{1}{4}$	ditto.	ditto.	Cloudy to the south, a violent shower of hail and rain which lasted 18 minutes.
24	12 N. 21 7 6	76	ditto.	ditto.	Cloudy and warm.
	6 E. 21 0 0	75	ditto.	ditto.	Ditto.
	6 M. 21 1 3	70 $\frac{1}{4}$	ditto.	ditto.	Cloudy and close.
27	6 M. 21 0 7	70 $\frac{3}{4}$	ditto.	ditto.	Ditto.—Heavy towards the south.
	12 N. 21 0 2	76 $\frac{3}{4}$	S	S	Sun-shine, with large white clouds.
	6 E. 21 0 0	75 $\frac{3}{4}$	NE	NE	Rains, overcast with dark heavy clouds. The first violent lightning and thunder.
29	6 M. 21 0 4	69 $\frac{1}{4}$	ditto.	ditto.	All overcast, heavy and dark clouds come from west, loud thunder in the night.
	12 N. 21 1 1	73 $\frac{3}{4}$	SE	SE	Cloudy and close, wind varying to south, clouds come from north-west and west.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
March.					
29	2½ N.	20 11	5 75	E	A violent blast which lasted a few minutes. Loud thunder in the zenith and fourth, clouds, with rain, drive from east and fourth-west. It has rained till now and cleared, with the wind at north-east, thunder and cloudy still in the fourth, clouds drive from north-west. Clear sun-shine, clouds fly swiftly from west. Lightning, clouds from west and north, close. It has thundered, lightened, and rained violently all night; clouds from west and east fly moderately. Constant heavy rain, clouds fly all round. It has ceased raining with wind at north varying to north-west. Heavy white clouds from north-west, faint sun-shine. Cloudy, the clouds come from north-west, faint sun-shine. Cloudy all round, clouds come from north, dark in the east. Cloudy, the clouds come from north and fourth-east. Faint sun-shine with a light veil over the sky. Cloudy and dark, stormy like to the south. A violent shower of hail which lasted nine minutes, and cleared with wind at north north-east. Cloudy and close, dark and stormy like to south. Clear sun-shine, with large white clouds, lightning and rain all the night. Cloudy all over. Cloudy in most parts, which fly swiftly from east and west.
	4½ E.	20 11	6 71½	NE	
	5¾ E.	20 11	5 72½	E	
	6 E.	21 11	5 72	NE	
	2¾ M.	21 0	0 68½	ditto.	
30	6 M.	21 0	9 67½	E	
	8 M.	21 1	0 69½	N	
	12 N.	21 0	5 74½	S	
31	6 M.	21 0	0 67¾	NW	
	12 N.	21 0	7 71	NbE	
	6 E.	21 0	4 70¾	NNW	
April.					
1	6 M.	21 1	0 68¾	E	
	12 N.	21 0	5 72¼	NE	
	3½ N.	21 0	0 72¼	NNE	
	6 E.	21 0	3 71	ditto.	
2	6 M.	21 1	0 66½	N	
	12 N.	21 0	9 69½	NW	
	6 E.	21 0	4 70	NNE	

Moths.	Hous.	Barometer.	Ther.	Winds.	Remarks on the Weather.
April.					
3	6 M. 21	1	67½	ditto.	Cloudy to the south and dark, clear to the northward,
	12 N. 21	0	72	ditto,	Cloudy, they cross from west and east.
	3¼ E. 21	0	72½	SE vary- ing to NNE	Rain and cloudy all over.
	6 E. 21	0	70	NNE	Cloudy throughout.
4	6 M. 21	1	67	NE	Clear and serene every where, no rain last night.
	12 N. 21	0	73¼	NW vary- ing to NNE	Cloudy, the clouds drive from east and west.
	6 E. 21	0	71¼	N	Cloudy, with a violent high wind, clouds cross the zenith swiftly from west.
5	6 M. 21	0	69½	NEbE	High wind, but clear.
	12 N. 21	0	73	NW	Large white clouds, but clear sun-shine.
	½ E. 21	0	73½	N	Heavy rain, thunder in the south, clouds from east and west.
	2½ E. 21	0	69	NW	It is all overcast, and thunders in the zenith; it has rained till now, there has been a strong wind which lasted 25 minutes.
	6 E. 21	0	70	NE	Clear, with a few clouds in the horizon at north and south,
6	6 M. 21	0	68¼	NEbE	Cloudy, high white clouds cool and fresh.
	12 N. 21	0	73	E	Cloudy, dark and rainy like in the south.
	6 E. 21	0	73¼	NNE	Large clouds chiefly to the north and close.
8	3 E. 21	0	72¼	SE vary- ing to S	Clouds with small rain.
	6 E. 21	0	73¼	SE	High light white clouds close and warm.
9	6 M. 21	0	71	E	Dappled sky, and faint sun-shine.
	12 N. 21	0	73	SE	It has thundered all day, but no rain.
	6 E. 21	0	71¼	NE	Varying to east and north, dark and stormy like all round.
10	6 M. 21	0	68¼	NNE	Cloudy all over, it rained in the night one hour.

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.	
April.	10	21 1 4	67½	NE	Faint sun-shine, with some high white clouds, it rained half an hour in the night, and thundered.	
	11	6 E.	21 1 3	67½	N	Cloud and stormy-like, dark clouds fly from E. to W.
		6 M.	21 1 4	67½	NE	Faint sun-shine, with some high white clouds, it rained a little.
	12	6 N.	21 1 0	72½	WSW	Heavy white clouds.
		6 E.	21 1 0	71¾	N	Clofe clouds flying from east and west.
	26	6 M.	21 1 4	67	NE	Sun-shine and cloudy by turns.
		12 N.	21 1 0	73	SE	Sun-shine, but faint large white clouds.
	27	6 M.	21 1 5	67	NE	Clear and ferene.
		12 N.	21 0 8	71¼	N	High wind, and clouds from north-east.
	28	6 M.	21 1 4	67	NE	Clear, but cold and windy.
		12 N.	21 1 7	72	SSE	Cloudy and dark both in the south and west.
	29	6 E.	21 0 8	70	N	High wind since noon.
6 M.		21 1 7	68¼	NNE	Cloudy, windy, and stormy like, it begins to rain.	
30	6 E.	21 1 0	70	N	Cloudy to the south and north.	
	6 M.	21 1 7	69	NW	Wind cold bleak, but clear.	
31	6 N.	21 0 8	73	N	Cloudy, it rained in the night.	
	6 E.	21 0 8	71	N	Cloudy and windy.	
MAY.	6 M.	21 0 7	70	NE	High wind, bleak and cool, cloudy in the south.	
	12 N.	21 0 2	75¾	ditto.	Cloudy and heavy to the south.	
1	6 M.	21 1 4	73½	N	Rain, heavy and dark clouds to the west.	
					Heavy rain, with intervals.	

Months.	Hours.	Barometer	Ther.	Winds.	Remarks on the Weather.
MAY.	1	12 N. 21	0	NNE	Cloudy in the west.
		1 7	65	NNE	Cloudy all over, it thunders in the south.
	2	6 E. 21	69 $\frac{1}{4}$	SE	Cloudy, and like to rain, the clouds come from north-east.
		6 M. 21	63	NW	Cloudy and heavy in south and west.
	3	6 E. 21	0	ditto.	All overcast, cloudy in north-east, it rained hard in the night.
		6 M. 21	1	NNE	Cloudy, but not like rain.
		12 N. 21	0	NNE	Cloudy all over head, but high.
	4	6 E. 21	0	ditto.	Clear and serene, but hazy in the horizon to the S.
		6 M. 21	0	NW	Clear, and without clouds.
		12 N. 21	0	ditto.	All overcast, it lightens violently.
	5	6 E. 21	1	NNE	Clear, and serene, it rained a few drops in the night.
		6 M. 21	1	NW	Clear a few white clouds come swiftly from east.
6	12 N. 21	0	ditto.	Cloudy and dark in the south, clouds come from south-east and south-west.	
	6 E. 21	0	NNE	Heavy clouds in the south.	
	6 M. 21	1	NW	All overcast, clouds come from south-east, and east.	
	12 N. 21	0	SE	It has rained violently since three, overcast all round.	
7	6 E. 21	0	E	Clear, though there are still clouds to the south, it rained heavily in the night, wind varying all round from south to north.	
	6 M. 21	1	NW	Cloudy to windward and to S. E. clouds fly rapidly different ways, but chiefly from south-west.	
	12 N. 21	1	ditto.	Cloudy and warm, heavy to the south, lightning and small rain.	
8	6 E. 21	1	N	Clear and pleasant light, white clouds from east.	
	6 M. 21	0	NE	Cloudy; clouds fly from north-west, north-east, south-west and south.	
	12 N. 21	0			

Months.	Hours.	Barometer.	Ther.	Winds.	Remarks on the Weather.
MAY.					
8	6 E. 21	0/6	72 $\frac{1}{4}$	ditto.	Small rain, wind varying to south-east, south south-east, dark in the south.
10	6 $\frac{1}{2}$ M. 21	1/7	62	E N E	Clear sun-shine, a few thin clouds to the east.
	12 N. 21	1/0	78	N E	Light clouds in the south-east.
	6 E. 21	1/7	70 $\frac{3}{4}$	ditto.	Thin narrow streaks of red clouds to the W.
11	6 M. 21	1/7	61 $\frac{1}{2}$	N W	Clear every where, and warm.
	12 N. 21	1/0	74	N by W	A heavy cloud rises in the south, light clouds at N. W.
	6 E. 21	1/0	71 $\frac{1}{2}$	N W	It has rained small rain by intervals, but is very dark.
14	6 M. 21	1/4	63	ditto.	Cloudy every where but in the zenith.
	12 N. 21	0/5	74	ditto.	Overcast clouds come slowly from south and north.
	6 E. 21	0/6	66	N E	Clear, only a few light clouds to the south.
15	6 M. 21	1/0	66	N E	Ditto.
	12 N. 21	0/5	78	N W	Cloudy in the south and north, but the zenith clear.
	6 E. 21	0/7	73 $\frac{1}{2}$	S W	Cloudy all round, and likely to rain, close and warm.
16	6 M. 21	1/0	63	N E	Clear, bright sunshine.
	12 N. 21	0/4	75 $\frac{1}{4}$	S W	Cloudy and dark to the south and north-west.
19	6 E. 21	0/6	74	E S E	Cloudy, it has rained a few drops.
	6 M. 21	1/0	63	N W	Clear, unless in the south-east a few clouds.
21	12 N. 21	0/0	72	S S E	High white clouds, but no rain.
	6 M. 21	1/7	62	N E	Clear, with a few white clouds to the north and east.
	12 N. 21	1/0	73	N by W	Ditto—They seem stationary.
	6 E. 21	1/1	73	N W by W	Cloudy, it lightens, thunders heavily in the south.
22	6 M. 21	1/1	62	N W	Clear and serene, but warm.

Months	Hours.	Barometer	Ther.	Winds.	Remarks on the Weather.
MAY.					
22	12 N. 21	1 0	76	W	A small black cloud ascends from the east, turning round like a wheel upon its axis, quicker as it approaches the zenith.
	6 E. 21	1 0	74	SE	
23	6 M. 21	1 9	61	NW	Large heavy white clouds all round.
	12 N. 21	1 2	73	ditto.	Cloudy and bleak.
	6 E. 21	1 3	67	ditto.	Cloudy and close.
25	6 M. 21	1 6	63	ditto.	Some white heavy clouds to the south-east and east, they fly swiftly, and turn as a wheel as before; at ten o'clock heavy clouds.
	12 N. 21	0 3	75	ditto.	
	6 E. 21	0 4	70	N varying to E.S	It began to rain, thunder and lightning about three, and so continues dark every where.
26	6 M. 21	0 8	62	N	It has rained heavily all night, the sun at times overcast.
	12 N. 21	0 5	73	NW	Cloudy, it has rained several times this forenoon.
	6 E. 21	1 0	72	NW varying to S	It has rained heavily since two, dark and cloudy; when the wind comes south it falls calm, and then is the heaviest rains.
29	6 M. 21	1 4	63	N	High white large clouds to the west and east, it rained all night.
	12 N. 21	1 6	75	NW	Large white clouds all round the horizon.
	6 E. 21	1 4	70½	NE	Ditto.
30	6 M. 21	1 7	64	ditto.	Cloudy to the south, but the sun clear and pleasant.
	12 N. 21	1 4	75	ditto.	Cloudy.
	6 E. 21	1 6	70	E.NE	Cloudy in the south, but clear everywhere else.
31	6 M. 21	1 6	61½	NE	Clouds very high, they come from the east towards the zenith.
	12 N. 21	1 0	73	NW	Cloudy all round, clouds crossing from south and east, and north-west.
	6 E. 21	1 4	70	N	It has rained a few drops, and thundered.

