Diary of a tour through Southern India, Egypt, and Palestine, in the years 1821 and 1822 / By a field-officer of cavalry [i.e Sir D. Mackworth].

Contributors

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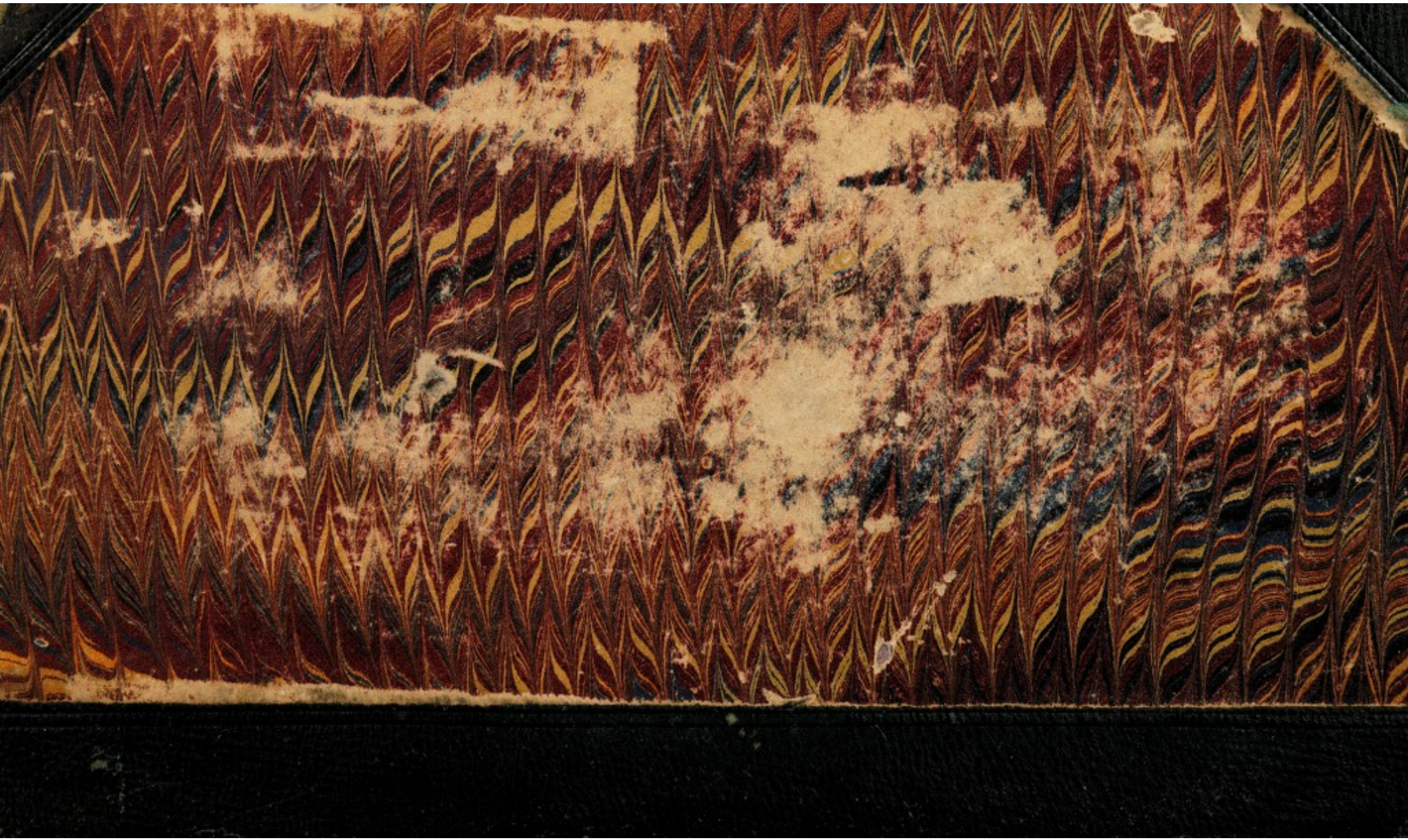

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Mackworth, Sir Digby.

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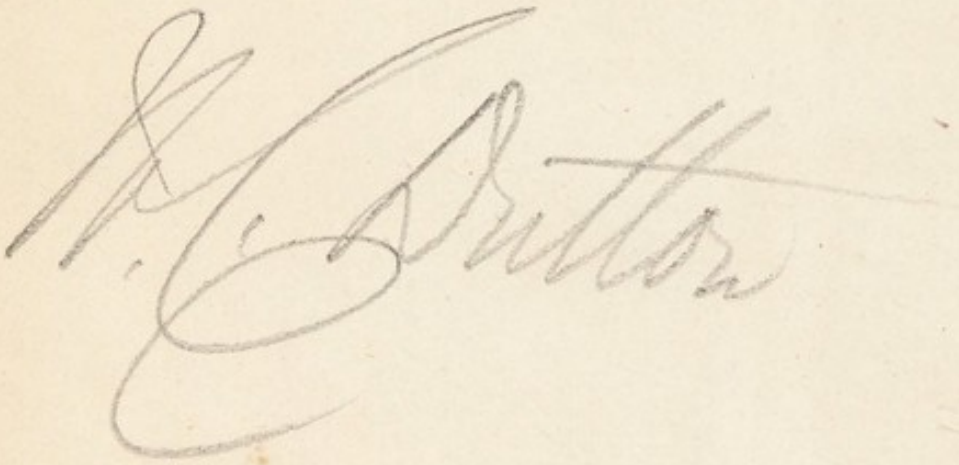

1) MACKWORTH, Sir D.

2) HENNIKER, Sir F.

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Cochin
Madura
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Vellum
Tourancarchy
Terramungalum
Verdapettah
Sarlaor
Ceilpettah
Gangandam
Tinevelly
Palamcotah
Nanganeherry
Tananoodie
Trivanderam
Anjengo
Cape Comorin
Scale of Miles.
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Diary

OF

A TOUR

THROUGH

SOUTHERN INDIA, EGYPT,

AND

PALESTINE,

IN THE YEARS 1821 AND 1822.

BY

A FIELD-OFFICER OF CAVALRY.

LONDON:

PRINTED FOR MESSRS. J. HATCHARD AND SON,

187, PICCADILLY.

1823.

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DEDICATION.

TO THOSE NEAR AND DEAR RELATIONS,
FOR WHOM ALONE THIS LITTLE DIARY WAS
ORIGINALLY PENNED, IT IS NOW MOST
AFFECTIONATELY INSCRIBED,

BY

THE AUTHOR.

PREFACE.

The Author of this little Work is well aware of the inefficacy of all apologies to the Public, for undertaking what he has been unable adequately to perform; he will, therefore, neither solicit their indulgence, nor deprecate their censure. He is anxious, however, that his Readers should understand, that his efforts have been mostly directed to the collection of information connected with the exertions of those Societies which have been instituted for the conversion and instruction of Pagan nations: and that if any profits shall arise from the sale of the Work, they are intended to be entirely devoted to the promotion of Christian Missions in general. He has merely to add, that the simple form of his Diary has been preserved, with a view to the advantage it offers, of communicating to others the impressions produced on his own mind by events at the time of their

occurring; being sensible how apt the mind is to allow unconsciously the colouring of subsequent ideas, and altered modes of thinking, to influence the narration of simple facts. He also deems it right to mention, that as the Diary was originally undertaken for the sole perusal of his Family, and those Friends on whose discretion he could confidently rely, some few occurrences of a private nature have been suppressed, which would probably have excited neither the interest nor sympathy of the general Reader.

DIARY

OF

A TOUR

THROUGH

SOUTHERN INDIA.

PART I.

DIARY

OF

A TOUR

THROUGH

SOUTHERN INDIA

PART I.

DIARY

OF A

TOUR, &c.

CIRCUMSTANCES of a private nature, and which must therefore be totally uninteresting to others, having led me to determine on passing a few years in India, I planned at an early period the tour I was afterwards enabled to execute, through the southern provinces of that country. A visit to the ancient Syrian churches in the neighbourhood of Travancore being the principal object I had in view, with the additional intention of inquiring into the state of the Christian Missions of various denominations, now existing on the coasts of Coromandel and Malabar, and of learning whether the progress made in the great work of converting the native heathen to Christianity, justified the pecuniary sacrifices made by the English nation to that effect; as well as whether the reports of the Missionaries themselves were sufficiently accurate to admit of my own future

reliance on their judgment and truth. The avowed object, to which the profits of this little work, should there be any, are devoted, will render quite unnecessary any further declaration of the general effects produced on my own mind, by the observations I was enabled to make. The opinion of others will be more satisfactorily formed on the subject, from the facts which I am about to lay before them, and which must and ought to have greater weight on their minds, than the erring judgment of an obscure individual.

With these few preliminary observations, I will now venture to offer my "Diary," in the same simple form in which it was originally written, with only those few alterations in language and substance, rendered necessary by its altered destiny, from private perusal to the eye of an enlightened, though I will hope, indulgent public.

On the 1st of December, 1820, I left Bangalore, the principal military station of the Madras government, and proceeded to that presidency by the route of the Pedanaigdoorgum Pass, and Arcot. The country, as far as Narsipoor, where I arrived on the following evening, is altogether uninteresting, either with regard to it's local beauty, or from recollections of the days that are gone: it is flat, with occasional

undulations, and without wood; but with numerous small tanks*, besides one very large one near Oascottah, which, during the rains, overflows it's dyke almost every year, and destroys the road winding round the foot of it, if indeed that can be called a road, which consists merely of an assemblage of large loose uncemented masses of granite, sloping gradually from the dyke. The roads through the Mysore country, except in similar spots, are tolerably hard and good.

December 3rd—Sunday.

My kind and esteemed companion, Captain C., in whose society I left Bangalore, having quitted me, from anxiety, on account of his lady's precarious state of health, to gain the foot of the † Ghauts as rapidly as possible, I remained here alone to spend the sabbath to the best of my ability, in the service of my God, and to the profit of my own soul. May He enable me, through the comforting influence of His gracious spirit, to rejoice at being separated from the society of the world, and to pass His

* Tanks are reservoirs for water, of various sizes, from a few feet square to upwards of a mile in length, excavated in these sultry climates by the wealthier natives, with a view to general benefit, whether for individual cleanliness and convenience, or for agricultural purposes.

† A range of precipitous mountains, with occasional narrow passes through them, is termed a Ghaut.

day, as even a poor sinful mortal may do, in spiritual communion with the innumerable company of angels, and the spirits of just men made perfect; with those blessed children of our Father whom we once knew on earth; and still more, in the presence of our beloved Saviour and friend! Would that the earthly grovelling soul could mount on eagles' wings, and, like the holy men of old, see the glory of the Lord, and the whole host of Heaven in perpetual adoration! Death, by a shower of stones, was a light price paid by Stephen for such a glorious view, when he saw the heavens opened, and the Son of Man standing on the right hand of God. There is scarcely any internal evidence of the Scriptures more thoroughly demonstrative of their divine penetration into the most secret recesses of the human heart, than those numerous passages which predict the utter spiritual blindness of man, and his incapability of discerning the things which really belong to his peace. Even among those, who do at times seek to lift up their hearts to God, at the moment when the labouring mind has by an unusual strain reached so far as to enjoy some slight contemplation of future glory, the falling of a pin, the veriest nothing, suffices to bring it back to earth, and to render all the labour vain; so truly did He know what was in the heart of man, who said, "without *me* ye can

do nothing." Surely it is because we have so seldom recourse to Him, and that not until we are, as it were, compelled to it, that our hearts remain thus insensible to those bright visions of future bliss, which the Scriptures have represented by figures drawn from all that is most beautiful and delightful to man. His finite mind is incapable of conceiving the glorious reality. Oh for the time when our Father shall see fit to call us to the enjoyment of our inheritance in Christ! when, having fought a good fight, and finished our course, we shall receive that crown of righteousness, which the Lord, the righteous Judge, shall give at that day to all them that love his appearing.

December 4th.—Venkatagheeree.

The road, on quitting Narsipoor, passes through a défilé, formed by the meeting of two ranges of steep low rocks, at an acute re-entering angle; and the position, if well occupied, would be a good one for the defence of this road to Bangalore. It traverses afterwards a wild uncultivated country for about nine miles, and then passes round the mud works of Colar, a tolerably large town, inhabited by Mahometan Indians, and celebrated mostly for being the burial place of Hyder Ally's father and mother: it also abounds in bold and dexterous thieves, as many travellers have experienced to their loss. About

half way from * this place to Baitmungalum, is a village presenting a singular and romantic appearance; being built in the midst of huge masses of granite rock, from which the rudely-formed cottages are scarcely distinguishable; and the traveller is altogether surprised at seeing a wild rocky desert suddenly peopled, and swarming with natives in all directions, eyeing him over the summits, and through the crevices of these primeval mansions. It reminded me of the poetical scene of "Clan Alpine's warriors true."

December 5th.—Naick-und-kerai.

The country bordering the road from Baitmungalum to this place, continues mostly wild and uncultivated; nor does it present any object of particular interest. A little to the east of the former town, the territories of the Mysore Rajah are separated by a small stream from those of the Honourable Company, and the roads become much more neglected. The place where we now are, is about four miles from the summit of the Pedanaigdoorgum Pass through the Ghauts; and is at this season, when the tanks are full, and the meadows green, a very agreeable spot for the site of a camp; though care must be taken as to the quality of the grass for the

* Colar.

horses, there being in some parts of the vicinity a species which is poisonous. Under the bend or dyke of the tank, there is good snipe ground, by which we profited, and added to the comforts of our frugal meal.

December 7th.—Lal Bagh Pettah.

The road through the pass of Pedanaigdoorgum, is in a totally neglected and ruinous state; but the scenery almost makes amends for it, even in the eyes of the luxurious inhabitant of India. Successive rocks covered with verdure, and intersected by deep narrow ravines, through which the road winds, conforming it's direction to the course that Nature herself seems to have traced out, and in some few places indebted to art only in it's rudest state, afford an agreeable contrast to that unvarying sameness of feature, which the Mysore almost every where presents. Our party, which I had again overtaken, arrived at the * Lal Bagh Pettah without any other accident, than the oversetting, through the carelessness of the driver of one of my † bandies; no damage of consequence, however, resulted from it. The fruit garden here, so beautiful in the eyes of the natives, belongs to the Nabob of

* Lal Bagh Pettah means, "The village of the beautiful garden."

† Indian name for a cart.

the Carnatic. It is scarcely worth visiting, but produces same good fruit, particularly oranges. Captain and Mrs. C. and myself went to visit it before breakfast; but the pleasure of an early walk was all the benefit we reaped from it.

December 8th.—Goriattum. 9th.—Arcot.

On leaving Goriattum, where we slept, we took the road to Latairee fort, in order to avoid twice crossing the deep sandy bed of the Palano river, which is above half a mile in breadth; and such must have been the case, had we followed the more usual route of Vellore. We were also in another respect well repaid for the exchange; as, for the first time since I have been in India, we traversed a country where the richest cultivation extended on both sides of the road for many miles. It is called, I believe, the "Valley of Amboor." After breakfasting at Latairee, where are the remains of an old square mud fort, I pushed on alone to Arcot, through a low marshy country, with the road occasionally very deep and bad; it runs nearly parallel to the general course of the Palaur and passes within two miles north of Vellore, crossing the sands of the Poonah river at about four miles from Arcot, which place I reached soon after one o'clock.

December 10th.—Sunday.

On arriving at my esteemed friend, the Chap-

lain's house, I found it likely to become, ere long, the house of sorrow and mourning, from the following melancholy occurrence. On the 10th of October last, his only son John was playing with a little dog belonging to his father's Indian coachman; when suddenly the dog, without being at all provoked, (for the child was too kind-hearted to teaze even a dog,) bit him twice in the arm. Poor John ran into his father's Bungalow*, crying a little, as the bite was very sore, but not making much noise lest he should frighten his mother. Mr. S., as soon as he saw his arm, sent for the surgeon; who, when he came, dressed the wound, but thought there was no other apprehension to be entertained, than that of a trifling pain and inflammation.

Nearly two months elapsed without John's feeling unwell, and the bites in the arm were apparently quite healed; when, on the 8th of December, he began to seem shy and uneasy, never lifting his eyes from off the ground, or venturing to look at any one in the face: as yet however he complained of nothing. On the 9th he continued to appear uneasy, and loathed his food, shewing an especial dislike to any thing liquid. The doctor was again sent for, and administered some trifling medicines, but still

* A gentleman's country house in India.

thought it was only a slight bilious complaint. At breakfast the next morning, which happened to be the Sabbath, I sat next him, and offered him a saucer full of tea, when a sudden convulsive shuddering seized him, and tears started into his eyes; but with a strong gulp he swallowed down the tea, as he saw his mother looking anxiously and sadly towards him. The nature of his disease, the dreadful hydrophobia, was become too evident for concealment. John was put to bed, and his mother remained with him while I accompanied Mr. S. to church. None there as yet knew of what had happened, and were astonished at seeing this excellent man's eyes fill with tears, when in the course of the sermon the subject turned on the dreadful sacrifice by which Abraham, in the strength of divine faith, offered up at the command of God, "his son, his only son, whom he loved." Our pastor's voice became at last almost inarticulate; but a strong sense of his sacred duty, and the never failing support of Him in whom he trusted, enabled him to complete the divine service of the day: and we returned from it together in melancholy foreboding of the dreadful spectacle that would present itself to us on our arrival.

Slight convulsions had seized John previous to our return, and we found with him, besides his mother, three physicians, and a kind-hearted indefatigable lady, the wife of one of them, who

was a native of India. At about two o'clock in the afternoon the convulsions became stronger, and all power of swallowing medicine was lost: a cure was clearly hopeless; but with a view to diminish the violence of the paroxysms, the patient was blooded, and a warm bath prepared, into which he was plunged, though the instant he saw it he screamed most violently, struggled, and shook with extreme terror. After having been immersed for a short time, he was taken out, laid on his bed, and not again removed from it, as it was deemed useless to administer any further remedy. Nothing was done from this time, but the occasionally wiping from his mouth the foam which collected there during the violence of the paroxysms. To these were now added, a sense of oppression on the chest, and a painful difficulty of breathing, which denoted the further progress of the disorder. All this time, during sufferings which I have rarely seen equalled in a man, and never before in a child, John only once permitted a word of complaint, and it was but a slight one, to escape his lips. He said, "It is very sore to die." In the moments of intermission from acute pain, he sometimes begged his mother to read to him out of a little book containing stories from the Bible; at other times he wished her to sing some of his favorite hymns; his poor mother being, as may be supposed in such circumstances, quite inca-

pable of singing, now and then repeated to him the words of a hymn, to which he listened with evident pleasure.

When sorrow overcame her, and tears flowed down her cheeks, he would say, "Don't cry, dear mamma, I am quite happy;" but when the sacred spirit of a Christian silenced in her for a moment the anguish of a mother, and she once asked him, "whether he did not know that he had often been a great sinner in the pure eyes of Almighty God?" "Oh yes, mamma," said the little sufferer; "but Jesus Christ died on the Cross for me." "But Johnny," she added, "do you feel sure you shall go to Heaven?" "Yes mamma; and when I am a little angel, I willfly behind you, and take care of you."

The mother could bear no more, and few who were present were able to restrain their tears. At the time when his paroxyms were most violent, he would never suffer his mother to come near him; lest, as in his momentary madness he snapped at every thing within his reach, he might chance to bite even her. He never would confess to her that he was in pain, but always maintained he was "quite willing to go to Heaven." By degrees nature, exhausted with suffering and agony, began to grow feebler and feebler, and the spasms were porportionably less violent; but his ideas wandered, and after two hours unquiet yet lethargic slumber, his

sweet soul, without any apparent pain or struggle, left its earthly prison, and flew to join the ransomed thousands of those innocents whom Jesus loved, and to chaunt with them the "New Song" of the Redeemed of the Lamb.

It was about ten o'clock at night that he ceased to breathe; and to my astonishment, no mark of the agonies he had endured was visible on his lovely and placid countenance—it was beautiful even in death. The corpse having been washed, and dressed in a long white robe, was laid out on the bed in which he usually slept; and the attachment of the poor Hindoos covered it, on the following morning, with sweet fresh flowers. Scarcely a word was spoken, which had not some reference to the virtues of this pious and amiable child. His little sister told us a thing, of which his father even was as ignorant as we were, of no common nature. For a long time past, every Sunday on returning from church, he was accustomed to seek out a retired corner of the house, where no eye could see him but that of his heavenly Father, and there pour out his little soul in earnest prayer. We learned from his father, that whenever he had any pocket money, he made two equal divisions of it; one part was placed in his father's hands for the support of the Bible and Church Missionary Societies, and with the other he used to visit the huts of the

poorer natives, and relieve their wants as far as his means would extend.

Such was John S. at the age of six years and a half, for he was no more when he died! His funeral was attended by the General, and most of the officers of the garrison, who knew and loved him young as he was; but that which stamped on the melancholy procession a more peculiar interest, was the number of poor natives, who accompanied it in tears, and who, at the moment of committing the corpse to it's last earthly home, pressed forward to throw each his little handful of earth on the coffin, which held all that now remained of him who once enjoyed among them the blessed title of "The poor man's friend."

A small monument has since been erected to his memory, where, on a tablet of white marble, are simply recorded his name, age, and death; together with the words of Him, who, in the days of his sorrow, loved to take up little children in his arms and bless them, saying, "Of such is the Kingdom of Heaven."

December 13th.—Rajah's Choultry *.

While in a sound sleep, near midnight, after rather a fatiguing march, our rest was most

* An open public building erected on the road side, for the convenience of travellers.

unseasonably disturbed by the beating of a "tomtom*;" and on inquiring the reason of this drumming at such an hour, we were informed it was done by order of the head man of the village, "to drive away robbers from our baggage:" we had almost rather have been robbed.

December 14th.—Stree Paramatoor.

The Bungalow, in which we are, is a handsome building in the Indo-european style, erected and furnished for the convenience of British travellers, by the gratitude of a native Brahmin, who had grown rich in their service. The furniture has been destroyed, and the house injured and defaced by the foolish and inconsiderate freaks of some young officers, but is still the most convenient and comfortable halting place on the whole road.

December 15th.—Madras.

I arrived here this morning, and took up my abode in the house of some kind friends, with whom I propose staying until the periodical rains are past, and my preparations completed for the journey to the southward.

1821. *January 4th.—Tripatoor.*

Since my first coming to India, I do not

* A native drum.

remember to have passed so happy a time, as the few days, which it has pleased God to allow me to spend with my dear and kind friends at Madras. As a partaker of Christian society and friendship, and a witness of the genuine felicity arising from a real Christian union of hearts, I have been highly blessed; and hope not soon to forget, that the love of God not only conduces to our eternal happiness, but also constitutes the principal, and only solid part of that which His goodness permits us to enjoy on earth.

Having sent on my spare horses and baggage yesterday, I made a double march this morning, and joined them at Tripatoor, at which village they had halted by mistake, instead of continuing their route as far as the Choultry, opposite to Mauliveram, where are the extraordinary ruins in the sea, known by the name of the Seven Pagodas. The road from Marmalong Bridge to this place, is much under water at present; and a little beyond Bal Chitty's * Choultry, it was so deep as to flow over the top of my saddle. At Tripatoor are several pagodas, and two richly carved idol cars. The Brahmins are numerous, and appear much occupied in their idolatrous practices and ceremonies.

* So called from the name of the founder.

January 5th.—Smalley's Bungalow; two miles South of Sadras.

In travelling this morning, I found the road at least two thirds under water; and after passing Sadras, we came to a deep stream, over which we were compelled to swim the horses, and ferry the Coolies * and servants over in a Masoolah † boat; it is not, however, above a hundred yards in width. Sadras is a very small town, with a few tolerable houses, and the remains of a fort close to the sea in ruins, which has been evidently blown up with gunpowder; it is the residence of the Dutch factory. The Bungalow is built on a sand hill, half a mile from the sea, and is an inconvenient place for halting at, unless a stock of provisions has been laid in; for nothing, except milk, is to be procured here nearer than from Sadras.

6th.—Allumbura.

This stage was about nineteen miles, and the road better than yesterday, though still much under water; the latter part especially, striking through a continued jungle ‡, mostly impervious to man, (except where he has cut

* Indian porters, and labourers.

† A boat made of cocoa wood, without nails, and caulked with coir.

‡ A thick wood.

through it to form the road,) and consisting mainly of the desart-loving palmyra, occasionally interspersed with clumps of the patriarchal banian, the laurel, and the tamarind. Soon after leaving Linga Chitty's Choultry, about twelve miles from Smalley's Bungalow, we crossed a considerable arm of the sea, which, though nearly a mile in breadth, was scarcely deep enough to reach the saddle girths. At Allumbura there resides a French family, which, being forced from Pondicherry by extreme poverty, has come to live among the wild natives of this place, in order to seek a very precarious subsistence, by furnishing a few trifles to those travellers who may chance to be passing through, and of whom unfortunately there are not many.

7th.—Sunday.

To those, whose situation calls them much among the men of the world, a few days' solitude is productive of so much peace and rest, that we may reasonably wonder, why they do not oftener seek for opportunities of enjoying it. In the commerce with mankind, the passions are roused, daily trifles agitate, and daily temptations unfit us for that high communion with heavenly things, which our Redeemer has procured us the privilege of enjoying, and Himself gives us in communicating to our souls the

sense of his own Presence, which fills them with joy and peace; a peace, such as no tongue can describe, and no power deprive them of, except that Divine Hand from which they have received it, and which will never withdraw it, even for a season, but to render it's value more sensible by temporary privation; to teach us that humble patience which produces experience and hope, and to prevent our foolishly proud souls being too much lifted up by revelations so far beyond their present limited capacities. Perhaps we shall find hereafter, (be it spoken with humble reverence,) that Heaven itself consists in an extended capacity of the purified soul, to embrace more full and ravishing displays of that same sense of the Divine love, of which, in her degraded state on earth, she receives a slight but precious foretaste; for, wherever God is sensibly present, there Heaven must exist in a degree, corresponding to that of the Faith which apprehends him; and, therefore, even here we may rejoice in some degree with joy unspeakable, and full of glory, and be animated with a hope replete with immortality. Care and trouble, temptation and pain, are the natural consequences of sin; and as far as they exist in the soul, so far is she incapable of perceiving and enjoying the Divine Presence; but that heavenly presence returns, when the gift of grace begins to shake the allowed domi-

nion of Sin. Oh! that this thought would induce us more carefully to avoid, more thoroughly to hate all sin; and then, covered with the mantle of a Saviour's righteousness, (for all our own righteousnesses are but as filthy rags in the eyes of God,) we might rest in humble hope of the fulfilment of his gracious promise, that we should be One with Him; even with Him, who is of purer eyes than to behold iniquity.

January 8th.—Pondicherry.

Having crossed another arm of the sea yesterday evening with the baggage, we reached this place in the morning: having made rather a long march, with the road, as usual, much under water. Pondicherry is a small town, and the houses, unlike those of Madras, built very near each other; which is a convenient circumstance for the inhabitants, who are generally fond of society, but not being in a flourishing state, with regard to fortune, are little able to keep a carriage. There are two old ladies among them, who, be it recorded to their honor, contrive, on pensions, the one of ten *, the other of fourteen † rupees per month, to keep house together, live respectably, visit as gentlewomen, and actually to educate as their own child a

* Equal to one pound two shillings and six-pence.

† Equal to one pound eleven shillings and four-pence.

young orphan lady, whom they adopted when in a state of utter penury. To add to the distress of the inhabitants of Pondicherry, the great tank in the neighbourhood burst it's mound during the late rains; the flood rushed into the town with resistless violence, and in the middle of the night swept many of the inhabitants, with more than a thousand native huts, and all their contents, into the sea. Thousands have been reduced to beggary by this disaster; and the deaths from actual starvation, are said to exceed the number of those who perished during the inundation. The ocean too, as if in concert, is rapidly undermining the beach here, as at Madras; and the custom house and warehouses have been already washed away, and buried in the deep; nor can the French government afford at present the adoption of measures capable of arresting it's further progress.

January 11*th.*—*Goodaloor.*

The society of Pondicherry is at this moment labouring so much under the depression occasioned by private distress and public calamity, that I can hardly judge of what it may have been in better times. The French family with whom I have been living, during my stay here, treated me with such unvarying kindness, and I found myself so much "at home" among

them, and so agreeably entertained, both by them and those who visited at their house, that I had no temptation to visit elsewhere; and indeed went nowhere, except once to dine with the Governor, Comte du Puy. The Comte is a thoroughly well-bred Frenchman of the old school; pluming himself a little on some few isolated improvements in the place under his charge, which is, however, in fact suffering under a general and rapid decay; though unquestionably more so from the exorbitant demands of the French government at home, than from any fault of his. It might even be suspected that he talks much and loudly of his improvements, with a better motive than mere personal vanity; and that it is rather with a view of inducing those, who are too indolent to think for themselves, or to search diligently for the truth, to repeat his assertions one to another, so that his government and self may thereby enjoy in the world at large, that reputation of effecting plans of usefulness, which the necessities of the former at home prevent his having the means of executing. The Comte is also gentlemanlike in his manners, polite in his address, and speaks his own language with the most refined expression. His declared sentiments are those of a "Royalist," and a warm friend of the existing royal family of France; but he is now an elderly man, and has, perhaps, partially out-

lived those high talents he once had the reputation of possessing: or possibly, the unimportant situation he occupies has blunted their acuteness, by the few subjects and occasions it affords on which they can be exercised.

Goodaloor, called by the English Cuddalore, is the most agreeable spot I have yet seen on the coast, having much handsome timber in it's vicinity, and the houses of the residents well built, and judiciously planned in reference to each other. I alighted at the house of Mr. B., a Danish gentleman, long resident in India, and who says he has no intention of ever quitting it. His three daughters are living with him; well educated young ladies, who have been brought up at Altona, in the family of Count Blücher, and are well acquainted with the hero of Prussia. I went in the evening to see the ruined fort of St. David, which was taken by Comte L'ally in 1758, after a weak and disgraceful defence on the part of the English garrison; it has been completely destroyed, and seems originally to have been on too small a scale, though built of good materials.

January 12th.—Puchupa Choultry; fourteen miles of a bad swampy road.

I met here a Mahometan merchant of Hyderabad with a quantity of young elephants for sale, which he had purchased in Ceylon.

13*th.*—*Chillumbarum Pagodas.*

A march of fourteen miles. The road crosses the Vellaur, a fordable river, three miles from this place.

14*th.*—*Sunday.*

This place has proved to me a most unfavorable one for passing the Sabbath, and indulging in the peaceful happiness of religious meditation, for it is very populous; and I have not only been subjected to continual interruption, and unable to discover a private walk, but have also been the object of much curiosity among the natives, and was followed by a crowd of them, whenever I attempted to leave my tent. Well! blessed be God! I shall enjoy hereafter a retired Sabbath walk with a double relish. The Pagoda here is a very large one, and in great repute; and is a good specimen of what such buildings usually are. Four squares of stone walls one within another, having gateways in the centre of each wall, facing the four cardinal points, and the gateways of the second wall surmounted each with an immense Pagoda-shaped-tower, form the principal outline of the building. The detail is filled up with rich, but badly-executed ornaments, in the most lavish profusion, and designed to express several imaginary adventures and attributes of the silly god to whom the whole is dedicated. Who this

one was, I did not trouble myself to enquire. His shrine is in the centre of the whole, and a Brahmin offered to conduct me to it, if I chose to pay for admission; this I declined, being aware that they consider the money so paid as an offering in honor of their god. It is the first Pagoda I have examined in the country, and I think it will be the last: except in size they are nearly all alike. It would make a tolerable military post against troops badly supplied with cannon; but would neither admit of their being mounted in defence, nor, I think, sustain the battering even of light field pieces.

January 15*th.*—*Sheeally; a better road.*

16*th.*—*Tranquebar.*

On arriving at a Choultry, within a mile and a half of this place, I resolved to let my baggage remain there, and sent on a note to a protestant native catechist, John Dewasagayam, of the Soodra caste, who immediately waited upon me; and we spent more than two hours together in conversation to me most interesting. He was a scholar of the late Dr. John, of the Tranquebar Mission; and is now himself in charge of thirty one schools of various denominations, containing 1,630 children. His time is employed in visiting these schools, and in frequently preaching the gospel to native congregations, of whom there are many in the

vicinity of Tranquebar. This being the first Indian Christian I have seen, of whose sincerity and genuine profession no doubt could exist, I felt a proportionably deep interest in all he told me. He was very cautious in expressing the hopes he might entertain of the sincere conversion of any one of the natives under his ministry; but he told me with chastened and humble joy, that he had hopes of some: and that those hopes were, as far as human penetration can be relied on, justly founded, is partly to be gathered from the anecdotes he relates, and partly from the prudent reserve of his own character, which is rather disposed to diminish than to exaggerate the subjects on which he converses. In one instance, in particular, a pleasing expectation may surely be formed from the contents of a letter, which he shewed me, and which he had only received four days before, from a young lad brought up by himself: it contained in simple terms an account of some events that had lately happened to him, and which he thinks would gratify his "father," as he affectionately terms his Christian instructor and master. I wish I had had time to copy this long and interesting communication. Ayavooh, the lad's name, begins by expressing to his master his gratitude for the instruction in the Christian religion which he had received from him; mentions how greatly he had consequently

been persecuted by his heathen family for becoming a Christian; and then relates how he had lately been undertaking a journey, to defray the expences of which his uncle had presented him with a * pagoda; but being already possessed of † five fanams, he contrived to subsist on that, and expended the pagoda in the purchase of a Tamul bible. He expresses in simple, though glowing and animated terms, the happiness he derived from it's daily perusal; says that it is his morning and evening study and delight; and then naturally concludes with repeating the expression of his gratitude to God and to his master for all they had done for him. The expressions of this letter are often truly Christian, though neither in good language nor spelling; and bespeak a mind, if not yet firmly fixed, at least much impressed with the truths of the Holy Gospel. May the God, whom he seeks, finish the work, which I hope and trust is begun in him! I cannot here refrain from a short interruption to the Diary, in order to give some further particulars, concerning the subsequent behaviour of this young Indian brother, which have reached me since my return to England. They are contained in a communication from John Dewasagayam,

* Eight shillings. † About one shilling.

who has sent me an original letter from Ayavoo, (a copy of which will be found in the * Appendix,) together with a narrative of some circumstances, which will I am sure gratify all, who delight in seeing instances of piety among the poorest and most despised of their fellow creatures.

Ayavoo is at present in the service of Mr. and Mrs. B., who speak in unusually warm terms of the satisfaction they derive from their young servant: an extract from a letter of the former concerning him would have been inserted, but for the delay requisite for procuring the necessary permission of the writer. The boy having been sent on a journey by his master, on arriving at a Choultry took out his Tamul bible, and began to read to himself: ashamed of the false shame which prevented his reading aloud, he began to do so, and soon afterwards an old man entered the Choultry, and the scene passed which is detailed in Ayavoo's letter, in a style and language far more interesting than any account I could offer: the valued Tamul bible was given away, in a spirit of Christian charity which can only be fully appreciated by those who are acquainted with the natural selfishness of the poor heathens, and the sacrifice which, as a boy, Ayavoo had made to obtain it. He will not remain long without procuring another.

* Appendix A.

To return to the Diary. A little before four in the afternoon, John and I set off on foot to call on Dr. Cammerer, the chief of the Danish Mission, who took me in his bandy to the fort of Tanquebar; in which we saw the first church built by the mission in India, and the original house of their first missionary, the pious Ziegenbalg. The fort itself is more in the Indian than in the European style; is not strong, and has only a small citadel on the eastern face, close to the sea. The artillery seems neither good nor sufficient; indeed I rather believe the English only permit other European nations settled in India, to have a few guns of small calibre, for firing salutes. On leaving the fort we proceeded to visit a Tamul school, and came next to a large building at a place called the Paper-mills, where there is a numerous school on the Bell system, in good order. But the most interesting exhibition was a class of young men and boys, educating under the immediate superintendence of John Dewasagayam, for the future service of the Christian ministry. Several of them read, wrote, and cyphered in English exceedingly well, as far as Fractions, and the Rule of Three; and indeed one or two read, in a manner that would not have disgraced an English pulpit. I did not choose to examine the young men as to their progress in Christian knowledge at that time; but John told me, five

or six of the best would come to see me at my Choultry. John himself spent the evening with me, and also brought his brother-in-law David, whose conversation was becoming and Christian-like; but I saw too little of him to venture on forming to myself an accurate idea of his character. On wishing me good night, John promised to sleep at a neighbouring cottage, and to ride with me a mile or two on my way in the morning. One of the young men, who visited me in the evening, gave me much real pleasure by the knowledge he evidently had of the great plan of Christian redemption; he was about twenty-two years old, and the son of David the catechist. At about half past four in the morning, eight of the senior scholars came to take leave of me; and after a good deal of conversation on Christian subjects, John proposed, that previous to my departure we should unite in offering up a prayer to Almighty God. To this I gladly acceded, but could not bring myself, though he earnestly requested it, to take the duty of leading the prayers for them; besides that, I was glad to have an opportunity of witnessing his own powers in that important matter, as he seemed to me a man, on whom, under the blessing of God, the salvation of so many might hereafter depend. He prayed in an earnest simple style, in short unconnected sentences, but in a truly pious spirit: and there

was a something in the unpretending simplicity of his prayer, which my fancy assimilated to that of the earliest professors of Christianity. When he had ended, I could not resist the impulse of offering up one fervent petition, that our gracious Father would bless his labours; that he would bestow abundantly the precious gifts of his holy spirit on those now kneeling in his presence, who were all designed for the ministry of his word; and that their ministry might be crowned with success, in the salvation, through his blessing, of millions of their fellow creatures. I then took an affectionate leave of these my Indian brethren, with the exception of John, who after riding with me about three miles, also bade me farewell, and left me to the enjoyment of those feelings of gratitude to God which the scenes I had just witnessed inspired. In these few hours I have become acquainted with that which is quite sufficient to convince me that those pious men, who bestow labour and money on the maintenance of missions among the heathen, neither labour nor spend in vain. The harvest may be delayed, but it will come, and the sower shall reap the fruits of his seed; indeed, these few precious first-fruits will alone amply repay every troublesome and anxious moment to those, whose meditations on the sufferings of a crucified God, have taught them some portion of the value in *His* eyes of one sin-

gle soul rescued from eternal punishment. Let us continue to plant and water in this newly cultivated garden of God, and we may rest secure in the firm persuasion that he will, in his own good time give the increase, who has assured us, that even in the natural world, seed-time and harvest shall not hereafter fail. I had almost forgotten to mention, that John shewed me a letter from an English gentleman at Jaffna in Ceylon, dated in February last, and mentioning that the natives there had *of themselves* formed a Tamul Bible Association, and that there was not a single European member of the committee.

January 17*th.— Cootallum.*

A fine rich cultivated country extends all the way from Sheeally to Tranquebar, and from thence to this place. The ground is divided into regular fields, separated by hedges as in England, and abounding in flourishing banian, tamarind, and other trees; these, with a good road and fine weather, and not forgetting a heart feeling some portion of thankfulness for continued mercies, have made my late rides most pleasant. At Myavaram, Mr. Rosen, a young Danish Missionary, of agreeable manners, and a more than usually finished education, had the kindess to wait breakfast for me; he is but lately arrived at this important scene of his future

labours. I am at present encamped in a well-shaded grove of mangoes, and surrounded on all sides with the richest cultivation; it forms a complete contrast to the waste and desolate neighbourhood of Madras.

January 18th.—Combacoonum.

The road this morning was as beautiful as a road in a flat country well could be; it was bordered, almost the whole way, with rows of superb banians, and no end could be seen to the vegetation on each side. Thousands of Indians passing along, on account of some great heathen festival, gave animation to the scene, and communicated a favourable idea of the amount of the population in this part of the country; but that feeling was not unaccompanied with regret, in witnessing the numbers whom the corruption of human nature, and the seductions of Satan, had brought to bow the knee at shrines and temples erected in honor of him: here and there they were so numerous, that great care was necessary to avoid hurting some by riding over them; nor could I proceed among them faster than at a walk. I have stopped to dine in a school-room built at this place by the excellent Swartz: the master professes Christianity, and is very obliging; but is, at the same time, unusually inquisitive, and anxious that most places of favor and emolument under the British govern-

ment should be given to none but Christians, as is, he says, the case in the Dutch settlements; and would, if practised by us, convert, he thinks, the whole country to Christianity. He is a pupil of Mr. Kolhoff, who succeeded Swartz, and is tolerably intelligent; but, like most Indians, makes too many professions of zeal, attachment, &c. His school consists commonly of thirty children, and belongs to the Tanjore Mission; it was empty to-day, as is too frequently the case, on account of the Hindoo feast.

Same Evening.—Trivaltoor.

Since writing the above at Combacoonum, a very respectable native, principal interpreter to the judicial and revenue departments, who is a disciple of Swartz, and, as far as I could judge, a sincere Christian, called upon me, and spent about an hour in conversation. I had often heard before, that the civil servants of the Honorable Company shew rather a marked repugnance to the employment of Christian natives in their offices, and what I learned from this man confirms it; though his strong respect for his employers always weakened and diminished, what truth would else have compelled him to admit. (I have since found, in the official Madras regulations, a paragraph on the subject, shewing that no Christian is eligible to the

important situation of District Moonsif, or Judge, from which an extract will be found in the * appendix.) My friend the interpreter took me to his own house, which was clean and neat, and shewed me an English print of Swartz, and native portraits of Serbojee, the present Rajah of Tanjore, and his late prime minister. Finding the distance to Tanjore greater than I had expected, I decided on lightening to-morrow's march by moving on seven miles this evening to this place.

January 19th.—Tanjore.

Shortly after my arrival here, the Resident, Colonel Blackburne, politely sent to request I would accept a room in his house during my stay; and after breakfast I accompanied him to see the principal objects of curiosity the place affords. We first visited the Mission-house and Church, both erected by Swartz. The former is a very small dwelling, and very unlike the handsome dwelling of the present principal Missionary. In the Church is a gravestone inscribed to the memory of Swartz; some lines of bad poetry are engraved upon it, which are only remarkable as a testimony of affection, and in that they are supposed to have come actually from the pen of the present Rajah of Tanjore.

* Appendix B.

The two last lines, if I remember accurately, run thus :

" May I, my father, be worthy of thee,
" Wishes and prays thy Serbojee !"

The schools of the Mission here are considerable, and have many others dependent on them in several parts of the Tanjore country. From the bequest of Swartz, and the munificence of the Rajah, the Mission is rich ; and the Missionaries are endeavouring to establish a manufactory of silk, with a view to the employment of the children of both sexes ; but it is, as yet, quite in it's infancy. From the schools, which I saw under disadvantageous circumstances, we proceeded to visit the fort of Tanjore ; it is quite Indian, composed of irregular walls and small towers at intervals, with a fausse-braie, a strong gateway, and a deep and broad but neglected ditch, full of alligators, which are now it's best defence ; but it has the great fault of not containing any ditch or cuvette between the fausse-braie and main wall, so that the one serves as a stepping stone to scale the other. On a cavalier of the fort there lies an iron gun, supposed to be the largest in India ; it carries an iron ball of 2040*lb.* weight, but has been only fired once or twice, during the sieges of the place. It is constructed of bars of iron hooped together, has no carriage, and, consequently, can be fired in the sole direction in which it lies. There

is an upper fort connected with the large fort, but very much less in circumference, which contains a large reservoir of water for drinking; and it's ditches are hewn out of the solid rock. In it is the celebrated black bull of Tanjore, made of a single granite stone, and considerably larger than life. In the palace of the large fort, the Rajah resides with his whole court, and no one else. He is at present on a pilgrimage to Benares, but is supposed to have gone there rather with a view of seeing the country, than from the usual superstitious notions of Hindoos, as he is a sensible man, and, when young, was educated by Swartz, and associated much with the English. There is another monument to Swartz in the Lutheran church within the fort, executed by Flaxman in basso relievo, and representing the Rajah's visit to him on his death-bed. Colonel Blackburne related to me an anecdote of him, which I do not remember to have heard mentioned before. About ten minutes before his death he closed his eyes, and his friend Jœnicke, who was watching by his bedside, supposing he had expired, began to sing his favorite hymn, and got through the first verse; on commencing the second, to his utter astonishment, the good old Missionary having revived a little, accompanied him with an audible voice, and actually finished the hymn before he breathed his last.

The Presidency of Madras are now the occupants of the whole Tanjore country, excepting the fortress and city of Tanjore, where they have no power. They collect and appropriate all the revenues, on condition of paying annually to the Rajah * one lac of pagodas, independently of one-fifth of the produce of the whole country; the total of these sums united, bring to the Rajah, as the Resident informed me, an annual income of nearly † three lacs of pagodas. He is consequently one of the richest native princes in the South of India; and in one respect, at least, he deserves to be so; I mean on account of his goodness and liberality towards the native Christians, who are numerous in his dominions. The present Resident is also a liberal benefactor to them. The Rajah's eldest, and I believe only son, is a youth of thirteen, brought up under the care of Mr. Kolhoff, the worthy successor of Swartz.

January 20*th.—Tritchinopoly,* 37 *miles from Tanjore.*

I breakfasted this morning near Vellum, an old ruined fortress, strongly situated on a small rising ground, and once the bulwark, to the Southward and Westward, of the kingdom of Tanjore. The whole country, from the gates of the capital to within a few miles of Tritchi-

* 40,000*l.* † 120,000*l.*

nopoly, is an almost uninterrupted desart waste, with only one village during this great extent of road—that of Seringapettah, celebrated for the dexterity of it's thieves. Colonel Blackburne related to me an amusing anecdote of their prowess. Some years ago, a detachment of the King's artillery, intending to halt there for the night, was advised of this propensity of the natives, and recommended to be well on their guard against it. The two officers in charge of the detachment, as well as the men, ridiculed and scorned the idea of these poor wretches, (such they seemed to be,) being able to rob the King's artillery, but took the precaution of placing sentries over all the tents, and a double one at that of the quarter guard, with orders, rendered unnecessary by the awakened pride of the sentries themselves, to be more than usually watchful. The inhabitants, through the means of the native servants, heard that their skill in thieving was set at nought, and their vanity was proportionably piqued. Next morning, the officers rising early, missed nothing, and began to exult in their security, when one of the serjeants arrived, with shame and dismay pictured on his countenance, and informed them, that the whole of the arms belonging to the main guard were missing, and that all the natives had abandoned the village. Every search, though undertaken instantly, was in vain, and the detachment was

compelled to march away unarmed, and fully aware of the reception they would be likely to meet with from their corps, when their disaster became known. The manner in which this dexterous theft was atchieved, long remained unknown; but many years afterwards, when the circumstance was almost forgotten, the villagers themselves voluntarily surrendered the arms to the authorities of the country, and declared they had taken them merely because their skill in thieving had been called in question; and observed, in confirmation of this, that they had not taken a single article, with the exception of the arms, which they now restored. Being asked how they had contrived to steal them from the centre of a tent, the guard sleeping around them, and two sentries outside, they gave the following account: Several of them stripped themselves naked, and oiled their bodies over, that, if caught, they might not be easily held; they then approached that part of the tent where the sentry in the rear was posted, who, as usual, was walking about twenty paces backwards and forwards. The night was dark, and the most bold and dexterous among them advanced obliquely towards the tent, creeping on his belly, lying still while the sentry was pacing towards him, and only moving on, slowly and cautiously, when his back was turned. In this way he arrived at the tent, and his black body was, in

the dark, invisible to the sentry. He now, with the utmost adroitness, lifted up a part of the side of the tent, having carefully removed one peg, and soon found that all the guard was asleep, relying on their double sentries. By this time the other villagers had followed their leader, and were all lying in the same posture, with the head of each touching the feet of the one who had preceded him. In this way, the arms, being slowly removed, without the slightest noise, by the most advanced thief, were, with equal caution, passed along from one to another, until the whole were secured, and the thieves retired as they came, unseen and unsuspected.

To-morrow being Sunday, I pushed on the whole distance this morning, in order to enjoy the advantage of passing it in Tritchinopoly, where there is a Protestant church. The road is pretty good in dry weather, but extremely circuitous, especially near this place, on account of a long range of rich deep * paddy-fields, in the midst of which is the rock and village of Elimiseram, celebrated for a march made in it's vicinity by a small body of English troops, if I remember right, in the year 1759, across these paddy-fields; they had been deemed impassable by the French commander, and were left unguarded by him in his blockade of Tritchino-

* Rice-fields.

poly. As that place was about to surrender if not relieved, and the fate of the whole war probably depended on it, the march, though painful and difficult in the extreme, from the deep soil and burning sun, was attempted, and ultimately crowned with success. The road from Tanjore to Tritchinopoly winds round, and passes close to another remarkable rock, called the Sugar-loaf, which is due South of the latter place, though the general direction of the road is from East to West. This causes the road to appear particularly long and wearisome, for the city is seen some hours before it can be reached.

January 21*st.—Sunday.*

Mr. Bankes, the chaplain, preached one of the most impressive sermons I ever heard, and his manner expressed all that fervour, which doubtless his heart felt, in the spiritual welfare of his hearers: he seemed to bow the hearts of all, as the heart of one man: some were evidently in tears, and few could have been altogether unmoved, however transitory the feeling may have really been.

In the evening, Mr. Kolhoff, the Missionary, who is on a short pastoral visit to this place, performed evening family worship, and read and explained to us the meaning of the 103d Psalm. There were not many persons present, nor was our conversation so strictly confined to religious

subjects as it ought to have been on a Sunday evening, among Christian friends.

January 23*d.*

I ascended the steep rock of the fortress of Tritchinopoly, by steps cut out of it, and which are, for the greater part of the way, roofed over. From the summit, there is a superb view of the surrounding country, so fertile in military annals; and even the distant pagodas of Tanjore are distinctly visible. The great pagodas of Seringham and Jumbakistna, on the island formed by the separation of the Cauvery into two branches, the northern one of which then becomes the Coleroon; Koiladdy; the Rock of Elimiseram, crowned with it's pagoda; the French, Sugarloaf, Golden, and Five Rocks; Faqueer's * Tope; Warriour; and Weycondah; all places well known to those, who have perused with attention the military events of our early Indian wars; and which the imagination is almost capable of peopling with those innumerable swarms of native troops, which had been so often attentively and anxiously viewed from this self-same rock. The rock remains—but where are all those beings who were once immersed in the hurried bustle of military preparation? Thoughtless as probably most of them were, they have been, and will be, succeeded by others

* A small wood or grove,

equally thoughtless: and the death which has overtaken them, will, one day, reach us; God grant we may not be unprepared for that which will assuredly follow it, the great and terrible day of final retribution!

The Mission-house, Church, and Schools, all which I visited, are worthy of note, as being the first built by Swartz in the country. He resided here many years, and afterwards removed to Tanjore. Near the church are the ruins of a pagoda, destroyed during the wars, and long before the Church was built; and with this plea, a short time ago, the Brahmins reclaimed the ground from Government, for the purpose of rebuilding their Temple. It was so near the Church, that their tomtoms and noisy ceremonies must have driven the Christians from it altogether, and in this hope and expectation they greatly exulted. For once, however, the remonstrances of the Christians, proffered through the medium of the military Chaplain, were attended to by the Government, and the Brahmins were forbidden to proceed.

January 24th.

I rode out in the morning to view the ground between the Golden and Sugar-loaf Rocks, the scene of Lawrence's important victory. It is so admirably described by Orme, that I have nothing to add to it, except my humble testimo-

nial to his general accuracy, and the discovery which I think I made of the left flank of the field-works, said by him to have been thrown up by the French, and which, by Lawrence's able manœuvre, (such it surely appeared to me from a close view of the ground,) became nearly useless to them. The Tritchinopoly race-course runs over the very spot of ground where the main battle, between the English and French regiments, was fought. Had the latter been victorious, a trophy would probably have marked a field of battle become sacred in their military annals; and neither the shouts of victorious, nor the curses of disappointed lovers of the turf, would have been heard over the graves of the slain. But I have often remarked, that my countrymen have little of what may be termed the *romance* of military feeling; they feel a sense of duty, and the general esteem of the country, sufficient for their desires; and seek no further excitement in the path of military glory.

January 25th.—Tourancourchy.

We passed over a barren country for about sixteen miles, as far as the Veeramally Rock, when it's aspect changed to that of open woods, and gradually became diversified with hills, and cultivated vales between them, which much improved it's general appearance. This is a small

village about thirty-seven miles from Tritchinopoly, and has good ground for snipe shooting close to it.

January 26th.—Cotangheeree.

The country becomes more and more diversified and beautiful as we proceed ; wooded hills, open pastures, and cultivated grounds, develope themselves in continued succession. About half way, is a fine defensible rear-guard position, directly crossing the only road practicable for guns and horses ; and, soon after, it traverses a stone bridge across a mountain stream, and then, for some distance, dives under a beautiful natural arch of banian trees, which even a meridian sun can barely penetrate. The quality of the road, the whole way from Veeramally, is excellent, though seldom or never repaired.

January 27th.—Madura.

The road to this place is less agreeable, and not so good, as it has hitherto been. I left my baggage at a small village, called Chittumputty, and pushed on about eight miles further, to Madura, where I was kindly received in the house of one of the assistant Judges.

January 29th.—Terrimungalum.

I devoted part of this morning to visiting the ruins of the royal palace, and the dilapidated

fortress of Madura. The palace was built about two hundred years ago, and, as tradition has it, under the superintendance of an Italian architect. The building has certainly been magnificent, compared with what is generally seen among Indian petty Rajahs; and there are three or four fine pillars remaining, of polished black granite, the only ones of the sort I have yet seen in India. The fort is an immense old fashioned work, nearly four miles in circumference. It sustained several Indian sieges, with success; and is celebrated as being the scene of the last stand made by the gallant, though unfortunate, Mahmood Issoof, against the British forces. Formerly in the Company's service, as Commander-in-chief of the Sepoys, he had been even the intimate associate of Major Preston, at that time one of the Company's principal officers, who was sent to besiege him in Madura, on his revolt from the Nabob of the Carnatic, the contemptible Mahmood Ali. Several assaults directed against the place having failed, Major Preston led one in person, and was killed in the breach. The spirit of the attack ceased with him; and no sooner was it over, than Mahmood Issoof sent to request a few hours' truce, for the purpose of paying all due honours to the remains of his ancient and valued friend. This being granted, he searched for, and found the body; and then, with nearly

the whole of his garrison, in solemn silence, escorted it half way to the English camp, delivered it over to the Major's own troops, and slowly returned to his fortress. The subsequent history of this bravest of the warriors of Indostan, is too dishonorable to the British name, for me to wish to enter upon it: it will be sufficient simply to mention, that he fell at last into our hands, through bribery of those under him, and was buried at about a mile and a half from the fortress which he had so long and gallantly defended. His memory yet lives embalmed in the affections of his countrymen, who speak of his exploits with more feeling and truth, than is usual in the exaggerated narratives of oriental history.

At Madura is a large pagoda, of some celebrity; but I did not go to visit it, having already seen one, and they being all nearly alike; besides that, I know not how far a Christian can be justified in going, for the mere purpose of gratifying his curiosity, to visit the temple of a miserable idol, when that visit is given out by the Brahmins, (and unquestionably regarded by the natives,) to be made as a mark of respect to the idol itself. I reached Terrimungalum a little after sunset. My servants, on passing a steep high rock by the road side, told me they saw on the top of it, a large royal tiger: from what I heard at Madura, this is not improbable.

January 30*th.—Verdoopettah.*

January 31*st.—Sartoor.*

February 1*st.—Coilpettah.*

These stages were respectively sixteen, seventeen, and thirteen miles, through a dreary flat country, with a deep black soil, on which cotton was principally grown, and it was tolerably abundant in several places near the road side. At this village are the ruins of a small old fort, and there is a pagoda still in being; but little or nothing in the way of provisions can be procured, except from a distance. It is but a few miles from the principal residence of the * Polygar of Etiampooram, formerly an important personage in these parts. The greatest blow to his power and pride, in the eyes of the natives themselves, occurred not very long ago; when he was compelled, by the firmness and justice of a young English Magistrate, to appear before him as a criminal at the bar, and answer for some atrocity which he had committed. He came numerously attended: but having been tried and condemned, indignantly submitted to the punishment awarded him; in the nature of which sentence, however, some attention was properly paid to the offender's rank and situation.

* Title of a number of petty mountain and woodland chiefs, in these wild districts.

February 2d.—Cayetoor.

The road was nearly similar in dreariness to that of the three preceding days; and, to add to the inconvenience, I lost my way during the night, or rather, a little previous to daylight, which gave me an additional distance of five or six miles. We saw numbers of antelopes on the way, in the early part of the morning, but could not get sufficiently near them to bring home one for our dinner. We are now fast approaching the great chain of the Malabar mountains. This place, Cayetoor, is remarkable for having been the last retreat of a celebrated Polygar robber chief, named Catabominadagum, who was taken in the fort, now in ruins, and hanged by order of the British Government: his lands are now administered, as are those of many others of the Polygar chiefs, by the Honorable Company.

February 3d.—Palamcottah, 20 miles.

We were obliged to make a considerable *détour* to the left, as far as Gangandam, in order to avoid some deep waters, which here cross the main road. The country is not agreeable, until within a mile or two of Tinevelly, where all begins to be covered with luxuriant vegetation, the richest indeed we have yet seen on our travels. We sat down to breakfast in a pleasant *tope*, half-way between Tinevelly and Palam-

cottah, (they are but two miles apart,) and I then rode to pay a visit to the Rev. Mr. Hough, chaplain of this latter station, who, with Christian kindness and true Indian hospitality, invited me to take up my abode at his bungalow.

February 5th.

I breakfasted with the two Missionaries stationed at Palamcottah, the Rev. Messrs. Rhenius and Schmidt, with whom I had been previously acquainted at Madras. They have lately been making a tour, through the Eastern districts of the Tinevelly country, and discovered a considerable number of self-called Christian congregations, some Catholic and some Protestant, but most of them plunged in deplorable ignorance. However, they evinced much gratitude for the visit of the Missionaries; and so eagerly accepted a few books and tracts in their native language, that Mr. Rhenius regretted he had not brought more with him. One poor boy, in particular, after having several times, in vain, solicited a book, as the Missionaries were obliged to be somewhat sparing, brought them, as his only means of purchase, a little paper full of sugar; and it was probably the sum of his earthly possessions, as the natives in those parts are wretchedly poor, and subsist entirely on the scanty produce of the palmyra tree. The poor boy's unusual earnest-

ness could not, of course, go unrewarded;—he obtained the book he sought—and may God bless it to him. I accompanied Mr. Hough, in the evening, on a visit to his English School, in the town of Tinevelly. It is yet in it's infancy, and is most remarkable from the great opposition made by the Brahmins to it's original establishment. It is now, however, in full action, and two or three of the Brahmins have sent their children to it; as the benefit of learning English is always a strong inducement; nor have they openly objected to the Holy Scriptures being made the medium of instruction, as they are here.

*February 6th.— * Nangancheeree.*

This morning, after breakfast, I visited an English and a Tamul School, erected near Mr. Hough's own bungalow. These are farther advanced than the one at Tinevelly; and I was much pleased with the result of a tolerably long examination of four Christian lads, on their progress in the knowledge of the Scriptures. A little before dinner, a native priest, of our own communion, called on Mr. Hough, and I had once more the delight of becoming acquainted with a genuine Christian, among our Indian brethren. We had a long and interesting con-

* This march is 20, and not 15 miles, as appears in the Book of Roads.

versation, in which Mr. Hough kindly and patiently interpreted for us. He mentioned, among other things, that some time ago, having, in the course of a twelvemonth, twice read over the whole New Testament, with a Brahmin of Combacoonum, he declared his conviction of it's truth, and that, according to it, no one may dare to worship idols: he also said, "I hope, when I die, that I shall be found with Jesus Christ." The persecution of his friends, and the so-dreaded loss of caste, prevented his open reception and profession of the Gospel, and he is still, alas! a Brahmin. Mr. Hough told me, that a congregation of Roman Catholics have lately quitted their Priest, and come over to Tinevelly, for the purpose of being admitted into the Protestant communion. The Priest endeavoured to procure from the local authorities an *order* for their return to him; but it was refused, and justly so, and they were left to their own choice. They now *profess* our creed. After joining with Mr. and Mrs. Hough in their earnest and truly affectionate prayer for my own welfare, and a prosperous journey, I set off for this place, and arrived about an hour after dark. How gracious is our Father in his dispensations towards us, and how mutually advantageous is that genuine Christian love, which our Saviour was pleased to leave us as his last "new commandment!" During this happy journey, where-

ever I have come among Christians, it seemed to me, as if I had been in the midst of my own dear relatives; and, in truth, those who love the Lord, are dearer to me than the kindred of blood alone. May He reward, who only can adequately do it, those who have shewn me so much disinterested kindness.

February 7th.—Panamgoodie.

A continuation of the same flat country, latterly overspread with the tall scattered palmyras; but immediately about this place the mountain jungle commences. I met here Mr. Smith, a Missionary, on his way to Palamcottah; he spent an hour with me, and seems a plain, simple, pious man, well calculated for his high office; he belongs to the London Society.

February 8th.—Nagracoil.

The road from the Tinevelly districts traverses the chain of the Malabar mountains near Cape Comorin, passing through an opening in the chain, which rises but little, and that gradually, from the great plain of Tinevelly. At about seven miles from Panamgoodie, it enters the kingdom of Travancore, through a gate in the wall, built across the opening by one of the Travancore Rajahs, in order, probably, to protect his country against the incursions of the Southern Polygars. After passing the wall,

the scenery, and general aspect of the country, undergo a considerable change; fine forest timber, and cultivation almost universal, succeed to the scanty ragged palmyras, and sterile plains of Tinevelly; and there is, also, a much greater shew of interior commerce, of population, and of general industry. After breakfast, I paid a visit to Mr. Meade, the principal Missionary here of the London Society; who was good enough to allow me to see his central Tamul School. I asked the senior boys a great number of questions on Scripture doctrines and history, through his interpretation; and the answers evinced, decidedly, a more thorough knowledge of Scripture, than I had found in any of the Schools I had previously visited. On one or two occasions, I was quite astonished at their answers. Such a state of improvement, is highly creditable to their instructors, and has been produced, they think, by the habit of passing much time in daily questioning them as to the meaning of all they read. I asked one little boy, of eleven years old, whether he ever prayed to God, independently of the form of prayer which had been taught him? He replied, that he did sometimes: and when further questioned, as to what he prayed for? his answer was literally thus: "My sins are as numberless as the * sands, and so I pray to God to take

* Nagracoil is not far from the sea shore.

them from me by the power of His Holy Spirit." This boy's name was Mosé Buchanan; and there were several other boys, who shewed more developement of the mind, and greater intelligence, than is usual among the natives of their class. The part of the Scriptures on which I accidentally fixed, in order to hear them read, was the parable of the ten virgins; and when they had finished reading, I examined them, in order to see whether they understood it. They gave the most satisfactory answers to most of my questions; and to the one who appeared the most intelligent among them, I put a question, to which I hardly expected an answer; it was this: "What do you understand by the oil which the foolish virgins neglected to provide for their lamps?" After a short pause, and there was a general silence, he replied, "The Spirit of God."

A Girl's School has been commenced, under the superintendance of the Missionaries' wives, but with little success at present; in fact, the morals of the natives are so depraved, that they suspect even the Missionaries of improper motives in desiring to form them; and it will be only a long residence among them, that can ever, humanly speaking, remove the prejudice. After the examinations were over, I accompanied the Missionaries round their premises. Their bungalow was given them as a present, by

Colonel Munro, the late Resident at the Court of Travancore; and they are building a handsome Church near it, of solid stone blocks, about one hundred and sixty feet long and seventy broad; but are now at a stand, for want of pecuniary supplies. They have a printing press, which they hope to set at work in about two months; and they have under their care no less than twenty small Churches, and still more congregations, in several parts of the country, to the southward and eastward. This is, on the whole, a promising Mission; and likely, with the blessing of God, to be extensively useful, especially if Mr. Meade's life be spared for any considerable time. In the evening I was shewn a circular letter, *printed in the South Sea Islands*, and sent by one of their Missionaries to Mr. Meade, who is a friend of his. It contains an account of the meeting of the king, chiefs, and natives, for the purpose of forming an Auxiliary Missionary Society. Several of their speeches are recorded, and are highly interesting: and the object of the meeting was unanimously approved; of which they gave the most solid and satisfactory proof, by determining to subscribe to the best of their ability, for the purpose of communicating to the surrounding heathen, that precious Gospel, to which they themselves owe so much; since, as was well observed by one of their chiefs, "they can all now sleep in

peace, instead of keeping powder and ball under their pillows."

February 9th.—Cunatairy.

The scenery of this day's march was particularly beautiful. The road wound along the foot of the huge Malabar mountains, through occasional cultivated vallies, and afterwards entered an apparently boundless forest, diversified with hill and dale; and where, though the palmyra predominates, numerous forest trees, with the Indian laurel, the broad-leaved jack, and many others, unknown to me, are mingled with it, in endless variety. About half-way, we passed under two neglected fortresses; one on a high commanding ground, called Poolicourchy; and the other, with a modern bastion, called Palpanaveram; but both, apparently, ungarrisoned. The distance from Nagracoil to this place, is about twenty miles; and from Palpanaveram, there are regular English milestones, extending, I am told, to Trivanderam. On the left, we passed Travancore, once the residence of the Rajahs, and still giving it's name to the country; it is now but a small village, and chiefly remarkable for it's Church, which is in connexion with the Syrian Christians.

February 10th.—Palaveram.

We marched this morning as far as Nyalang-

heeree; but finding it an inconvenient halting place, we continued on three miles further, to Palaveram, where I hope to pass the Sabbath; as there is a good bungalow, erected by the * Ranee of Travancore, in which I can enjoy greater privacy than in my tent.

February 11*th.*—Sunday.

There are few situations more favourable, humanly speaking, for the maintenance and growth of faith and truth in God, than those resulting from daily journeying through wild uncivilized countries, where the events of each day are mostly unforeseen, and dependent on many minor contingencies. We then especially remember our God, as we see, more clearly and *practically*, how dependent we are on Him, even for " our daily bread." We feel ourselves exposed to many troublesome though trifling difficulties, and to some more serious dangers, from which His arm can alone deliver us; and, after a time, we begin to place such a confidence in Him for help in all our troubles, that every fear ceases; and we know, experimentally, how God ever keeps that man in perfect peace, whose mind is stayed on Him, because he trusteth in Him.

* Queen.

February 12th.—Trivanderam.

This is the capital of the kingdom of Travancore, and the Ranee lives close to it, in a palace, withinside an old half-ruined fort, about a mile from the sea. Although it is the capital of the country, and the surrounding scenery agreeable, it is but a small village, and contains nothing particularly worthy of remark.

February 14th.—Quilon.

Having sent on my horses and baggage, the former by the sea shore, and the latter by a mountainous inland road, on account of the depth of the sands, I borrowed a palankeen, for about thirteen miles, and then embarked in a double canoe, for Anjengo, where I arrived at three this morning. After partaking of a slight refreshment, at the friendly house of the principal Dutch inhabitant, I continued my journey to Quilon, on horseback; but did not arrive until nearly nine o'clock, as the road is more than twenty miles along the shore, and through a continued deep sand, very trying to the horses.

February 15th.

The baggage did not arrive till this morning, in consequence of the bullock bandy having been overturned in one of the mountain roads; in the fall, my poor little dog was killed on the spot, and a * Lascar severely, though not dan-

* Indian servant, in charge of the tent.

gerously hurt. I shall consequently remain here to-day and to-morrow.

February 16*th.*

I went to visit a ruined Dutch fort near this place, built on a narrow peninsula, which projects into the sea. There is little or no swell on a part of the beach, under the walls of the fort; and it is the only spot on the Coromandel or Malabar coast, where I have seen the sea without it. The Sirocco, called in this country the land-wind, has been blowing strongly for some days, and causes much heat and inconvenience. His Majesty's 89th regiment is here, in garrison, with some Sepoy battalions, and all very healthy. In the evening, at a quarter past six, I embarked in a boat belonging to the Commissariat, on the great * Back-water, my

* This back-water is a remarkable feature in the geography of the Travancore and Cochin countries; it is an immense narrow sheet of water, navigable, though shallow in many parts, and extending from near Trivanderam, on the south, to Trichoor, on the north. It runs nearly parallel with the ocean, into which it has several openings; and receives such a number of mountain streams, that in the rainy season it's waters are fresh, though at other times it is supplied by the sea. It's breadth and shape are extremely irregular, and no correct idea of it can be formed from any map that has been as yet published; though a survey is now nearly completed, under the directions of the Presidency of Madras.

horses continuing their march by the sea shore.

February 17*th.—Aleppie.* [*Sixty miles.*]

After a pleasant trip of seventeen hours, we were landed at the Rev. Mr. Norton's, (the Missionary) house at Aleppie, having passed, by means of connected streams and inlets of the sea, through a country invariably low and flat, but covered, in many places, with superb crops of rice. On several occasions, the boat touched the ground; and once, it was dragged by main force over a bank about two feet high, erected to keep the salt-water out of the paddy-fields. On the whole, my voyage was highly agreeable, as the diversified appearance and verdure of the trees and fields, interspersed with numberless canals, intersecting them in every direction, communicated variety even to so flat a country, and gave a welcome relief to the eye, fatigued with the barren and burning sands of Quilon.

February 19*th.—Cotyam.*

I did not leave Aleppie till half-past ten, having been to visit Mr. Norton's Schools. They have not made the progress which might have been expected, as he experiences considerable difficulty in inducing the natives to send their children, from a report, which the Roman Catholics of the neighbourhood have sedulously

spread, that he means to send them, when educated, off to England; and nothing is too absurd or improbable to be credited among these poor people, especially when it accords with their own ideas and prejudices. Mr. Norton has built an excellent Church, by subscription, close to his own house, and seems to labour, with undiminished zeal, under his disadvantages. Aleppie being a place of great resort among the Arabs, who come principally in search of Teak timber, Mr. Norton has found means, through them, of disposing of a considerable number of Arabic Bibles; and in that light it may hereafter become an important Station. Dr. Prendergast, the new Catholic Bishop of Verapoly, and Apostolic Vicar of the Pope, was at Aleppie, on a pastoral visit to that part of his flock; but I did not see him. He is said to be very unpopular among them, from having preached plainly and openly against the worship of images, and for recommending those, who can, to read their Bibles. I embarked in a canoe, hollowed out of a single Teak tree, having in it a comfortable covered cabin, and containing fourteen persons, besides myself. After a five hours' sail and row, through a country very similar in appearance to that between Quilon and Aleppie, we came in sight of the several houses of the Missionaries at Cotyam, erected on some rising grounds, at no great distance from each other; and soon

after we discovered an ancient Church on our right hand, in a romantic situation among the trees, and slightly elevated above the valley, through which flows the stream we were ascending. A little further to the left, and in the valley, was the Syrian College. I landed about half a mile from Mr. Fenn's house, and proceeded towards it on foot; but before I entered his grounds, he came himself to meet me, and gave me a Christian welcome. He, with Messrs. Bailey and Baker, are Clergymen of the Church of England, sent out by it's peculiar Missionary Society, to the Syrians of Malabar. I hope to pass near a fortnight in this very interesting country.

February 20th.

I accompanied Messrs. Fenn and Baker to the Syrian Church, at the village of Cotyam, where we found them employed in celebrating their religious rites, and preparing for a feast, in commemoration of an ancient Bishop from Antioch, who, after having rendered them essential services, died, and was buried here. The feast, at least, was in close imitation of better times; for it consisted in large quantities of rice and other food, for all the poor who chose to come for it. On arriving at the Church, the Metropolitan, Mar Dionysius, received us in a small room leading into it, and serving as the habitation of

one of it's * Catanars. The Metran's appearance is pleasing and dignified, and his address good: he seems to be about forty or forty-two years of age; has a fine countenance, (evidently not of Indian origin,) expressive of mild good sense, yet with a meek subdued look, which instantaneously bespeaks our natural sympathy and affection. He received me with kindness, shaking me by the hand; and I hope my manner expressed the respect I felt for all I had heard of his real worth. After a short conversation, mostly of a complimentary and indifferent nature, we went up stairs to a gallery which overlooked the interior of the Church, and in which we found Alexandreas, one of the most respectable Catanars, who almost immediately alluded to the great loss the Syrians had lately sustained, in the retirement of their revered protector, Colonel Munro, from public affairs. In the mean time, the people were assembling for Divine Worship, while the Catanars were putting on their robes in sight of the whole Church, and in a way that evinced much want of order and decorum. After the service had commenced, they were all more attentive. The performance of it very much resembled that of the Romish superstitions; but, towards the close, I was delighted to find, that they read a portion of the New Testament, from a copy printed in Eng-

* Priests of the Syrian Church.

land, in the Malayalim, the vernacular tongue of the Syrians, and the people appeared to listen with attention. The Church itself was small, more like a Chapel than a Church in the interior, but was completely filled. There were no images, but some wretched daubs of paintings over the altar. From the Communion Table, descended a few steps, on which candlesticks were placed; and on the centre of the uppermost step, stood a wooden crucifix, the foot of which was concealed by a glory, apparently of solid silver. In the body of the Church was a large silver cross, presented lately by the Metran's brother, a rich Syrian. The Metran himself sat in the gallery with us, during the performance of the service, and talked most of the time, but always in a modest and humble manner. This gallery, in which we sat, formed part of the dwelling-place occupied by the Catanars of the Church, and is not usually considered as belonging to the latter. I was much struck with the difference in colour and feature, between some of the Syrians, (*Jacobite Syrians*, as they call themselves,) and the generality of the natives of India. Many of the former have noble distinguished features, such as decidedly mark a distinct race; and, though always respectful, they exhibited much less servility of manner. All the Missionaries, and their ladies, dined this evening with Mr. and Mrs. Fenn, and

I was a delighted spectator of their mutual cordiality and Christian friendship. It seems, indeed, a peculiar blessing from the Almighty to this fallen Church, that those whom, I hope without being presumptuous, we may venture to regard as sent to be His honored instruments in restoring her to her pristine faith, should be all unquestionably pious men: surely it is an earnest that His blessing will attend their labours. In order to prevent confusion, and increase their mutual efficiency, they have, at Mr. Fenn's suggestion, each taken a separate line of usefulness. Mr. Fenn superintends the College and it's concerns; Mr. Baker the Schools; and Mr. Bailey translates, preaches, and visits the Churches. By this excellent regulation, each becomes better master of the business in his own appointed line: no one interferes with another's pursuits; and all things are conducted with unbroken harmony. They speak in high terms of the Metropolitan's humility and plain good sense; and they have hopes that the work of Divine Grace is really begun in his heart; particularly since they have reason to believe, that he does not neglect the important work of *private* prayer, a part of religious duty which appears to have fallen into almost general and total disuse among the Syrians. Whenever the Missionaries express a wish, he gladly accedes to it, as far as he is able;

but this they seldom do in a direct manner, as their object is rather to let improvements spring from their suggestions, acting on the gradually increasing light of his own mind. Some few ameliorations have been already effected, and among them, one very important one; namely, the marriage of a large body of the Catanars. In these improvements, the Metran modestly declines any share of merit; openly attributing all to the friendly counsel of the Missionaries, and acknowledging his own sad ignorance, and earnest desire of further light and instruction. He personally resides in the College; and every evening regularly questions the students as to what they have been learning during the day. The Syrian Clergy seem to have all a great veneration for the name of Buchanan; though, for two or three years after he left them, they quite execrated his memory, in consequence of their hearing no news of their ancient, and only complete copy of the Holy Scriptures in manuscript, which they permitted him to take away, under a promise of sending them the same book in print. Until the printed Scriptures arrived, they imagined he had been deceiving them; but when they had diligently compared them with the numerous fragments they still possessed, and found them minutely exact copies, their joy and veneration far exceeded the abhorrence which they had lately expressed towards

their benefactor. The ancient version alluded to, is the Syrian one, said to have been presented by Dr. Buchanan to the University of Cambridge, and still, I believe, in their possession.

February 21*st.*

Mr. Fenn conducted me this morning to the College. It is a handsome building for this country, and certainly well adapted to it's present purpose. It's form is that of a small quadrangle, with an open area in the centre, such as is not uncommon among the Colleges of our Universities; and outside the front gate of the building, but close to it, is the Chapel. The College has two stories, and a useful, though very small library, provided chiefly at the expence of the Church Missionary Society. There are at present, fourteen students, destined for the sacred ministry, besides a considerable number of boys, selected from the Church Schools, and sent here to finish their education. The whole is yet in it's infancy, having been but fifteen months in action; but I have seldom seen a better promise of future success than it presents, from three principal causes: The affection which the young men and boys evince towards their instructor; their strongly expressed desire of learning; and his capability of filling the situation, in which he takes the warmest interest. Of the most intelligent and promising of the

young men, named Marcus, I shall probably have occasion to say more hereafter: to-day I saw but little of him, except during his examination in the rudiments of the Latin grammar. As far as he had advanced in it, he was well informed. After having examined the collegians and the boys, whose progress must be estimated rather by the shortness of time since which they have commenced their studies, and by other numerous difficulties, than by their actual acquirements, we proceeded to the apartment of the Metropolitan, whom we found in his usual robe of crimson silk, with an agate cross, suspended from his neck by a golden chain, red shoes, with gold or gilt buckles, and his head covered with a peculiarly shaped silk handkerchief, in which numerous small crosses were marked. The crimson robe resembled in shape, an English Clergyman's surplice, and the dress was certainly handsome. The Metran's manner was, as before, kind and gentle; but he spoke with feeling of the oppressions and indignities heaped upon his people, by the agents of the native government. This, it appears, has been the case ever since the departure of Colonel Munro; and there is much the same complaint over most part of the kingdom of Travancore. The Resident who succeeded him, probably in compliance with orders from the Madras Government, interfered but little in the affairs of

the Ranee's administration, which was altogether entrusted to the native Duan, or Prime Minister, who is a man of talent, useful and active, but (like most natives in power) unjust, oppressive, and cruel, when unrestrained; easily accessible to bribery, and artful in misrepresentation. During the able and vigorous government of Colonel Munro, who was, *in fact*, the Ranee's Prime Minister, and thoroughly acquainted with the country and it's inhabitants, this Duan, who is a Mahratta Brahmin, named Vencataray, was a valuable servant to the Ranee, as he dared not risk the commission of acts of oppression, through fear of discovery. At that period, in order probably to pay his court, indirectly, to Colonel Munro, he sent a letter to the Missionaries, (still I believe in their possession,) with a list of *three hundred* vacant places, of more or less trust, under government, and requested them to name Syrians, who might be appointed to them. The list was returned filled, as had been desired, and the Syrians were appointed. No sooner, however, had Colonel Munro left the country, than they were all deprived of their situations, without any reason being assigned, except eight; and those eight were retained as *treasurers and cash-keepers*, because it was difficult to find others equally trust-worthy. The inferior officers of the Travancore Government, judging from these proceedings, that they might

now harass and insult the Christians with impunity, exercised cruelties towards them, a detail of which is scarcely credible, under an administration, in which an English officer enjoyed sufficient influence to have prevented them altogether, had he chosen to exert it. The following are a few of the vexations, which I heard from them, and took pains to verify in the best manner I could. Though my means of information were certainly much limited, and of an *ex-parte* nature, yet I have reason, on the whole, to believe that there is no great exaggeration or inaccuracy. Their heathen neighbours forced them to work without payment, not only on Sundays, but also at the repairs of heathen pagodas. They blocked up the roads to their Churches; namely, among others, to that of Carancherry:—they refused to sell them salt at any price:—justice was invariably denied them on all occasions; and in numerous instances they were put to the torture. Of this last, one refined species I never remember to have met with an account of in any other country. An inferior officer of the Ranee, seized a Christian native of Cotyam, with a view to extract money from him, and with no other pretence than a mere arbitrary demand. As the Syrian refused to pay the sum required, the officer and his colleagues, by main force, so crossed his legs, one within another, over and under the upper part of the

thighs, that when the poor sufferer was overcome by the excruciating torment of the position, the aid of a strong lever was necessary to disengage them. The Missionaries, very properly thinking that any interference of theirs in matters not belonging to their immediate pursuits, was unadvisable, long refused to take any steps; but as these cruelties continued, and their silence began to be construed into indifference towards the sufferings of their poor brethren, they at last were prevailed on to forward an account of these things to the then Resident. The Resident, in compliance we should hope with his general instructions, though a violation of them in this instance would hardly have been disapproved, merely referred the complaint to the Duan; to him who was himself at the bottom of the whole business, and whose natural Brahminical hatred of the Christian name, and eagerness to acquire wealth by any means, had been augmented to a high pitch by the moderation and restraint he had been compelled to practise, while under the eye of Colonel Munro. I scarcely need add, that the oppressions continue *to this day*, unpunished and unabated. They are, as yet, not even suspected in England, or my noble country would soon put a stop to them; but, by the blessing of God, they shall be known; for surely, in such a matter, silence would be only less criminal than participation.

February 22d.—Nerinham.

I set out this morning, in company with Mr. Bailey, to visit the principal Churches south of Cotyam. We proceeded by water, in a large boat, presented to the Mission by the Ranee; and it was manned chiefly by Syrian rowers. We arrived at this place, which is forty miles S. by E. from Cotyam, in the evening. It is one of the largest Churches, and has about five thousand Christians connected with it. It was the usual residence of the Metran, until he came to live at the College. We were accommodated for the night in a small low room, close to the Church, and built in the shape of the upper part of the great gateway of a pagoda.

February 23d.—On the Panda River.

We re-embarked at daylight, and began to ascend the river Panda, which is a fine sheet of water, it's banks richly covered, down to the border of the stream, with woods and gardens. In the woods, we saw in abundance the cocoa nut and betel trees, and other species of the arica, the mango, banian, jack, teak, plantain, pepper, and a variety of plants and trees, with which, being no botanist, I am unacquainted. The river was full of fish; the woods, of numerous species of variegated birds, some of them, among the most beautiful in plumage I have ever seen. Isolated cottages among the woods;

steps carved rudely in the rocks, from the river up to their doors; women washing; and canoes passing lightly up and down, added animation to this beautiful scene: and it's effect was further heightened by the brilliant light of an Indian rising sun, darting at intervals through the thick foliage of the banian, or gilding the wavy tops of the lofty arica. We arrived, pleased and gratified, and thankful for all to our gracious Father, at the village of Chinganore, where we breakfasted. It is about six miles E. by S. from Nerinham. That of Chinganore, is among the most ancient of the Syrian Churches; but it is not possible to ascertain when it was built: the Catanars only reply to questions on that head from civility, and by supposition, as they are all remarkably inattentive to, and consequently inaccurate, in the dates they assign to most things. In the Church were several foolish and wretchedly executed daubs, painted on the walls, and among them, a representation of St. George and the Dragon. I enquired into their history of this mis-named saint, whom my countrymen have so extraordinarily chosen as their patron; and what they told me of him, coincided so exactly with the accounts given of him in the silly Roman Catholic legends, that from this and some other circumstances, I should conjecture these paintings, stories, and many even of the present

Church ceremonies and processions, to have only existed among them since the times of the Portuguese tyranny. When I asked of what country they supposed St. George to have been a native, they told me, "He came from Rome." We found on enquiry, that at this Church they had not yet established any School, assigning extreme poverty as the preventive cause: however, after a little conversation, they consented to receive a School-master; and twenty principal householders agreed to contribute each four *chuckrams per month, as his salary. One will consequently be sent from Cotyam, or from some other place, as there is none eligible in this poor village. I forgot to remark, in my account of the Church, that on the wall inside is painted a calendar of their moveable feasts, and the Syrian Confession. There is a petty native Rajah here, whose *palace* is in the village; he is about ten years old, and his people have not persecuted the Christians, as has been the case throughout the remainder of the country. One mile further up the Panda, and on the opposite side to Chinganore, is the Church of Kaleecherry; and three miles beyond, that of Pootangave, where we stopped to dine. The Church of the latter is large, and well situated on a hill rising from the water's edge; and the

* A chuckram is in value *nearly* the same as an English penny.

village to which it belongs, extends from the foot of it some way down the bank of the river. After dinner we walked through the Bazaar, in which are none but Christian inhabitants; and paid a visit to one of the Catanars and his wife, who have been married, under the new regulations, about fifteen months. She is a young girl, about sixteen or seventeen, with a pleasing countenance, and dressed with greater decency than is usual among them: but was, as may be supposed, not a little embarrassed, at having to entertain the first two Europeans she had perhaps ever seen. I should scarcely have thought this visit worthy of remark, but from the singularity of such an event in India, and the very * decided proof it affords, how free the Syrians are from a prejudice, else so universally prevalent there, of the dishonor sustained by a man of any rank, should his wife chance to be exposed to the gaze of a stranger. Most of the Catanars are now married: they had practised celibacy, according to their own account, only since the times of the Portuguese; and they seem sincerely glad to have so unnatural and unscriptural a practice discontinued. We embarked once more, a little before dark, meaning to sleep at Maramana; but after ascending the river with difficulty,

* Although we only actually visited this one Catanar's wife, we were invited to do so by others; and all would have looked on the visit of a European as an honor.

about three miles, it became so shallow, that we despaired of getting up any further in our large boat, and therefore decided on sleeping in it, and proceeding in a canoe at four o'clock in the morning.

February 24th.—Mavelicaree.

We set out according to our intention; and having landed the breakfast things at Maramana, continued our trip up the river, as far as Carancherry, which is about ten miles east of Pootangave. This Church is beautifully situated among wild scenery of hills and woods, and is kept clean and neat. Inside was a wooden image of St. Thomas, the first I had noticed among them; and on remarking to the Catanars, how sorry I was to see it there, they told me it had been put there formerly by the Roman Catholics, and had not been removed since; but that as they did not set the slightest value on it, they would have it removed immediately. I learned afterwards, that they were all superstitiously afraid of laying hands on it, for the purpose of removal, until one, bolder or wiser than the rest, shewed them the example. We staid here but a short time, and returned two miles down the stream to Maramana, to breakfast. The banks of the river, and all the scenery between these two places, were truly romantic. The principal Catanar of Maramana, is a very

respectable man, much in the habit, we were told, of family prayer: and his nephew, also a Catanar, and Malpan, (or Doctor of Divinity,) is a young man of abilities, and esteemed among his countrymen. We had a good deal of conversation with him, on trifling as well as on religious subjects, in which he shewed natural good sense, and some knowledge of Scripture. He says he is very anxious to learn English, and means shortly to go to the College, for that purpose: but as his wife has been lately confined, he is unwilling to quit her at the present moment. He shewed us some Syrian manuscripts; though from what he said of their contents, I should think they are translations from the Portuguese; and the more so, as they are evidently of no very old date. In one of them, he says, there is an account of the * Virgin Mary's death at Bethlehem. This young Malpan's name is Abraham; and the Missionaries have hopes that he will turn out a genuine Christian: he certainly seems well disposed. After breakfast, we continued to descend the Panda; and when we had gone about ten miles, entered a branch which flows in a southerly direction; and we followed nearly that course, until we reached Mavelicaree, a little before dark. On the way

* Her supposed tomb is shewn to this day, in the garden of Gethsemane, close to Jerusalem.

we saw a wild peacock, and several otters; one of the latter in the very act of devouring a fish. We are lodged in a gallery, over the west end of the Church; and it is by no means an uncomfortable apartment. The people here, as at all the villages, received us in a body, with every outward demonstration of kindness, and expressions of gratitude for our visit. Perhaps this is owing, in a great measure, to the Metran's letters of recommendation; but I am willing to hope they are themselves gratified by our coming among them.

February 25th.—Sunday.

We remained here to-day, in order to keep the Sabbath, and do not intend setting out till after dark. When the Syrian Divine Service of the day was over, in which, for the first time, the *prayers*, as well as the portions of Scripture, were read in the Malayalim tongue, Mr. Bailey went through a part of the English Liturgy in the same language; and then preached a short sermon to them, on the 9th verse of the 4th chapter of the First Epistle of St. John. During the sermon, contrary to their usual custom, they were all attention, and crowded one upon another, in order to get nearer to the Preacher. The Catanars appeared particularly struck, as much with the novelty, as with the interest of the scene; for this was the first sermon they had

ever heard, it not being the custom among them to preach. But Mr. Bailey has exhorted them to commence; and I trust, *in time*, they will: as yet, most of them are too ignorant themselves of the Scriptures to do so. Soon after the sermon was ended, one of the Catanars called the attention of the people to a letter from the Metropolitan, forbidding a certain individual, who had been guilty of some offence, the entrance of any Church for the present. It is, in fact, a temporary excommunication; but I am unacquainted with the merits of the case. In the afternoon three Syrian couple were married, and we attended the ceremony. There was a good deal of mummery. Each of the parties placed a ring and a crucifix on the table, which having been consecrated, the principal Catanar proceeded to place the right hands of the young brides in the right hands of the bridegrooms, and also put a ring on the finger of each. After a short prayer, he threw a gold necklace, with a large gold crucifix, over the bridegroom's neck, and taking the bride's ring, he fastened it to a small gold chain, put it round her neck, and gave the ends of the chain into the hands of the bridegroom: he then threw the marriage veil over her head; and after a few short prayers, the brides and bridegrooms brought offerings of money, for the Church and the Priests, and so the ceremony concluded. I know not whether

placing the chain round the neck of the bride, and the ends of it in the hands of the intended, is understood to have any significant allusion; but certainly the conduct of the parties after marriage, so unlike what is the case in England, would lead one to conclude it. Here the wife is, I fear, little better than a slave; in England, that is as it happens. At Church, all the Syrian married women have their heads and shoulders covered with the marriage veil, in shape much like a Spanish lady's * mantilla; while the unmarried have their heads bare. The men and women are always in separate parts of the Church; but with this exception, there is little or no decorum. Nevertheless, it was very remarkable, how different the attention of the people was during the Malayalim prayers, from what they evinced during the few prayers which were yet recited in the ancient Syriac. The translation of our Liturgy into Malayalim is nearly completed. The Syrians use the Nicene creed, worded exactly like ours, with the single exception, (as in the Eastern and Greek Churches,) that the Spirit is mentioned as "proceeding from the Father" only, and not from "the Father and the Son." Several of the Syrians called on Mr. Bailey in the afternoon; and one

* The mantilla is a long shawl or veil, thrown gracefully over the head and shoulders of nearly all the ladies in Spain.

or two of them entering on the subject of his sermon, recapitulated to him the whole scope of it: and observed, how much happier their brethren at Cotyam were, who would have such frequent opportunities of hearing him preach. Previous to quitting Mavelicaree, we had much and interesting conversation with the Catanar, who had read the prayers in Malayalim, on religious topics. He appeared to take a real interest in what was said, but rather listened than spoke much: what he did say, was appropriate and pleasing.

February 26th.—Munro Island.

We embarked for this place yesterday evening, at dark; but the boatmen having lost their way during the night, we did not arrive till late this evening. Our wanderings lasted so long, that I am unable to calculate the real length of our voyage from Mavelicaree. Munro Island is a piece of ground in the back-water, about eight miles N. E. from Quilon, given by the Ranee of Travancore, for the support of the Syrian College; and the gift was one of the last public acts due to the influence of the benevolent Colonel Munro, by whose name the island is to be called in future, at the Ranee's own desire. It's form is very irregular, with a computed average diameter of about two miles and a half: it is intersected by two navigable streams,

and indented with several deep bays, in one of which fish are found in abundance. The soil is particularly rich in those parts which have been subjected to cultivation ; but five-sixths of the lands are as yet covered with jungle, and full of wild boars and buffaloes. The interior scenery of the island is beautiful ; but at the south-west end of it there is an eminence, on the summit of which a bungalow is about to be erected, which will command a sea-view of great extent and magnificence. It faces the principal opening from the back-water to the sea ; and the back-water in that part is not only of unusual breadth, so as to present the appearance of a vast lake, but is covered with islands and well wooded heights, jutting forward successively one beyond another, and having under them canoes and boats paddling or sailing along ; fishermen employed with their nets in different groups, and forming an ever varying picture of busy life, which is admirably contrasted with the still and glassy smoothness of the water, and the deep green shade of the surrounding woods and hills. A shoal attached to the north-west extremity of the island, has been converted into a range of paddy-grounds, of a singular description. They are covered with water, which is never less than a foot in depth, and of course there is then no means of sowing them with grain ; but, to remedy this, the natives

sow the seed elsewhere on the island, and when the crop is about eight or ten inches high, they transplant it to these sub-marine fields, taking care to arrange the seed-time, so as to bring forward the paddy to a proper height at the period when the first rains of the monsoon have brought the freshes down from the Malabar mountains, and expelled the salt water further towards the sea. By this method, the paddy ripens before the effects of the monsoon have ceased; and the harvest is beyond all comparison richer than in any other part of the country. On the whole, this island appears susceptible of almost every species of cultivation; and were an intelligent and enterprising English farmer placed in charge of it, I doubt not it would soon become a valuable property.

February 28th.—Cotyam.

We could not leave Munro Island yesterday, until past eleven; owing to the delays of our boatmen; and it took us nearly twenty-four hours to return to Cotyam. In the afternoon, I went to visit Mr. Baker's School, which is evidently in good order, and well attended to; but has not yet been a sufficient time established, to produce any thing remarkable. Several of the boys, however, shewed marks of intelligence, and above all, of willingness to learn. I was

surprised to see two little girls among them, as that is quite a novelty in India.

March 1st.

I accompanied Mr. Baker this morning, on a visit to the jungle Church of Manaracah, seated in a most wild and romantic country, about three hours walk from Cotyam. It is only remarkable for it's beautiful situation; but we were much pleased with our reception, and glad to find that the natives seemed as much pleased with our visit. On our return, we dined with Mr. and Mrs. Bailey; and, in the evening, the Metropolitan came to us in state; which he had kindly consented to do, in order to afford me the gratification of seeing him in his pontifical robes. He wears a mitre on these occasions, and the pastoral crook, or crozier, is carried before him. The latter is of a very ancient form, having the top ornamented with gold, and the staff made of polished black wood, with a stripe of silver descending spirally from the top to the bottom. After a short time, he took off most of his robes, and kept on only the usual one, of crimson silk. He sat and conversed with us for about an hour, and confirmed me in the impression I had before received of him—that of a gentleman and an humble Christian. He spoke in terms of warm gratitude, of the benefits conferred on his people and himself, by the English

nation; and more especially by the excellent Colonel Munro, who seems beloved by them all. He allowed, unreservedly, the state of wretched ignorance in which the Syrians are plunged: and since the arrival of the Missionaries, he found, from his conversations with them, that he had every thing to learn; all was new to him. He appeared particularly pleased with the well-known saying, which I begged Mr. Fenn to explain to him, of our revered sovereign, who wished, "that every man in his dominions might be able to read his Bible, and have a Bible to read." When he at length retired, the three Missionaries accompanied him to his * palankeen, with the greatest possible respect and deference; by which, and similar means, they render him venerable in the eyes of his people, from the honour which the notice of Europeans in this country always confers: and thus, through his influence, they will be able to introduce gradually into the Syrian Church, amendments corresponding with it's gradual increase in the knowledge of the Gospel.

March 2d.

I accompanied Mr. Fenn to the weekly meeting for committee business of the three Missionaries, at which the Metropolitan also at-

* This palankeen was a present from the Ranee of Travancore, and is considered as a mark of distinction.

tends. It opened with an earnest prayer to God, by Mr. Baker, for His gracious help, and for the influence of His Spirit, in guiding their counsels and labours, with a single view to His glory. The Metropolitan took his share in the deliberations; and when the business was concluded, the Missionaries and I adjourned to the Chapel belonging to the College, and there partook of the most holy and blessed Sacrament, previously to my leaving them—it may be for ever in this world; for I intend, with God's blessing, to recommence my journey after dark; and Mr. Fenn will accompany me on a visit to Cochin, and the northern division of the Syrian Churches. As soon as the service was over, I went once more to hear the students and boys of the College examined, and was pleased at their correctness as far as they had gone. We then visited the Metropolitan; and it was not without some emotion of sorrow, that I finally quitted this venerable man. He received me as before, in his little bed-room, the furniture of which consisted simply of a bed, three chairs, a very small table, a wooden chest, and a brass lamp; from the canopy of his bed, some dresses of ceremony were hanging on a cord, and a very few books lay on the chest opposite the one small window. Besides this little room, he has one other, not much larger, which is nearly empty. Such I pictured to myself, the abode of

an Archbishop in the primitive ages of the Church, before the progress of society and civilization had effected a corresponding change. Our conversation was short, consisting mainly of mutual good wishes; but, before I went, he expressed a wish to have from England a print of George the Third; and entrusted me with a commission, with which I was happy to be charged, of conveying a copy of the printed New Testament in Syriac, with a few lines on the first blank leaf, in his own hand-writing, to the Patriarch of Antioch: and this I am to deliver personally, if possible, on my intended over-land journey to Europe. We then parted. May our Heavenly Father bless him, and bestow on him a knowledge of the sacred volume, commensurate with his deep and unaffected humility and kindness: and may he become a light, burning and shining amid the spiritual darkness of this long-neglected offspring of the Church of Antioch. After dining with Mr. Baker, I took my leave of the Missionaries and their ladies; whom, and especially my amiable hostess Mrs. Fenn, I shall ever remember with sincere esteem and affection. Then, accompanied by Mr. Fenn, and by Marcus, the student, whose name has been mentioned before, I descended the Cotyam hills. We stepped once more into the Mission-boat, and set off on our tour to Cochin, and the northern Churches.

March, 3rd.—Balghatty Island, near Cochin.

We landed this morning at Jew's Town, Cochin, where Moses Azarphati, an eminent Jew, met us, and conducted us immediately, at our request, to a Synagogue, in which, it being Saturday, the principal Jews were assembled to hear the law of Moses. This Synagogue was in a large room neatly fitted up and matted: in the centre was a sort of pulpit, raised two or three steps from the pavement, and surrounded with an open railwork. Over the entrance door was a large gallery, communicating through a small door at the back with a house, in which the archives, &c. are preserved: and at the furthest end of the Synagogue, fronting the door and the gallery, was a recess in the wall, concealed by a small handsome pair of folding doors, and having two steps leading up to it. The doors, when opened, discovered two cylindrical boxes, the outsides of which were ornamented with fine cloth; they were placed upright on one end, and the other was adorned with a top of richly fretted and carved silver work. When we entered the Synagogue, one of the Scribes was chaunting some hymns, in which he was occasionally joined by the audience: we were courteously received, and led to "the uppermost seats," where the principal white Jews sat, while the black Jews squatted on the ground at the entrance door. We had

been seated ten minutes, when a chief man arose, went to the recess, and with much reverence took out the cylinders abovementioned, and delivered them to two persons, who bore them in their arms to the gallery up-stairs. The silver tops and the cloths being ceremoniously taken off, each cylinder opened into two equal parts, through each of which a small wooden roller passed perpendicularly, and round it was rolled a parchment containing the law of Moses, and some of the books of the Prophets, beautifully written in the Hebrew character, and executed, as they informed me, by the Jews at Amsterdam, about sixty years ago. Several of the principal Rabbi relieved each other in reading a part of the appointed portion for the day, mounting in turns to the gallery for that purpose; and each, as he descended, was received by his brethren, half rising from their seats, and bestowing on him a title of honour and respect. The word used was the same for all; but, whether designedly or not, they rose more respectfully, and greeted more distinctly some, than others. The reading of the law continued about half an hour, and then * Ezechiel Rabbi, a native of Jerusalem, arose, walked solemnly to the low pulpit, covered his head and almost all his face with a shawl, and then, instead of

* Thus he spells his own name and rank.

preaching a sermon, as I had expected, announced to all present who he was, and what business brought him to Cochin: after this he expatiated a little on the benefits and blessings of worshipping the God of their fathers at Jerusalem, extolled the merits of those of their brethren, who exposed themselves to such insults and oppression for that purpose, as the Turks were in the habit of heaping upon them; and then implored a little of that pecuniary assistance which they so much needed, to purchase toleration from the present lords of the sacred city. Towards the latter part of this eloquent haraugue, an unpropitious smile passed momentarily over the countenances of several; and we retired from the Synagogue, and at the desire of the Jews, adjourned to see a large clock, which they appear to value highly, but which is totally uninteresting to an European eye. From hence we went to visit two or three of the principal Jewish families, who live in tolerably good houses, and seemed pleased at our coming to see them; I have seldom seen a finer race of men than these Jews,—high commanding figures, aquiline noses, and prominent expressive features; but the women I saw were far from equalling the men. We breakfasted with our new friend Moses Azarphati, who conversed a good deal on controversial subjects, but in a pleasing sensible manner;

and then re-embarked for the island of Balghatty, where we found an excellent place prepared for our reception, which Major S., Assistant-Resident in Travancore, had kindly lent me for a few days. Our table was furnished in the usual style of oriental magnificence and hospitality. As soon as the necessary duties of the toilette were performed, we ordered Major S.'s barge, and sailed for Cochin Point, where the Europeans reside, principally with a view of calling on Mr. Schuler, a Prussian gentleman, upwards of seventy years of age; who, for the purpose, as he says, of giving employment to the numerous poor natives of Cochin and it's vicinity, has entered into a contract with the British Government, to supply them with the hulls complete of three twenty-eight gun frigates, finding every thing, except copper, for the moderate sum of 11,000*l.* each. We went to see the frigates, and found one about half finished; a second complete, and ready for launching; and a third to be laid down as soon as the second is launched. I cannot well, from my different profession, know much of the merits of a frigate; but certainly the one finished appeared to me as fine a vessel as could be constructed: and she is at any rate a real monument of the triumph of human ingenuity and perseverance. Mr. E., an English master-builder, and one Portuguese sailor, are the only Europeans who

have been employed in this dock yard; and Mr. E. does not speak a word of the language of the country. When then we consider, that every article of wood and iron-work has been fabricated on the spot, by native workmen, who had never before seen anything similar; that the whole has been put together, even to the fitting up of the cabins, by them; and that they have only been fourteen months employed about it; we must be at a loss to express our admiration of the talents and assiduity which Mr. E. has manifested; and indeed, in common justice, he deserves the praise, and will doubtless receive the reward, which genuine merit almost invariably obtains from our wise and enlightened government. But, alas! as is too often the case, "the children of this world are wiser in their generation, than the children of light." We admired, we could not help admiring Mr. E.'s genius and application; but his profane and light conversation obliged us to quit him sooner than we could have wished, and spoiled the pleasure we should otherwise have derived from the society of so intelligent a man. We were forced in consequence to decline his polite invitation to his house, and returned to Balghatty to dinner.

March 4th.—Sunday.

Mr. Fenn preached an excellent sermon to us at the Church of Cochin, but there were

not above thirty people present; the others, consisting mostly of country-born persons, having gone to a great Roman Catholic festival in the neighbourhood, the Church being very large, and capable probably of accommodating a thousand persons, looked sadly empty. We returned to Balghatty in the afternoon, and mean to embark soon after sunset, to visit some of the Syrian Churches between Cochin and Cotyam.

March 6th.—Balghatty.

We set off, as proposed, on Sunday night, and reached Purovan to breakfast. Here we met the principal Malpan of the College of Cotyam: he is an active intelligent little man, well versed, as Mr. Fenn assures me, in the Scriptures; and, from what I could gather, well intentioned in the main, but having rather a quick than a great mind. He came to meet us from Mamalicherry, to which place he escorted us after breakfast, as he himself officiates as one of it's Catanars. On arriving at the landing place, (for all our visits to the Syrians are still made by water,) we found he meant to give us a sort of public reception. We were welcomed by a crowd of Syrians, with two or three most ancient matchlocks among them, which they fired on our landing; and a small troop of boys, armed with swords and shields, preceded us with a mea-

sured step, guided by a tune, which one sang and the others repeated in chorus, while their instructor in this * Pyrrhic dance, animated and encouraged them with conscious satisfaction. On arriving at a favorable spot of ground, we halted for a few minutes, while two of the boys, together with their master, performed some feats of activity, which were no ways remarkable. The dance was then resumed, and continued till we reached the Church; on which half-a-dozen iron pots, filled with gun-powder, were discharged, and made about as much noise as those in St. James's Park. I have mentioned these trifles mainly to give some faint idea of the customs of the natives; and though we may esteem them somewhat ridiculous in themselves, and inconsistent with the grave reception due to a Christian Minister, still we were gratified by the intention, and could not but be pleased with the evident and invariable good-will of this interesting people. We remained till evening at Mamalicherry; and during our stay conversed much with the Malpan; he is a great advocate for the duty of frequent fasting, and does not give his unqualified assent to the measure of allowing the Catanars to marry, although he never openly opposes it;

* I venture to bestow this name upon it from it's greater resemblance to the descriptions yet extant of the celebrated dance of the Macedonian warriors of Alexander, than to any other with which I am acquainted.

and cannot deny, that the last Bishop who visited them from Antioch, about sixty years ago, insisted on it, and actually compelled the four Malpans of his time, to take wives. He maintains that Anti-christ is not yet come; and says he is unable to discover him in the Pope, though he thinks the latter answers the description in several points, but not in all. This Malpan's authority and influence in the Syrian Church are very considerable, as he is much respected for his talents and learning: indeed his very obstinacy is useful to the Missionaries; because, as they never even suggest any improvements without consulting him, nor adopt any without his concurrence, they are sure of never doing too much, or of advancing beyond the present light and knowledge which the Syrians possess. The following are the four main improvements, which have been effected with general approbation, or at least without any dislike having been openly manifested.

1*st*. The marriage of the Clergy.

2*d*. The removal of all images from the Churches.

3*d*. The reading a portion of the Scriptures every Sunday, in Malayalim.

4*th*. The opening of Schools, attached to most of the Churches.

These reforms may be safely considered as general in spirit, although in fact, from the re-

moteness of some of the Churches, and the short space of time which has elapsed since the reforms commenced, they cannot be yet said to be in universal operation: in a very few more months, with God's blessing, I have no doubt they will be entirely so. Among partial amendments may be reckoned, a decreasing estimation, in the eyes of the principal clergy, of pomp and ceremony: a desire, openly manifested, to study the Scriptures: an humble acknowledgment of the dreadful state of ignorance in which they are plunged: gratitude towards those who are assisting in rescuing them from it: and a greater regard to cleanliness and decency of apparel. Since all this has been effected, through the Divine permission, in the short space of four years, (when Mr. Bailey, the first Missionary, settled among them,) can we doubt, I would say it with humble reverence, but that it seems to be our God's good pleasure, that this once flourishing Church should be restored, sooner possibly than many may be aware of? I do conscientiously believe, that those, who from proper motives concur in aiding it, will be found hereafter to have been "fellow-workers together with God:" that their labour will prove not to have been in vain: nor shall they be left unrewarded for those deeds to which they may have been prompted by the influence of His Spirit, and which, through His blessing, they have been

enabled to perform. One pleasing feature in the character of the Syrians, I have as yet neglected to bring forward; I mean the great reverence they show towards their aged parents and relatives. Even the Malpan could never be prevailed on to sit in his uncle's presence; and I witnessed a similar feeling in several other instances. In short, though they are in a low state of ignorance, and shew little sense of morality and religion, they have sufficient redeeming qualities, to excite a lively interest in all who have seen and known them. I myself went among them, prejudiced both against them, and against what a great and good man had previously written concerning them. With Dr. Buchanan's account of them in my hand, I went where he went, and sometimes where he went not; and I seize with pleasure this opportunity of offering the testimony of an individual, who, however obscure and unknown, has been an eye-witness to most of what has been asserted on this head by the first friend, and now beloved benefactor, of the neglected Syrians. He is gone to reap the fruits of his labours, from a master who is not unrighteous, that he should forget our work and labour of love; but the cause of Christianity itself requires that * those

* For the additional testimony of one infinitely better capable of an accurate judgment than the author of these few remarks, see the Appendix C.

who have had the opportunity of convincing themselves, should join in rescuing others from believing the imputation so readily cast on the veracity of a good Christian; and should so assist in removing what was assuredly a stumbling block in the way of those who would else have placed unbounded confidence in his simple assertion. In the evening we took a friendly leave of the Malpan, who accompanied us to the boat, and set off once more on our travels.

In the morning we found ourselves at Molundurte; breakfasted there, and proceeded to Candenade, where we were received with similar honours to those at Mamalicherry: but meaning to return there to dinner, we only staid a few minutes; and embarking in a small country canoe (for the water was too shallow to float our great boat,) ascended the river to Carangacherry. It is the native place of a respectable Syrian, who, by order of the Metropolitan, accompanied us during our whole voyage. When we had gone about half the distance, we passed on our left hand the Church of Udiampoor, once celebrated for the Synod held there, at which the Portuguese Archbishop Menezes destroyed all the Syrian manuscripts he could collect, with the exception of the Bible, which he ordered to be corrected according to the reading of the Latin Vulgate. Our friend Marcus observed, that a Divine judgment seemed ever since to rest upon

the place, for they had now no worship there at all. The inhabitants profess Romanism; but the Church is almost in ruins, and they have no Priest. The justness of Marcus's observation is of course not to be defended; but it is curious, as shewing the light in which the Syrians still regard the transactions of those days. We had some difficulty in reaching Carangacherry even in our canoe; and the men who rowed us, all volunteers on the occasion, were far more attentive to Mr. Fenn's discourse, than to their work; and the case being so, we were well content to move a little more slowly. At last we arrived there, stayed about an hour, and then returned to Candenade. Of all the Syrian villagers I have seen, those of Candenade pleased me the most, there appeared in them so much candour, intelligence, and confidence; and their School was in better order than any other. It was the principal place of abode of the late Metropolitan; and the inhabitants live in more comfort and happiness than elsewhere; for in general they are sadly oppressed by the Travancore government, and by their idolatrous neighbours, since the departure of Colonel Munro. It strikes me, that perhaps that good man shewed them too much favor; more than in justice and prudence he ought to have done; and their present miseries are the natural consequences of a re-action. For their former pros-

perous state must have excited the jealousy of the heathen, who are now furnished with ample means, and actual encouragement for gratifying it's dictates. When Christians complain to a British Resident, of deep oppression in matters concerning their religion, and that Resident simply refers their complaint to a heathen Duan, the consequences are obvious. If, after a wolf had devoured a sheep, the shepherd, on being referred to, desired the sheep to state their grievance to the chief wolf, would it not seem as though he mocked them? But whether the Resident acted, or more properly, did *not* act, on this occasion, in compliance with the orders of his government, it becomes those who are not under such a restraint, to make these things known, in the hope of procuring redress. It is with this view alone that I now write details, which may serve as a reference when there shall occur some favourable opportunity of speaking with effect. We returned to Balghatty at about half-past eleven this night.

March 8th.—Trichoor.

Yesterday, at seven in the morning, we took our final leave of Balghatty, and between ten and eleven reached Varapoli; there we stopped to call on the Roman Apostolical Vicar and Bishop, Dr. Prendergast; by birth, as his name indicates, an Irishman; and never was one

whose character seemed more genuinely national: he reminded us of an Irish gentleman, of the days that are past; nor did his tall form appear the less picturesque for being concealed in the loose folds and coarse drapery of a Carmelite Friar, to which order he belongs. His welcome was really Hibernian; he seemed to open to us his house and his heart. The warmth and friendship of his manner were united with a degree of native humour, that removed all solemnity from his episcopal character, and reminded us far more of a free and gallant ex-officer of the Irish Legion. Yet, although in his conversation he spoke with an eagerness of delight of the exploits of his native countrymen in the late wars, and discovered to us few marks of what could be termed a religious mind, (perhaps out of compliment to my uniform,) we cannot but hope better things of him than of most other priests of his persuasion, when we know, that he is preaching throughout his diocese, against the worship of idols, which is in reality the common practice of Indian Catholics; and that he recommends to them the reading of the Holy Scriptures. He also expresses himself a warm friend to schools for the poor. Such conduct will little please his present flock; but will, it is to be hoped, benefit the cause of real piety. May God reward it to him by blessing his own mind with clearer

views of that holy faith, which he will thus be instrumental in propagating!

As soon as our frugal breakfast was over, we adjourned to the library, which contained a number of books, chiefly on polemical divinity, in an almost ruinous state. There were several heretical works; but I was not a little surprised, and indeed shocked, to see among them the New Testament in Portugueze, with the terrible mark of the Inquisition on it's back. "Novum Testamentum, Liber Prohibitus." Hardly believing it could be true, I ventured, in spite of the Inquisition, now no longer very formidable to a British officer in India, to open it and read a few passages. The title page was wanting; but it was apparently an ancient book, and written, as well as I could judge, in elegant Portugueze. What I read was certainly correctly translated from the original. Several old English Divines were there, in folio, with the same mark of "Liber Prohibitus." There is a College at Varapoli for the Roman Syrians, containing about fourteen students; and another for a very few Portugueze, who learn Latin sufficiently to be able to read the Roman Liturgy, but probably without understanding it's meaning. The Church is large, with a high dome in the centre, ornamented inside with a profusion of tawdry gold and silver tinsel. The Bishop's residence is merely a part of the College, which

is built much in the style of a monastery, but of very small dimensions. There was a Neapolitan Carmelite Friar in company with the Bishop, who told me he had been eleven years in the country, and could never learn the language for the purpose of better instructing the natives: he evidently dislikes the proceedings of his superior, and expressed a strong wish for a speedy return to Europe. He seemed a quiet inoffensive man, but possessing little of that high missionary spirit, which should animate those who abandon all the ease and comfort of their homes, to serve God and their fellow creatures in these distant realms. From Varapoli we proceeded to Paroor, which is supposed to be the oldest Church in possession of the Syrians: a new one is at present in building in it's room. Here we were rejoined by Moses Azarphati, who, missing us at Cochin, had procured a boat, and kindly came all the way to Paroor, for the sake, he said, of bidding me farewell. We accompanied him to visit the ruins of a large Synagogue, that once existed here, and had been destroyed during an incursion of Tippoo Sultan, who ever made a point of laying all waste with fire and sword. The Jews either fled or perished, and very few returned; those who did are of the black Jews; and they have affixed a temporary roof to the ruins of their Synagogue, where the law is still

read occasionally. These black Jews are supposed to be the descendants of proselytes made to Judaism on the first settlements of the white Jews in the country ; but nothing certain seems to be known concerning them : they still exist in large numbers along the Malabar coast. From the ruins of the Synagogue, we returned to the Church ; and there, while Mr. Fenn was speaking to the Syrians, I had a long and interesting conversation with Moses, in the Portugueze language, of which, fortunately, he understood a little. The sum of what he told me was, that the Jews, those at least who had studied the Sacred Writings, all agreed, that the 53rd chapter of Isaiah related to the Messiah ; that the accounts given of Jesus of Nazareth, exactly correspond with the description of him given therein ; but that there is one material point, in which he fails ; which is, that having publicly declared He came to fulfil the law of Moses, He nevertheless permitted his followers to dispense with the rite of circumcision, and to change the day of the Sabbath ;—acts which positively violated the law of Moses ; and such, therefore, as the true Messiah would never have allowed. This was, he said, the common opinion of the Jews ; but he admitted that, for his own part, the undeniable conformity of Jesus to the predicted Messiah, the long and dreadful dispersion and sufferings

of the Jews, and the present returning kindness of the nations towards them, in seeming conformity with the time pointed out in the prophecies of the 1260 days; all combined to throw his mind into an indescribable state of ferment. He *almost* believed—but then the unaccountable change of the most holy Sabbath-day! He allowed the total confusion of tribes, so that, if Messiah were yet to come, He could not be known to be of the tribe of Judah, unless by a miracle. Still, he thought, God would perhaps vouchsafe a miracle to restore the identity of families and tribes; and that this was a general belief among his brethren. He says he has read the New Testament with attention, and thinks it a most excellent work: but if it's accounts had been true, how was it possible that so many thousands of Israelites, living witnesses of the miracles therein related, could yet refuse to believe, and even punish the supposed Messiah with death? I have purposely abstained from recapitulating the arguments usually employed against what Moses Azarphati advanced, as they are well known to every Christian of common intelligence, who has at all studied the grounds of his own belief: but I thought it might not be uninteresting to know from the fountain head, what the Jews think and say for themselves; and Moses is really a fair specimen of the most liberal among them; being also a

man of considerable natural abilities, improved by study, and free from violent prejudices. Before he left me, he presented me with a printed Hebrew almanac, and some manuscripts in Hebrew, of a trifling nature: one of which, however, kindly written by himself on purpose for me, contains an account of all that is known concerning the settlement and subsequent history of the Jews at Cochin. On shaking hands with him, I told him I should earnestly pray that God would enlighten his mind, so that he might see the truth: he squeezed my hand with warmth, and said he sincerely hoped it might be so. I saw no more of Moses Azarphati, but shall long remember him. We left Paroor after dinner; but owing to frequent shallows in the upper part of the back-water, which delayed us, we did not arrive at Trichoor till nearly one o'clock to-day. The back-water on which we have so long been sailing, extends no further in this direction, but is bounded by the hills, at the foot of the Malabar mountains, on which Trichoor is built. It exhibits the remains of a large fortified camp, in the upper part of which is a fort, now decaying fast, with an excellent deep ditch, and a cuvette in the centre of the ditch, hewn out of the solid rock. The fort is at present garrisoned by a hundred Sepoys, and is a useful station for controlling the mountain banditti, who often infest the

neighbourhood. Three of them are now hanging in chains not far from the village. In the evening we paid a visit to a rich * Nair, who shewed his house to us, and entertained us with music. He *professed* unbounded attachment to the Honorable Company, and to the whole British nation. His brother sang some pleasing native airs, accompanying himself, or rather playing precisely the same notes he sang, on an instrument resembling a guitar. His ear seemed correct, and the music was plaintive, and not unpleasing. The only refreshment provided for us was cocoa-nut water.

March 9th.

Mr. Fenn and I set off early this morning, he in a † munjeel, and I, to my delight, once more on horseback, for Carangalancherry, the largest of all the Syrian towns, and the last we mean to visit. It is distant about fourteen miles from Trichoor, and we got there to break-

* A native Noble of these parts. The Nairs have among them some very remarkable customs; of which a far better account will be found in numerous other writers, than any I could give: indeed, what I know of them, proceeds more from those sources than from my own observations.

† A munjeel resembles a seaman's hammock, and is suspended to a very long bamboo pole, and so carried on four men's shoulders; it has a slight awning, and is much lighter than a palankeen, though not so convenient.

fast. We were received by a large concourse of people, and escorted, as it were in triumph, to the Church, where they pressed greatly upon one another, in order to obtain a sight of us. Mr. Fenn took advantage of the opportunity to address them on religious subjects, and they seemed deeply attentive to what he said. There are about ten thousand of them in the town and it's vicinity, and they are divided between four Churches. After breakfast we set out on foot, for the residence of the late Metropolitan, who resigned his situation for the purpose of leading a quiet retired life, unembarrassed by any secular affairs. We had about three miles to walk before we reached his place of abode, and that under the burning heat of a perpendicular meridian sun, so that we were truly glad when we arrived, and partook of a little Madeira and plantains, which the good old hermit had provided for us. He is a little man, with a pleasing expression of countenance; fond of talking, and more inquisitive than Indians usually are when conversing with Europeans. He asked me a great many questions concerning my family in England; how many brothers and sisters I had; where they lived, &c. &c.: and he was greatly amazed that they should, as he found out, live in the same town (London) with Mr. Fenn's family, and yet be personally unacquainted with them. I wished to know what he thought of

the new printed Syriac Testament: he said he admired it very much; and on being asked, whether he had discovered the slightest error in it, or deviation from the original, he assured me he knew of none. We staid with him about an hour, and then returned to the Church of Carangalancherry. This aged Metropolitan has built the house in which he resides, within the Honorable Company's territory, in order, by becoming a British subject, to escape the continued insults and persecutions of the inferior officers of the Travancore Government. The line of demarcation in this part, is a small rivulet, which flows close under the Metropolitan's garden, so that he enjoys the vicinity of his countrymen, by whom he is revered as a saint, and is no longer subject to the same oppressions under which they are labouring. A little after four in the afternoon, we set out on our way back to Trichoor; and as the road was bad, we walked the first mile on foot, accompanied by several thousands of the people, who testified the greatest pleasure at our having come to see them. As they were very anxious for our stay, Mr. Fenn promised to return to them to-morrow, and pass the ensuing Sabbath among them. On rejoining my horse, the groom informed me that the whole town had been flocking to see him while we were at the Metropolitan's; and that they had brought to the

shed where he was put up, quantities of different things for him to eat. It appears this simple people had never seen a horse before, as there are none in their immediate neighbourhood, and they seldom wander far from home. Here, before I mounted, I shook hands for the last time with our amiable and interesting young companion, Marcus of Cotyam, concerning whom I cannot refrain from adding a few words. He is about eighteen years of age, of a lively and strikingly intelligent countenance, and easy gentle manners, though somewhat high spirited: already thoroughly acquainted with the Sacred Writings, and thirsting after knowledge, he has also made considerable progress in the English and Latin tongues, and is quite master of Syriac and Malayalim. His attachment to Mr. Fenn is like that of a son to a father; and every look and action betray it to the least attentive observer. But that which is far more important, is, that his progress in Christian knowledge and conduct, give every reason to hope he is becoming a sincere believer and partaker of the blessings of vital religion. He is indeed the subject of many fervent prayers, for all who know him love him; and I humbly trust it will please our Heavenly Father so to pour out His Holy Spirit upon him, that he may hereafter become a main instrument in restoring to his countrymen the light and consolations of the Gospel of Christ.

His farewell to me was full of warmth and affection; and he has promised to write to me, as soon as he has acquired a sufficient knowledge, either of Latin or English, for that purpose. God bless him! We got back to Trichoor by half-past eight.

March 10th.—Wurguncherry.

This morning I quitted my kind and excellent friend Mr. Fenn, and proceeded once more on my solitary journey. Blessed be my God, that my last fortnight has been so delightfully spent, and that the general result of my inquiries is the all-but-formed conviction, that there are, in this remote and almost unknown corner of the world, between sixty and seventy thousand souls ready to receive the Gospel, as soon as it shall be preached among them unfettered by an unknown and obsolete tongue. With this belief I joyfully proceed, counting that my slight labours and fatigues have been amply recompensed, and have rarely been better bestowed. This day's route passed through a wild, romantic, mountainous country, in some parts exceedingly beautiful, and in others, offering a dreary sameness of apparently interminable jungle. At two-thirds of the distance, we scrambled over a steep rocky crest of a mountain, where the road was very bad: but with that exception

it was generally tolerable, and might be rendered excellent at a trifling expence.

March 11*th.*—*Paulghautcherry.*

We had to-day a wearisome march of twenty-three miles, through a hilly jungle, without any interesting scenery, and scarcely at all inhabited. At this place is a strong though small native fort. It is a regular square, with eight circular towers, one at each angle, and one in the centre of each curtain: it has a good wet ditch, and a covered way; and there is on one side of the only gateway, a covering battery of European construction. But the glacis is much neglected; and the place may be approached under cover within two hundred yards of the west face. There is a fine view of mountain scenery from the fort.

March 12*th.*

Halted, in order to let my baggage join me, which had been obliged to proceed by a circuitous route from Trichoor, as the road I traversed was impracticable for the bandy: it arrived this evening.

March 13*th.*—*Coimbatoor.*

We marched this morning twenty-six miles, to Moodikerry, through a burnt up jungle, and with a blazing sun over head; but finding it a

wretched place, and incapable of affording shelter, I again set off in the afternoon on a fresh horse, and rode eight miles further, to this place. This was the most distressing march for my cattle and attendants I have yet made: one of the latter is unwell in consequence. Mr. S., with whom I am staying, declares he never remembers so hot a day at Coimbatoor: however, the comforts of an English house, after so long a deprivation of them, soon restored my exhausted frame. In the evening my kind host drove me out in his curricle, to see the neighbourhood. The town is situated on a plain, at the foot of a part of the great Western mountains, but is not a very beautiful spot. Here are the remains of a palace, built by Hyder Ally, and now used as a * Cutcherry: but the gardens and grounds of the English inhabitants form by far the most pleasing part of the scenery. There is also a race course, and a large sheet of water for aquatic excursions in the proper season. The surrounding country seems rich and well cultivated.

March 14*th.*

My baggage and horses having joined me this morning from Moodikerry, I propose setting out in the evening by myself, to visit the cele-

* A civil court, either of justice, administration, or collection of the revenue.

brated Nilgherree mountains; while my servants and baggage will proceed by easy marches along the plain, to the foot of the Guzzlehutty Pass, through the Mysore Ghauts, and I shall rejoin them by again descending the mountains on that side.

March 17th.—Danaigencottah.

I rode off, as I had proposed, on the evening of the 14th, and before I got six miles, was overtaken by a very heavy storm, which lasted an hour and a half, and soaked through my cloaths in several places, though an excellent horseman's cloak protected me in most. During the night I met with several trifling disasters, which, though disagreeable at the time, are not worth relating; so that, instead of reaching the foot of the mountains at the village of Hulhutty, by nine o'clock, as I had hoped, I did not arrive till past midnight. At a little after four, Mr. W., whom I overtook here, but did not choose to disturb at so late an hour as that of my arrival, called me, and we mounted our horses before five, and set off on our expedition. The main branch of the river Bhovain, which rises in the Nilgherree mountains, crosses the road through Hulhutty to the foot of them, close to the village, and is already so deep, as to render it necessary to pass it in a round basket of wicker-work, covered with skins, the usual fer-

ry-boat of India. The distance of Hulhutty to the foot of Nilgherree, does not exceed two miles and a half, through a wild open jungle; and from thence the road mounts with an almost uninterruptedly steep ascent for four miles, to Siraloo Comboo: here we breakfasted in a mud hut, and afterwards resumed our route. When we had gone about a mile, our way having been hitherto along a mere bye-path, we fell in with a broad road, which is to be made by order of Government through this pass; and which is now partially completed from Dimhutty, at the top of the mountains, as far as a spot a little below where we fell into it, and in a different direction from the path taken by us. This new direction of the road seems to be an advantageous change. The scenery hereabouts was magnificent, and the goodness of the new road allowed us to enjoy it without interruption. The ascent still continued very steep, but with some few intervening vallies, for about five miles further, when we arrived at Jackanairy, a small village, near which the officer charged with the construction of the new road, and my friend Mr. S., have constructed mud bungalows; and here we passed the remainder of the day. The climate is so moist, and the air so cool, that many of our English vegetables and fruits are cultivated here with success; and at night we found our blankets quite necessary—a striking change from the fiery plains below. In the morning

we again proceeded, still ascending, though not so rapidly as before, until we arrived at Dimhutty, the head-quarters of the new English colony, and about four miles from Jackanairy, making on the whole an ascent very little interrupted, and extremely steep, of fourteen miles. Here is Mr. S.'s best bungalow, though indeed it is but a poor one, having been built, I was informed, by contract, for * twenty rupees; and a large garden of English vegetables, many of them in a very thriving state, and experience only being wanting to point out the best season for sowing those few, potatoes, in particular, which have comparatively, though not entirely failed. Mr. S. has lately established here an old invalid serjeant, who does not however seem to like his situation much, as he is necessarily, for the present, deprived of many of those comforts which habit and age have rendered almost indispensable to his existence. Being asked by one of us "how he was getting on?" he replied, "Oh, as to that, Sir, pretty well, *only* there is no finding any thing fit to eat: the pigs are a shame to be seen, and the sheep no better than the pigs." The old man is placed here to superintend the garden, and all the establishment; but seems rather too old, as will appear from the information he was not slow in giving me, of his having been present at the siege and

* 2*l.* 5*s.*

capture of Pondicherry. Having partaken of an early dinner with my mountain friends, I continued my route alone, about eight miles further to Daynaud, a small village, where the country begins to descend towards the Danaigencottah Pass. In this part of the mountains nothing can be more lovely than the scenery, where the deep green luxuriance of the wooded vallies, contrasted beautifully with the bold craggy masses of red rock, towering above the tops of the highest forest trees, or occasionally projecting from between them: down the valley rushed an impetuous mountain stream; now dashing in foam against some rugged opposing rock; now precipitating itself over a succession of natural cascades; and alone interrupting with it's noise the deep silence of universal nature. The woods are inhabited by innumerable wild peacocks, who frequently shewed their gay plumage on the skirts of the barley fields, whereever, in this wild scene, a more favorable spot would admit of a scanty cultivation: and the peaceful browsing of the cattle on the heath of the mountain tops, denoted the absence of the tiger; who, though frequently seen in the jungle at the foot of Nilgherree, has been seldom known to visit the favored scenes of it's mountain woods. In the midst of these romantic wilds, and with every feeling of delight, rendered more acutely sensible by tracing up these beau-

ties of nature to the beneficent hand, which created them for the enjoyment of man, I passed my evening in strolling round the neighbourhood of Daynaud; and during the night, an humble cottage, scarcely rising above the bushy side of the first descent from the mountain top, sheltered me from the keen air which swept over it's roof. Early in the morning, as the sun rose majestically over the distant line of the horizon that bounded the immense plains of Coimbatoor, now lying as a map beneath my feet, I began to move downwards, through the Pass. Many parts of the descent were almost frightfully steep, and most of it difficult. At one spot, which I was fool-hardy, or rather inconsiderate enough to attempt on horseback, (it was a small low rock covered with furze,) the horse, instead of walking, sprang over it, and alighted on the other side, with his fore feet, I verily believe, within three inches of a tremendous precipice: he stopped instantaneously, I may say, convulsively short, or both must have been dashed to atoms, the precipice being so great and so steep, that it would make many persons dizzy to look down it. How merciful is Providence, and how confidently we may ever trust in Him! He giveth his angels charge over us, lest at any time we dash our foot against a stone. This formidable Pass lasts for about thirteen miles; and there are two more over a stony plain, to the village

of Danaigencottah, where I rejoined my baggage in safety. The day is burning hot, with a sirocco wind; and I feel it the more after the fresh air of the mountains. The heights of Nilgherree are certainly in many respects a great natural curiosity: to find in the eleventh degree of latitude a country in which, in the heat of summer, the thermometer scarcely rises higher than in England; and that country, though necessarily in a very elevated region, yet susceptible of cultivation, and actually cultivated to the highest tops of it's highest peaks, is certainly no common occurrence. The country is, in a military sense, inaccessible; which will account for it's having so long remained unknown, even to it's immediate neighbours; and the trouble of getting to it, even individually, is so great, the ascent so laborious, that I much question whether a native *great man* has been known to attempt it. This will explain also why neither Brahmins nor pagodas are to be found among them. The inhabitants are a quiet inoffensive race, though their appearance is wild and savage. They have long shaggy black hair, and are clothed (it is their *only* covering) with a large piece of thick coarse cloth, which is never washed; nor is there indeed in the whole region of Nilgherree, a single person who follows the business of washing. They are exceedingly humble in their deportment; and their attitude

on meeting a European, is painfully submissive, for it too much resembles the prostration of divine worship. I observed, that when an inferior meets a superior, among themselves, he drops on one knee, takes his hand, and kisses it; but, in what regards the worship of a Supreme Being, I did not see a single place set apart for it; though, on inquiry, I was told they have certain large stones among the mountains, and some trees, which they esteem as sacred; but they have no priests or form of worship, nor is there a single idol among them. Perhaps a more promising scene for Missionary labours, on a soil hitherto wild and totally neglected, could hardly be found in any part of the globe. They understand Tamul, of which their own language is a corruption; and of late years they have regularly paid a small tax, * nine thousand rupees a-year, to our Government. The extent of the country is more considerable than I should have imagined, being computed at five hundred square miles, which is, I am still inclined to think, an exaggerated statement, though derived from the best sources of information within my reach. The number of it's inhabitants is as yet unknown, and the opinions about it vary in their results from three to five thousand: but judging of the whole from that part of the country which I traversed, it could hard-

* About 1000*l.* Sterling.

ly much exceed the latter number, notwithstanding it's great proportionate extent. So small indeed is their population compared with that, that they are totally unacquainted with those branches of agriculture which relate to a succession of crops; and therefore leave the ground on which they have raised one, in fallow for some years. Mr. W., an intelligent young magistrate, who is sub-collector of the revenue, told me, that some miles further to the westward than Dimhutty, there are a few villages, the inhabitants of which are of a gigantic stature, the least tall among them reaching generally from six feet six to six feet eight; and as Mr. W. repeated it to me seriously, and declared he had himself seen them, I can have no reason to doubt it. He added, that their make was strong in proportion: and Capt. M., the officer of pioneers, observed, that they would cover full as much ground, drawn up in military order, as any similar number of Europeans, who are remarkable throughout India for their breadth of shoulders. I did not myself see any of these giants; indeed my time was unfortunately so much circumscribed, that I was able to visit far less of this interesting country, than I could have wished. But it is worthy of every one's notice; and especially of those who are partial to botanical pursuits. I never saw any where so many to me unknown beautiful flowers and

plants; and I have brought away with me a few of their seeds, in order to try them in another soil. Hares, pea-fowl, and * jungle-fowl abound: woodcocks have been twice seen by a party of sportsmen: there are some, but I believe not many deer: and elephants and tigers are almost unknown, though they abound in the Coimbatoor country at the foot of the mountains, and still more among the wilds of Paulghaut. There is good pasture for cattle and sheep; but of the latter, the inhabitants keep none: they have plenty of cows, and grow a great deal of barley, as well as of a peculiar vegetable production, whence they extract oil. There is also a low thick shrub, growing wild almost over the whole country, which in the interior conformation of it's fruit, and also in flavour, very much resembles a small English gooseberry, though quite of an inferior sort, and with it's top externally open, like a medlar. Nettles and fern, unknown in most parts of India, are to be found here in abundance. But indeed the great variety of trees, shrubs, and plants, some of them rare and beautiful, merit description from an abler pen than mine. The soil is so fertile, that they grow almost every where. Sometimes the trees are in clumps, as if designedly planted in a gentleman's farm; some-

* The common fowl in a wild state, and inhabiting the woods.

times forming small woods and coppices: in other parts, they are to be found overshadowing deep ravines, down which the mountain torrents plunge unseen in frequent successive cascades. The trees which grow in this last situation, are generally the finest timber, and rise to a majestic height. On the whole I would say, that were a man, fond of solitude, condemned by circumstances to finish his days in India, the abode of his choice would assuredly be reared among the wild and romantic, yet fertile mountains of Nilgherree.

March 18*th.*—(Sunday).—*Guzzlehutty.*

The illness of two of my servants, one of whom seems to be in rather a dangerous state, induced me to move on to-day, notwithstanding it's being Sunday, with a view of getting up the Ghauts, into a cooler climate, as quickly as possible. Early in the morning, I marched ten miles to this place, which is close to the foot of them; and hope, if it please God, to ascend them to-morrow.

March 19*th.*—*Talmalla.*

We found this Pass through the Ghauts not above five miles in length, and much easier, though in reality more elevated, than either the Pedanaigdoorgum or Palamanairee Passes. I am now in an excellent bungalow, the best one,

destined for public use, I have ever occupied. The country round me is pleasing; and the climate, after the burning plains of Coimbatoor, quite delightful, and much resembling that of Spain in June. This change seems to have produced a corresponding favorable one on the health of my two sick servants, who, through the blessing of God, are better, though one is unable to walk without support, and must continue to be carried in a litter. I mean to halt here to-morrow on their account, and would willingly do so longer, were I not obliged to rejoin my regiment by the thirty-first of the month, and have still a hundred and forty miles to march, together with the halt of an intervening Sunday.

March 20th.

When anniversaries occur of the remarkable events of our lives, whether of a pleasing or painful nature, it is sometimes not unprofitable to ourselves, to retrace those events, and draw from them the instructive lessons which they were designed by Providence to impress upon us. And if, further, they can by any means be rendered subservient to the gratification of others; if the tale of affliction will excite the sympathy of one, and the consolations of a merciful God under it, teach another mourner to to hope and look for the same relief, why should

even a private sorrow be needlessly concealed? Why should we hesitate to bestow on suffering fellow-creatures the balm which has healed our own wounds? The death of a near and dear friend is frequently, in the hands of Providence, the means by which He recalls the wandering sheep to His fold: and I would pray those whose eyes these pages may meet, to bear with me a little, while I dwell on some of those thoughts and arguments, from which, in this isolated mountain abode, far from the haunts of men, I have myself derived the sweetest consolation, and whose power was felt even in the moment itself of my affliction, when all on this side the grave *seemed* dark and hopeless. I can testify from experience, and there are, I believe, few sincere Christians who will not readily join with me in the assertion, that to all the misfortunes of life, the hope of an eternal inheritance in a better world, is of itself a sufficient counterpoise. Yet so great are the tender mercies of God towards them who love Him, and who have recourse to Him in their affliction, that he not only wipes the humble uncomplaining tear from their eyes, but teaches them even to rejoice with all sincerity of heart in the chastisements inflicted by a truly paternal hand. This disposition of mind, arising from a pure and lively faith, is indeed, through the merits of Christ, acceptable to God the Father, as indi-

cative of that humility of soul in which He delights, and on which alone He bestows grace. But not content with the general consolation thus afforded to all, who bear with patience the Cross their Saviour endured before them, the Holy Scriptures contain many passages applicable to peculiar species of affliction, which, when sought for with sincerity and simplicity of heart, may be considered as affording a pleasing and profitable employment, contributing at the same time to place before our eyes in a clearer and more tangible point of view, practical proofs of the unfathomable depths of the goodness of God, and of His tender love and mercies towards men. That there is no misfortune in life, in which man is by nature more helplessly and desperately inconsolable, than in the death of a tenderly-beloved friend, will readily be allowed by all who have had experience of it's bitterness. When a slow lingering death, preceded by the almost daily renewal of vain and false hopes of amendment, at length seals the eyes of the only object of all our affections, and the soul-less remains gradually assume the cold, pallid, and sunken features of mortality, we look on quietly; we understand it not; the mind is absorbed, weighed down, motionless: we think " she is not dead, but sleepeth." Alas! poor self-deceived mourner! that eye shall not again welcome the cheering light of an earthly

sun; never again shall it beam with a faint smile of gratitude for the affectionate sympathy and gentle cares of attentive love; that voice shall not again utter the low indistinct whisper, only audible to the ear of all-absorbed listening tenderness—'tis past as a dream! she has faded away as a fragile flower of the field, and the loss is irreparable;—it is *final.* Oh! 'tis then that we awake at length; we know not which way to turn: human consolation is a vain mockery. The companion of our heart, the sharer of our inmost thoughts, the object of our endearing affection, is removed far from us. We feel it then, when we feel we are alone; alone in this wide dreary world. The chilling breath of this conviction of utter solitariness, pierces to the marrow, and freezes the very heart's blood. No human exertion, no human sacrifice can avail. All is darkness beyond the grave: all there is enveloped in eternal night. Where is now that pride, which sought to live without God in the world? Of what avail now are riches, talents, power? What can they do for us? what can a whole sympathising world do? All, all is vanity: there is no hope in the grave. Alternately a prey to helpless despondency and chilling despair, the poor afflicted being curses, like Job, the very hour of his birth; and, if abandoned to his own resources, might, we shudder to think it, feel tempted to bring to a

close that existence, which has now become a wearisome burthen, and so rush uncalled into the burning presence of an offended God. But at this climax of human wretchedness, this extremest point of helplessness utterly helpless, a loving and tender, though long neglected and unheeded Father, is sometimes pleased to shew forth in us one proof more of His almighty power and unbounded mercy. The pride of man's heart, thus humbled by suffering and broken with grief, his soul softened and laid open to conviction, the grace of our Lord Jesus gradually works upon him. A ray of heavenly light penetrates through the darkness of his soul: "Come unto me all ye that labour and are heavy laden, and I will give you rest." What angel of consolation has whispered these tender words of the eternal truth? We may indeed have heard them with our outward ears, and read them again and again: but we *feel* them now. O blessed Saviour! we would indeed come to Thee, for "Thou hast the words of eternal life:" Pour, we beseech Thee, thy Holy Spirit upon us, and bless our humble endeavours to find Thee, to know Thee, and to love Thee as we ought. Be Thou our consolation, for we are helpless, and in misery: Lord, save us, or we perish. And He will hear thee, poor helpless soul, and thou shalt find rest in Him. His gracious ear is never closed to the

prayer of a contrite heart. "Lift up the hands that hang down, and the feeble knees," for verily thou shalt be comforted. The Lord hath chastened and corrected thee, but He hath not given thee over unto death. He hath sorely afflicted thee, but it was in love: He hath beaten thee with stripes, but His grace shall soon heal thee. "Ask, and it shall be given thee: seek, and thou shalt find." Thou shalt find not only general comfort under all affliction, but more especially under that which now oppresseth thee. Thou shalt learn from the Word of God, that this separation from the friend of thine heart is *not final.* Ye shall meet again in joy; ye shall renew the tender friendship commenced in this world; and it shall be refined, purified, and perfected in a better. There, rejoicing in each other's society, in mutual happiness, in the presence of just men made perfect, of the holy angels of God, and, lastly, of our precious Redeemer's self, ye shall find that joy eternal.

Although it be perhaps no where positively asserted in the Holy Scriptures, that friends on earth meeting hereafter in heaven, shall recognize each other, yet so very strong a probability, and one so nearly amounting to proof of this delightful hope, may be elicited from inferences fairly deducible from numerous passages therein; that, when combined with a certainty of the contrary idea never being so much

as glanced at, the heart and understanding may be rendered little less satisfied, than would have been the case had it pleased the Almighty expressly to declare it in His Word. Possibly the well known beautiful story of Dives and Lazarus, might be considered by many as affording the highest authority for this belief, as it is difficult to conceive the Lord of Truth would have countenanced an unfounded hope, even in a parable; yet, it being *but* a parable, (though there are those who regard it as a real history,) and as there are so many other passages in the Bible to the same effect, it may be more satisfactory to select some of them, against which this objection cannot he urged. Let us consider the meaning of St. Paul in his 1st Epistle to the Thessalonians, ii, 19. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" Here the Apostle speaks of his followers, as being together with him in the presence of Christ, and of his rejoicing in them. Must he not then expect to see them there, and to be able to distinguish them from others, of whose salvation he was not himself the immediate instrument? Again, in the same Epistle, iv, 13. to the end, he tells the Thessalonians not to sorrow for them that sleep, as the poor heathen do, who know of no hope after the grave, for "the dead in Christ shall rise first; then we

which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord:" and he then desires his sorrowing flock to "comfort one another with these words." Though all the expressions here brought forward, allude to the resurrection of the just rather generally than individually; yet the distinction of persons between those already dead, and those who may yet be alive at our Lord's coming, and of their being together with Him, implies that these persons must in that awful day, have some consciousness of the distinction: else, how would the consideration of "these words" "comfort" the mourners? And as we are told that our *bodies* shall be raised again, though changed from a carnal to a spiritual nature, it does not seem unreasonable to imagine, that they will bear such a resemblance to what they once were, as that the souls on being reunited to them, shall be conscious not only of their own identity, but also of that of others with whom they have been acquainted on earth. St. Paul says, that "God giveth to every seed his own body;" and that "as we have borne the image of the earthly, we shall also bear the image of the heavenly." Can any one, though mourning the loss of that friend whom his soul held most dear, read those words without a hope (I might almost say, without a *certainty*) of

what we have been advancing? Is it not maintaining, under the figure of wheat, that the Almighty gives to each man his own peculiar features? and that as peculiarity of feature has existed on earth, so also shall it hereafter in heaven? And although the distinction, in the words of St. Paul, alludes only to the *species*, yet surely, as has been said before, that may be allowed as some warranty for the belief, that it will also extend to the individuals of both; of the heavenly species, as we already know of the earthly. See how strongly also the holy Job expresses his conviction of personal identity in another world, ch. xviii. v. 25 to 27. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet *in my flesh* shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." This conviction of Job's is so plainly worded, so strongly asserted, almost to tautology, as to make it undeniably his own opinion: and the conviction must go still further in us, when we remember that the book was written under the influence of the Holy Spirit of God. But again; if we reflect, that without a sense of personal identity hereafter, personal responsibility or the fundamental doctrine of rewards or punishments for our deeds done in the flesh,

could not exist as such, we shall probably think the argument can neither require nor receive any benefit from further proof. Now, if we are satisfied that each and every one of us, hereafter, will be conscious of being actually the same individual person he was on earth, and if at the same time we are certain, (and it has been shewn that Scripture asserts it positively,) that our very same individual bodies shall in a glorified state be raised again, on what principles can it be explained, that we shall thus recognize ourselves and our own bodies, and yet be unable to distinguish others? If there be a sympathy between kindred minds, independent of carnal affections, if there exist such a feeling as affectionate love, founded on Christian principles, (and who that ever had a beloved Christian friend will deny it?) what is this but a recognition of souls, already commenced on earth? Oh! that David and Jonathan could speak to us here, and tell us how joyfully and with what rapture of affection they met in the presence of their Father and their God! But there is yet one of the most magnificent scenes ever witnessed by human eyes, and related by one who heard it from the eye-witnesses, which confirms in a remarkable manner the inferences we have ventured to draw. See the account of our Lord's transfiguration, in Matthew, ch. xvii. v. 1 to 5. In this sublime meeting, where the voice of Je-

hovah himself proclaims the fulfilment of the Law and the Prophets in the Gospel of His Divine Son, with whom He is well pleased, Moses the lawgiver, and Elias the representative, as he was the greatest, of the Prophets, appear in their own distinct forms, and are recognized as such by the Apostle Peter and his companions. Surely then, after the high probability, which has been already shewn, of future mutual recognition, this one splendid instance of it's actual occurrence, although performed in a miraculous manner, and for a special purpose, may reasonably be deemed all but decisive of the fact. Many other passages of * Scripture could, however, be adduced if necessary, which throw more or less light on the subject. These considerations have given, and still give that comfort to the friend, the widow, and the orphan, which convictions founded on unerring authority, can alone bestow. Nor is it easy to imagine that they, who are declared to be † "heirs *together* of the Grace of Life," shall be unable to identify each other when in the actual enjoyment of their promised inheritance. But we must carefully guard against placing an undue value on this pleasing

* Psalm, 16. v. 9.—Isaiah, ch. 26. v. 19.—Jeremiah, ch. 31. v. 16 & 17.—Luke, ch. 22. v. 30.—John, ch. 5. v. 28 & 29.—Romans, ch. 8. v. 11.—1st Corinthians, ch. 6. v. 2 & 3.—2d Corinthians, ch. 4. v. 14.

† 1st Peter, ch. 3. v. 7.

conviction, lest haply we be found to offend a "Jealous God," who will endure no rival in our affections, who demands our whole heart. We must love Him in all, and above all; and then we may, with humble gratitude, safely indulge in the delightful anticipation of meeting with those, His creatures, to whom we have been united in the closest ties on earth, in His presence above, where alone is "fulness of joy, and pleasures for evermore."

March 21st.—Hurdanhully.

This day's march has been unusually full of trifling road accidents and mistakes. My bandy broke down for the first time during the whole journey, in a difficult ghaut, eight miles from Talmalla, and five from any village. The necessary reparations took up the whole day; and as it would have been probably an additional day repairing, had I gone on without it, I remained at a miserable village, called Chickaleenoor, near Houssoor, to forward what was necessary for the repairs; and in the evening rode back to meet the bandy; so that I did not reach this place till between nine and ten at night; and then found the head-man of the town had been uncivil to my servants: he was rather more polite to me, but not so hospitable and accommodating as the native head-men usually are towards Europeans. There was nothing remark-

able in the country through which we passed to-day, it being mostly a barren rocky jungle.

March 22d.—Coaloor.

The country was very similar to that of yesterday, but enclosed near the towns. I contrived to lose my way in coming out of Hurdanhully, which is the first place of consequence in the Rajah of Mysoor's dominions to the southward: they commence at the village and pagoda of Chittra.

March 23d.—Mysoor.

This morning I rode as far as Nunjengode, where I dressed and breakfasted in an empty stable belonging to the Honorable Arthur Cole, British Resident at the Court of Mysoor; and then mounting a second horse, I arrived here in time for a second and a better breakfast. At Nunjengode is a handsome palace belonging to the Rajah, a very celebrated pagoda, and a native town of well built houses. The Resident also has a good bungalow there.

March 24th.

I rode out before breakfast to Mr. C.'s race-ground, in a fine airy situation, about three miles from Mysoor. In the evening the Rajah held a public * durbar, in honour of the birth

* Levee.

of a son, at which we attended. The scene was to me novel and amusing. At about eight o'clock, the Rajah's uncle came to the Residency to announce that all was ready ; and we immediately set out in a string of palankeens, attended by innumerable lights, and escorted by infantry and cavalry, and a numerous corps of the Royal Halberdiers, carrying long spears with pennons on the top of the shaft, and the shaft itself having a narrow silver border descending it spirally, from the top to the bottom. On arriving at the fort, in which the Rajah's palace is built, we were saluted with a discharge of artillery, and were then carried to the palace between double rows of military and other attendants, and landed in one of the inner courts. At this instant two military bands struck up "God save the King," and were accompanied by horns, tomtoms, shouts, drums, and various other inharmonious sounds. We ascended a narrow staircase ; and passing through a long gallery, lined on one side with squatting grandees of the court, mute and motionless as tapestry, we arrived at a varandah, projecting from the centre of the gallery into the court, where we were severally presented to the Rajah, and had the honour of shaking hands with him. Mr. C., Colonel S., and myself, were then seated on chairs under the same alcove with the Rajah, and the other British officers and gentlemen, on

a long bench a little further off. The whole interior of the palace, and especially the alcoves where we sat, were painted and gilt in such a manner as to have a very splendid appearance by torch-light; and Mr. C. told me they were executed in imitation of the palace of the Great Mogul at Delhi. The Rajah himself sat on a magnificent sofa of dark velvet and gold, and wore a superb and valuable triple necklace of large pearls, intermixed with emeralds: the remainder of his dress was plain white muslin. All the Court, except the Rajah's uncle, were dressed quite simply, and kept at a respectful distance from the throne. One or two fine young lads, however, who had been brought up with the Royal Family, occasionally conversed, but generally in a whisper, with the Rajah. He conversed with me in Hindoostanee, and principally about the Duke of Wellington, as soon as he had heard from Mr. C. that I had had the honor of serving under him; and said, "He was his earliest and best friend." He was also desirous of examining the Waterloo medal; but as it was then sewed on to my uniform jacket, Mr. C. promised to send it to him in the morning. After an hour's occasional conversation, Mr. C.'s presents on the birth of the young Prince, arrived; and shortly after the Rajah sent round to us * betel and ottar of roses, with bouquets and

* A strong aromatic herb, which the natives are fond of chewing.

chaplets of flowers: we then again salamed to him, shook hands, and took leave, passing through several galleries and small rooms, until we reached one where a supper was laid out for us in the European style, and furnished, I believe, from the Residency. During supper there was a * Nautch, which had little to recommend it: and afterwards the Rajah came *incognito* to take a peep at us, and remained mixed with the crowd of his servants. The fact of his presence being soon whispered to us, Mr. C. arose, and proposed the young Prince's health, which was communicated and explained to the Rajah, who was pleased, and sent immediately to say, "he hoped we would drink as much wine as we could." He staid until we rose to depart, and then hastily slipt off. On going out we passed by a closet with folding doors, which were opened, to shew us the family idol of the Rajah, a great ugly figure, painted red and richly ornamented. We returned to the Residency with the same state as before, the cannon of the fort again saluting us, or rather the Resident. The Rajah, though of very small stature, and certainly not handsome, has an intelligent appearance, and good, if not dignified manners. He is equally kind to Mussulmen and Hindoos; which, considering all he and his family have suffered

* Indian dance, performed by professional dancing girls.

from the former, is rather extraordinary. Some few of Tippoo's old officers are still in his service; and among them, Mr. C. introduced me to the brother of the celebrated Kummer-ud-Dien, Tippoo's best general, and to Bheem Rao, a Mahratta of considerable talent. The son of the Rajah's uncle, before-mentioned, sat at the foot of the throne during the whole durbar; he was a handsome child of about five years old, and shewed in his manners and behaviour all the gravity and decency of his elders.

March 25th. —Sunday.

Dined *en famille,* with Mr. and Mrs. ——; but, alas! there was nothing said or done to mark the Sabbath; it passed by unnoticed, like any other day.

March 26th.

On riding out this morning before breakfast, intelligence was brought us that the * zenana of the royal palace was on fire. We immediately galloped to the spot, to offer our assistance, and saw a good deal of smoke issuing from one part of the interior: but, on dismounting, the Rajah himself came to us, without a turban, and having his hair hanging loose about his shoulders, and told us, that fortunately the fire was nearly subdued. He said, however, it would

* Female apartments.

occasion to him a loss of nearly a * lac of rupees. It would be difficult to conceive any thing exceeding the bustle and confusion inside the gates of the palace; but we had not the good fortune of being able to gratify our curiosity by a sight of any of the ladies. I seriously believe the natives would in many instances prefer seeing their wives burnt, to the dishonour which they attach to the idea of their being exposed to the eyes of a stranger.

March 27th.

Early in the morning I rode up the hill of Mysoor, which has for ages past given it's name to the whole kingdom; and enjoyed a most grand and extensive view, from a bungalow belonging to Mr. C., which is erected on it's hightest peak. Seringapatam is on one side distinctly visible, with it's heights and rocks, so famous in our Eastern military annals: on the other, the vast mountains of Nilgheeree, with the lower ranges of the Guzzlehutty and Sankerrydroog Ghauts. Mysoor, it's forts, it's pettahs, it's tanks, it's palaces, and it's garden-houses, it's extensive useless lines, and the demolished remains of Hyderghur connected with them, lay like a map at my feet; and the rising swells of the surrounding country, interspersed with villages, pagodas,

* Nearly 11,000*l.*

rocks, and * nullahs, extended as far as the eye could reach; and that extent was only ultimately bounded by the globular conformation of the earth itself. Having sent my horse back with the groom, I descended the hill on foot by stone steps; and at about two-thirds distance from the summit, came to a sort of landing place, where was a Swamey-house, and an immense bull, cut out of the solid granite, on the spot where it stands. The ornaments on it's neck are well executed; and the whole must have required great manual labour, both in shaping and polishing; but it's general conformation does not shew any considerable acquaintance with the art of sculpture. The steps are continued to the foot of the hill, and are also hewn out of the granite of the hill itself. I should mention, that though the summit is but small, and very rocky, yet there are a pagoda and a small village on it. In the morning we took an airing in the Rajah's elephant carriage, which is by far the most magnificent conveyance I ever saw; the Genius of Aladdin could scarcely have done more. It's interior is a double sofa for six persons, covered with dark green velvet and gold, surmounted by an awning of cloth of gold, in the shape of two small scolloped domes, meeting over the centre, and surrounded

* Ravines, where water occasionally flows.

by a richly ornamented varandah, supported by light, elegant, fluted, gilt pillars; the whole is capable of containing *sixty* persons, and is about twenty-two feet in height. It moves on four wheels; the hinder ones eight feet in diameter, with a breath of twelve feet between them. It is drawn by six immense elephants, (with a driver on each,) harnessed to the carriage by traces, as in England, and their huge heads covered with a sort of cap, made of richly embroidered cloth. The pace at which they moved, was that of a slow trot, of about seven miles an hour: they were very steady, and the springs of the carriage particularly easy. As it is crane-necked, the elephants turned round with it on coming back with the greatest facility. The shape of the body is extremely elegant, resembling a flat scollop shell, and painted dark green and gold. The elephants are an exact match, but, as stated, of an enormous size. The whole was constructed by native workmen, assisted by one half-caste Frenchman, under the immediate directions of the Rajah.

March 28th.—Morning.

My early ride this morning carried me to the remains of the immense fort of Hyder-ghur, about two miles from that of Mysoor. It was inconsiderately commenced by the warlike father of Tippoo Sultaun, and abandoned, when

half finished, because no water could be found near it: the situation is otherwise not ill chosen. I hope to start for Seringapatam and Bangalore this evening. From all I can collect, and that all is mainly from several conversations with an intelligent and sensible gentleman, high in office, it appears, that the disposable revenues of the Mysoor Rajah are very considerable. After deducting his annual subsidy of * seven lacs of pagodas to the British government, the payment of his own troops, including four thousand † Silledar horse, which he is compelled by treaty to maintain, and the various expences of administration and public works, he has still nearly ‡ fourteen lacs of pagodas at his own disposal. The situation of Resident at this court, has sometimes been one of peculiar difficulty. When the mutiny occurred of the Company's officers in 1809, there was no Resident; and the gentleman acting in his place, being then very young, was in a most awkward and embarrassing position; such, indeed, as required much firmness of temper, and judgment, to extricate him from. In a private interview with the celebrated Poorneah, then Regent of Mysoor, (the present Rajah being yet a minor,) the Regent told him plainly, that he felt quite at a loss which side to

* 280,000*l.*

† Mysoor irregular light cavalry.

‡ 560,000*l.*

take on this momentous occasion. Turning, and fixing his eyes on the Assistant-Resident, he exclaimed, " You are a very young man, why should I listen to you? Shew me your authority from the Honorable Company. All those with whom I have been accustomed to transact business, have taken the other side. Colonel ——, (just appointed Resident,) he, who from a trifling cause went post from Calcutta to Bombay, talks now of wanting tents and elephants before he can move, and means to travel with his wife by easy stages, at a moment when all is at stake. This is mere unwillingness to act. Even the King's officers are doubtful; for Colonel G., at Bangalore, refuses to obey a positive order from his commanding officer here, until he has referred the matter to Government. What is all this? Shall I follow a young man's advice, against the sense of all the old officers in the country?" The Assistant-Resident replied, that they were all acting in opposition to Government; and therefore if he, Poorneah, hesitated to second it's measures, he would have him degraded from his office: reproaching him at the same time with his ingratitude towards the Company, he had so long served, and who had been so kind to him. Poorneah started up in a violent rage, and said, " What? I ungrateful? I, who have served the Company honestly and faithfully all my life? And to be told so by a boy! I, who would die

to be useful to them!" "Well then," replied the Assistant-Resident, "shew it now: now is the time to stand by those to whom you profess yourself attached." "And so I will," said Poorneah, shaking him warmly by the hand: "my whole power and influence shall be devoted to them." Poorneah kept his word. On being removed from his office in 1810, in consequence of the Rajah taking upon himself the affairs of his kingdom, he left in the treasury the sum of * sixty-eight lacs of pagodas;—an enormous sum for an Indian Prince, and which has, I understand, since been nearly all dissipated.

March 28th.—Evening.—† *Seringapatam.*

At one o'clock I reached the neighbourhood of this once flourishing capital, and immediately set out to visit the breach made by the forces under command of General Harris, in the south-western extremity of the fortress, and decidedly in it's weakest part, being an unflanked acute angle, but across one branch of a river unusually rocky and difficult of access. The road from Mysoor here follows the bend of the river, and ranges almost close to the right bank, along the whole southern front of the works, thus passing immediately under their fire; it then

* About 2,720,000*l.*

† Called by the natives, Sree-rung-putun.

crosses over to the island of Seringapatam by a rude stone bridge, constructed under Poorneah's directions. We then followed a road which branched off to the right, and proceeded towards the eastern extremity of the island, in order to visit the mausoleum of Hyder Ali, which also contains the bodies of his wife and his son Tippoo Sultaun. It is a handsome building, in the style of a mosque, the bodies lying in coffins on a bier in the centre under the dome, and covered with rich cloths: much care is bestowed by the Mussulmen on the cleanliness and preservation of this building; but all expences for repairs, servants, &c. are defrayed by the British Government. Near it is a small neat cenotaph, erected to the memory of Colonel Baillie, who was wounded and made prisoner by Tippoo, at the unfortunate battle near Aurumbaukum. Beyond these monuments, at the utmost extremity of the island, we went to see the Lal Bagh, a favorite country palace belonging to Tippoo; and then, in returning to Seringapatam, we visited by the way the Dowlut Bagh, another of his palaces, very near the ramparts, and which was occupied for some time subsequent to the capture of the place, by Colonel Wellesley. On entering the fortress by the Bangalore, or eastern gate, we skirted the northern face, until we arrived at about three hundred yards from the western extremity; and

here our guide conducted us through a small sally-port, to the very spot where Tippoo fell. It is enclosed by the walls of the works on all sides, and must have been almost filled with slain, as there was much fire poured on crowded fugitives in a very narrow space. Having taken my dinner with Captain M. of the artillery, he was kind enough to accompany me on a visit to the interior of the great breach, which has been very little repaired since. The column of our troops charged with the main assault, after having surmounted the various obstacles presented by the breach itself, must have been greatly surprised on discovering that an enormous interior ditch still separated them from the large cavalier above it. It was traversed at last in single files, by passing over a narrow causeway, improvidently left in it for the convenience of the workmen. On the whole I was much disappointed at finding the real strength of this celebrated place so far inferior to what I had imagined, from the importance attached to it's capture, and the inflated narratives of the event. Nothing but the character of Hyder and Tippoo, and the unaccountable fear of them with which in those days the Indian Government was possessed, and of which the whole British nation partook, could have invested it with so undue a reputation. It is a mere native fortress, badly constructed, badly flank-

ed, and the works in many places incomplete. The spot for battering in breach, was judiciously selected, as no cross fire of consequence could have borne on the breaching battery, which was established on the right bank of the Cauvery. Vellore, Paulghaut, and even Bangalore, are places of greater strength; but it is nevertheless classic ground for an Englishman, and especially so for a soldier. No one can view with indifference the walls which have witnessed events so interesting and important in their moral effects to our power in India. The capture of Seringapatam, and destruction of Tippoo, gave the first spring to that energy and decision which have since subjected a hundred millions of men to the rule of a Company of British Merchants: it communicated a vigour hitherto unknown to all their enterprises; and it was the scene of the first conflict, and, with one exception, the only material failure, of him, whose after-deeds have raised his country to the highest pitch of military glory, and acquired to himself the well-earned name of the first General of the age.

March 29th.—Bangalore.

My return to this place, at two o'clock, terminates a long, and *to me* interesting journey; in which, through the blessing and protection of Him in whom is all our trust, I have known

neither sickness nor material want. The length of it is not far short of fifteen hundred miles; and it has taken nearly four months to perform it. I cannot better conclude, than by again repeating, that the object with which it was undertaken has been fully answered; and that I humbly trust a gracious Providence will overrule the conquest of India for good, and establish it in the firm possession of my country, so long, and no longer, than she continues to rule it in equity, and to profit by it's present repose and general prosperity, in introducing to her newly acquired and ignorant children, the instructions and blessings of the Gospel of Peace.

END OF PART I.

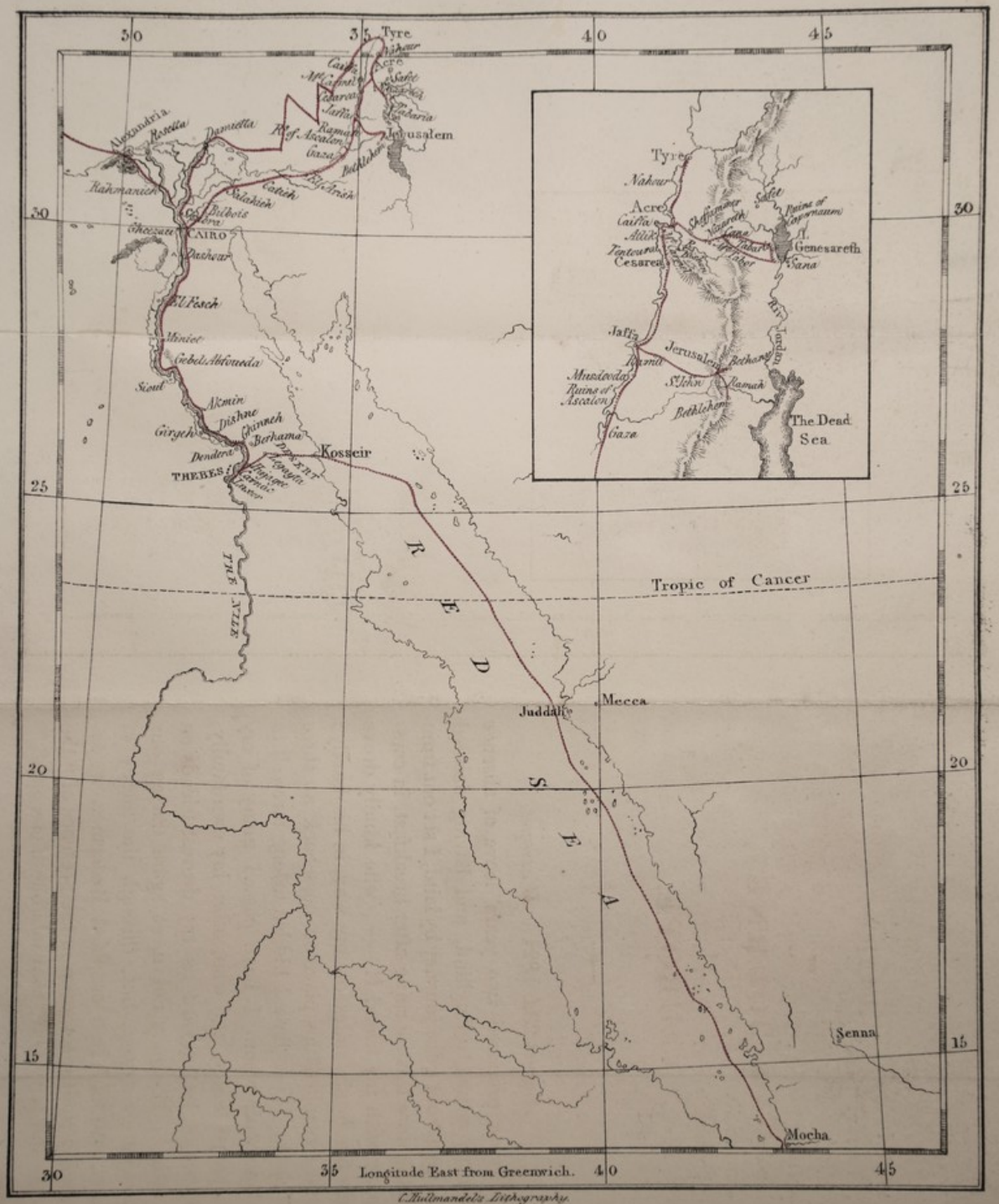
DIARY

OF

A TOUR, &c.

PART II.

JOURNEY TO EUROPE.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Salahieh
Belbeis
CAIRO
Ghizeh
Dashour
El Fesch
Minieh
Gebel Abfoueda
Siout
Akmin
Dishne
Girgeh
Dendera
THEBES
Kosseir
Berhama
Esne
Gerrha
Tentyra
Cesarea
Jaffa
Bethany
Mustcoda
Ruins of Ascalon
St John
Bethlehem
The Dead Sea
Genesareth
Sana
Tropic of Cancer
RED SEA
NILE
Judda
Mecca
Senna
Mocha
Longitude East from Greenwich.
C. Hullmandel's Lithography.

DIARY

OF

A JOURNEY

TO

EUROPE.

August 23*d.* 1821.—*Wassapet.*

HAVING procured two years' leave of absence for my return to England, and having decided on performing the journey by land, I set out from Bangalore this morning after breakfast, in company with my friend H——, who kindly drove me five or six miles on my way, in his bandy; and I reached this place on horseback at three o'clock. Thus have I bidden a long farewell to those with whom I have passed many of my happiest hours, and who, after my own family, I cannot but regard as my dearest friends on earth. We may not meet again during our present existence; but, through the mercy of God, and faith in a crucified Redeemer, we assuredly shall meet, even in the presence of "the high and lofty One, that inhabiteth eternity."

August 24th.—Mysoor.

The country through which the road from Bangalore passes, is almost entirely rocky, dreary, and desolate, but more picturesque than is general in the Mysoor. I arrived at this capital early this morning, and found Colonel B—— waiting for me; but Mr. C. had accompanied most of his other guests to Nunjengode, where we propose following him to-morrow.

August 25th.—Nunjengode.

August 31st.

I accompanied Colonel B. to Mysoor yesterday, he being on his return to Bangalore, and I there bade farewell to the last kind friend (respect alone forbids my giving him a dearer title) that I can hope to see before my return to Europe. How little did I once expect to feel genuine and deep regret at the thought of quitting India! I returned to Nunjengode this morning. The day before Colonel B. left us, we rode together to view a species of hunting, which was to us both novel and singular. It is the employing of the * cheeta in the chace of the antelope. There were three of these cheetas lying down, each in a country cart, called a hackery; they were tied with a slip-knot, and hood-winked. When within about a hundred

* A species of ounce, resembling a small tiger.

yards of a herd of antelopes, which he approaches with the greatest caution, the sheekaree, or huntsman, takes the hood off from one cheeta, (and occasionally from two), turns his head towards the game, and loosens the slip-knot: the animal instantly springs from the hackery, and makes towards the herd of antelopes, taking advantage of every bush between them which can for a moment conceal his approach, and invariably singling out the old buck as the object of his attack. If the cheeta can approach undiscovered sufficiently near to spring on the prey, he strikes it down with the force and ferocity of the tiger; but if, as is generally the case, the antelope discovers him at a little distance, he darts off with all the speed which an agony of terror can inspire, and the cheeta after him: but should the latter not overtake him in the first two or three hundred yards, he usually stops short, retreats to some neighbouring bush to conceal himself, and is then in so sulky a humour, that it requires caution for his keeper in approaching him to put on the hood, and reconduct him to the hackery. If the chase is successful (and we had an opportunity of seeing both cases), the cheeta seizes the poor antelope in his mouth, throws his fore paws round him, and there remains sucking his blood, until the keeper or huntsman comes up; who, in order to rescue the prey from his grasp, dips a piece of raw flesh

in it's blood, places it in a wooden bowl with a long handle, and offers it to the cheeta: while he is engaged in devouring this, a rope is fastened round his neck, and the prey gradually removed from his sight, until he can be again hood-winked, and replaced in his hackery. This is a cruel sport, and I neither wish nor mean to witness it again ; but, as being unknown in England, the description of it will not perhaps be considered unacceptable. Any one, however, who may have noticed the heart-piercing cry of a hare on being seized by a greyhound, will not see any great difference, in point of humanity, between coursing and cheeta-hunting. On our return to Nunjengode, we met the Rajah of Mysoor, driving himself in a bandy, and with not above one or two attendants. Mr. C. was pleased at seeing him display so much good sense, in thus voluntarily renouncing the usual pomp of an eastern Prince. We dismounted from our horses on meeting him, made our salams, and he then shook hands with us. When he rides, he always prefers an English mare, of which he has four ; and of one of them he is very proud : she is a large bony hunter, about half-bred.

September 3d.—Mysoor.

Our whole party returned here this evening; and to-morrow, with God's blessing, I propose

recommencing my journey towards the sea-coast.

September 5th.—Seedapoor. (Frontiers of Coorg.)

I mounted my horse yesterday evening a little after eight, having previously spent a great part of the day with the well-known Jesuit Missionary, the Abbé Dubois. He is a tall man, about six feet high, with lively intelligent eyes, a manly countenance and figure, and a long silver beard. His dress resembles that usually worn by the higher classes of Hindoo Brahmins: consisting of a snow-white turban, in the neat and well arranged folds of which a more than ordinary care and taste are displayed; a flowing white robe, the body part of which, however, sits quite close; a handsome shawl, negligently thrown over the shoulders; and a pair of Turkish yellow slippers. In speaking, the Abbé is remarkable for graceful and dignified action, and a fine full toned voice. He speaks English but indifferently, though he writes it with facility and correctness; and his pronunciation of French savours more of the Italian than the Frenchman, though his expressions are always well chosen. He is also, I am told, perfectly master of the Canarese, Tamul, and Hindoostanee languages. He lives much alone, more like a hermit than any thing else; and, as he himself told me, visits Mr. C. alone, whom he calls his best

friend, about once a month. He has a congregation of about seven thousand natives, calling themselves Christians; but he does not appear to regard any one of them as a sincere convert. He hopes, however, that "since he still continues to labour even against hope, his labours will be regarded by the Almighty as so much the more meritorious, and that his poor services will be hereafter rewarded in a better world." (I use his own expressions, translated to the best of my memory and ability, and am certain of such being their purport.) Perhaps it will occur to some others, as it then did to me, that there is little necessity for further enquiry into the causes of his acknowledged total failure in effecting genuine conversions to Christianity. It is in fact, just the old Roman "stubble," built, as I really hope and believe it is in the present instance, on a better and more solid foundation; for there is something in the Abbé's manner, character, and turn of thought, which denotes less dependence on human works, than in argument and conversation he would give reason to suppose. It is indeed a dangerous snare for Christian humility, to be at once a Jesuit and a man of talent. On the whole, I was really delighted, and in several instances, I trust, benefited by the conversation of this extraordinary man. He has now lived among the natives, as a native, for a period of thirty years:

he has lost all his friends and acquaintance in the land of his fathers; and means, if it be God's will, to leave his bones where he now is. His opinion has naturally, from his talents and long experience, great weight with most persons; and he decidedly thinks, I fear with too much truth, that one of the strongest natural impediments to the conversion of the heathen, origi nates in the immorality, licentiousness, and irreligion of so many of the English inhabitants. He especially blames the careless and hurried manner in which the Bible has been translated by the Serampore Missionaries into the several native languages; mentioning, in particular, the translation of part of Genesis into Tamul, by Mr. Ward, as peculiarly incorrect: and he has advised Mr. Hands, of Bellary, to give up all thoughts of publishing his translation of the whole Bible into Canarese. I should state, that these are points of which I neither have nor can have myself any knowledge, being ignorant of the languages alluded to; and they are such as can only be decided by persons well versed in them. I merely give the Abbé's opinions, as he offered them to me in conversation; and I must in justice observe, at the same time, that he is displeased with Missions in general; that he disapproves of the circulation of the Bible; and that he has written with a warmth which seems to me unbecoming and uncalled

for, against the Missionaries of Serampore. At parting he bestowed his blessing on me in a manner at once reverend, dignified, and affectionate, and left with me some of his manuscripts for perusal. Whatever be his errors, I cannot but feel much personal regard for him; and I trust those errors originate far more in a defective Christian education, than in an unsanctified heart. He trusts too much for success in converting the heathen to human efforts; not regarding it *sufficiently* as a gift which God alone can bestow. He said to me once, "How can the Protestants hope to convert the heathen to their simple forms of worship, when the pomp and splendid ceremonies of the Roman Catholic persuasion, *so like their own worship*, have completely failed?" There is more naïveté in this observation, than Jesuitical prudence. Just before arriving at the barrier of the Coorg country, near Seedaseer, the scene of the attack made by Tippoo on the Bombay army, I believe in 1799, my palankeen was suddenly and hastily set down by the bearers belonging to the Mysoor Rajah, who cried out, * "hathee, hathee," and then all took to their heels. I jumped out, and went a few paces forward, accompanied by a † Peon, the only native who stood his ground, and we saw a wild elephant in the jungle, close to the

* An elephant.

† A native police soldier.

road side, and not twenty yards from us. The Peon instantly screeched and cried out in a manner which frightened him; and the bearers joining in a most discordant chorus from a distance, he walked slowly away, cracking and rustling through the underwood as he went: had he once entered the road and seen us, it is probable not one of us would have lived to tell the tale: but a merciful Providence watched over us. This is the first time that, to my knowledge, I have been in danger from a wild animal. I arrived at Seedaseer at about half-past eleven in the morning. There is a strong wooden barrier and ditch at that place, dividing the Coorg country from that of Mysoor; and little or no communication is permitted between them. At the barrier I mounted an elephant belonging to the Rajah of Coorg, which he had sent with one of his officers to meet me; and after three hours travelling on a narrow hilly path, cut through a seemingly impenetrable jungle, I reached this place, where my dragoon and baggage had arrived the day before.

September 6th.—Veer-rajender-Pett.

About half-way between Seedapoor and this place, the country bordering the road, which had hitherto consisted of a wild impenetrable jungle, began to open a little; and a few straggling villages, with patches of flourishing rice

attached to them, appeared in the vallies between the mountains, greatly augmenting the natural beauty of the surrounding scenery. Our road continues to be nothing but a mere mountain path, alternately rocky and swampy, but pointing almost invariably to the westward. It is a curious fact, of the true cause of which I am ignorant, (the natives foolishly attribute it to the * cholera,) that, of the whole enormous bamboo plantations, I have only seen three single bamboos alive during our last two days' march; all the remainder have died, and many have become rotten, falling of themselves, so as in many places to obstruct the road. We passed this day four strong barriers across the road, consisting of palisadoes on each side the gate, and a deep ditch and bank extending into the jungle as far as we could see. At this place is an excellent bungalow, belonging to the Rajah of Coorg, by whose orders I have been received with great civility and attention, and furnished at his expence with every thing I required. There is a large Catholic Chapel here, built of stone, and service is performed in it by a native Priest; but I could not learn the number of his flock. On enquiring about them from the Au-

* The cholera spasmodica, a dreadful epidemical complaint, which has lately committed great ravages in India: it's true nature is still unknown to the Medical Establishment.

mildar, he answered me civilly, but with a contempt of them evidently repressed by his civility alone, that " he did not know ;" that " one day there were so many less, and another day so many more." I was surprised to find that even nominal Christianity had penetrated into so wild and unknown a region as this.

September 8th.

Finding the Rajah's capital was in a direction altogether different from the route I proposed to follow, and having a despatch for him, containing bills of exchange to the amount of six and a half lacs of rupees, which I was requested to give into his own hands, I determined on leaving my baggage at Veer-rajender-Pett, and proceeding alone to Mercaré, where his Highness resides. I mounted Oreski (the name of the royal elephant) at half-past five yesterday morning, and travelled without an adventure about twenty-four miles, escorted by a party of guards, until we came to the foot of a high mountain. It took us nearly an hour to ascend ; and at the top, about a mile from the crest of the mountain, rose a small and steep, though secondary hill, on which was built a fortress in the Indian style, of good high masonry walls, but without a ditch ; and so little attention paid to flanking or scarping the glacis, that it was possible in some places, to approach close to the

foot of the walls, unperceived by the garrison. An additional escort of the royal guard having joined us, I rode Oreski close past the works, leaving on my right hand a superb though small pagoda, the roof of whose dome is entirely covered with solid plates of gold. We were not long in arriving at a well-built bungalow, erected by order of the late celebrated, and truly interesting Rajah of Coorg, commonly called "the friend of the English," for their accommodation, whenever they chose to come and pay him a visit. Here I found Mr. B., one of the judges of the districts on the Malabar coast, who was passing through on his way to Seringapatam: he was on the point of sitting down to a good dinner, cooked *à l'Anglaise* by the Rajah's order, to which I certainly contributed an excellent appetite after so long a ride, and no breakfast: it was near three o'clock before I arrived. Mr. B., who was previously acquainted with the Rajah, sent to him to announce my arrival, and to ask his pleasure, as to when I should pay my respects to him. The answer arrived in a couple of hours, that he would be glad to see me immediately. I took leave of Mr. B, who intended to quit Mercaré the same evening, and went in my palankeen, "attended," as Shakespeare calls it, to the royal residence. It was dark when I arrived; but the glare of numerous flambeaux discovered a long regularly built house, with a

colonnade supported on steps, which I ascended, while, to do me honour, one miserable violin was screaming "God save the King." I found his Highness and the heir apparent walking backwards and forwards in the colonnade, and was received by them with politeness. His Highness Maharajah Ling Rajender Wadeer, (such is his name and title), is about five feet three in height, with a mean and most assassin-like countenance, which, as I am credibly informed, *tells no lies:* his person denotes strength and considerable activity. His dress consisted of a sort of blue domino, with a cape reaching to the point of his shoulder; embroidered slippers, without stockings; and on his head a black skull-cap, surmounted with a black woollen crest, in imitation of the bear-skin on our horse artillery helmets, and edged with narrow gold tinsel. Over his neck was a double row of ordinary pearls, sustaining a splendid ornament, composed of four of the largest sized rubies. After bowing to, and shaking hands with the two princes, we adjourned to a room in the palace, where his Highness sat on a sofa, and the hereditary prince and myself on English made chairs, with a small table between us. The despatch, which I had previously presented, was here opened, and given over to the royal treasurer; who having interpreted it's contents to the Rajah, (it was written in English,) was commanded to read it

aloud. This order, as he himself does not understand a word of our language, was probably given with a view of impressing me with adequate conceptions of his great riches and importance. When the reading was concluded, Williamson's Sketches of Field Sports in India were produced, and the Rajah at intervals condescendingly explained to me the meaning of the English words at the bottom of the plates. I then, as had been recommended to me by Mr. B., asked his Highness for a sight of the miniatures of himself and family, lately taken by an English artist. They were good likenesses; and the Rajah made me remark a small spot over his son's right eye, which had not escaped the painter's notice; and his exactness seemed to have afforded great satisfaction to the Rajah. Indeed most Indians, like the Chinese, delight in copying the minutest blemishes, as well as beauties, of the original. He next gave a signal to his slaves, and a long string of them shortly appeared, each carrying something that the Rajah chose to shew me. That which was most worthy of observation, was a double and a single barrelled gun, made, in imitation of one of Manton's in his possession, by an artist from among his own subjects. This interested me the more, as it was the only circumstance of the kind I had heard of in India. I tried the locks, and to the touch they were fully as

good as Manton's own; the barrel only was a little too heavy. On the lock was the maker's name, and the Rajah's at full length on a gold plate let into one side of the butt. Some hunting spears were also shewn me, manufactured by the same workman, and very well finished. After these had been sufficiently examined, the slaves were followed by a detachment of the royal guard, bearing antlers of stags and deer; horns of bisons and buffaloes; skins of tigers, and various other sporting trophies, including the hide covered with almost impenetrable scales of a species of ichneumon. Several of these curiosities would, I doubt not, have been interesting to a good naturalist. The Rajah then ordered his son to accompany me to the stables of the wild beasts, horses, &c. We found numerous torch-bearers waiting for us; and, on stepping out from the palace into the court before it, a large royal tiger was shewn, in a double leash of thick ropes and chains, each shank held by about twenty men. He snarled at us, shewed two formidable rows of teeth, and gave one howl, such as would have chilled a man's life's blood had he heard it alone in a forest; nor would it have been prudent even here to venture very near him, for he was of the largest size, and apparently of tremendous strength. We proceeded next to the stables, and saw the horses: there were

among them an English one of high blood, but old: a good Arab; a beautiful Pegu wild pony; and one or two horses of an indifferent native breed. In the next stable was a lioness; and further on some noble specimens of the bison; one of which was the handsomest animal of his kind I ever saw; he was of an enormous size, with a broad prominent forehead, and a large bushy tuft, in the form of a coronet, between his horns; he was so tame as to allow of my stroking his face, though I thought it advisable to keep a strict watch on his eye, as the prince royal shewed manifest signs of uneasiness in approaching near him. I was much amused during this nocturnal walk, in observing that, whether I went fast or slow, the prince prolonged or diminished his strides, so as always to keep about a foot's distance in front of me, in conformity, I should suppose, to their court etiquette; and he always kept his head immovably stiff, not turning it round even when he addressed me; his body leaning rather back, with his hands and arms, as he walked, in an alternate swing. We returned to the palace in about half an hour; and after another half-hour's desultory conversation, in which the Rajah assured me he had during his life shot two hundred and fifty tigers with his own hand, I rose to take my leave, without much regret, and returned to the English bungalow, escorted as before. Having slept

there in a tolerably comfortable bed, I mounted Oreski in the morning, and arrived once more at Veer-rajender-Pett, late in the afternoon. The country between this and Mercaré, like those parts nearer the frontiers, entirely consisted of heights, more or less elevated, and covered with thick jungle: but there were many openings for cultivation; and the paddy or rice seemed to be in high order. All the roads are alike impracticable in their present state for any species of carriage, though, during the last war with Tippoo, Coorg was traversed by the Bombay army on it's march to Seringapatam, and they succeeded in dragging their artillery with them. The climate of Mercaré, from it's elevated situation, is delightfully cool.

September 9th.—Karata.

We reached this place, at the foot of the Poodicherrum Ghaut, before one in the afternoon. The distance was about seven miles to the top of the pass at Heggul, and nine miles down. The road once existing here was so completely destroyed, that I was compelled to walk the whole way on foot, sometimes leaping from rock to rock across the mountain torrents; or hardly discovering the path through the long tangled grass with which it was overgrown. Immense primæval forests of teak and other timber, bounded us on each side, extending far

and wide in every direction, and completely sheltered us from the rays of a burning sun: some of them were above a hundred and fifty feet high, and not above two feet in diameter near the ground; perfectly strait, and growing so near to each other as to have no branches except a thick bushy tuft at the summit. We were sometimes obliged to cut our way through the fallen bamboos and other trees which obstructed the route, or else with difficulty to pass round them. And during a great part of the distance we followed the course of a precipitous mountain stream, called very appropriately by the English, "Stony river;" against the rocky bed of which the torrents dashed with inconceivable fury, eddying and foaming, while the sound was heard at a great distance amid the deep silence of the surrounding gloom. The river, after reaching the foot of the Ghaut, serves to mark the boundary between our Malabar provinces, and the kingdom of Coorga. The latter singular country has of late been little visited by Europeans. The Rajah who now occupies the throne, succeeded to his celebrated brother, contrary to his will, by imprisoning his daughter, who was the lineal and lawful heiress. The late Rajah, whose adventures savour rather of romance than of real history, cultivated, as much as lay in his power, the society and friendship of the English in India. Having recovered

possession of his country from the usurpation of Tippoo Sahib, partly through their assistance, but still more by his own native gallantry, and the attachment of his hardy and faithful mountaineers, he supplied the Bombay army with cattle by contract, during their operations, and then positively declined receiving payment for them. Singular as it may appear in the history of nations, that this generosity should have been overruled, it really was so. Marquess Wellesley at last, though with difficulty, succeeded in inducing the gallant and generous Rajah to accept remuneration: but he immediately placed that, and every farthing of which he was possessed, in the English funds, shewing thereby a most unshaken confidence in the honour of our nation, very unusual indeed in Indian annals. A district of productive lands, situated at the foot of his mountains, and lately conquered by us from Tippoo, was presented to him in * jaghire, as a token of our friendship and attachment. He ruled his country for many years in peace; but never seemed more happy than when he had some English officer or other residing with him, as he repeatedly declared he could find no satisfaction in the adulatory homage, and narrow acquirements, of his countrymen. At last, I know not from what

* An Indian personal, though feudal tenure.

cause, his mind became in some degree injured, and gave rise to a few occasional acts of violence; and he died leaving a will, in which he earnestly and affectionately recommended his daughter to the protection of the East India Company. However, immediately on his decease, his brother, the present Rajah, seized on the government; threatened instant death to any of his subjects who might shew the slightest inclination to comply with the last wishes of his brother, and placed the young princess in confinement. Our government remonstrated, and forced a promise from him to treat his brother's family with kindness; which promise was no sooner made than broken: but his country is so difficult of access, that the Company thought it unadvisable and impolitic to meddle further with him; and he consequently remains to this day a Sovereign in the heart of our possessions, and perfectly independent, with the exception of a merely nominal annual tribute of one elephant. Throughout his country there is no law but his own will; yet the villages and hamlets appear in better order than those I have seen in the Company's territory, and all the people of caste were well cloathed. In spite, however, of this favorable appearance, there are the strongest marks of a secret terror prevailing amongst them. The natives speak to each other (at least they did so invariably in my presence,) in a low cautious

whisper; and not a man among them dares either quit the country himself, or answer a stranger in any matter relating to it. I could never stir from my residence without a guard accompanying me, though under the pretence of doing me honour: and, in short, I could not avoid tracing a strong resemblance between Ling Rajender Wadeer, and "the old man of the mountain," so celebrated as a despotic assassin in the times of the Crusades.

September 11th.—Tellicherry.

Yesterday morning I crossed the Stony River, by a bamboo bridge for foot passengers only; and there, as it was the extreme boundary of the Coorga Rajah's dominions, I took leave of my faithful elephant Oreski, and of an excellent old man, named Apéah, who was chief of the eastern districts of Coorga: he had come to meet me at my first entrance into the country, and had never quitted me until this moment. It really grieved me to separate from him; and I could not but present him at parting with a pair of pistols, as a memorial of esteem and regard. On this day's march we passed three short but difficult Ghauts, as well as two rivers, of sufficient depth to require boats in crossing them. Woods continued to flank us on each side the whole way, but they became gradually less thick, and the trees not so large and lofty.

I slept at a miserable empty hovel, called Pychee, twenty-seven miles from the foot of the Ghauts; and after a further journey of fifteen, reached Tellicherry to breakfast this morning.

September 14th.— Cananore.

I accompanied Mr. S., my host, who is senior judge of the circuit court of this country, and at whose house I have met with unvaried kindness and attention, to visit a burial place belonging to that ancient and remarkable race of men, the Parsees, who continue to this day to be worshippers of fire, and who are among the most wealthy and respectable subjects of our Indian empire. It is very rarely that an opportunity of this nature occurs, as the Parsees never allow any human being to enter any of their burial places, after they have once been consecrated; but as this was a new building, nearly, though not quite finished, we were enabled to visit the interior of it. It is a circular tower, sloping gradually inwards, rising about twelve feet from the base, open to the air at the top, and built of rough blocks of stone, with an entrance door four feet high. The floor withinside is slightly raised, and slopes from the wall towards the centre; it is divided into several equal compartments by small * chunam mould-

* Indian stucco.

ings about three inches in diameter: these mouldings extend from near the centre to the circumference of the tower, like the radii of a circle; and it is supposed that one human body is laid between each, as there is just the necessary space. In the centre of the floor is a sort of well, two feet in diameter, probably for the purpose of receiving the dank corrupt matter from the bodies, which would naturally flow down into it between the sloping compartments: but this must only be regarded as conjecture, for the arrangement of these open sepulchres is kept a profound secret by the Parsees. There was nothing else remarkable in the inside of the building. Outside was a small area, inclosing a plantation of areca and plantain trees. This morning I came over to pay a visit of some days to Colonel G. at Cananore.

October 2d.—Cananore.

I have been unexpectedly, and, in some respects, unpleasantly detained here until now, by the impossibility of procuring even a fishing boat to carry me to Bombay. But I am going this afternoon to Tellicherry, where a small native boat, of the Patamar kind, bound from Calicut, has engaged to call for me to-morrow. Our passage will probably be a tedious one, as the prevailing winds on the coast at this season blow from the north-west. Cananore is a large

military station, agreeably situated on a rocky though not lofty eminence on the sea shore. At the extremity of the rock, and on a point of land projecting by a narrow neck into the Indian Ocean, stands it's small fort and citadel. These contain a considerable quantity of guns and military stores, independent of those mounted on the ramparts, and are armed with quite sufficient strength to baffle the efforts of any hostile Indian force. The principal faults of the fortress are, that the ditch is much too narrow, the angles for sweeping the glacis with a cross fire very imperfectly traced, and that there could be but little fire opposed to an enemy who should open his attack along the beach on the south-east face. The English garrison of Cananore pique themselves, and with justice, on their gaiety and hospitality; but surely there are few things more melancholy to a reflecting mind, than to witness that species of gaiety whose chief foundation rests on thoughtlessness: that kind of hospitality, which springs mainly from the fashions and habits of a particular society, combined with their restless anxiety to relieve the tedium of unoccupied life. How different from that innocent cheerfulness and hospitality of the heart arising from genuine love to God and man! Among the inhabitants of this place, however, are a few families of a more interesting kind, who have not wholly forgotten their

Maker and their God: and indeed thoughout the society in general, more harmony seemed to prevail than is usual in similar circumstances. Personally I cannot but feel grateful for much kindness and attention at their hands. One lady there, particularly pleasing and amiable in her manners, is said to be the daughter of the princess of Penang; who, on being married to an English gentleman, in the service of the East India Company, was presented by her father, a native King, with the absolute sovereignty of Penang, in dowry. The Company took posses sion of the island, now commonly known under the name of "Prince of Wales's Island," giving unquestionably some compensation for it to the rightful possessor, whose immediate descendant is now, I believe, a Captain in the British service. The country in the vicinity of Cananore and Tellicherry, is too well known to render it necessary that much should be said about it. It is highly cultivated, more agreeable and picturesque than most parts of India, and abounds in cocoa-nut trees and pepper plants; of which, and of the produce of it's vast teak and other timber forests, it's export commerce mainly consists. These forests in many parts cover the whole face of the country, as far as the Malabar mountains, and would afford sufficient supplies of wood to meet the de-

mands of the navy of the whole world for a century at least.

November 2d.—Bombay.

On Tuesday, the 16th of last month, I embarked, in company with Captain W., commanding a free trading ship to the East Indies, on board the Patamar, of Calicut, which called for us at Tellicherry, though nearly a fortnight later than the day at first promised. It was a large uncouth open boat, and it's crew consisted of a set of miserable coolies, partly Hindoos and partly * Moplas, commanded by a Hindoo Serang, named Poosheah Faqueera. This man was not a bad seaman of his class; and was, from long practice, well acquainted with the coast. Besides Captain W., my dragoon, and myself, we had, as passengers, an Arab, (whose name I know not, but who was a native of Betelfackie a town in Arabia Felix,) a negro boy, his slave, and two Hindoos. Our Patamar was fully laden with cocoa-nuts, and sailed so slowly that on the 23d we had only reached Goa. Here Capt. W. and I landed, and walked to Old Goa, which is about six miles in the interior of the country, and surrounded on all sides with the most beautiful scenery. It lies on the left bank of a broad and winding river, in which two

* A low caste of Indians on the Malabar coast.

Portuguese men-of-war were then at anchor: and magnificent public buildings, mostly convents and churches, are built on the summits of many of the small knolls of ground, which rise in pleasing variety from the borders of the stream. Several of these convents, and even a few of the private houses, are of a construction and magnitude not unworthy of the heroic times of the Portuguese nation; but they only contribute at present to mark more strongly it's fallen and degraded state, by contrasting it's ancient splendour with it's modern insignificance.—"Fuit Ilion!" On arriving opposite the Augustinian monastery, we requested permission to visit it; which being readily and politely granted, we were accompanied by a colonial brother of the Order over the whole building. It is on a large scale, very similar to the monasteries in the mother country, and capable of affording accommodation to a hundred and thirty monks; but there are not above thirty who inhabit it at present. A short time previous to our arrival at Goa, a sort of revolution had taken place, in imitation of that in Portugal, which terminated in forcibly embarking the Viceroy, and sending him, with his family, to Bombay. This was effected without bloodshed; and a regency of five members appointed for carrying on the affairs of government; but it is said that these have totally failed in their endeavours to raise funds

for the payment of the troops and public functionaries: every thing, however, seemed outwardly to us in as much tranquillity as if nothing of the sort had occurred: and, indeed, were it requisite, a couple of our battalions would easily reduce them to order. We seem wisely to have left them to themselves; but have received their late Viceroy with the honour and attention due to his rank and public character. I was myself too short a time at Goa, (only one evening,) to learn more concerning it; and we therefore continued our voyage the next morning, (the 24th,) but with light and contrary winds, until Sunday, the 28th, when a fine breeze sprang up from the southward. This favorable change was speedily rendered useless to us from the miserable condition of our boat's equipment; for in five minutes the main-yard snapped short in the slings, and one of the crew jumped overboard through fright: being, however, an excellent swimmer, and the sea quite smooth, we easily saved the poor fellow's life, though we were obliged to bastinado several of his companions, before any of them would jump into the canoe for that purpose. Next morning he offered * poojah to his idol for his preservation, and, with the other Hindoos, danced round the mast for about half an hour. The time at which this

* Sacrifice.

accident took place, was about seven in the evening; and not long after, away went our only remaining yard, leaving us quite a wreck. Fortunately Capt. W., being an old and good seaman, shewed the crew how to hoist a temporary lug-sail during the remainder of the night, and in the morning helped them to fit out the old yards once more, by strongly splicing the broken ends together, and cutting two cloths away from the mainsail; which, though now reduced in size, was perhaps improved by the reduction, as the main-yard, in the latine form, had previously measured ninety feet six inches in length, and was far too unwieldy for so small a boat. On the 31st, after a sadly tedious passage, we arrived within twelve miles of Bombay, the lighthouse being in sight; when, the wind subsiding into a dead calm, and most of our provisions exhausted, Captain W. and I determined to embark in the little canoe, made of a single tree, hollowed out by fire, and measuring about fourteen feet by three, without a keel. After three hours hard paddling, the tide turned against us, and the wind rose rather strongly in our teeth; so that, being still at least three miles from the land, we should probably soon have foundered, had not an ever gracious and watchful Providence enabled us to reach a fine sea-boat, which was then accidentally carrying out a pilot for the Sarah, Indiaman, as she was standing in for

the harbour. The pilot-boat carried us on board the Indiaman, whose Captain received us with hospitality, and offered us those refreshments which we so greatly needed. We then returned to the boat, accompanied by some of the Sarah's passengers, and were landed at dusk on the pier of Bombay, much tired with our exertions, and almost exhausted with the burning heat of the sun during the whole day. On arriving, I found that the friend with whom I was to lodge during my stay, had been under the necessity of accompanying the Commander-in-chief on a journey into the interior of the country, and was not expected back for a month or six weeks. This being the case, I joyfully accepted the offer which Captain W. kindly made me, of a bed at the house of a friend of his. But as he lived three miles out in the country, and we could procure neither palankeens nor any other conveyances at that late hour, we were compelled to set out once more in the dark, and walk there on foot. This, however, was the last of our day's inconveniences; for a hospitable welcome, a good supper, and a comfortable bed, easily repaired our strength; and we have great reason to pour out the thanksgivings of humble gratitude towards Almighty God, who has hitherto been our constant and never-failing support and guidance, our deliverer from every danger; and who has at length brought us in health and

safety to the temporary haven which we have been so long and anxiously seeking.

November 10*th.*

After having passed two or three days at Bombay, the Governor, Mr. Elphinstone, invited me to come and take up my abode at the government-house, where I shall probably remain until my final departure from India. On the 8th, I accompanied Mr. E. and the Conde do Rio Pardo, the late Portuguese Viceroy of the Indies, to visit the celebrated caves of Elephanta, in the vicinity of this place. Of these, often as they have been described, it would be difficult for any language to convey an adequate idea. They are situated in a hill, on a small island named Elephanta, from the figure of an elephant in another part of it, rudely carved out of a high rock ; and are evidently excavated with immense labour from the solid granite, leaving pillars at irregular intervals, and having the sides sculptured with representations from the fabulous histories and adventures of the Hindoo mythology. We dined in the cave, a party of nearly thirty persons ; and the Governor's band of music played after dinner, which rendered the effect highly singular, and somewhat grating to the feelings, in the unnatural contrast exhibited between modern luxury and gaiety, and

those silent and rude, though stupendous monuments, of ancient magnificence.

November 12th.

On Saturday night, at a quarter past ten, was launched from the King's dock, a magnificent eighty-four gun ship, built at Bombay, of teak wood, for the use of the British navy. Many thousands of the natives witnessed the ceremony; and for several days past great numbers had been pouring down from the interior of the country, to visit this machine, so huge and wonderful in their eyes; nor were they quite satisfied of it's construction having been accomplished without supernatural agency. She is said to be the largest ship ever seen on this side the Cape of Good Hope, and was built by a native Parsee of Bombay. The Governor, according to established usage, broke a bottle of claret over her bows, and named her the "Ganges." The Portuguese Viceroy, however, remarked to me, that it was not a well-chosen appellation for a British man of war: while I was considering his meaning, he added, "you know that all *rivers*, on reaching the sea, immediately lose their *names*." This vessel was more strictly floated than launched, as she was built in a wet-dock; but the effect was almost equally fine. A few minutes before she was quite afloat, the shores or timbers which supported her in an up-

right position, successively cracked, gave way, and fell into the water with a splash, raising the expectations of the thousands of spectators to the highest pitch ;—at length the great mass itself began slowly and majestically to move out, or rather seemed gradually to steal away from the dock : the military bands instantaneously struck up "Rule Britannia;" and the repeated and hearty cheers of all around, natives as well as Europeans, manifested the general interest to which the scene gave birth. A light refreshment was provided for the Governor's party, by the Parsee builder ; after which the Governor paid him the honor of investing him, his brother, and suite, each with a pair of fine Indian Cachemires, and other presents. We did not return home until a little before midnight.

November 18*th.*

We are to embark this evening on board the Antelope, one of the Honorable Company's cruisers, destined for Mocha and Cosseir in the Red Sea. Our travelling party consists of three officers in the Indian military service, and myself; and we intend proceeding in one body as far as Cairo, where I propose quitting them, and, should circumstances permit, paying a solitary visit to Mount Sinai, and the rocks of Rephidim and Meribah. My companions mean to pro-

ceed direct to Europe. I will not quit Bombay, although so well known a capital, without noticing one striking peculiarity connected with it; and that is, the evident general opulence, industry, and independent manners of the native inhabitants, so far beyond what I have seen in any place belonging to the Presidency of Madras. There are more natives actually riding in their carriages, than Europeans; and many of the very best and most comfortable houses are the property of the former. The principal and most respectable among them, are also occasionally invited to the European parties and amusements; nor do they seem to be treated by our countrymen with their usual ridiculous pride and hauteur. The most respectable class of all is certainly that of the Parsees, with two or three of whom I became slightly acquainted, and was pleased with their appearance and manners, so far removed from the usual Indian meanness and servility. Of the present Governor of Bombay, as a gentleman and man of enterprise and talent, it would be difficult to speak in terms too high: he is generally, I may almost say *universally*, esteemed and admired by all who know him: nor can any one gifted with the most moderate share of penetration, pass ten minutes in his society, without feeling the superiority of his understanding, as well as remarking that easy politeness, and gentlemanly

freedom of manner, which is alike distant from repulsive haughtiness and unbecoming familiarity. So desirous is he of picking up what information he can collect from all with whom he converses, that his acute and pertinent questions at times almost press themselves forward into a kind of ingenious cross-examination, and require care and collectedness of mind to answer satisfactorily: but his gentleness of manner, and at the same time, evident wish to oblige, easily reconcile his hearers to this slight shade in him, if indeed, in his situation, it can be considered as any shade at all. Would that this pleasing and amiable man could open his eyes, so clear-sighted in worldly matters, to see the sublime truths of the religion of his fathers; and devote to the service and glory of his God, those high talents and rare dispositions with which his God has been pleased to endow him. Had he "but served his God" as he "has served his King" and country, there would be few brighter ornaments to the age in which he lives. I never yet met a human being for whose spiritual blindness I felt more deeply grieved: nor can I avoid an earnest prayer, that the God whose eye is in truth ever upon him, may yet draw him in to see that religion is truly a most serious concern; and that the higher the talents, and the more eminent the gifts he possesses, the stricter will be the account he must hereafter render before the judgment-

seat of God, on that great and terrible day of final retribution.

December 3d.—Mocha.

We had a most prosperous voyage of fourteen days from Bombay to this place, and, as is frequently the case at particular seasons, without an hour's unfavorable wind. Our course brought us between the island of Socotra and the main land; but we saw nothing of either until we approached the entrance of the Red Sea, which is through the remarkable straits of Bab-ul-mandeb (the Gates of Death). Whether they were so called on account of the dangers besetting their approach, or from the total and extraordinary barrenness of the coasts of the Red Sea, to which they afford the only admittance, their name is highly expressive of their character and situation, and serves as a prelude to those feelings of melancholy with which the mind of the traveller is soon filled, from the unceasing contemplation on all sides of these rocky plains, to which vegetable life is utterly unknown. We had not a single adventure on our voyage, and anchored at a mile's distance from the town, on the evening of the fourteenth day. The weather was so mild at night, and the cabin of our little brig so crowded, that I preferred a soft plank on the deck for my bed during the whole time: the days were very sultry, except

when tempered by the trade breeze. Some of our party went on shore yesterday, and the remainder this morning, of which latter party I made one. The town of Mocha, which, with it's white-washed walls, has a tolerably neat appearance when viewed from the sea, impresses those who actually enter it, with feelings very different. It is irregularly planned, filthy in the extreme, being never swept or cleaned, and unadorned with any building, public or private, capable of arresting the traveller's attention. The neighbourhood is void of trees, excepting a small stunted date grove, south of the town; and even the grass for the few cattle of the place, is brought from a distance, there not being the slightest verdure visible near the walls. The title of the head man of Mocha, is that of "Dola," and he is generally a favored slave belonging to the Imaum of Senna. He lives in a dirty jail-like house, where our party went to pay him the customary visit of ceremony, and found him seated on his divan, with his officers about him. His look, though not devoid of intelligence, was mean; but his manners were tolerably good, and his reception of us polite; for which we are probably indebted to the late bombardment and capture of the place by our squadron from Bombay. The brig in which we are passengers formed a part of it, and was employed in beating down the defences of the northern

tower of the fort, which is still in ruins. The coffee sold here is worthy of it's reputation: it is not of the growth of the place, but is transported for many miles on camels from the interior, where it is cultivated in the sheltered and secluded vallies of Arabia Felix. This favored country, called by the natives "Yemen" (the happy), also produces great quantities of fruits and vegetables, and abounds in fine cattle, and the most delicious honey. It commences on the other side of the great mountains which run nearly parallel with the shore of the Red Sea, at a distance of twenty miles inland; and the climate is said to be beautiful, and the air particularly pure. The Imaum of Senna, whose capital is situated in the midst of it, is a powerful barbarian, uniting the offices of chief-priest and King of his nation, and calling himself, among other titles, "Cousin of the Prophet" (Mahomet), and "Sovereign of Yemen." He is, like almost all eastern princes, perfectly absolute, having the uncontrolled power of life and death in his hands. A poor unhappy Italian, Signor Borraschi, attends him as physician, having previously renounced Christianity, and embraced the delusions of Mahomet. This miserable being, heartily tired of his lonesome existence, begged permission of the Imaum to proceed as far as Egypt, in order to bring his wife and family, resident there, back with him to

Senna ; in other words, he wished to make his escape. The Imaum probably divining his intentions, made him no answer, and Signor Borraschi therefore chose to conclude that his request was acceded to. A day or two afterwards, he presented himself before the Imaum, for the purpose of taking leave ; but his Highness, giving loose to all the violence of his indignation, reproached him bitterly with his ingratitude for the many favors shewn him, and then drawing his scymetar, was about to sever his head from his body. The terrified Italian, instead of quietly submitting, (as a true Mussulman ought to have done,) to the inevitable decree of fate, flew from him into the gardens of the palace, and was followed by the angry Imaum, sword in hand. With all the agility which fear could inspire, the poor wretch darted up a tree ; and there, being for a moment in security, as his tyrant was too fat and inactive to follow him, the latter began to cool, and repenting of his violent intentions, again received him into precarious favour, but would never hear of his quitting the country : he is still living with the Imaum, in constant misery and fear, and has lately been making an effort to persuade the British Resident at Mocha, to solicit his liberation. That gentleman has been appointed to his situation so short a time since, that he could afford us very little information concerning the

country and it's inhabitants ; but he received and entertained us with kindness and hospitality. The natives on the opposite shore of Abyssinia are poor and harmless, and offer no insult or impediment to the European gentlemen of the Factory, who sometimes cross over there from Mocha, for the purpose of shooting: but if any one should venture to proceed far into the interior, it is probable the Government would not allow him to return. After shipping a supply of live-stock and water, and receiving a present of cattle and honey from the Dola, we again got under weigh this evening, with a fair wind, on our voyage up the Red Sea, and soon lost sight of the white towers and minarets of Mocha.

December 14th.—At sea, off Juddah.

The latter part of our voyage thus far has been tedious, owing to frequent calms and adverse winds ; and we have seen nothing very remarkable : at different times we have passed by numbers of dead locusts. (See Exod. c. x, v. 19.) The town now in sight of us is the sea-port of Mecca, from which it is said to be about sixty miles distant. The dark brown mountains above it are distinctly visible in this clear unclouded sky, and bound the horizon to the eastward.

Christmas-day.—Cosseir.

Our brig anchored here this morning at eight o'clock, having beat to windward all night with a gale in her teeth. The anchorage is confined and bad, and is quite unsafe when the wind shifts to the north-east. The whole of our voyage up the Red Sea has thus terminated, it is true, without accident; and we ought, therefore, in an especial manner, to return our humble and grateful thanks to Almighty God for it; as, from the numerous dangers of sunken rocks, extensive coral reefs jutting out into the very middle of the channel, and prevailing violent gales, it is scarcely to be called a navigable sea. On one occasion we sailed over a large reef of rocks, while it was blowing fresh, and the forms of the rocks were clearly seen not much under the brig's keel. The Commander seldom quitted the deck at night, and had constantly men on the look-out from several parts of the rigging. We often saw breakers, sometimes where none were marked in the charts, and sometimes we could find none where they were marked. It is also singular that, notwithstanding the great extent of the Red Sea, not one river, and I believe not one streamlet, however trifling, falls into it. Of the fleet which carried out Sir David Baird's expedition from India to Egypt, seventeen sail perished in this sea. The only vessels which attempt now to navigate it, ex-

cept occasionally one or two of our light Bombay cruisers, are Arab Dows, which never venture into mid-channel, but, keeping close in to the shore, sail by day, and at night come to an anchor. They are thus often five months performing the voyage from Cosseir to Mocha. Cosseir is certainly the most comfortless, miserable place imaginable. It consists of a mud-built village, with a wretched old crumbling castle; no harbour, but merely, as I before observed, an open, narrow, and dangerous road-stead: and there is *literally not one blade* of vegetation to be seen anywhere in the vicinity, all being naked rock and sand. Every thing eatable comes from the borders of the Nile; and the nearest well of water, which is very brackish, is five miles distant from the town. We have found plenty of camels ready for us, which are setting out to bring corn from the Nile, and therefore hope to start to-morrow morning, on our journey across this narrow part of the Desert. The Vice-Effendi, a Turk, who commands here at present, has offered us every accommodation in his power, and has given up to our use a public khan, or inn, (*i. e.* a mud house, with perfectly bare walls,) in which to lodge ourselves and baggage. He has also requested us to make him acquainted with any thing we may desire, and has promised he will do his best to comply with our wishes.

* *December* 31*st.*—*Carnac* (Near the Nile.)

Our caravan, independant of the Arab camel drivers, was composed of four English officers, one dragoon, one half-caste, and one native Indian servant, together with a Bagdat Arab, named Mousa, who was engaged by one of our party as Cosseir. We started on the morning of the 26th, at half-past ten, and had with us, to carry our baggage, provisions, and water, twenty-three camels, besides the four for us to ride, and seven Egyptian donkies as a relief. The Commander of the Antelope, and three of his officers, accompanied us for about five miles, and then bade us adieu, sailor-like, with three hearty cheers, which we returned, although not so well accustomed to this vociferous mode of taking leave of our friends. As usual with Englishmen, we ate and drank together before we parted. The road during the whole of this day was wide and good, almost constantly ascending, and bearing towards West-south-west; but it was totally waste, and without one blade of grass. The spring of Ambawagee, the first we met with, is one of brackish water about five miles from Cosseir, and there it was that we parted with

* During this journey from the Red Sea to the Nile, the author only wrote a few notes, which he subsequently enlarged at Carnac; this will account for the want of regular dates: the rest of the diary was invariably written on the spot whence it is dated.

our messmates of the Antelope. Six miles further distant we passed the Bir Inglese, two miles on our right, a well dug by the advanced guard of the British army under Sir David Baird. After about six hours travelling, at the rate of two miles and three-quarters in the hour, we encamped at the foot of the barren mountains of Sophiat, and there passed the night. No water was to be found near the spot; but we had previously determined on halting wherever we might find ourselves about sunset, as we carried with us sufficient water for our own consumption, and the camels only require it once on the road between Cosseir and the Nile. I found that riding on a camel, which I did on my own saddle placed over the camel's saddle, was easier than I had been led to expect, nor did I suffer any pain from it in my back; it is every way preferable to riding a donkey: but great care is necessary in mounting, which is performed while the animal is lying down on his belly with his legs doubled under him; when ordered to rise his first spring is made with his long awkward hind legs, which throws the inexperienced rider violently forward, sometimes over the animal's ears, and the next spring with the fore-legs carries him back over the croup: this we found was a subject of great merriment to our Arab drivers; but we all soon became accustomed to the ways of the camel. With regard to provisions, we

carried no bread with us, contenting ourselves, as we could procure nothing better, with the *dhourra cakes baked by the Arabs: and indeed except good water, which is certainly a real luxury, a few trifling European comforts for those who require them, and a servant who speaks the Arabic language, I know of no particular precaution necessary for a traveller to take on this journey, through the small Desert between the Red Sea and the Nile, the terrors and fatigues of which seem to have been unaccountably exaggerated. On the 27th we breakfasted at seven, and mounted our camels at eight. At three in the afternoon we passed the three wells of Lāz; two of them were then dry; and the third, though the water in it is good, has but a small supply. One mile further is a well called Moilah, and two miles beyond that, the wells of Bir Amber, the water drinkable but not good. We halted as before at five P. M. and encamped in the open Desert. Our march this day was one of nine hours, and lay mostly through narrow passes in the dark brown sandy rocks. We moved again at eight on the 28th, and at half-past nine reached the wells of Wadilgush; where, finding the water good and plentiful, we halted half an hour to let the camels drink. At twelve o'clock our road en-

* A species of barley.

tered a wide sandy desert, and the mountains near Thebes on the banks of the Nile became visible, at a considerable distance on our left. We encamped a little before sunset, at a spot called by the Arabs, Elboneb (for they give a name to every place, however little remarkable); but there was no water near us. Our march, as yesterday, was of nine hours. On the 29th we moved at seven o'clock, our road still winding through a deep and tedious sandy plain, occasionally interspersed with small risings of the same substance, and at half-past eleven we reached Legayta. The water at this place is plentiful, and comparatively excellent; and there are a few miserable mud hovels, which are only occasionally inhabited, and which were vacant at the period of our arrival. As these are the first buildings of the wild Arabs we have yet seen, I made an attempt, though but a very indifferent draughtsman, to sketch * one of them, destined for the occupation of four families, and having a single room for each; the domes are constructed of bricks baked in the sun, and the walls of mud. We found at the wells two of the wild Arabs watering their herd of about fifty camels, all of which were females, and some of them with their young foals. One of the females was couched on the ground moan-

* Plate 1.

ing piteously and mournfully over her little one, which having been killed for food by the owners, they had stuffed it's skin, and in that state carried it about, wherever they went, with the dam. This is continued for some days, and serves in part to cheat the poor mother of her grief, and to prevent her from retaining her milk, which is in fact the principal sustenance of these wild herdsmen. We drank some of it, and found it delicious; so at least it appeared to us after our long march over burning sands, and under a cloudless sky. On quitting Legayta we resolved not to pursue the usual route by * Bir Amber and Ghinneh, but turning to the South-West, to move direct upon Thebes; which, according to the best information we could collect, was but little further from Legayta, than Ghinneh itself; and by this alteration we might avoid three days' delay, if not more, without any apparent difficulty. Our camel-drivers made some opposition to this change in the route, but soon yielded the point to us; and so, after a long and

* It appears that there are two wells of this name, as we had already passed one two days before. The author takes this opportunity of observing, that without a thorough acquaintance with the Arabic language, there is a difficulty in obtaining the correct names of places, which no care and attention can entirely overcome; and he would therefore apologise for any mistakes *of that nature,* into which he may inadvertently have fallen.

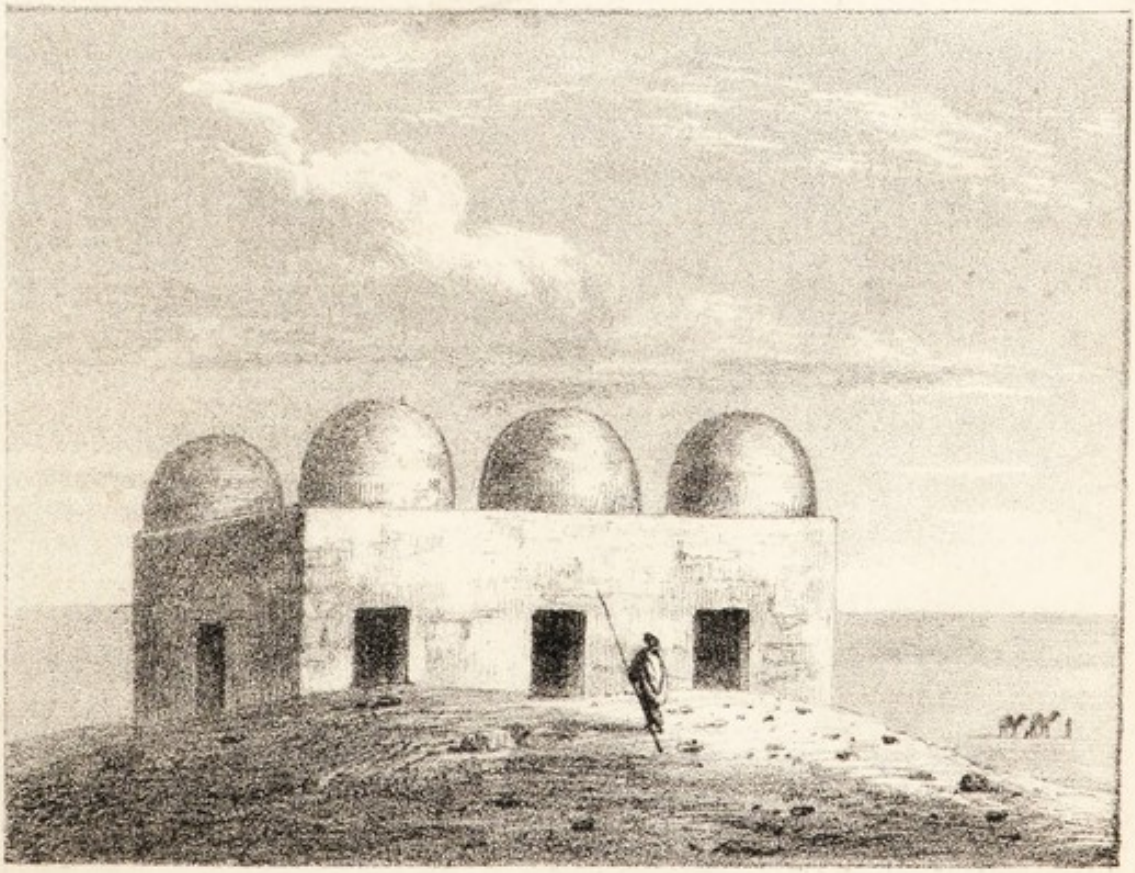
tedious march, at seven in the evening we reached Hujāgee, which is an Arab village on the border of the cultivated grounds near the Nile. It was at five o'clock that we first discovered this celebrated stream from some high sand hills: and surely none could appreciate our delight at the view, but those who have travelled for several days over a similar dreary waste. We were this day about eleven hours in motion, during which time we met several caravans laden with grain, proceeding to Cosseir; this grain was intended principally for the consumption of the inhabitants of the * Hedjāz, who are now under the protection of the vice regal Basha of Egypt. The Scheikh of Hujāgee gave us a most hospitable reception: he sent a large quantity of bread, milk, fowls, and eggs; provided us with a house to sleep in, and afforded us every civility in his power. This was a good earnest of the treatment we hope to meet with in Egypt. We again moved forward at eight on the 30th, nearly in a southerly direction, and passed over the cultivated grounds on the borders of the Nile, near and through several Arab villages, having sometimes a road and sometimes none at all. On one occasion we traversed a † bridge of rude

* That part of the Arabian peninsula which surrounds Mecca and Medina, and extends along the north-eastern shore of the Red Sea.

† Plate 2nd.

G.C.R.

EGYPTIAN BRIDGE.



HOUSES OF WILD ARABS IN THE DESERT.

Printed by C. Hullmandel.

but peculiar workmanship, crossing one of those canals, numbers of which exist in Egypt, that are cut for the reception of the Nile waters during the inundation, and are serviceable in carrying their fruitful deposits far into the Desert, and so rendering it susceptible of a high degree of cultivation. At half-past one we arrived at the village of Carnac, and took possession of a large clean open shed, which Ahmed, our Janissary, had provided for us. Two respectable Arabs came out to meet and compliment us on the part of the Scheikh, who seems disposed to treat us with as much hospitality as the Chief of Hujāgee. After resting about an hour, we set off on some spirited little donkies, on account of the oppressive heat of the day, to visit the ruins of the great Egyptian Temple of Carnac, although they are within three hundred yards of our present abode. To impart to others an adequate conception of these magnificent remains of unknown antiquity, is a task beyond my ability, and one on which I shall not think of entering: nor in truth is it at all requisite, as their description has already been given in other works, by more than one scientific man. But assuredly neither they, nor language itself, can communicate the profound impression with which these ruins must inspire all, who have the good fortune to visit and examine them. My own feelings sprang from a mingled sense

of melancholy, and of admiration not unaccompanied with awe. The sight of masses so gigantic, raised by powers of mechanism almost inconceivable, attest that a people must have existed in remote antiquity, who were advanced in some branches of knowledge and science beyond the boasted improvements of modern times. Of this people we know not with certainty even the name: the memory of them has been lost in the wreck of ages; and even these stupendous vestiges of their existence are gradually mouldering into their original dust. What a humiliating lesson to the empty pride of man! how feeble his most strenuous efforts to obtain even a comparative immortality, in this abode of passing vanities! how singular his aversion to seek true immortality, where it may indeed be found! *Three thousand* years have probably elapsed, (I say this from little more than conjecture,) since the hands of beings now unknown, raised this enormous fabric in honor of some foolish idol, at the period, when He, who created the heavens and the earth by the word of his power, was unknown to, and unrevered by, any but a nation comparatively weak and insignificant; a nation almost lost in the great family of the world at large; and in spite of its clearer views of the truth, derived from divine revelation, itself, continually addicted to the pursuit of those idolatries, which wholly infected it's surrounding

neighbours. Yet more; this nation, notwithstanding it had been honoured in possessing Jehovah himself as it's immediate leader, and had even seen in the mount of fire a tempered beam of his terrible glory, rejected Him from reigning over it, and desired a king from among it's own tribes. Although the Almighty had frequently and signally preserved this people in the hour of danger, and had deigned to assure them of his continued care, and fatherly protection, they abandoned his worship in their days of prosperity, and lifted up their hands to helpless idols of wood and stone, to "Gods" who were "no Gods," even when the paternal chastisements of the God of their fathers visited them for their sins, and sought to recall them to the acknowledgment of His authority and power. If such was the case with the chosen people of God, it is little to be wondered at, that the utter depravity of human nature should have plunged other nations into the lowest depths of superstitious idolatry. They then wishing to propitiate the favor of the Gods which their own hands had made, soon began to seek it by elevating to their honor those stupendous temples, of which the mere remains still excite the highest astonishment and admiration. It is indeed mortifying to reflect, though truth forces the avowal from us, how far greater sacrifices of every description have been made, how far more magnificent edi-

fices have been *generally* reared in honor of false Gods, or by the incitements of superstition, than those which real piety has dedicated to the only true Supreme. But blessed be our God, He requires not " temples made with hands," as His only abode : The temple of His choice, the " Holiest," which He prefers for His habitation, is the lowly and contrite heart of the man who loves and fears Him, who obeys all His commandments with a perfect will, though with an execution miserably inadequate, and who in consequence neither expects nor desires any other salvation, than that which is the free gift of God Himself, through the merits and atonement of Jesus Christ. I know not whether any other person will conceive the pleasure I derived from reading a portion of the blessed Gospel, while seated on the fragment of a column in the interior of this vast Idol temple, and in the profoundest solitude : my heart was warmed with gratitude towards Him who bestowed on us so free and unmerited a salvation ; and that gratitude derived unwonted energy from the memorials then lying before me, of the profoundly wretched darkness and ignorance in which I too, with all my friends and countrymen, should have been plunged, but for His gracious mercy. This however is not the first time that the sacred volume has been opened here ; for there are evident remains of a Christian place of wor-

ship in the centre of the temple, and I am told that the image of the cross has been occasionally dug out from among the ruins. The use of this place in the celebration of Christian rites, must have occurred in the times of the Lower Empire, previous to the destructive invasions of the Saracens. I even saw on the temple walls the faded remnant of a painting, which I believe to have been that of a man crucified; but it was too indistinct to afford me the conviction of it's being so. It is to be seen on the western interior wall, close to the North-West corner, and near the top of the wall; in truth, it is but a wretched daub at best.

January 1*st*, 1822.—*Carnac.*

After breakfast yesterday morning we crossed over to the left bank of the Nile, accompanied by the Scheikh of the neighbouring country; and having quitted our crazy ferry-boat we ascended the sepulchral mountains of the Kings of Thebes. They are excavated in every direction, and we entered five or six of the excavations: among them we visited the one discovered and opened by an agent of Mr. Salt, (the British consul in Egypt,) named Belzoni: he had found in it a beautiful sarcophagus, which has since been forwarded to England; and we were amused in observing how carefully he has commemorated his discovery by carving it in Italian on the

great stone over the entrance. I shall say little of these caves, as they also have been better described by abler pens; but I will not refrain from contributing my testimony, and that of all my companions, to the astonishing freshness of the colouring on the painted walls and pillars. A specimen of it, which was loose, has been carried away by one of our party, with the intention of forwarding it to the Literary Society in Bombay. The figures and style bear a strong resemblance to those of the more ancient Pagodas of India: the colouring matter is evidently similar, though in better preservation here, from the superior dryness of the Egyptian atmosphere. From the tombs we proceeded to Medina Thabou, where are to be seen in the great Temple still stronger vestiges of an ancient Christian Church than at Carnac: the altar piece, with several of the centre columns are yet remaining. Having proceeded a little farther, we stopped to regard with no less admiration than surprise, a single stone thirty-seven feet long, eight broad, and seven deep, which was formerly entire, but is now broken into two pieces: there is much ancient writing upon it. A little beyond were two colossal statues greatly mutilated, but still standing upright on their pedestals; one consists of a single block of rich red granite, and on the thigh of the other, we decyphered, not without emotion, the names neatly carved of

several Romans and Greeks of ancient days, who visiting these scenes of wonder, with perhaps as much delight as we were now experiencing, seemed to have been likewise as fond of transmitting their names to posterity, as any Englishman of us all. From these upright giants, we bent our course towards the Temple of * Memnon, near which are the recumbent remains of an enormous Colossus, supposed by the French to be his; it's face alone I should judge to be ten feet in length: there is also in the same place a smaller, though still gigantic figure, the head of which has been sent to England by Mr. Salt: both are solid blocks of granite. We had been accompanied during the whole morning, by a young Greek in Mr. Salt's employment, named Johannes, or Yanni, as they pronounce it here: he showed us every attention, and conducted us at the end of our day's work to his miserable abode in one of the mountain sepulchres, where he has collected for his master a great number of antique curiosities dug out of the ruins in the vicinity. We were permitted to see them all, and they excited in us as much interest as could be expected in persons so wholly unscientific. One of the relics most curious in our eyes was an ancient painter's pallet, on which the differ-

* This Temple has received the name of Memnon in modern times, merely from the statue lying near it.

ent colours are yet distinctly marked: there was also an old knife of copper, and one or two unknown utensils of lead; but I saw nothing made of iron. Several images were shewn us, probably a sort of Egyptian * Penates, of wood, brass, and stone: but it is unnecessary to say more of these things, as they are all, we are told, destined for the British Museum, together with several mummies, painted mummy cases, and rolls of papyrus covered with hieroglyphics. On returning to the banks of the Nile, Yanni also exhibited to us a sarcophagus, about to be embarked for England, which however did not strike us as having any thing particular to recommend it. He informed us in the course of our walk homewards, that in these sepulchres of the mountains of Thebes, nearly three hundred and fifty Arabs find their only habitation: we entered several of their dwellings, and found them much like that of Yanni. He says they are a harmless good-natured people, very poor, but not indolent, like the natives of Asia: they pick up occasionally a little money by serving as guides to strangers, and by selling them the antiques they often meet with in digging. The prices they demand for these trifles, which imagination alone invests with any value, are as exorbitant, as is usual wherever my countrymen

* Genesis, ch. xxxi, v. 19.

have been: but we have hitherto invariably found them inoffensive, and our camel drivers, who are of the same race, strictly honest; at least we have not missed a single article of our baggage since we left Cosseir. Mr. G. an Irish gentleman, who has been for some time travelling in these parts, and who is now on his return from a tour to Assouan and the Cataracts of the Nile, stopped to dine with us, and gave us the politically-welcome intelligence of the death of our unhappy and misguided Queen. This morning we rode our spirited little donkies to Luxor, which with Carnac, Medina, Thabou, and Goura, is said to have comprised the great and ancient city of Thebes, with it's hundred gates, on both banks of the Nile; which, if it then flowed in it's present * channel, must have divided the city into two nearly equal portions. The remains of the temple at Luxor, are not so majestic and imposing as those at Carnac; but at their entrance, are two magnificent obelisks, each of a single block of granite, and one of them very perfect. They appeared to be about seventy feet above ground, and there are, we are told, about twenty-seven feet of them buried beneath. They are covered with hieroglyphics, nearly as fresh as when first executed; and the general

* There is a tradition of a channel having formerly existed two miles to the eastward of that, through which the river now passes.

proportions of these obelisks, are peculiarly chaste and elegant, and give them a pleasing semblance of airy lightness. A straight road lined on both sides with colossal Sphinxes has been lately discovered and laid partly open, leading from the great Temple at Carnac to that of Luxor, which are about a mile apart. We found a talkative little Frenchman domiciliated at this latter place, who was, like those of his nation in general, very civil to us, and whom we invited, together with Mr. G., to spend the New Year's Day with our party. He has been residing four years in this neighhourhood, and is engaged in making collections, with a view to the compilation of a work on the natural history of Upper Egypt. He told us he was formerly a soldier under Buonaparte, but not liking the military service he left it,—I did not venture to ask how. We heard from him a curious circumstance, which I beg to relate, *solely* * on his authority; namely, that there is an excellent breed of horses in the province of Dongola, springing from the union of the Hippopotamus with the native mare of that country, which being fastened to a stake on the banks of the

* All the Turkish and Arab gentlemen, whom I subsequently questioned on the subject, confirmed the Frenchman's assertion; but I would still leave it's truth or falsehood to stand, as I found it, on it's own ground, without offering any opinion of mine.

Nile, is there left by the owner for a certain period; but we were assured at the same time, that this breed, like that of the mule, is incapable of being extended further. Our informant declared that he had himself seen several of them, and that they are very commonly met with in the countries higher up the Nile. This Monsieur Rippon is a native of Marseilles; and he spoke to us in highly indignant terms of a certain Comte de Forbin, who wrote an account of his travels in Egypt, and who noticed his countryman merely as one, "*qui bat les Arabes, parce qu'ils n' entendent pas le Provençal.*" Monsieur Rippon, on the contrary, flatters himself that he speaks Arabic with correctness and fluency, and thinks the sneer of the Comte altogether unjustifiable, and merely inserted for the purpose of saying a smart thing. Thus has passed New Year's Day; how widely different would have been it's employments and pursuits, if spent in our own native country!

January 4th.—Ghinneh.

Having paid our little tribute to the poor Arabs of Thebes, in purchasing from them a few trifling coins and antiques, we remounted our camels on the 2d, at eight in the morning, and began to descend the right, or eastern bank of the Nile; sometimes skirting it's border, and sometimes striking through bye-paths in the

cultivated grounds, until we reached Berhama, at five in the afternoon: we estimated our march to have been twenty-six miles. The view of the opposite bank, backed by the Theban range of mountains, was at times grand and imposing; while numerous villages, with flocks and herds, and all the signs of industrious cultivation, covered the plain through which our route lay. We were accompanied for some distance by the son of our worthy old host, the Scheikh of Carnac. Nothing could exceed his hospitality and kindness during our abode in his house, which he entirely gave up to us: and indeed we all began to feel a real affection for him. We have hitherto met with nothing but civility and attention in the Pacha of Egypt's dominions; and travellers at least are greatly indebted to his government for protection and assistance. On the 3d, at one o'clock, we arrived at Ghinneh, (thirteen miles from Berhama,) and were conducted to the house of a wealthy Armenian banker, who received us with cordial hospitality, and surrendered the whole house for our accommodation, going himself into another which belonged to him. We accompanied him on a visit to the Commandant of the place, a one-eyed, soldier-like looking old Turk, who was surrounded with several Albanian guards, in splendid costumes: and we afterwards proceed-

ed to pay our respects to the * Hunsnadar of Achmet Pacha, who was living in his state barge on the Nile. The latter appeared to us a man of tolerable sense and information for a Turk; he was also very civil to us, and promised to procure us boats for our passage down the Nile. His cabin was richly decorated, with a silk awning above it on the quarter-deck, and seemed clean and commodious: we were told it had also a comfortable bath adjoining it. Our friend the Armenian took his dinner with us after our return from visiting the Hunsnadar, using his knife and fork, and drinking his wine just as we did: and as he spoke a few sentences of Hindoostanee, we soon became great friends. He expressed himself extremely anxious that we should spend a few days with him at Ghinneh, and we fear we must comply *malgré nous*, as no boats can be prepared for us before Monday, the 7th. At different times in conversation, our host spoke highly of the Pacha of Egypt, but slightingly of the Turks in general; and I take him to be, from his abilities and situation, well capable of forming a just opinion. In the evening, just before we were thinking of retiring to rest, in walked our new friend Mr. G., and introduced to us a French officer, now in the Pacha's service; who is called by the Turks

* Treasurer.

Suleeman Aga: his real name is Monsieur Leseve, formerly *chef d'escadron* of the sixth regiment of hussars in the French army, with which he was present at the field of Waterloo. He is employed in raising, and reducing to European discipline, a black corps of cavalry and infantry; and has at present four hundred and twenty of the former, (among whom are all the remaining Mamelukes, about two hundred and thirty,) and nine companies of the latter, each consisting of fifty-six men, already formed. The number of both arms is intended hereafter to be greatly increased; and the Mamelukes are to be brought up as their officers. He says the Pacha has in his whole dominions about twenty thousand regular horse: the number of his infantry was not mentioned. He is making useful and rapid conquests on the Upper Nile, and has also pushed them as far as Sennaar, on the western coast of the Red Sea, whence Ibrahim Pacha is now preparing to attack the * Abyssinians in their own country. Immense supplies are daily ascending the Nile for the use of this army, and a passage for boats has been cut through the rocks forming the lower cataracts. After we had been conversing together for some time, at about ten o'clock we heard a singular noise, and shortly after a superannuated

* Their name in their own language is pronounced "Habeshee."

Mameluke Chieftain, named Khaleel Cachef, walked into our room, preceded by his established jester, the first person of that description I had ever seen. This dark featured Yorick amused us much while he stayed in the room: he had an inestimable variety of qualifications in the eyes of a Turk, as he sang, danced, played on the castanets, imitated a dog's bark, &c. &c.: he seemed to be at the same time a shrewd sensible fellow. Indeed it requires no small natural talent to be an entertaining fool. His master, though an old man of nearly seventy-four, and quite in his dotage, has still a lively dark eye and a black and bushy beard; and he is much respected for what he once was, a brave and gallant warrior. He received seventeen wounds from the English at Aboukir, and is now Cachef, or Governor, of a large district called Muttana, near Esné, below the first cataracts. These gentlemen did not leave us until eleven o'clock; and though Suleeman Aga was a sensible and entertaining man, who had seen much service, we were not sorry when their departure enabled us to enjoy a night's repose, after our fatiguing day. In the morning the Turkish Commandant, and the Hunsnadar, accompanied by a numerous armed suite, returned our visits before we had finished breakfast; they were very polite, and the more agreeable, as they did not stay too long. My travelling compa-

nions thought it right to make them some very handsome presents, with a view to ensure their future good will and services. In the mean while, Mr. G. and Suleeman Aga having dropped in, helped us to finish our breakfast, and then the whole party, except myself, adjourned to the Hummaums, or public baths of the place. As I hope to see other and more splendid hummaums at Cairo, I preferred staying behind to write. This place is wretchedly built, and extremely filthy; but it's population is considerable. It has crowded bazaars, and enjoys a great trade in corn with most of the towns situated in Arabia, and on the coast of the Red Sea. The whole of this trade is carried on by numerous caravans of camels, and Cosseir is the chief intermediate *depôt*. Our Armenian friend told us, and from what we have ourselves seen we are induced to credit him, that there are now within the precincts of Ghinneh, one hundred and forty thousand camel loads of grain; all, I believe, on the Pacha's own account. Abundance of every Turkish and Arabian article of consumption is to be found here; and I should be inclined to think the place rapidly on the increase in wealth and consequence. In passing through the populous streets we did not meet with the slightest insult; and indeed, as Suleeman Aga told me, an European traveller's person seems now to be held sacred

throughout Egypt. For all this accommodation and security we are indebted to the Pacha; who, though education, habits, and circumstances may have rendered him occasionally cruel, and even barbarously so in the eyes of the enlightened nations of Europe, must unquestionably be accounted, for a Turk, a great and extraordinary man.

January 5th.

Our party, accompanied by Johannes, the Armenian, descended the river about a mile, in a country vessel; to perform which, though there was a strong current in our favor, required more than an hour's patience and labour, owing to the bad tackling, and worse management, of the boat. We landed at last on the left bank, hired some donkies, those never-failing resources for travellers on the plains of Egypt, and proceeded to visit the noble and ancient Egyptian temple near the village of Berba, which is, however, more usually called the temple of Dendera, from the name of the district. This is said to be, and probably is, the least dilapidated ruin of the kind existing in the country, and it is better finished, but constructed of masses of stone less gigantic than those of Thebes. The hieroglyphics are more distinctly and carefully executed, and are also, which the others are not, in alto-relief. We ascended to the summit of

the temple by a winding staircase, or rather pathway, (for there are no distinct steps,) of easy inclination, the walls on both sides being covered with emblematical paintings. So much of this fine building remains buried under the sand, that the effect is greatly diminished; but enough has been disinterred to establish it's claim to superiority in point of integrity and beauty of style over all others which the same age has produced. There is much controversy among Europeans in Egypt, concerning a very ancient zodiac, which the French carried away from this Temple; but it is hardly worth entering into further than to observe, that it is to be hoped the possession of it by so ingenious a people, will tend to promote the discoveries of the sciences which existed, and the degree of excellence to which they had been carried, among those sages of times long passed away. We returned to Ghinneh late in the evening. Our Armenian host, who, though through politeness he had accompanied us on this antiquarian visit, had never before seen any thing of the sort, and that, notwithstanding he had lived for eight years within a mile of Berba, was more pleased and astonished than we had anticipated from his total previous want of curiosity on the subject; he asked, however, but few questions, fortunately for us, as we were none of us sufficiently initiated into the mysteries of antiquarian lore, to afford

him satisfactory answers on many points: his pleasure and surprise seemed rather childish than rational, as, if he shewed any at all, was naturally to be expected. Mr. G. and Suleeman Aga left us this morning, and proceeded on their route to Cairo. The latter rose in our estimation on further acquaintance, as a sensible and intelligent soldier; but, though he has firmly and positively refused to embrace Islamism, he plainly told me his refusal did not arise from any "*silly prejudices, as all religions were to him alike.*" This is, I believe, but too generally the line of thinking adopted by the warriors of the late Napoleon, though it is to be hoped there are many noble exceptions to it; and is doubtless a practical though not an avowed atheism. Of the real existence of atheism in the heart, I much question the possibility; for even the very devils believe, and—tremble! In other points Suleeman was an amiable and pleasing companion; but in the society of such, a believer in God, according to the revelation which He has chosen to give us of Himself in Christ Jesus, can never divest himself of the dreadful thought, that, unless it please God in infinite mercy to snatch them from the eternal perdition to which they are blindly hastening, he can never hope to meet them again beyond the grave. As the tree falls, there must it lie, until raised at the day of final judgment.

January, 8th.—Girgeh.

On the evening of the 6th our party called on the Hunsnadar of Achmet Pacha, and having presented him with a pair of pocket pistols and a pound of English gunpowder, which is in high esteem among them, we took our leave, under a feeling of obligation to him for his kindness in procuring for our use one of the Pacha's treasure boats, without which we should have experienced considerable difficulty in quitting this place, as nearly all the ordinary boats that ply on the river are taken up by Mahomet Ali, for the purpose of forwarding supplies to the army of Ibrahim Pacha, above the Cataracts. After this visit, we proceeded on board our barge, and slept there in a low, though clean and good cabin, which had been assigned to us. We found in the captain of the barge a quiet civil Turk, disposed to treat us with attention, and not too intrusive. My Indian fellow travellers presented a handsome silver watch to our good friend Johannes, who here bade us farewell. May he meet with as much kindness wherever he goes as he has shewn to us! Colonel H. gave him a recommendatory letter to Major-General Sir John Malcolm, who will probably arrive at Ghinneh a few days after our departure. It was at half-past seven on the morning of the 7th that we finally quitted Ghinneh; and the wind being strongly against us, we made so little progress as only to reach

Dishné, which is fifteen miles down the river, by sunset: but our boatmen, who were all Arabs, made ample amends by rowing hard during the night. The scenery on the Nile was pleasing in many parts of our yesterday's route, though far from equalling that of most rivers in Europe. We saw numbers of crocodiles, some very large, basking at full length on the sandy islands in the river: Major T. struck a small one on the head with a musket ball, which instantly sprang up, as if hurt, and darted under water. They are considerably larger, and more rapid in their movements, than I had expected to see them, and must really be very formidable antagonists. Major T. also shot several pigeons; but a few wild ducks and teal were the only birds we saw fit for the table. Storks, gulls, divers, plovers, and hoopoes, are numerous, and there is every where a great abundance of tame poultry and cattle. Scarcely a tree is to be seen of any sort, except the date-bearing palms, and they are not numerous. My dragoon's little dog, which he had brought with him from Bangalore, was unfortunately lost yesterday, when we landed with him to take a walk: on our firing at some pigeons he took fright, ran away after some express* dromedaries, and has been no more seen.

* Letters and messages of consequence are here dispatched by a light species of dromedary, which will carry the messenger about sixty miles a day. The hire of them is extremely moderate.

January 9th.

Being detained at Girgeh for some treasure, which our barge is to take in there on account of Achmet Pacha, I indulged myself with a long and delightful walk of several miles down the lett bank of the Nile, occasionally reposing for a few minutes, or seating myself on the edge of the stream, to read a few passages from my inseparable little pocket treasure. I can only remember one day, since leaving Bangalore, that I have felt an equal and similar degree of happiness: it is that pure and unmixed joy, in its nature indefinable, and with which a stranger intermeddleth not, arising from " a closer walk with God :" it is a delightful anticipation of that eternal life of joy and peace, that precious gift, so worthy of it's Almighty Giver. The soul, filled with the tranquil pleasure in which it then reposes, feels itself harmonise with all surrounding creation : the birds, which lightly skim through the air, whether sporting singly and gaily hopping from twig to twig, or executing their aërial manœuvres in united flocks, with almost military precision, and following their elected leader in lengthening columns or extended lines ; the fishes leaping on the glassy glowing surface of the deep and broad stream, smooth, and unruffled by the fainter breathing of the air ; the flocks and herds contentedly grazing on the rich pastures of Egypt ; and even the vast un-

wieldy crocodile basking out his lazy length on a distant sand-bank, and enjoying the tempered warmth of a January sun: all furnish to the soul, when thus serenely placid, delightful subjects of contemplation and varied thought; and all lead her gently along in grateful adoration, in silent though eloquent praise of that "Great First Cause," that "Parent of good," by whom all things were created and adapted to the enjoyment of man. These are the "moments rich in blessing," when the thoughts of his native country come doubly sweet over the soul of the wanderer: his memory faithfully recalls many past scenes of pious communion and tranquil joy, where those most dear to him were perhaps joined with him in celebrating the sacred mysteries of Redeeming Love; in spreading the knowledge of a Saviour among others to whom He had hitherto been unknown; and in so enjoying with humble gratitude, and delight increased by participation, the gifts of their unceasing Benefactor. By the waters of Egypt I sat down in peace, when I remembered thee, O my country!

January 12th. (Noon.)—Siout.

We have this moment anchored, having made a passage down the Nile hitherto, but for some inevitable delays caused by the public service, perfectly delightful. The weather has been

mild, and the wind has latterly become quite fair: the thermometer at sun-rise this morning stood at 64°. We left Girgeh at half-past two in the morning of the 11th, breakfasted at Akmin, a large and populous Arab town on the right bank of the Nile, and halted there for three hours. We sailed again at mid-day, passed some considerable barracks built by Mahommed Ali for his Turkish troops, and without any particular adventure, arrived at this capital of Upper Egypt. The Pacha Achmet has left it for Assouan, and we passed his fleet and encampment last night at eleven o'clock.

January 14th.—Gib-el-Aboufeda.

On landing at Siout, on Saturday, my companions deputed me to visit Ibrahim Cachef, the owner of our * Khanja, (for we found here that the Pacha Achmet had only borrowed it from him,) and endeavour to prevail on him to let us continue in it as far as Cairo. Accompanied by our Arab servant Moussa, who fortunately for us understands a little Hindoostanee, and has consequently been hitherto our sole interpreter, I mounted a donkey, and set off for the town; it was about a mile and a half distant from the river side; and though at that distance it had an imposing appearance from it's numer-

* Usual Arabic name for a light barge.

ous mosques and minarets, and from the palace of the Pacha, it turned out to be, like all other Arab towns we have yet seen, narrow, filthy, and uninteresting; but absolutely crowded with inhabitants. We first proceeded in search of a Frenchman, who was established, we had heard, at Siout, in the capacity of physician to the Pacha and his harem. Our Arab guide, like all his race, unwilling to acknowledge ignorance in any thing, unhesitatingly professed himself to be acquainted with his house, though he had most probably never been there in his life: he consequently led us entirely astray; however, after making one or two fruitless efforts to find it, a good-natured Turk sent one of his slaves with us, who brought us there in safety. The Frenchman was at home, and received me civilly, and, as far as his means went, hospitably. He is an unhappy native of Paris, a rank Buonapartist, and at the age of seventy-two, compelled to fly his country from the violence of his political opinions. Unacquainted with the language of Egypt, deprived of every friend, and not knowing a single individual with whom he can associate, accept his * Drogman, a Corfiote Greek, who speaks Venetian Italian, and understands a few words of French; accustomed to all the elegancies and comforts with which the

* Interpreter.

French capital abounds, and now little capable of sustaining hardship or exertion; this miserable old man seems condemned to spend his few remaining years far from every thing that can render life supportable, yet suffering under a terror of death amounting to agony. A professed believer in the soul's annihilation at the death of the body, a contemner of Christianity, and a practical Atheist, he repeated to me that he "gloried in calling himself a perfect Frenchman." He confessed that his life was such a burthen to him, that he should long ago himself have brought it to a close, but for his dread of death: and still he spoke with pride and delight on the superiority of man's natural reason over "the absurd and fabulous delusions" of revealed religion. He considered the Almighty, in the light in which He has been made known to us in the Gospel of His blessed Son, to be quite * * * (I will not write it), but that, fortunately for the enlightened part of mankind, reason had shewn the real God to be far otherwise; and that he never would be so unjust and tyrannical, as to create any being with a view to his certain future punishment. I know not how far I am acting wisely in recounting, and indeed I almost shudder in doing it, the blasphemies which this poor old man uttered before me; but perhaps, it may not be without advantage to offer to the consideration

of others, a practical instance of the length to which *consistent* unbelief must inevitably lead. Need I say, how fervent a mental prayer I offered up to our gracious Father, that He would deign, even by my weak speech, to work an effectual change in this perishing soul: and I then endeavoured with all my might, and with all the solemnity and earnestness which such a subject required, to convince him of God's united justice and mercy, made manifest in Jesus. From using the weapons of scorn and contempt,—from taunting me with that weak credulity, which could induce me, *though a military man*, to visit, as I told him I proposed doing, the scenes where Christ suffered to save us, he latterly spoke with seriousness, and almost with feeling, though he sought to suppress it. I dined, and conversed long with him on this matter; but He, who searcheth the heart of man, alone knows with what success. He promised to call and see me in the morning; but, though we waited for him till near midday, he never came. May the God whom he despises yet be gracious to him! From the French physician's house I went, accompanied by the Greek, his interpreter, to that of Ibrahim Cachef, who is a great Turkish merchant, and enjoys for the present a nominal monopoly of all the cloth sold in Egypt: doubtless most of the profits find their way to the coffers of the

Viceroy. When I arrived, at about two o'clock in the afternoon, he was still asleep, and I was politely shewn into a miserable back-kitchen, there to await the great man's *reveil*. However, I endeavoured to derive the most advantage in my power from the delay, by conversing in bad Italian with my Greek companion, and listening to the wonderful feats he related to me of his countrymen against the Turks. At three o'clock a messenger from the Cachef announced that his master was ready to receive my visit. On entering, I found him to be an enormously fat Turk, richly dressed, but with a forbidding expression of countenance: he was comfortably reclining on embroidered cushions, and graciously pointed out for my accommodation a seat which was placed a little on one side of the cushion on which his feet rested. On preferring our request for the barge, he referred us to the Military Governor, appointed during the Pacha's absence; I concluded this was equivalent to a refusal; and on communicating my suspicion to the Greek, he at once confirmed it. I then drank the usual cup of coffee, and having taken my leave with as little ceremony as was shewn me, I set off for the Pacha's palace, where his delegate transacts business. He was seated outside the gate, on a fallen stone, and was engaged in judging, and ultimately sentencing, an Arab peasant, a very old man, for wounding a

tame pigeon: the Effendi, or secretary, was by his side. After having listened to what I had to say, he told me we could not be permitted to keep our present boat, as it was destined to be again sent up the river for more treasure. However he dispatched a messenger for the "Port Admiral," to enquire whether there were any boats at Siout, which could be transferred to us for a few days. The Admiral came in a short time, and informed him that four small boats were about an hour's sail down the river, and were at our disposal; and he promised they should be brought to us that very evening. During the period I was waiting for the Admiral's answer, several Turkish and Albanian soldiers came about me, but no one offered the slightest insult. They examined my sword minutely, and enquired the use of the sword-knot. One of them asked me if I was an Englishman, and if the English were masters of * Hindee. Just as I was on the point of quitting the Commandant, a Turkish military band struck up, and the airs they played were far from unpleasing, though the accompaniment was sadly noisy, there being no less than seven great drums. Finding at length that any further stay was likely to be useless in procuring what we wanted, I returned to my friends in the barge, and

* India.

found they had during my absence sent a few miles up the river for a khanja we had seen in the morning. It arrived late at night; and in the morning we engaged it, for * four hundred cruzes, to carry us down to Cairo, and to move or stop as we pleased by the way. In a very short space of time we had it cleaned out, which was quite an indispensable preliminary: our effects were shifted from the government barge, and we sailed from Siout a little before noon. As the wind had now again become contrary to us, (it is generally so in descending the Nile,) we only reached Menkabāt by sunset, and arrived this morning to breakfast at a sheltered spot immediately under the Gib-el-Abonfeda, the wind latterly having increased, and blowing quite a gale from the northward. After breakfast I sallied forth with my gun to visit the caves which we saw from a distance in the mountains. There were more than a hundred of them cut out of the limestone rock, mostly of one story, with several compartments, and some deep cuts in the ground, and recesses, about the size and shape of an ordinary grave. A few of the caves had two stories, communicating by a regular staircase hewn out of the rock; and I even saw one with three stories. There were in many of them apertures for doors and windows, and

* Thirty-three dollars = 7*l.* 8*s.* 6*d.*

small recesses like cupboards; but the lower parts were generally buried in the accumulated sand of many years. Some of these primitive dwelling places were of difficult access, and perched among the rocks, like birds' nests; and a few had evidently been lately used by the Arab shepherds. Is it possible that these, and the numerous similar caves throughout Upper Egypt, were the abodes of men before the building of houses had become general among them? They are evidently too much exposed to view for the purpose of concealment, and are as evidently not intended *solely* for the burial of the dead, though their peculiar construction might lead one to conclude that the dead of each family were buried underneath the house, did not that hypothesis involve a great and seemingly almost insupportable inconvenience to the inhabitants. This, however, is a subject on which I must personally plead utter ignorance. The caves appear to have been visited sometimes by other travellers; for outside one of the principal of them, I found the names of two Englishmen written in charcoal, with the date of 1817.

January 18*th.—Great Cairo.*

We reached this capital at day-light this morning: having sailed early on the 15th from Aboufeda, and arrived at Miniet that night; at El Fesch on the 16th; and opposite the pyramid

of Dashour on the morning of the 17th. There, being hailed by a boat carrying the British Union Jack, we brought to, and found in her Mr. Salt, His Majesty's Consul General for Egypt, who was detained by adverse winds in his progress up the Nile, to visit some antiquities in the neighbourhood of Essouan. We passed the day with him, and sailed again a little before sunset. During our voyage down the Nile, the weather became very sensibly colder; and when the prevailing North winds blew, they seemed quite piercing to our Indianised constitutions. I scarcely need observe, in confirmation of what will be easily credited, from the united testimony of travellers, that all houses and boats in Egypt are sadly infested with most species of vermin. The "Light Horse," the "Red Cossacks," and even the "Scotch Greys," (their more vulgar names may not be whispered in English ears,) abound every where, and leave to the weary traveller but few minutes of uninterrupted sleep. For my own part, I have seldom been more thoroughly flead alive; and even the cold weather appears only to whet the voracious appetites of these Lilliputian cannibals.

We have been kindly received at Cairo by the English Proconsul, Signor Lavoratori, a very respectable Tuscan merchant: he has procured us two rooms in the house of a Frenchman, named Asselin, the same, I believe, who sold to

the British and Foreign Bible Society, a manuscript copy of the Scriptures in the Abyssinian language; and he gave us a good dinner at his own house in the evening, where every thing was served up quite in the Levantine style. Italian, or rather a corruption of it, is the best travelling language, even in Egypt, as individuals who speak it, are to be found in most of the principal towns; but Mr. Laboratori speaks also English and French with great fluency.

January 20th.

Yesterday, after breakfast, we sallied forth on assback, to visit the Pacha's new palace at Shubra, which is between three and four miles to the northward of Cairo. The external architecture is not striking, but the interior is fitted up superbly in the Turkish style. It has two stories, the lower serving for a summer, and the upper for a winter residence. We were first shewn into the Pacha's own apartment, in which was his bed, covered with cloth of gold, and placed in a small recess with folding doors at one end of the room, in which he locks himself up at night. From this we entered a large saloon, having a bath and dressing room on one side, and on the other the Ladies' apartments. It appears they are not indulged with beds and separate rooms, but occupy the * divans, which

* Turkish sofas, consisting of very broad high cushions, without frame-work.

are placed entirely round three sides of the chamber, where they all sleep together. The ceilings and wainscoatings were rich carved, profusely gilt, and painted with representations of eastern palaces, mosques, minarets, gardens, and flowers, the work of Grecian artists; and the *tout ensemble* had a splendid appearance, though it's beauties would not sustain a close and detailed examination. In the summer rooms below stairs, were fountains of water and *jets d'eau* in marble basons, to cool the air; and there was a brass bedstead of European construction, for the convenience of hi s Highness the Viceroy Pacha. From the palace we proceeded to the gardens, which were laid out somewhat in the old English style, with straight walks, cypresses, poplars, and flower beds: and we found occasionally diagonal walks meeting in a common circular or octagonal centre, in each of which a kiosk, or summer-house was erected. The gardens have been but lately planted; yet the trees seem thriving, and the whole well taken care of. All the walks are composed of blue and white shingle pebbles, stuck in edgeways, and arranged in fanciful devices: they are pleasant to walk on, and always dry. At the end of the garden farthest from the Palace, the Pacha is amusing himself in erecting, round a large artificial sheet of water, an enclosed colonnade, with several apartments

connected with it. In the centre of the colonnade, is a chamber with a large balcony for the use of the great man himself, from which he will enjoy the singular, and in Turkey alone not indelicate pleasure, of seeing his ladies bathe, and frequently, when he orders it, splash each other with water, and play various other pranks for his amusement. It promises to be at any rate a handsome building, and will be entirely faced with beautifully white polished marble; several of the pillars and cornices are already placed, and the whole will probably be completed in a couple of years. The marbles are hewn and sculptured in the Grecian Isles, packed up in cases, and so forwarded to Egypt. The whole of the works are under the superintendance of a European, no Turk being considered adequate to the undertaking. We did not return to Cairo till near dark. This morning at nine o'clock, we went to make our salams to the Viceroy Mahomet Ali. We found him at his town palace, the outer court of which contained great numbers of horses richly caparisoned, belonging to the different Pachas and courtiers either waiting to see his Highness or attending on him. On our arrival we were instantly admitted, and found the Viceroy plainly dressed in a long pink robe and Cashmere turban, and seated on a divan, upon which, though he did not rise to meet us, he motioned to us to

sit down. He was labouring under a cold, but his countenance expressed intelligence, and more of easy affability than is usual in a Turk. After sundry compliments on both sides, he began to enquire whether we had brought any news of Persia, and put several questions to us on that subject. He then enquired concerning * Sir John Malcolm, to whom we referred him, as being far better able than we were to answer satisfactorily his questions concerning the Persian affairs, he having been long resident at the Court of the Sophi. We were invited to take coffee, and to smoke with the Viceroy; and having staid about a quarter of an hour, we made our bows and retired. Just before we left the room, I asked him, whether it was safe to visit Syria, as far as Jerusalem? He replied, he thought it might be for an English traveller. On returning from the audience we breakfasted, and then sallied forth again to view the citadel of Cairo, the well, known by the name of Joseph's, and some of the better sort of Bazars. As soon as we had entered the first gate of the citadel, we mounted by a long narrow road, in which the massacre of the Mamelukes was consummated a few years ago. Without this vile and indelible blot in Mahomet Ali's life, he could

* This distinguished officer intended leaving Bombay a fortnight after us, and also meant to follow the same route we have taken.

not be regarded otherwise than as a great and even humane ruler; but neither the turbulent character of the Mamelukes themselves, nor the danger in which his government was repeatedly placed by their intrigues, can at all justify the atrocious deceit and violence of this cruel act: and however unwilling, as a simple traveller who has found unvaried attention and protection under his rule, however grieved I may be at the necessity of speaking otherwise than well of him, it could hardly be expected I should pass over such a spot in person, and make no mention of the dreadful scene, which must render it for ever memorable, even in the historic pages of Turkish cruelty. Fifteen hundred chosen Mameluke horsemen, superbly mounted, and splendidly equipped, proudly advancing in confident security, without suspicion and without precaution, were suddenly stopped; the great gates closed before and behind them on a given signal, and destruction poured in upon them from all sides. Their situation, in a narrow lane between two high walls, rendered them, as horsemen, utterly defenceless and helpless, while the grape and musketry continued to sweep through them, until * not one was left

* The Author subsequently found this assertion, made as it was to him by an eye-witness, not to be strictly true, as he afterwards met one Mameluke, who, though dreadfully wounded, escaped from the butchery with his life, and confirmed to him the remainder of the story.

alive to rehearse the fate of his comrades. Thus was the event related to me, by a person resident at Cairo at the period of it's occurrence. The Citadel is placed on a steep hill completely commanding the town, but is in itself at present a confused mass of ruins, with an occasional projecting bastion: the carriages of the artillery mounted on the walls, and in many cases the guns themselves, are totally unserviceable: they are of all sorts, sizes, and nations, and the spare shot promiscuously heaped together, without any regard to order or convenience. As a fortress, this citadel, so strong by nature, is quite defenceless against regular troops, and only serves to overawe the city. Beneath the principal northern bastion we saw the Viceroy's foundery for cannon, but were not permitted to enter it. At the distance we were from it, the works appeared to be proceeding with activity, and the guns and train very similar to those of the Russians. Nearly at the summit of the citadel is an ancient building, apparently of Saracenic architecture, called Joseph's Hall; and in front of it, but totally unconnected with the building, four beautifully polished granite pillars, two standing upright, and two lying on the ground broken; the pedestals and capitals are quite plain. At some distance from these is Joseph's Well. Doubtless this singular work has been described by most travellers who have visited

Cairo; I shall therefore not attempt to give more than a general account of it. We provided ourselves with a guide and lights, and then descended about half way to the bottom by a steep sloping gallery, cut out of the solid rock, winding outside the well, and having holes for air and light occasionally opening into it. The well itself is of great depth, and I should imagine the oblong square, which is it's form, to be about thirty-five feet by twenty, exclusive of the sloping gallery. Oxen draw up the water, by turning a large wheel, over which pass a number of earthen pots, attached to a long rope, and emptying themselves into a trough as they turn over the wheel. There are two of these ropes and wheels: the first reaches half way down the well, having a hundred pots, about three feet distant one from the other; and the second reaches to the bottom, to which we thought it unnecessary to descend, and appears to have as many pots as the first. Thus the lower wheel fills a large reservoir situated halfway up the well, from which the water is emptied out, and carried to the top of the well, by the upper one. The water, after all, is not particularly good, but would form a sufficient supply for the garrison of the citadel in the event of a siege. On our way home from Joseph's Well, we visited the several bazars; they are crowded with shop-keepers and other inhabit-

ants, to such a degree as makes it easily comprehensible how dreadful the ravages of the plague must be, when once introduced among them. We also went to see the market for black slaves, than which I never beheld a scene of more consummate filth, misery, and degradation. Men, women, and children, covered with every species of dirt, many of them *totally* naked, are huddled together, and crowded almost to suffocation, in dark and dismal cells under ground, which are never cleaned, and have no outlet except the strong gates opening on the slave bazar. From these dungeons they are brought forth for sale, like articles of merchandize, to every passing customer: and to complete the scene, most of the purchasers who came there while I was on the spot, were well-dressed females, with their faces veiled as usual. Is it not a remarkable contradiction, that they who consider it a deep offence to the modesty of their sex, should a man at any time chance to see their face, can yet become so reconciled by habit to the sight of slaves, in the state I have described, as to consider that sight not only tolerable, but as being also not at all unbecoming their own sex and condition? Poor Mr. Wilberforce! had he beheld this! Yet here, that eloquence, which, under the approving smile of Heaven, has procured the freedom of thousands by the decree of a British senate; and by the irresisti-

ble justice of it's cause, obtained the proclamation of the same freedom from many other civilized nations; would be poured forth in vain, it's motives misunderstood, it's object ridiculed and censured. How sincerely do I wish that every advocate for slavery, should any such still exist in our enlightened country, could visit Cairo, and acquire there the practical knowledge of facts, which must prove to them the real state to which the adoption of their opinions reduces those unhappy beings, in whom God has breathed a soul as precious as their own in the sight of Him, who purchased us all alike with His blood. More on this subject would be unnecessary; for I trust the friends of the slave trade in England, are as rare as they are powerless.

January 21*st.—On the Nile.*

I had agreed to travel as far as Jerusalem with Mr. G., an Irish gentleman, whom I mentioned as having visited us at Thebes, and to set out with him yesterday morning; but a strong gale springing up from the north-west, we deferred our journey. This morning, however, the wind having moderated, and become less directly adverse, we ventured to start. On our way to the boat we called on Osman Effendi, a literary Turk, who has resided much in Europe, and been for a considerable time at Paris. I was

greatly pleased with his manners, and he was good enough to shew us the Viceroy's library, with the care of which he is charged. This institution is yet in it's infancy; but, as Osman told me, it already contains about twenty-five thousand volumes, in several languages; and among these are some of the largest and most expensive European works, especially every one that could be found in any way relating to Egypt. Travellers of any degree of respectability are readily accommodated with the loan of any of them to read at their own lodgings: and a public reading-room is about to be opened adjoining the library, for general accommodation. We have only advanced a few miles this day, as the wind became less favorable in the afternoon.

January 24th.—Damietta.

We arrived here last night, after a cold and boisterous passage through the fertile Delta, which indeed well merits it's reputation. It is covered with villages and lands highly cultivated, but has no beauties of scenery, nor is it at all remarkable in any other way, at least as far as we could see. We have been received by the British Vice-Consul of this place, a Greek Arab, named Signor Micaele Seroor, with unbounded hospitality. He has given up to us a room in his house, which we are likely to occupy for

some days, as the weather is far too boisterous for an Arab * djerm to put to sea ; and we have resolved on proceeding to the Holy Land by water, instead of crossing the great deserts between it and Egypt.

January 28th.

We are still detained at Damietta ; but Signor Seroor has found a Turkish brig, about to sail for Caiffa, as soon as the weather will admit of her passing the Bogaz, or bar of the Nile : her Captain gives us hopes, faint ones I fear, of succeeding in it to-morrow. I remember having heard in former days, though with much doubt of it's being the truth, that there existed at this place a sort of *chicken manufactory :* the fact is, however, most correctly stated ; for we went this morning, accompanied by the Vice-Consular Janissary, to a large half-ruined Arab house in the outskirts of the town, where we found an old blind Arab, who is at the head of the establishment. He for some time objected to our admission, particularly lest we should have any gold about us, which, he said, would certainly addle the eggs. Nevertheless we were at last graciously allowed to pass through two small apertures, one about three, and the other two feet square ; from whence we emerged into a

* A clumsy species of vessel, with latine sails.

dirty narrow passage, on each side of which were several small holes, stuffed with straw. On opening one of these holes, we looked into a circular room resembling a very large oven, on the floor of which were several thousand eggs, laid on tow, and ranged in single rows round a small round hole, not unlike the funnel of a furnace, and through which, in fact, the necessary heat was communicated from a fire beneath. As my thermometer was unfortunately broken, I had no means of accurately ascertaining the heat of the place; but it did not exceed that of water moderately warmed, and was certainly under the degree which marks blood heat. We staid for some time in the passage, without finding that the temperature incommoded us in the least. The old Arab told us that it required twenty-two days to hatch the eggs: and we saw some, the shells of which had been lately broken, and all the chickens, except one, appeared lively and healthy. This singular mode of hatching eggs is totally unconnected with any influence of the climate, and might be practised any where, with reasonable hopes of success, if deemed expedient; but the young chickens, when hatched, should not be exposed too soon to the outward air. We found some European visitors with our host on our return; and wishing to see a little into the manners and characters of a class of men so commonly found in

these cities of the Levant, and so little creditable in general to the countries whence they proceed, I amused myself by entering into a long conversation with one of them. He is an Italian by birth, a native of Milan, and at present calling himself a physician, by which he contrives to pick up a scanty livelihood. He told me he was formerly a military man, and had risen in the Austrian service to the rank of Major: that the remarkably distinguished manner in which he thundered out the words of command at a review in the presence of the Pope, at Rome, so attracted the attention of his Holiness, that he sent for the Major to his palace, conversed with him familiarly, and treated him with the highest distinction. At a subsequent period, he continued, he became intimate with General Oswald, in the Seven Islands, who appointed him *cavaliere servente* to his wife; and the lady, he assured me, honored him with her peculiar friendship and attachment. After this he was induced to visit Jerusalem, where he was made first Companion, and then Knight of the Holy Sepulchre. On conversing afterwards with a respectable Levantine, concerning the misfortunes of this illustrious exile, he told me, that not only as I had anticipated, every syllable of the story was pure invention, but that Signor V.'s original profession was that of a juggler and mountebank! *proh pudor!* I would now

say a little of my host Signor Seroor, as he is far from being an ordinary man : low in stature, and of a dark complexion, his countenance expresses considerable vivacity; and indeed, considering the confined notions which must be necessarily generated by an education in so remote a corner of the earth, he exhibits more judgment and character than could well be expected. He professes, and I believe feels, a strong attachment for the English nation; and says, his utmost ambition in this world would be to have a patent of British Vice-Consul under the King's sign-manual, and not from the Secretary of the Levant Company. His chief foible seems to be that of magnificence in dress, of which he is passionately fond, and on which he expends large sums. He has ten different dresses of ceremony in the English, Spanish, Arab, and Turkish costume; and has arms and appointments, pipes, and jewels, without end. Among the arms I saw a really beautiful Persian scymeter of great value. With this foible excepted, his conversation is liberal, judicious, and entertaining; and his conduct towards us has been most singularly kind. He appears to me much respected, and even feared in this town; and when he walks out is treated by the people he meets, with deference and submission. He is very rich; has eight vessels of his own at sea, and a principal share in the one in which we

hope to sail to-morrow. On the whole, it would be difficult for a traveller to find a more agreeable host in so remote a country.

January 30th.

We are still detained in Damietta by the difficulty of passing the Bogaz : no ship has as yet left the port during the present season. Yesterday, thinking we should get off in the morning, we paid a farewell visit to Hassan Aga, the Governor of Damietta, who received us with the same civility we have hitherto usually met in Egypt. He is an old cavalry officer, and had fought with the English army against the French under Menou ; but he is now laid up with the rich man's enemy, the gout. He asked me many questions about India, and was delighted with a relation of some of the feats performed by the elephants in that country. We took leave, after smoking a couple of pipes ; and on our return home Signor Seroor shewed us a curious modern Arab work, written at the express desire of the Grand Signor, parts of which he translated for us into Italian. It is a general but concise account of all the nations in Europe ; and, as it does not enter into details. is tolerably correct. We were surprised and pleased to find our country-men spoken of in much higher terms than any other nation : next to us the Germans ; and then the French. The

per contra remarks on the British, were, that they were *excessively jealous*, (this from a Turkish author !) and that the lower orders were brutal in their manners, especially the Irish, who were obstinate, and not so brave as the English. It is curious to know the unbiassed opinions of a foreigner, even when they are really erroneous, and especially so those of a half-civilized Turk. One of his countrymen asked me yesterday, whether I lived in England or in London? They all unite in loudly blaming us for paying so much deference to the ladies:—Are we or they in the right? How degrading to a man, say *they*, to condescend to stoop to pick up a lady's handkerchief when fallen! To do any thing when ordered by her! But, above all, how shocking a degradation to * kiss her hand! It is to be lamented that those of our fair ladies, who are fond of travelling, do not occasionally visit Arabia as well as Paris.

Without placing much reliance on what, as a stranger, I hear in this country, I have been so frequently told of the earnest desire of all the inhabitants, that some European power should come and take possession of it, that I cannot but pay some attention to their asser-

* The Turks and Arabs rarely see much of any Europeans, excepting Italians, among whom the custom of kissing a lady's hand, is considered precisely in the same light as shaking hands is with us.

tions. And they add, that in Syria thousands and thousands of yet unconquered and independent inhabitants, such as those of Mount Lebanon and others, would readily flock to an European standard. I am convinced that ten thousand Englishmen would effect an easy conquest of Egypt in it's present state, should it ever become the policy of England to wish it, in consequence of the disturbed condition and uncertain fate of Turkey. I have here assumed the dress of a Mameluke in an ordinary rank in life, as it is said to be scarcely possible in these times to travel to Jerusalem with a * Frank hat: not that I at all mean, or would ever be induced, to call myself other than what I really am; I merely seek, in traversing the country, to avoid unnecessarily exciting the attention, and consequent persecution of the inhabitants, by wearing the European costume.

February 1*st.*

As it is now blowing a gale of wind, we are still detained in Damietta, and are likely to remain so, for some days longer: fortunately, our kind host improves daily on acquaintance; and, were it not for my anxious desire to reach England by the end of April, I should not be much displeased with my detention. From him, we

* All Europeans in the Levant are called Franks.

procure much interesting information concerning the private lives and opinions of the Arabs. While we were in his house a story was told us, which, however ridiculous in itself, is, from it's characteristic nationality, not altogether unworthy of being repeated. Some time ago, the devil is said to have appeared to a certain poor Turk at Cairo, and asked him, whether he would consent to barter away his soul for the advantage of becoming a rich man? The Turk answered, that surely he would do * any thing to get money. The devil then told him, that he would change himself into a beautiful camel, and come every morning to his door; so that the Turk, selling him afresh every day, would speedily acquire vast wealth. Next morning, according to promise, the Turk found lying down before his door, the most beautiful camel possible, worth at least † nine hundred piastres. Determined to sell him at any rate that day, he led him to the bazar, and asked only three hundred piastres for him, which were instantly given by a rich old Turkish‡ Imam, who secretly congratulated himself, on having thus made the very best bargain in his life. No sooner was the price paid for the camel, than the Imam

* This is intended by the Arab story-teller as a sly hit at the Turkish character, and is not undeserved.

† Nineteen pounds (nearly). ‡ Priest.

conducted him home, brought him into the stable, and there carefully fastened him up. He then, as it was nearly the time of prayers, brought his bardac, (a sort of Turkish earthen pitcher,) full of water into the stable, and having performed the customary ablutions, turned his face towards Mecca, and dropping on his knees, began to call on Allah and Mahomet. What was his astonishment and terror, when he saw his new purchase put his head into the small bardac, the neck follow, the shoulders, and by degrees the whole body. He could not run to stop him, as, when prayers are once commenced, no good Mussulman, much less an Imam, would quit his position until they are concluded. He remained in utter terror: at length recovering himself a little, he screamed so loud that his children and servants came running to see what was the matter. When he told them that the new camel had walked into the little bardac and disappeared, and confirmed his words with the most solemn asseverations, that he had seen it with his own eyes, his children began to weep and lament, thinking their father's brain was turned. Soon after several of the neighbours came running in, to whom, with increasing vehemence, and enraged at his children's incredulity, he repeated the same story. The neighbours, equally convinced of the poor man's insanity, immediately brought

him before the Chief* Cazee of Cairo, in order to ask his advice. The Cazee, having listened to what the neighbours said, and himself hearing the Imam again repeat this extravagant history, told them he would soon shew them a way to make him tell the truth, and not scandalize all good Mussulmen with his absurdities: he therefore commanded him forthwith to be well bastinadoed. The great Cazee's sentence was immediately carried into execution; but seemed at first to have no good effect, as the poor Imam only became more enraged than ever, at this unjust and cruel treatment: the Cazee, therefore ordered the application to be daily renewed, and the madman confined during the interval. Exhausted by anger and suffering, though at heart still more furious than before, the Imam at last began to see the inutility and folly of persisting in his story, however true it might be: when, therefore, the guards and executioner came to him next morning, he asked them with much apparent calmness, what he had done to be confined and treated thus? They repeated to him the singularly false account, in which he had so long persisted: on which he replied, that certainly he must have been mad to have asserted so foolish a thing, but as he was now come to his senses, he trusted he should be re-

* Judge or magistrate.

leased. The Cazee, having heard of this change from the guard, cried out, "I thought I should soon cure his madness;" and all the people around shouted "Mahomet bless the Cazee! wise is the Cazee of Cairo! great is the Cazee of Cairo!" The Imam was released shortly after, and returned to his own house. No sooner had he arrived there, than he went to the stable, and found the bardac in the same place where he had left it. Having the curiosity to lean over and look into it, he instantaneously started back on hearing the camel roar from within, and was setting off to call in his family to be witnesses; but a moment's reflexion caused him to stop, and he cried; "Roar away, thou mischievous brute, till thou splittest the bardac; I will never again be bastinadoed for thee!" This genuine Arab tale was related to us by an Arab gentleman, who speaks Italian fluently, and seemed to enjoy in a high degree the well known Eastern talent, of story telling. In conversing with Signor Seroor this morning, on subjects connected with religion, he told me of a serious mistake made in an Arabic version of the Scriptures lately circulated among his countrymen. It is in the second verse of the first chapter of Genesis, where the word ريا (*Reeagh*), signifying "the winds," is used instead of روح (*Rogh*), which expresses "the Spirit of God." I asked him, whether he would have the goodness to

point out any other mistakes to me? He replied, that having discovered so great a one in the very commencement, he had concluded the edition to be a bad one, and had consequently read no more of it. Some Christian Arabs, he added, have expressed great anger about it, as they imagine, from this circumstance, that there exists a project for gradually introducing changes from the original Word of God. This is a most foolish and unfounded suspicion; but the remedy should, nevertheless, not be entirely neglected: and I doubt not the mistake will be rectified in the next edition of the Arabic Bible.

February 2d.

Being still detained here, and having many hours without any particular occupation, perhaps it will not be amiss to relate an anecdote I have heard within the day, which forcibly evinces the power of superstitious bigotry over the minds of the modern Greeks, who absolutely hold Christians of other communions in greater abhorrence than the Mahometan fanatics and idolaters who so grievously oppress them. At the first breaking out of the present war between the Turks and the Greeks, the son of a woman of the latter nation, who had entered into the service of a rich Turkish merchant at Smyrna, had the criminal weakness, in order to save his life, to submit to the rites of circum-

cision, and profess the religion of Mahomet. This circumstance occasioned in his mother the deepest distress; she appeared inconsolable in spite of all that her friends could do and say, to give her comfort. In vain did they exhaust every argument; in vain did they tell her, that the blow, however severe, was, as far as *she* was concerned, inflicted by the hand of Providence. At length one of them, a woman, said to the others, "You little know the way of consoling her; but you shall soon see that one woman's wit is better than all your's put together." She then went up to the distressed mother, and said to her, "Why do you weep? Ought you not rather to bless the goodness of Heaven? Had your son become a * Roman or a heretic, then indeed it would have been a sad case; but now he is only a Mahometan." The consolation was felt, and acknowledged. Since I have been here, I have heard some most extraordinary stories of an English lady, at present residing in a *ci-devant* convent on Mount Lebanon, whose intellects seem to be materially disordered, if not altogether overthrown. She is, however, greatly respected, and even feared, by the ignorant inhabitants of the country in which she lives, and has consequently much influence among them. Towards her own countrymen she expresses a strong an-

* Roman Catholic

tipathy. A short time ago, an English traveller wishing to see her, probably merely with a view to gratify his curiosity, and having made the attempt in vain on several occasions, at last left a note for her, in which he expressed his desire, in terms as polite as he could devise: the lady's answer was worthy of the ancient days of Sparta; "Sir, do you take me for an antique? Yours, &c. H. S." Having lost a favorite donkey, who strayed away from her house, she sent to the Pachas of Jerusalem, Acre, and others, a letter, mentioning her loss, and hoping they would asist her in the recovery of the animal. These Commanders, in order to oblige her, sent out patroles of horse in various directions, who all returned without effecting their object, and most probably without really giving themselves the trouble to attempt it. The several Pachas wrote polite letters to the lady, expressing their regret; and the Pacha of Acre, the one nearest to her place of abode, accompanied his letter with a present of two horses and a mule, to supply the loss. But the English heroine was not to be so easily satisfied: she instantly returned the presents, and wrote to say, that if the ass was not found, she would lay her complaint before the Grand Signor, at Constantinople. Three hundred cavalry were sent off without delay by the Pacha of Acre, with orders to threaten to set fire to the villages in her neighbourhood, unless

the inhabitants found the stray donkey. At last, after some difficulty and delay, it was recovered and restored.

At another time, she sent a messenger to the Pacha of Acre, with a letter, announcing the *accouchement* of this favorite donkey, and the fortunate birth of a promising young ass: and because the Pacha simply told the messenger, "he was glad to hear it," and did not make him such a present as is usual in these countries on the annunciation of good news, she had a very serious quarrel with him. On another occasion, a French gentleman of her acquaintance having been insulted by some of the inhabitants of Mount Lebanon under the Turkish government, and the Pacha having declined sending a military force at her request, to punish the insult, she sent to tell him, that if he did not instantly dispatch the troops she required, she would write to Constantinople, and procure an order for his decapitation. Some hundred horse were sent, the offenders' houses burnt, and their property destroyed!! She enjoys great popularity among the wandering Arabs, and the villagers in her immediate vicinity: and the Turks, though they detest her, are said to have a feeling of respect and fear towards her; which can only be explained by the idea which possesses them, of her unbounded influence in the Ottoman Court. It would be endless to re-

late all the mad pranks which are told of her, and most of them I believe to be strictly true. She went, dressed as a man, to visit the great Pacha of Egypt, with a suite of between thirty and forty persons. He rose to receive her on entering—an honor of the highest description among the Turks, and such as the present Pacha has rarely been known to pay to any other person. It is said, she wishes to be declared Queen of Palmyra, and sometimes styles herself so. If she persists in this, it may ultimately produce disagreeable consequences, though Palmyra itself is but a heap of ruins. Many other stories, some of them yet more extraordinary, have been related to me of our eccentric countrywoman, but unhappily, under the seal of secrecy: it may, however, be safely concluded from them, that she is nearly, if not altogether, in a state of mental derangement, though perhaps not sufficiently so to justify legal restraint, or the forcible interposition of her friends.

February 4th.

Yesterday Signor Seroor invited Mr. G. and myself up stairs, to pay a visit to his wife and her mother; which invitation is considered among the Levantines as a mark of great favor. We found them seated on handsome Turkish cushions, in a small room entirely covered with carpeting, except merely at the entrance door,

where there is a descent of one step, at the foot of which the slippers are left previous to sitting down. The mother was still good looking, and the wife very young, (only fourteen years old,) of a fair complexion, and decidedly handsome. She wore a white veil, covered with gold spangles, hanging from the top of her head, and descending gracefully over the shoulders. Her long and beautifully bright auburn hair hung loosely down, intermixed with silk ribbands, of nearly the same colour as the hair, which were studded with small pieces of gold, in the shape of coins; indeed I believe they were Venetian zechins. On her head, and partially concealed by the veil, was a small turban of pink and azure muslin, on the front of which, where the folds cross each other, was fastened a diadem, and two or three smaller ornaments, glittering with fine diamonds, and other precious stones. Her neck was ornamented with three rows of pearls, mixed with long crimson beads, and occasionally a gold coin pendant from it. The bosom was so slightly concealed by a covering of the finest and thinnest white muslin, and having a narrow opening in the centre, quite down to the waist, as would, according to our ideas of delicacy, not have been thought altogether becoming; though I am convinced at the same time, Signor Seroor would have been the last man to have permitted the slightest de-

viation of such a nature from the usages of Arabia. The gown was of dark crimson silk, with fancy devices of gold thread interwoven; and over it was a dark brown flowered silk mantle, open in front, and lined with crimson silk. A sash of white muslin confined her waist, and a valuable Cachemire shawl was folded loosely over it. The sleeves of the gown were long, but open at the wrist; and on the little finger of her right hand sparkled a brilliant, apparently of considerable value. The gown reached to the ancles; but they, as well as her little white feet, were bare, as she left her sandals at the door. I have thought this description of the dress of an Arab lady of the first rank, imperfect as it necessarily is, would not be unacceptable to the ladies of my own country; especially as it is not often that travellers are favored with an opportunity of seeing them. These ladies spoke but little, though they received us with politeness and ease; and they evidently eyed us with much curiosity. After we had been seated a short time, the young lady went out of the saloon, and soon returned with some excellent coffee, in little China cups, cased with silver, which she presented to us with her own hand, while, with true Arab politeness, we remained sitting. Our visit lasted about half an hour, and we were both greatly pleased with it. The only disagreeable fashion among them,

and we were informed it was quite universal, is the painting the inside of the eyelids of a jet black, with a preparation of antimony, in order to increase their brilliancy and effect.

In the afternoon we were invited to witness the marriage of Signor Facker, the Russian Consul's son, with a young Arab lady from Cairo. We arrived at the Consulate at about four o'clock, and sat smoking and drinking coffee in the Divan till seven, when we were summoned to dinner. Nearly eighty guests sat down at the table, which was literally loaded with, or, as Virgil says, "groaned under" the viands; the dishes, with their contents, being piled one on another, so as to constitute three rows of them, thus piled, the whole way down the centre of the table. The cookery, though I conclude it must have been of the best Arab kind, was detestable even to my palate, long as it has been accustomed to a variety of foreign tastes. On each end of the principal long table, at one of which the young bridegroom presided, were two huge pieces of light pastry, which he struck with a small stick, placed in his hands for the purpose, and breaking it, discovered in the inside a pair of live pigeons; substitutes, I suppose, for turtle doves. After we had eaten for some time, the bridegroom's health was drank with loud "*evvivas*," for such is the word used by the Arabs: after his, Signor

Seroor's; then ours'; then Signor Facker's (the Father); and lastly, "every friend of every friend in the house and out of the house." Each time, at the conclusion of the "*evviva*," the guests * rattle the bottom of their glasses against the table, as is done in European countries, and then the Greek † Procurator and the Priests, of whom there were several at table, sang a short benediction in chorus. The dinner of the principal persons invited being soon dispatched, we retired once more to the Divan, and left our plates and places to the second class, and the crowds of servants, among whom there was a complete scramble. We were compelled to sit in this vile Divan, *à la Turque*, until eleven o'clock. During this time we were liberally supplied with coffee, liqueurs, and pipes, and once with a beverage consisting of cinnamon water boiled with almonds, nuts, and spices, which we found excellent. Here we were each of us furnished with a long wax candle; but before we left the room one of our host's relations, accompanied by one of the Arab musicians who had been playing to us, (their airs and instruments resemble those of

* It is probable these customs are many of them taken from European manners, though the Arabs themselves believe them to be purely national.

† A clerical title, answering, I believe, to that of Archdeacon.

Spain,) came round to each of the guests, and made a collection of money, nominally for the music, but really to pay the various expences of the marriage ceremony; which being the custom only among the poor Arabs, when the requisite sum is beyond their means, was deemed by his visitors very unbecoming so rich a man as Signor Facker. The collection amounted to * three thousand piastres. After each person had individually paid his contribution, the musicians, like our bards and minstrels of old, chaunted out his name and praises in Arabic, proclaiming to the company the amount of what he had given, and invariably taking care to state it at a sum far beyond the *real* amount. We walked from the Divan in procession with our lighted tapers, following a band of music, and preceding the priests and the bridegroom, to the house of the young bride. There was nothing remarkable in the procession, except it's extreme slowness. At the bride's house we found an altar prepared, and very shabbily, though tawdrily adorned. This part of the ceremony, as it is conducted nearly according to the usual rites of the Greek Church, with all it's mummery, is scarcely worthy of description. Crossing of hands, genuflexions, a triple interchange of the two gilt-paper crowns on the heads of the bride

* Eighty Pounds.

and bridegroom, and their walking three times round the altar, formed the principal part of the performance; and these outward acts were interspersed with a few Greek prayers rapidly muttered, which were neither heeded nor even understood. The bride, who entered the room soon after our arrival, was, as to her person, quite undistinguishable. She was dressed in a long robe of flowered silk, concealing her feet, and a coarse shawl over her head, descending on all sides so as totally to hide her figure: round her head and over the shawl, were a number of vulgarly-set rubies and diamonds, tied behind with a piece of *common twine*; and the same elegant material fastened a necklace of five rows of gold chain, but which only reached half-way round the neck. Unable to see in the least, the bride was led every where by her mother, who was also in a total eclipse, with the exception of her eyes: the ceremony lasted about half an hour. The bridegroom was a young lad of about seventeen, and personally handsome; but, as I was assured and believe, a confirmed ideot. We heard this morning that the cause of the long, and to us at the time, unaccountable delay of the Divan, was his decided refusal to allow the marriage to proceed: and it was with the utmost difficulty that his consent was at last extorted by his relations. The poor creature burst out into a foolish lauhg with-

out cause during the ceremony; and I fear the bride's relations have made a sad sacrifice of her happiness to their own pecuniary interests. We did not reach home till two in the morning, nor get to bed till four. Though heartily tired with our day's work, it's novelty afforded us satisfaction, and reconciled us to the fatigue.

During our residence at Damietta, I have had several conversations with Signor Seroor, on the subject of the Christian Religion. Born at Damascus, and educated in the principles of the Greek Church, he retains very few of it's prejudices, and none of its absurdities: his own knowledge of Scripture is considerable, and he fully admits the main doctrine of the great atonement: his life too appears to be moral, and his honour and character unimpeached. An earnest prayer that God may grant to his religion that vitality and efficacy which it yet wants, is the best return I have it in my power to make for all his kindness. He readily promised me to assist the Bible Society to the best of his abilities, should they ever require his services; and indeed I am convinced he would be a most faithful, able, and disinterested agent. He also promised to send me news occasionally of what may be passing in Egypt.

February 11th.— Tyre.*

On the 6th, at nine o'clock in the morning, we embarked at Damietta in an Arab Dow, and after an easy pleasant sail of ten miles, reached the so much dreaded Bogaz. Two miles higher up the river we were detained for an hour at the Pacha's Custom-house; but on presenting a short passport signed by the Aga of Damietta, we were allowed to proceed without any examination of baggage. The Custom-house is built under the guns of the † most respectable looking fort I have yet seen among the Turks and Arabs; but I could only obtain a distant view of it. There were also two or three Martello towers lower down the river, which from it's narrowness is completely commanded by them: one is erected immediately above the Bogaz. This Bogaz is a strip of hard sand, about fifty yards in breadth, extending entirely across the mouth of the river, and occasioned probably by its waters contending with those of the sea. When we passed it, I question if the depth of water on it exceeded five feet. Our small light Dow struck the ground at least thirty times; and it is only in very smooth water that it can be passed at all, as there is no tide in the Mediterranean. Many vessels are annually lost upon it, the ex-

* Pronounced by the Turks and Arabs "Seur."

† The Author has since learned, that it was constructed by the engineers of the French Army of Egypt.

pence of which would be sufficient to pay lighters for keeping a passage through it continually clear; and I think this might be effected the more easily, as the bed of sand is so hard, that when once removed, it is not likely to be filled up again soon. We were brought by the Dow at half-past four on board our vessel, a small Turkish merchant polacre brig, which is destined for Caiffa; and in a few minutes we made sail, the wind being moderate, though contrary. We had for a considerable sum hired the whole cabin of this brig for ourselves; but the Captain, with genuine Turkish honesty, had filled it nearly up to the roof with bales of merchandize, leaving us the small after-locker to eat, drink, sit, and sleep on. By piling up the bales still more, we afterwards contrived room for our servants to turn in the cabin; but that was all we could effect. On the 8th and 9th, we were off the ancient promontory of Casius, still called El Kas; on the 10th, five and twenty miles from it in a North-easterly direction. All this time it was blowing strongly, and generally foul; but on the morning of the 10th, a complete gale set in from the South-West. During the night the gale had increased so alarmingly in the Captain's eyes, that he ordered, though I think without sufficient cause, part of the cargo to be thrown overboard, with a view to lighten the brig a little, as she was deeply laden. When I con-

sider that we were in a vessel manned by Turks, totally ignorant of our position, and either unable or unwilling to furl the sails when it blew hardest, so that I was in momentary expectation of seeing the masts go by the board, I cannot but feel grateful indeed to the Providence who watched over and delivered us. The first mate, a Greek, came to me in the night, to ask if I could tell them where they were?—a singular question from a ship's officer to his passenger! At last I persuaded them to steer for the land; and it was fortunate we did so: for instead of finding ourselves off Caiffa, whither we were bound, we had been carried as far to the westward as the latitude of Tyre, where we at length arrived in safety at eight this morning, and anchored under the lee of the ancient Tyrian breakwater. We thought the fleas in Egypt had been tolerably active and numerous, but they were nothing to the swarms on board the polacre. Once only has it ever been my lot to feel the annoyance of them yet more strongly, and that was in an ever-memorable bed, in a Portuguese village between Redinha and Abrontes. This persecution, when added to a constant gale, a wretched confined locker, and no space to walk on deck; too dark to read, and constant visits under some pretence or other from our crew, several of whom chose to sleep on the bales in the cabin, has made the first part of our

pilgrimage to the Holy Land, nearly as painful as his, who resolved on walking there with parched peas in his shoes. I might also mention that none of our Turks reminded us, unless by melancholy contrast, of the odoriferous sweets borne on the spicy wings of Arabian breezes. But "*n' importe*," as our lively neighbours say; we are at last actually arrived in this celebrated country, and in one of it's formerly most celebrated cities; which however is now an existing monument of the fulfilment of the Divine vengeance against her, which ancient prophecies had denounced. Her superb palaces are * buried in the sea, or covered with accumulated sand; a few of their proud columns are still standing, and appear to rise out of the bosom of the ocean; and many, lying prostrate, are visible beneath it's waves: some few, of polished granite, are scattered about her now miserable streets; for Tyre, the "crowning city," is become a poor small Arab fishing town, a place for fishermen to † "spread their nets:" ancient magnificence and modern wretchedness meet the eye in melancholy contrast, and relate in characters of adamant what she was, and what she is:—all this has happened, "that the Scripture might be fulfilled." The ruins of her superb moles, to the N. W. and S. W., are still nearly level with the

* Ezekiel, ch. xxvii, v. 32 † Ezekiel, xxvi, v. 14.

surface of the sea, and afford good protection to vessels of small burthen. There was one, however, wrecked and totally lost before our eyes in the gale of last night, and all hands on board perished! Mount Lebanon is partially in sight, buried in clouds, though occasionally with a snow-clad summit breaking through them. The peninsula on which Tyre stands, is not now half a mile across in its greatest width, and about a mile long; much has been gradually swallowed up by the encroachments of the sea. The remains of a Church, of an indifferent architecture, apparently Grecian, are the only interesting ruins that I saw; but my companion Mr. G. tells me he has discovered a small antique altar, without inscription, but having rams' horns with wreaths between them; it now lies on the ground, serving as a step to a Turkish fountain!! We are in the house of an Arab Christian named Signor Seraphim, who has received us hospitably, and procured us four horses and two camels; with which, by the Divine blessing, we hope to reach Acre to-morrow. The Arab ladies here do not wear the hideous Yatchmacs, or black masks, like the trunk of an elephant, over their faces, as is the fashion in Egypt; they merely conceal their faces modestly with their veil, while a stranger passes.

February 13th.—Nahem.

We set off from Tyre yesterday, mounted on donkies, instead of the promised horses, at about half-past nine in the morning, with the hope of reaching Acre at night. The first part of the road passed over the mound, which was thrown up formerly to connect the island of Tyre with the main land, and to change it, as it now is, into a peninsula. The road led us afterwards for some miles through low grounds partially covered with green corn: it then ascended a steep rocky hill, sometimes perpendicular, and sometimes hanging over the sea, which broke against its base. This road was cut through the rock by the Romans, and many parts of it are still entire. The stones with which it is paved are rough and of unequal sizes; and there is an upright stone, in shape like a common English milestone, though not quite so high, exactly at every forty paces. Among these hills we passed some ancient towers, built without mortar or cement, and having evidently served in former times as watchtowers, and as a connected chain of military posts. We also perceived at a distance several ancient ruins, and went to examine one of them; but they were too much damaged for any but decided antiquaries to judge what they may once have been. From the summit of the hill, we enjoyed a magnificent view of Tyre, which must formerly have had a truly noble ap-

pearance, with its palaces and temples jutting out into the sea far beyond the strait line of coast which borders it to the North and South. When we had arrived at that part of the road which is opposite Nahem, and which is about half-way to Acre, we were arrested by a Turkish guard, who occupied a small * khan, near a ruined Roman tower by the road side, and our passports demanded. Unfortunately, having been driven by the late gale out of our true course, and landed at another place, and expecting to reach the residence of the Pacha of Acre in the course of the day, we were not in possession of any but our Indian ones, as in Egypt, under Mahomet Ali, they are not required from European travellers, neither did we imagine they would be more requisite here. The guard then attempted to detain us, seizing the bridles of our asses; but I, very improperly, knowing the unpleasant consequences of such a detention, and unable to explain myself to the Turks, forced my way through, and Mr. G. followed me. They then laid hold of my Greek servant, Haleel, and had a scuffle with him, attempting to wrench from him my sabre, which he was carrying. One act of impropriety often leads to another. I now presented my double barrelled gun at the guard, threatening to fire, if they did not in-

* A sort of empty Inn, of which there are great numbers in the Turkish dominions.

stantly leave him alone: the whole of the guard, consisting of eleven men, took to their heels, as if they had been Chinese, and concealed themselves in the Khan, where they had previously secured our guide and donkies. They then roared out lustily to the Arabs of the neighbouring hills, to come to their assistance, who soon made their appearance in twos and threes from various points. Our situation became now, to say the least, embarrassing; more especially as we knew our camels and baggage were still further in the rear, and would certainly have been captured, if not plundered, had we ourselves proceeded to Acre alone. With feelings of shame and self-reproach for my unchristianlike precipitancy, I now resolved to make a partial submission; and explained to them, as well as I could, that they should send for the nearest village Scheikh, and I would await his decision: he was sent for, and speedily made his appearance. When he arrived they began to triumph, and attempted to seize my gun; but knowing that our being actually disarmed, might prove the signal for the worst treatment, if not for our destruction, and not thinking it becoming in a British officer to give up his arms without resistance, I snatched a pistol from my girdle, and threatened to shoot the first who touched me. They drew back, and left me alone, continuing however to make use of the most menacing ges-

tures. I now walked up to the Scheikh, and soon found, through an interpreter, that we must be content to remain as prisoners of the Arabs, keeping our arms, until a messenger could be sent to Acre, and return with the necessary passports from the Pacha. I instantly dispatched Haleel, accompanied by a Turkish soldier, with a pencil note to the British Consul there, explaining our unpleasant situation; and I hope he will return by two o'clock this afternoon. We proceeded, surrounded by a posse of Arabs, to their village in the mountains; and on arriving there, were shewn into a wretched hovel, consisting of one room, in which there slept last night, besides ourselves, seventeen Arabs, three horses, two camels, and six donkies; the small fry were numberless. The Scheikh hospitably provided us with an Arab dinner, such as it was, and we were grateful for it, being convinced it was the best in his power to procure. The bill of fare was as follows: thin rice with a few bits of roast meat, cut quite small, to season it; * yaourt, and unleavened dhourra cakes, of about the size and thickness of very thin pancakes. We sat down to this feast altogether, servants, camel drivers, and beggars, and afterwards enjoyed our coffee and pipes, and entered into conversation as well as we could. I felt a

* Arab name for sour milk of the consistence of jelly.

few pulses at their request, as it is taken for granted by the Arabs, that all Europeans are skilled in medicine; and then gravely ordered one or two trifling remedies, such as are at least incapable of doing harm. The Scheikh himself was among my patients, and declared this morning that he was all the better for the medicine he had taken. It was merely a little Cheltenham salts; but the success has, as usual, brought in fresh cases for consultation. At nine o'clock, I spread my cloak on the ground, and retired from the company as far as I could, into a corner of the room; but assuredly not to rest: for the fleas were as numerous and ravenous as on board the polacre. Almost all the Arabs, &c. &c. are to sleep in the room with us, as was the case last night; and at this moment, while I am writing, there are seventeen of them sitting round a large fire in the centre of the hovel, and employed in eating coarse dirty rice, rolled up into balls with their hands, and bolted, as physic is by horses. We are most anxiously looking forward to the return of Haleel, though in truth the rain, if it increases, will prevent our setting out, and force us to pass another night with our asses and Arabs.

February 14*th.*

We are still here, to our sorrow, owing to some inexplicable delay at Acre, and have been re-

moved from the public hovel where we first lodged, to another smaller hovel, which we have to ourselves; but into which the rain enters through the roof in so many parts, that we cannot find a dry spot for both of us to lie upon. Mr. G., whose health is delicate, will, I fear, suffer severely from this adventure: but I trust it cannot last much longer. Yesterday, between the showers, I was permitted to take a walk among the hills; which seem to be abundant in aromatic herbs: and numerous fruitful spots appear among the vallies and small ravines. Even in this miserable hamlet, are to be found in the Scheikh's garden, peach trees, almonds, dates, pomegranites, figs, and several other fruits. A beautiful sea view lies before us, terminated to the North, by the mosque and ruins of Tyre; and at the foot of the hill on which the village stands, close to the sea, rises the ancient Roman watch-tower, the scene of our unfortunate rencontre with the Turkish guard.

Noon.—Haleel is this moment returned with our passports, and we mean to start forthwith.

February 15th.—Acre.

Very soon after the arrival of my Greek servant at Nahem yesterday, Mr. G. and myself set off, leaving our baggage to follow this morning. The first part of the road was bad, passing over a steep and lofty rock, overhanging the sea,

whence Acre and Tyre may both be seen. The rain fell heavily in showers, and swelled several mountain streams; which, combined with the deep sands through which the remainder of our way led us, so retarded our progress, that we could not reach Acre until five o'clock: we then found ourselves unable to enter the city, as the gates are always closed, in these troublesome times, at half-past four, and the keys taken to the Pacha's palace, where he himself has the custody of them. We contrived to pass a hungry, and according to custom, (thanks to the fleas,) sleepless night, in a sort of room for garden tools; and this morning, after about half an hour's delay at the gates, we were admitted into Acre, and procured a couple of cells in the Roman Catholic convent. They were quite a luxurious habitation to us, after what we had gone through since quitting the shores of Egypt. We were indeed most happy to find ourselves at last in this so famous city, and hope soon to reap the fruits of our late labours. The fortifications of Acre have a handsome appearance from the exterior, but are not in themselves strong, though there is a good ditch, and two distinct walls. Such as they are, they are sufficient to baffle for a long time any but a well-provided European force. We visited that part of the wall, where the breach was effected by Buonaparte; and the garden where the unsup-

ported head of the French column of attack, consisting I believe of two hundred grenadiers, was cut off to a man, at the last assault. This garden is but a little distance in rear of the breach. A few of the grenadiers penetrated into the inner garden of the Serai, and actually demanded of Djezzar Pacha himself, " where they could find him ?" He coolly pointed with his finger towards the palace ; and they were immediately afterwards all destroyed. Most of the fortifications were constructed by Djezzar's order. They are amply provided with guns ; but, as usual, most of the carriages I saw were rotten. The walls are very high, and flanked merely by towers and small angular projections. Several buildings are erected close to the glacis, which, if not destroyed, would materially assist an assailing force. The only gate I saw, at any rate the only one open, was on the South-east face, close to the port. The mole belonging to the port is rapidly hastening to destruction. The present Pacha, Abdallah, is said here to be a very rapacious, though not a sanguinary character. He is a young man of twenty-six ; and his person is pleasing. The only well substantiated proof of cruelty I have heard alledged against him, is the fact of his having ordered to be put to death the prime minister of his uncle, the late Pacha, a Jew, who had been previously mutilated by the ferocious, though

able Djezzar. He is indolent in transacting business; and is said, (but I heard this only from the English party,) to favor them more than the French and other nations. His avarice naturally renders him odious to his subjects, and has reduced the once flourishing trade of the place to a low ebb. The bazars, though well built, are but indifferently supplied with goods; and most of the shops belonging to the Jews are at present closed, in consequence of a heavy arbitrary demand of five hundred purses, which they declare they are unable to pay. This evening we went to pay a visit to Signor Katafago, the Imperial Vice-Consul, and the richest and most respectable inhabitant of the place. He gave us an entertaining account of the passage of H. R. H. the Princess of Wales, in her way to Jerusalem. On arriving at Acre, where she landed, she was received into his house, and was treated with every mark of honor and respect. The Pacha was greatly embarrassed what to do with her; and was rather suspicious as to the object of her visit: but he gave the most positive orders she should be supplied with every thing she required, and that all possible honours should be paid to her exalted rank. It is easy then to imagine the great, and as his countenance expressed, not unentertaining horror experienced by Signor Katafago, when Her Royal Highness, on commencing her journey, re-

fused to mount one of the Pacha's horses, and preferred an humble ass. Her casket of jewels was stolen on the road, but recovered without loss. It had been placed on a mule's back, as an equipoise to a small *barrel of rum.* The Signor is also well acquainted with the English lady of whom I mentioned some anecdotes, related to me at Damietta: and out of respect and politeness, he accompanied her on her excursion to Ascalon, to dig for statues and antiques. One day on the way, her physician came to Signor Katafago, and told him he had his lady's order to administer to him a dose of physic. In vain the poor Signor pleaded in excuse perfect health; the lady chose that the whole of her followers and establishment should be dosed, and would not hear of his being excepted. He *says*, however, that he did not submit;—*credat Judæus.* On another occasion, being angry with the Aga of Jaffa, for refusing to assist her in her antiquarian researches, she threw herself back on his divan in a passion, and, with a threatening gesture, bade him beware, or "she would smash him like glass!" (an exact translation of her expression.)—But enough of this singularly deranged being.

February 16*th.*

We left Acre on horseback this morning at half-past nine, and rode along shore round the

bay at a sharp pace, so as to arrive at Caiffa at half-past eleven. On our way we saw four wrecks of vessels, lost this season, belonging to Mahomet Ali, of Egypt. About two miles before reaching Caiffa, we crossed the river Kishon, so often mentioned in Scripture, at it's mouth. We stopped in the village, and put up our horses at the cottage of a Neapolitan friar, formerly belonging to the convent of his order on Mount Carmel. After refreshing ourselves with a little fruit which he offered us, we set off on foot for the mountain, which is three miles distant from the town. The Convent, and a Greek Church which formerly stood on it's summit, were destroyed about eight months since, by order of the present Pacha of Acre: and the French Consul, under whose protection they were usually considered to be, after having been imprisoned by him for five months, proceeded immediately on his release, to lay the business before the French Ambassador at Constantinople. The Pacha's alledged reason for destroying these buildings was, lest some of the men from the Greek squadrons should land and take possession of them. So chimerical a fear would not have caused the destruction of a Turkish Mosque. But it is time to advert to a subject of higher interest.

No one who reverences his Bible, and loves those associations which tend to recal it's sacred

pages to his mind, could avoid experiencing feelings of deep solemnity on finding himself placed on this celebrated mountain ; and, if tradition can here be relied on, probably on the memorable spot where, at His servant Elijah's prayer, the Deity vouchsafed so magnificent a display of His power to the surrounding thousands of Israel. The exact place is said to be where the Catholic altar now lies in ruins ; nor indeed could a more appropriate and commanding spot have well been chosen. Breasting the waves of the Mediterranean with a precipice almost perpendicular ; and having a boundless view to the westward, over it's distant waters ; it discovers to the North and South a long extent of coast, terminated by the horizon alone ; and to the East, looking inland, most of the chief mountains of Israel, including the remote and snow-clad summits of the great Mountain of Cedars. Fragrant and flowery, as the poet with so much truth describes the "top of Carmel," and pregnant with recollections of days that are gone, the sacred scenes presented themselves to my imagination almost with the force of personal identity and remembrance. There once the Priests of Baal vainly invoked their idol, cutting themselves with knives after their manner. Here the Prophet of the Most High God stood alone, looking on with severe and solemn mockery : and then the glorious moment,

when on the descent of the promised fire from Heaven, erring, but repentant Israel, burst forth in irresistible conviction, with the cry of " The Lord, He is the God ; the Lord, He is the God !" I cannot but gratefully acknowledge, that the feelings of delight, which this day's scenes have produced, have wiped away every unpleasant remembrance of past dangers and fatigues from my mind : how much more then will the sight of " The Holy City," should it please God to carry me there in safety, amply repay them all ! On our return from Carmel, we again crossed Kishon, (on whose banks Elijah slew the four hundred false Prophets of Baal,) and reached Acre in the evening. When we attempted to enter in at the great gates, the guard stopped our horses, and ordered us to dismount ; but the Cancelière, as he is styled, of the Consulate, who was with us, declined compliance with the order. We rode away for a few minutes ; and then, on returning, were admitted on horseback. Mr. M'Michael, the Cancelière, has sent in to the Pacha a complaint of this treatment : what will be the result I know not ; nor indeed do I much care about it : with Carmel in one's head, and the Majesty of Jehovah, as it were, before one's eyes, petty matters of this kind cannot but sink into a just insignificance. I have given over in charge to Mr. M'Michael the Syriac Testament, entrusted to me by the Syrian Me-

tropolitan, for the Patriarch of Antioch; and he has kindly undertaken to forward it safely to it's destination.

February 18th.—Nazareth.

We quitted Acre at ten o'clock yesterday morning, but did not reach the Roman Catholic convent of this place till near six, though the distance is usually performed in six hours. But in consequence of the late heavy rains, the roads were so deep, and it rained so hard at times during our journey, that it required two additional hours to complete it. The last portion of the road down the mountain, at the foot of which Nazareth is built, was so steep and slippery, that all our baggage mules, and three or four of our party, met with several falls; and it is a great mercy that no serious accident occurred, as the road sometimes passed over perpendicular precipices. All the Monks were at dinner when we arrived at the convent, and it was some time before we could get into any room, as it is contrary to their rules that they should on any occasion be disturbed during dinner. However they made ample amends for the detention, by setting before us an excellent supper. Our road yesterday crossed a deep marshy plain, for about two hours; and then wound among the hills; where many of the surrounding prospects would have been beautiful,

but for the scarcity of well-sized trees. There were plenty of dwarfish oaks, and occasionally a few olives. Half-way, or nearly so, we passed close to Sheffämmer, a village, where Scheikh Dar, a celebrated adventurer in this country, built a strong castle for his son. It served afterwards as a *depôt*, and was the principal hospital station of Buonaparte's army during the siege of Acre.

This morning the Dragoman of the convent accompanied us to visit what is most worth seeing in Nazareth. It stands precisely on the same spot with that Nazareth where Jesus passed so many years of humble unobtrusive life; being "subject to" his father and mother. We were first shewn the stone table on which, in His latter years He is said to have been accustomed to dine with His disciples. It is a large rock, projecting from the mountain, quite smooth at the top, and flat, though uneven. It's shape is nearly that of an oblong square. It is now enclosed, as are all the other relics, (called by the Monks "*Sanctuaria*,") in a small Chapel, and is greatly venerated by the Arab Christians. We saw next "Joseph's workshop;" and the building where our Saviour, according to *mere local* tradition, is said to have gone to * school. However justly and reason-

* John, ch. vii, v. 15.

ably we may doubt the truth of many of these traditions, it is not while on the spot that I would seek to arraign it, provided there be nothing in the tradition itself contrary to what is contained in Scripture. Mountains and rivers still continue to exist, and are a sufficient evidence of their own identity: nor is it unreasonable to suppose that the early Christians may have preserved in their memory, and handed down to their children, accounts of events and places, in which they must have taken an interest peculiarly deep. This, therefore, is the line I would wish to draw, without at all requiring or expecting others to conform to my views:—I will not allow myself to disbelieve those accounts of *places*, which, on closely consulting the Bible as my *only* guide, I have reason to think *may* be true; and I will decidedly reject every history of them as fabulous, to which the Bible makes no allusion. There is, however, one thing, which must interest the Christian traveller; namely, that these several buildings in Nazareth, whether tradition assigns them rightly or not, wear every appearance of having existed at the period when our Saviour resided among them. They are constructed of rude massive stones, much crumbled and weatherworn, and unlike any other buildings in the place. Some time after our return from these visits, we walked to the top of a hill, about a

mile off, whence we had an excellent view of Mount Tabor, distant four miles; Hermon, two; Carmel, seven; the Mountains of Samaria, at a considerable distance; and the long and fertile plains of Esdraelon, stretched out at our feet. In the opposite direction Nazareth, and it's cultivated valley, lay before us, backed by the steep stony mountain, at the foot of which it stands. What a view for a Christian! What an increased interest I shall now take in the historical and descriptive parts of the Holy Writings!

Nine, P. M.—We returned, about two hours ago, from a nocturnal visit to the Church of the convent, which is built on the supposed scite of Joseph and Mary's house. The Church is small, but designed with taste and elegance. We descended by a flight of marble steps to a cave, in which was a beautiful altar, dedicated to the Virgin, said to occupy the spot where she slept. The roof is solid naked rock, exactly in the state in which it existed in her days. Further in the rock are several excavated apartments, one of which is fancifully supposed to have been her kitchen. In another place is an opening in the rock, forming the window by which the Angel entered at the Annunciation; and a broken granite column, hanging singularly from the roof, and totally unsupported, (there being a space of two feet between the upper fragment

and the lower,) marking the spot on which the Angel stood, while he delivered his message. Over the altar is a painting, which gives a pleasing representation of this event. On the whole, I have seldom seen a Roman Catholic Church built and ornamented with so much real taste, and so little of their usual tawdriness. We propose making another visit here by daylight, on our return from the lake of * Tiberias, where, if it please God, we hope to be to-morrow evening: The weather, however, to-night, continues to wear a sadly unfavourable appearance.

February 22nd.—Nazareth.

We set out yesterday, as proposed, and after a two hours ride reached Cana of Galilee, a miserable Arab village agreeably situated on the slope of a stony hill, and looking down on rich, though but half cultivated plains. About a mile before entering the village from Nazareth, and a little to the right of the road, is a fig tree, which marks a spot where our Saviour is reported frequently to have sat in retirement with his disciples, expounding to them his doctrines, and teaching his gospel. From it there is a pleasing view of Cana, and the valley below. Close to the village is another tree planted, where Jesus at the marriage feast changed the water into

* The modern name of Tiberias is Tabaria.

wine. It is singular, that though there are now no Christians in the village, all the marriages are celebrated under this tree, in commemoration of the miracle just mentioned. Not far from the tree is a beautiful well of ancient structure; and as it is the only one in the vicinity, it is not improbable that it really is, what tradition calls it, the self-same well, whence the water was borne to * "the governor of the feast." I saw with pleasure several "waterpots" of an antique shape, with which the Arab women come to fetch water: they are of brown clay, and about two feet high; small at the bottom, with a narrow neck, and a wide mouth; there are two circular handles fixed to the neck. Our route continued to lead us through a country generally mountainous; and when we were within five miles of Tiberias, we visited the spot where our Saviour is said to have delivered his "Sermon on the Mount." There is a granite rock rising four feet above the summit of a sloping hill, against which tradition asserts that He leaned his back as He spoke. If it be true He must have faced the North, with ancient † Bethulia ‡ towering on an opposite mountain; and to the East He

* John ii, v. 8. † Its modern name is Safet.

‡ Vide Matthew, v. 14.

commanded a beautiful prospect of the Galilean sea, and the mountains which environ it. From the West and South, the ground descends as far as the rock, with so gentle an inclination as to be almost a plain; and there is * "much grass in the place;" so much so, that it is to the neighbourhood of this very spot that the modern Pachas of Acre annually send their horses to graze. The place pointed out as the scene where the "five thousand" were miraculously fed, is only a few yards further on towards Tiberias. The Lake of Gennesareth, of which we had so fine a view from the mountains above it, is surrounded on all sides with them. The scenery is beautiful, as far as it can be called so without trees; and the entrance of the Jordan into the lakes is distinctly visible. The ruins of † Capernaum are on the right bank, near its mouth. As we approached the lake, the clouds, which had long been darkly gathering on the tops of the mountains, veiling Safet from our view, rolled massively and rapidly down their sides, and burst in peals of thunder over our heads. Passing away to the Eastward, they opened to us occasional and partial views of the lake; on the surface of which, though the lightnings flashed, and the winds blew all around, there yet remained a dark and deep tranquillity, which recalled forcibly to

* John vi, 10.

† Pronounced by the natives Kapper-nāoum.

the mind that striking display of almighty sovereign power, when the storm obeyed the command of " Peace," and the raging waters were stilled by the voice of the Prince of Peace. The whole scene, viewed with feelings and imaginations wrought to a high pitch on first visiting these sacred waters, was truly sublime; and in fact there is a something which, though pleasing, is inexpressibly awful, in wandering among mountains and vales, where Jesus passed so great a proportion of His life, and where most of His miracles were performed. The scenery of Gennesareth is peculiary calculated to increase that awe: every spot seems as though His feet had pressed it, and every place we stood on seemed as " Holy Ground." We entered Tiberias in the afternoon, and visited an ancient Church, close to the margin of the lake, which occupies the site of St. Andrew's house, the walls of which are said to have remained from his days. Modern Tabaria is a miserable village, surrounded by Turkish walls and towers, and in itself unworthy of notice; it is however built on the foundations of the ancient ruins, and there remain large mouldering fragments of the old walls, for nearly a mile South along the banks of the lake, the widest part of which is opposite the town, and from five to six miles in breadth: the whole length is considered fourteen miles. The waters have a dark appearance,

from the high mountains which enclose them, but their taste is remarkably pleasant: we had some of their fish for dinner, a species of perch, which were good, but not perceptibly different in flavour from those of our own country,—at which I doubt whether I did not feel half disappointed. Jews in considerable numbers inhabit * Tabaria, among whom is one, who is supposed to be rich, but who enjoys a precarious protection from Turkish rapacity, by having been for many years Austrian Vice-Consul at Aleppo: he has come to this place, like many of his brethren, that he may die and be buried in the land of his fathers. The next morning, (I amcontinuing this account on the 23d,) we rose early, and proceeded Southward, down the lake, by a road at the foot of the mountains, and generally close to the water's edge. At a little more than a mile from Tabaria, we passed some hot springs, which run in small streams smoking into the lake: there is a small house built over the source of these springs, which was quite full of sick and lame persons using the waters. In two hours time, we reached the Southern extremity of the lake, and sat on our horses examining and sketching the ground about the spot where the Jordan again rises from it: in fact

* The reputation of this place for vermin is so well established, that a common Arab proverb says, "The King of the Fleas holds his court at Tabaria."

G.C.R.

THE JORDAN ISSUING FROM THE SEA OF GALILEE.

the lake itself is but a great enlargement of the banks of the Jordan, occasioned by the formation of a large natural basin amid the mountains of Galilee. An ancient ruined bridge crosses the Jordan about four hundred yards from the lake: it consisted formerly of twelve arches of a pointed Gothic shape, and one of the arches is still entire: the road from this part of the country to Damascus must once have passed over it. Here, in spite of the plundering Arabs, so numerous in these parts, we ventured to dismount from our horses, and wash ourselves in the stream in which Jesus was baptised, and which had once borne testimony to the power of God, in staying its floods while Israel passed over to the land of their inheritance. Nothing occurred which could disturb the full enjoyment produced by a fine mild day, lovely scenery, and the most sacred recollections: thanks be to our Father for this and all his innumerable mercies!

We returned homewards by * Azadé, which tradition points out as the birth-place of St. Peter; it is at present the most miserable village I ever beheld, and not a single Christian is living in it: the hovels are half under ground and half above, and most of them bear a strong resemblance to large bee-hives. Our road joined the one by which we had gone to Tiberias, near

* An Arabic name, signifying "the Fisherman."

Cana, and from that part of it which leads from Azadé to Cana, we had an excellent and near view of Mount Tabor. It is an isolated mountain almost in the shape of a cone, and rising far above all the hills which surround it. There is but a small space of ground at its summit, and it stands to the East of Hermon, instead of the West, as represented in Arrowsmith's map. The length of Hermon is greater, but it is not near so lofty as Tabor. We arrived at the convent a little after four in the afternoon: the roads were every where alternately very stony or very deep; so much so, that there was not one of the party whose horse did not fall under him at least once. I should think the parts of the road, at present so deep, must be pretty good in the summer; they are however less to be called roads than mere foot-paths.

Last night, finding the cell in which I slept unusually cold, I had the imprudence to sleep with a pan of charcoal in it, which I thought had been sufficiently well burnt to prevent mischief. On waking, which I providentially did in about an hour, I found myself all but stifled, and had barely strength to crawl to the door and open it: had it chanced to have been locked, I must in all probability have perished. A burning fever circulated through my veins, and the pulse was almost too rapid to count: but it has pleased God to restore me entirely; and

though too weak to travel to-day, I hope to be well enough to set out to-morrow. I became much better after taking some tea (though the head-ache was scarcely supportable); and we walked out to see the spot, where the country people say that the Jews attempted to * precipitate our Saviour from the rock: but this *must* be a mistake, as the Scriptures mention it to have been from a precipice on † "the brow of the hill *whereon their city was built;*" and the place now shewn is at least two miles from it. From a cave at the foot of this precipice, we had an extensive view of the plains of Esdraelon, bounded to the East by Hermon, and to the West by Carmel: the day was serene and beautiful. Late in the evening, we heard the solemn sacred music of the "*Processione*" sung in the convent church: the voices of the Monks, accompanied by those of several Arab children belonging to Christian parents, who had been taught to sing well, pleased us much, and had an imposing effect, particularly as there was rather less absurdity than usual in the ceremonies.

February 24th.—Tentoura.

We bade adieu to our hospitable Monks; and having increased our travelling establishment

* Luke iv, v. 16 to 30. † Verse 29.

by the acquisition of an Arabian greyhound which I purchased at Nazareth, we retraced our steps to Caiffa, and took the road which leads from thence round the foot of Mount Carmel, and close to the sea shore. Here we ascended the Mount a little way, to visit a cave called " St. George's," but found the entrance door closed, and no immediate means of procuring the key. Continuing along the coast, in about four hours we reached Atleek, now a poor village, but having very fine ruins of a Roman citadel, with parts of a circular temple in it; and a wall, mostly yet standing, of very large uncemented stones, encircling the ancient city. The ruins of the latter are mere heaps of rubbish. The citadel, which stands on an isthmus projecting into the sea, was divided from the city by another massive wall, a few parts only of which remain standing. The road out of the city passes through an arch, almost entire and very solid. Not being versed in ancient geography, and having no book with me on the subject to refer to, I am totally ignorant of the former name of the city which once stood here; but it was doubtless a very considerable place, though my memory cannot recall any account of it, either in ancient or modern days. Tentoura, in a miserable dirty cabin of which we are now sheltered, is distant three hours from Atleek, and has near it the ruins of an ancient

castle, which also seems of Roman architecture, and is built on a rock projecting into the sea. We spent nearly an hour this evening in examining it, but discovered nothing more than a few granite pillars.

February 25th.—Harram.

Finding the vermin particularly numerous in our lodgings at Tentoura, I resolved to sleep in the open air; and having taken my arms and cloak, I sallied forth at nine o'clock, and spent the night by the tomb of a Mussulman Saint, about two miles from the village. This, though wet and cold, was preferable to being subject to the insatiableness of Arab fleas; and it is assuredly better to risk being robbed than eaten. Three hours after quitting Tentoura, we came to the ruins of the once great and flourishing Cæsarea, now without an individual inhabitant: it's remains are, however, highly interesting. The walls, bastions, (if they may so be called,) and ditch of the citadel, may still be readily traced, and are, in some places, almost entire. Even the marble sockets for the hinges of the great gates, still exist: and not far from them we saw a column half buried in the earth, with inscriptions on it; but the only letters above ground which we could decipher, were SYRIÆ. VICIPR******. In this same citadel once lived the good Centurion, who was directed by

an Angel to send to Joppa for Peter: here Paul was confined two years, and made several orations: and the mole is still in being from which he embarked for Rome with Julius and Aristarchus. Here, lastly, our blessed Saviour passed a short time, six days previous to His miraculous Transfiguration. These are indeed strong claims to a Christian's attention! I should have wished to pass a day among these ruins; but circumstances forbad: they are, I believe, little known, but are very extensive and interesting. We were ten hours riding from Tentoura to this place; the latter part of the road is picturesque and agreeable. * Harram is but a miserable village, noted for thieves; to which circumstance it's very name alludes.

February 26th.—Rahmah (or Ramelé).

We were wandering through a wild low country, two hours from Harram, our party consisting of Mr. G. and myself, two Levantine Greeks, an Arab guide, and two mule drivers, when we discovered a troop of plundering Arabs of the Desert, headed by a Chief, who carried two black horses' tails fastened to his lance: they were nine in number, well armed and mounted, and were riding immediately towards us. Finding escape impossible, I directed our

* *i. e.* Robber.

party to keep together, as if they feared nothing, and to continue without deviating from their regular track. As I was myself well armed, though wretchedly mounted, (Mr. G. and the servants had only a Turkish gun and pistols, together with one pistol of mine, among them all,) I moved on in front, prepared for resistance; for we knew, if we surrendered, we should unquestionably not only be robbed, but stripped naked, and perhaps still worse treated. They came towards me till within pistol shot, and then moved slowly away, thinking probably that the rest of our party might be as well armed as myself; and the Arabs seldom plunder unless they imagine they can do it with personal security. Twenty minutes afterwards we met a small body of Turkish cavalry, in pursuit of these marauders, who told us they had just been plundering a village in the neighbourhood. Grateful as I felt towards my God for deliverance from so imminent a danger, that gratitude was raised to a higher pitch, when I found, on examination, that the weapon in which I placed most confidence, my double barrelled gun, would have proved totally unserviceable, for the rain had *wetted the powder* in both the touch-holes! Shortly after meeting the Turkish cavalry, Mr. G. and I separated from our baggage, leaving it to proceed by the strait road

to Ramah, while we made a circuit which took us through * Jaffa. We were overtaken on the road by a very heavy hailstorm, the hail being almost as large as common marbles : it did not, however, last long. We were received at Jaffa, with politeness and attention, by Signor Domiani, the British Vice-Consul, and stayed there about three hours. During this time we visited the fortifications, which are tolerably strong for a Turkish place, though commanded within two hundred yards by a hill to the southward. The bazars are large and good, and seemed better supplied than those of Acre. But the most interesting objects to me which Jaffa presented, were the house and well of † Simon, the tanner, with whom St. Peter lodged. The house is a mere cavern in the rock, with a corner of the foundation of a wall projecting singularly through the roof. The well is very ancient, but half choked up. Both are within the premises of Signor Domiani. This gentleman is a singular character, and as singularly dressed :—A greasy dirty chemise obtruded itself through a soubrevest of gold muslin, which was partially covered with an ancient and well worn fur cloak ; his hair was grey, matted and grizzled, and upon it a British Admiral's three cor-

* The ancient Joppa.

† Acts, ch. x, v. 5 & 6.

nered cocked hat, edged with broad gold lace. He wrote a letter a few days ago, in bad Italian, to Mr. Abbott, our Consul for Syria, complaining of the Turkish Governor of Jaffa, in the following terms: "*Questo uomo a fatto tre cose cattivissime,* 1ª. *Egli a fatto bastonare il mio servitore.* 2da. *A fatto un insulto al mio figliuolo.* 3ª. *Anche a fatto un insulto a la mia illustrissima persona.*" Buonaparte lodged for some time in his house; and he gave us several anecdotes of him, which were naturally not much in his favor, as the Signor was nearly ruined by his exactions. We left Jaffa by an excellent road, and reached Ramah a little before dark. Our reception there, though at a wealthy Catholic convent, was any thing but hospitable.

February 27th.—Convent of St. John Baptist.

We set out this morning with the hope of reaching Jerusalem, whence we are at this moment only two hours distant, but were ordered back by a messenger from the Aga of Ramah, owing to a neglect on the part of the Dragoman of the convent of that place. We were obliged to halt our baggage, and to return in person to Ramah, whence the Aga immediately dismissed us with civility and excuses; which however, we then thought, made poor amends for the delay. As we could now no longer hope

to reach Jerusalem before nightfall, when the gates are closed, we were brought by our Janissary to this remote convent in the mountains; in which we have not only been received more kindly than in any other place in the Holy Land, but have found ourselves unexpectedly in the place which tradition assigns to the interesting meeting between the Virgin, and Elizabeth the mother of John Baptist. The convent we inhabit is built on the foundation of Zacharias's house; and the exact spot where the meeting took place, is said to have been in a garden house belonging to him, in the midst of his vine-yards and olive-groves; which house is not above three hundred yards from the convent, and in view from the window of my cell: it is in ruins, but still among vines and olive-trees. The chapel belonging to the convent is built over that part of the house where John Baptist is said to have been born; and the village itself stands on the * mountain occupied by the Israelities, when the Philistines from the neighbouring mountain to the Westward, † "defied the armies of the living God." The brook between them is that of Elah, whence David chose the five *smooth* stones, with one of which he slew Goliah. It is remarkable, that many smooth stones are to be found in the brook to this day,

* 1st Samuel xvii, v. 3. † 1st Samuel xvii, v. 36.

(brought probably from a distance by the winter floods,) though those we observed spread over the surrounding mountains are of an entirely different quality. To the North-East of the convent, on the highest summit of the highest hill, are the ruins of the family-house of the Maccabees; and I forgot to mention, that we passed this morning in sight of the mountain fort, where they were buried. All these places are visible from the convent terrace; and certainly the country about perfectly answers St. John's description of it, (Oh, with what pleasure I read his first chapter here!) as "the * hill country of Judah." So far, however, from being barren, as most travellers, I believe, describe it, judging probably from the quantity of rough stones with which its surface is covered, it is particularly fruitful; the mountainous parts being laid out in terraces from the very summits, and planted with olives, vines, and figs; and the vallies covered with corn. The loose stones, which give the ground when uncultivated an appearance of barrenness, serve, when collected, to form the terraces, and to make walls of division; and the soil beneath them is very fruitful. I must not forget to mention the miraculous stone, which our good host shewed us in the chapel of St. Elizabeth, where it is let into a

* Luke i, v. 39.—Psalm cxxv. v. 2.

hole in the wall, and covered with iron netting. It seems to have been long a sacred stone, I forget why; but the Turks, seeing the veneration of the Christians for it, threw it into a furnace, in order to reduce it to powder; but it leaped out from the fire upon them three several times, and at last, in their fright, they brought it back to the Monks, and begged them to keep it. Of the many other similar stories I have heard, I am convinced every one will readily dispense with the recital.

February 28th.—Jerusalem!!

Blessed be that good and gracious God, who has hitherto preserved, and now brought me through every danger and difficulty to this once Holy City. When we first viewed it from the mountains of Judea, at ten o'clock in the morning, it was to the Eastward of us, about a mile and a half distant, and I could scarcely believe that it was indeed Jerusalem. Its appearance from the side of St. John's village, is that of a strong embattled fortress, in the Baronial style, with a few domes and minarets peeping over walls of unusual height. It stood, as we now looked down on it, exactly between us and the Mount of Olives, which latter formed a very conspicuous object in the back ground. We pulled up our horses, for a short time, to gaze and wonder, and then moved slowly on, our

eyes immoveably fixed on the * "towers and bulwarks of Zion." Our road passed close to the Turkish burying ground on the left, and the head of the valley of Hinnom, on the right hand, and brought us in front of the Bethlehem gate, which is constructed immediately under the strong walls of the citadel; the latter stands on Mount Sion.

It being Thursday, the Turkish women clad in white, and wearing black veils, were, according to custom, walking about in great numbers,in the burial ground, for the purpose of honouring with their tears, real or supposed, the departed relatives of their families. The sight of these mourners, singularly affected us at such a moment: these were not the † "Daughters of Jerusalem" weeping for her lost and degraded state; these were born of her oppressors, and told us in one glance, that Jerusalem was indeed still ‡ "trodden down of the Gentiles." We were detained nearly an hour at the gate, waiting the Aga's permission to enter; and when that was obtained, we were ordered to deliver up our arms, that they might be left in *depôt* until we quitted the city. This is the case even with respect to the Turks themselves, on account of the troubles at present existing in the country. I was besides not sorry to enter Jeru-

* Psalm xlviii, v. 12, 13. † Luke xxiii, v. 28.

‡ Luke xxi, v. 24.

salem, otherwise than as a man of war. We were immediately conducted to the Franciscan convent, built on a part of Golgotha, where we have met with a kind welcome from the Friars. Now, therefore, with a grateful heart, I may bless my kind and heavenly Father, that it has pleased Him to gratify my long-formed ardent wish to see the spot, where the salvation of mankind was rendered possible, even to unerring justice; where mercy and truth, righteousness and peace, met and embraced at the foot of the Cross of the Son of God!

March 1st.—Convent of San Salvador.

Though labouring under sickness and a severe head-ache, (proceeding a second time from the imprudent use of a charcoal fire in my room,) I determined on devoting this day to visiting Bethlehem, and the reservoirs of Solomon. We mounted our horses at ten, and leaving Jerusalem by the Bethlehem gate, turned to the Southward, down the right side of the valley of Hinnom, passing near a place where the baths of Bathsheba are said to have formerly existed, and which is immediately under the steepest part of Mount Sion. We then ascended the heights which look down on the valley of Ephraim, on the one side, and the united vallies of Hinnom and Josaphat on the other. After riding a little more than four miles, we reached

a convent of Greek Christians, built near a rock, in a small cavity of which it is pretended that Elijah the prophet often slept. Two miles further are the ruins of the village of Ramah; and not far from it * Rachel's Tomb, an edifice not otherwise remarkable, than as being generally supposed to have been really erected to her memory. Just before we entered Bethlehem, we were shewn the ruins of David's † paternal house, on the brow of a small hill on our left hand; and the plain beyond the hill is pointed out as the place where ‡ Angels announced to the Shepherds the birth of a Saviour. As it was our intention to visit first the reservoirs of Solomon, we continued our route through Bethlehem without stopping; and at a considerable distance on the left, had a view of the isolated mountain, which the Knights of Jerusalem defended for so many years against the Saracens, after having been driven from the Holy City. The only dwellings of the Knights, were in caves under ground, of which there are many in the mountain. We had some few glimpses of the Dead Sea, at a still greater distance, through openings between the mountains. Soon afterwards, we reached the site of the village and gardens of Solomon, in a deep and romantic valley, where he was accustomed to indulge in occasional

* Genesis xxxv, v. 19, 20.—Jeremiah xxxi, v. 15.

† Luke ii, v. 4.

‡ Luke ii, v. 8, to 11.

relaxation from the affairs of state. The celebrated and often described cisterns of Solomon, are reservoirs of water, three in number, lying up the valley one beyond another, and each of them is said to have sufficient depth to float a first-rate ship of the line. When we saw them, they were all full, which is an unusual circumstance, and proceeds from the heavy rains that have fallen this year. The walls of a stone castle, with battlements, said, but incorrectly, to have been likewise built by Solomon, are close to the upper reservoir, which is itself supplied with water from an abundant spring in the rock at the foot of the castle wall. In the dry season, the only water with which Jerusalem is supplied, excepting what is procured from its reservoirs for rain, comes from these cisterns, and is conducted there by an aqueduct, also attributed to * Solomon, which has one remarkable peculiarity; namely, that whereas the Romans and other nations of antiquity, were ignorant of that great principle of hydraulics, the natural tendency of water to rise to its level, as appears from the useless though enormous expence attending the construction of their aqueducts, so as to carry water from hill

* 2 Kings xx, v. 20. It appears by this passage of Scripture, that Hezekiah "made a *pool*, and a *conduit*, and *brought water into the city*;" but no mention is made of such a work having been executed by the commands of Solomon.

to hill, by arches built on arches, this conduit is never raised on arches at all, but continues generally either subterraneous, or even with the ground, and in several parts of its course decidedly * *ascends the hills*. The cisterns themselves only interested me from their antiquity, as I have seen several more magnificent, though not so deep, in India. We returned by the same road to Bethlehem. One thing particularly struck me, in riding among the vineyards, which was, that each of them, numerous as they are in these parts, had a † "tower," built in the centre, for the purpose, I was told, of protecting the grapes from the plundering Arabs, at the season of the vintage; though I have often seen wine-presses erected in vine-yards, I never before noticed these towers in any of the wine countries of Europe or Asia.

We dismounted at the Latin convent in Bethlehem, and were conducted into that part of the Church which is built over the sacred spot of our blessed Saviour's birth; three yards from it is the hewn rock that once supported the wooden ‡ manger in which he was laid: the manger it-

* The Author ventures to state this as a *positive fact*, from close and repeated observation; but he has not been able to find any ancient or modern travels in Palestine, which notice it, though several of them, from the earliest periods, speak of the cisterns and aqueduct.

† Matthew xxi, v. 33. ‡ Luke ii, 7.

self is said by the Franciscan Monks to be now in Rome. Though I could not but kneel in gratitude and adoration towards God at the scene of so unspeakable a mercy, there were too many habitual, and consequently uninterested spectators, to allow of my fully enjoying the delight I should have felt, had I been entirely alone, or only with those Christian friends, who would have experienced similar emotion to my own. This is a painful drawback to the pleasure of visiting these interesting scenes; one is almost always surrounded by strangers, and the heart requires either absolute solitude, or genuine participation of feelings, ere it can pour itself forth in the silent language of adoring gratitude. May God forgive the barrenness of my feelings, even when kneeling at this sacred spot! We returned to Jerusalem by Ramah about an hour before sunset. I purchased, while at Bethlehem, several trifling relics, (as they are called) in mother of pearl, carved by the Christians of that village.

March 2nd.

This afternoon, at about half-past one, I went at length, to visit the Church of the Holy Sepulchre; to see with my own eyes that tomb where Christ was laid; and that most sacred place, where the Cross of Salvation bore His agonising body. The edifice reared by the

Greeks, since the conflagration of the ancient Church, is totally unworthy of description ; nor will I waste my time in particularising the sad mummeries, * " the abomination of desolation in the holy place," (if I may venture to give those words another application than the true one,) which I have this day witnessed. Suffice that I have knelt down and kissed the spot where He once lay, and *that*, where, I humbly hope, my sins are for ever laid . . . . . the foot of His Cross ! The places were indeed there, but all around was confusion. Greeks, Armenians, and Roman Catholics, all singing their masses in the same Church at the same moment : Turks walking among them, and eyeing all with supercilious derision: hundreds of poor ignorant Christians assisting at their several rites, some, I should hope, with that humble heart, and spark of true faith, which a merciful and gracious Saviour, will not disdain.

I accompanied the Roman Catholic Friars, during the whole of their " *Processione*," or masses sung at each of the " *Sanctuaria*." These are, as well as I can remember, as follows :

1st. The broken pillar on which Jesus sat, while the Roman soldiers crowned him with thorns.

* Daniel xii, v. 11.—Matthew xxiv. v. 15.

2dly. The place where His garments were divided.

3dly. Where He was detained, while the soldiers were digging the hole, into which the foot of the Cross was to be let down.

4thly. Where He was nailed to the Cross.

5thly. Where the Cross was raised.

6thly. The stone, (of black marble,) on which His body was anointed.

7thly. The Holy Sepulchre.

8thly. Where He appeared to Mary Magdalene as a gardener.

9thly. Were He appeared to His * Mother.

10thly. Where Longinus, the Roman soldier, who pierced His side, stood, when converted to a belief in Him.

11thly. Where the Virgin Mary stood weeping, and beholding Him.

12thly. Where the true Cross was said to be found by St. Helena.

13thly. St. Helena's sanctuary.

Such are, to the best of my recollection, the places where mass was said: many of the appropriate Latin prayers were beautiful and simple, and I could gladly and conscientiously join in them. The place where the true Cross is said to have been found by St. Helena, is at the bottom of a deep well, into which it had been

* This appearance is a mere traditionary tale.

thrown, together with a number of others. The Empress, on seeing so many, was puzzled to discover which was the genuine one; at last, by inspiration, she hit on the happy expedient of *trying a dead body on each:* this body, the instant it touched the *true* Cross, was miraculously restored to life. Such was the story related to me on the spot!! I hope I have not done wrong in permitting my Bible, Testament, Hymn-book, and some few relics from Jerusalem and Nazareth, to be laid on the stone, which covers the sacred Tomb, and blessed by the Greek Priest, who officiated there: it is a customary act among pilgrims.

After all the ceremonies of the *Processione* were finished, I was shewn and allowed to wield the sword of Godfrey of Bouillon, which, with its scabbard, belt, and spurs, is, I believe, ascertained to have been really his. They are used in the ceremony of conferring on those, who seek the honor, the order of Knighthood of the Holy Sepulchre. The Monks fastened the door of the room with the greatest care, while they exhibited these relics, lest some of the numerous Turks prowling about, should see and take a fancy to them. We returned to the convent at four o'clock, having spent three hours at and near the Holy Sepulchre. On the whole, prepared by the accounts of travellers whom I occasionally met, to look for and dread every species

of superstitious mummery, my expectations were worse than the reality: and if I saw much to blame, and to grieve for, I also found in the meditations, to which some of the Latin prayers gave rise, and in the recollections which the surrounding objects here produced, no small counterpoise to my disgust. Alone, my pleasure would have been centupled; even as it was, I can never forget that I have now visited that Calvary, where Jesus expiated on the Cross the sins of a whole world. May the memory of His Crucifixion, ever remain as forcibly impressed on my heart, as it has this day been presented to my outward senses!

Sunday.—March 3d.

I set out on foot, meaning to perform a * Sabbath day's journey to Bethany. Starting from the Convent, I left the Church of the Holy Sepulchre on the right, and descended the † "*Via dolorosa*," passing the three places where Jesus, on being ‡ led forth from the judgment seat of

* Acts i, v. 12. Bethany lies on the back of the Mount of Olives, and is (John xi, 18.) two miles from Jerusalem.

† The streets leading from the Judgment-hall to Calvary.

‡ The Roman Catholics pretend to be in possession of the very words of Pontius Pilate's sentence pronounced against our Saviour; they are as follows:—

Jesum Nazarenum, subversorem gentis, contemptorem Cæsaris, et falsum Messiam, (ut majorum suæ gentis testi-

Pilate, to the place of punishment, is said to have fallen from weakness. Near the spot where he first fell, the street forms an angle, and another enters it, by which the Virgin Mary is reported to have met Him, the crowd having prevented her following Him from Pilate's house. In this part of the city, we saw Herod's palace, the place where Jesus was put in prison, where He was scourged, and the judgment-seat of Pilate. The latter is still standing, and is evidently of remote antiquity: it continues to form part of the governor of Jerusalem's house; nor is it difficult to trace the spot, where, on the centre of a raised part of the floor, Pilate must have sat, while Jesus stood on the lower ground before him. From the three large Roman windows of the Judgment-hall, we had a good view of the splendid and elegant mosque of Omar, built during the earlier and more prosperous days of the Turkish Empire. It occupies the centre of the area, on which the Temple once stood. After leaving the Governor's palace, we passed the ruins of the tower of Antonia, and then quitted the city by the gate of the Mount of Olives, now called that of St. Stephen. The scene of his martyrdom is at the foot of a rock, not above * a

monio probatum est,) ducite ad communis supplicii locum, et eum ludibriis regiæ majestatis in mendio duorum latronum cruci affigite. I, Lictor, expedi cruces.

* Acts vi, v. 12, and vii, v. 58.

hundred yards from it. A little further on, at the foot of the * Mount of Olives, is the garden of Gethsemane, the scene of sufferings so great and so mysterious! In the garden are many very ancient olive trees, which the Christians of Jerusalem, believe to have sprung from the roots of those, that existed there in the time of our Saviour, the original trees having been all cut down by the Romans, when in want of wood to make crosses and warlike machines. Near the entrance of the garden, is shewn the place where Judas met and kissed Jesus; and there is a tomb (supposed to be that of the Virgin Mary,) raised on the spot where, in our blessed Saviour's agony, the † "sweat was, as it were, great drops of blood falling down to the ground." Eleven Mahometan strangers from the northern parts of the Turkish Empire, were kneeling before the tomb, in *adoration of the Virgin.* I was witness of this fact, but cannot explain it otherwise, than by observing, that as the Mahometans believe in Christ as a Prophet, they may consequently reverence his Mother.

We now took the road to Bethany, which winds round the foot of Mount Olivet, and by which it is probable our Saviour ‡ led out his disciples subsequent to his resurrection. The walk to Bethany, which is a very small village,

* Luke xxii, v 39; and John xviii, v. 1 and 2.

† Luke xxii, v. 44. ‡ Luke xxiv. v. 50.

does not exceed half an hour. It is remarkable, that the Mussulman Arabs who inhabit it call it * "Lazariah." The ruins of the house of Lazarus, Martha, and Mary, are still shewn; and at about fifty paces from them we entered a hole in the rock, and descended twenty steps to the tomb of Lazarus, still partly open, and said to be purposely left in the same state in which it was, after his resurrection from the dead. The covering stone of the grave is broken in half, one half remaining on the grave. On returning, we took the road of Bethphage, (a few foundations only remain of it,) where Christ † mounted the ass, on His humbly triumphant entry into Jerusalem; and we followed the same road to the Mount of Olives, from the highest summit of which we enjoyed a noble and interesting view of Jordan and the Dead Sea on one side, and Jerusalem, spread out before us as a panorama, on the other. A small octagon chapel is built on this spot ‡, whence Jesus ascended into Heaven in sight of His disciples. After descending the Mount of Olives, we came to Absalom's tomb, which, whether truly his or not, is at least a most ancient structure, and very singular in it's form; part is cut out of the solid rock, and part built of masonry: near it is a stone beautifully carved

* John, ch. xi, v. 1.

† Luke, ch. xix, v. 28 to 40. ‡ Acts, i, 10 & 12.

in alto relief, and said to be now lying over the entrance of the tomb of Josaphat, whence the whole valley takes it's name. The course of the torrent of Cedron runs through the middle of this valley: it is now dry, but has had much water in it during the last winter. I have omitted mentioning the * Pool of Bethesda, whose five porches are now blocked up with rubbish: it is close to St. Stephen's gate, and nearly opposite the garden of Gethsemane. It never contains any other than rain water. We continued down the valley of Josaphat, walking in the dry channel of Cedron, and passing immense numbers of Jewish gravestones and sepulchral caves. Three or four of the latter were ornamented with pillars at the entrance, evidently of a very ancient fabrick. We then came to a spring of water in a deep cave, called the Well of the Virgin; and lower down, nearly at the point of junction of the vallies of Hinnom and Josaphat, to the retired fountain of Siloe, so beautifully and *correctly* described in "Millman's Fall of Jerusalem." It communicates by a practicable passage under gronnd, with the Well of the Virgin. The waters of Siloe, which we tasted, are clear and transparent, but slightly brackish. There is a village of the same name not far distant. The fountain itself springs from

* John, ch. v, v. 2.

the ground in a deep and romantic valley, and under rocks so precipitous as completely to hide Jerusalem from view, though so very near it. Still lower down the valley, we visited the well of Nehemiah, from which a stream of excellent water was then flowing: it was slightly tepid, which, however extraordinary it may appear, is the case with most springs in the Holy Land, and I have heard, also in Greece, during the cold season. The well of Nehemiah is said to be four hundred feet in depth. We found numbers of Turks and Greeks drinking coffee and amusing themselves in a garden below it, through which the superabundant waters of the well are discharged. From this place we began to ascend the valley of Hinnom, and came to the field of Aceldama. It is a totally barren plot of ground, surrounded with low walls of loose stones, and contains a vast semi-subterraneous building. On looking down through an aperture in it, we saw numbers of dead men's bones. It is still so literally the "* field for burying strangers in," that the present inhabitants of Jerusalem use it for that very purpose. We continued to coast up the valley of Hinnom until we re-entered the city by the gate of Bethlehem. I have purposely omitted the mention of several that are called "Holy Places," as

* Matthew, ch. xxvii, v. 7 & 8.

they are esteemed so merely from traditional narratives, unsupported by any other corroborating evidence. Such are, the cave where the Apostles composed the creed; that where they prayed and preached when persecuted and driven out from the city; the place where our Saviour stood when * He wept over Jerusalem; the *exact spot* where † Judas hanged himself, in the Potter's Field, which he had purchased "with the reward of iniquity;" and many others, still less important, and merely connected with the numerous body of Saints of the Romish calendar. Within the city we have been shewn, opposite to each other, the houses of Dives and Lazarus, probably also a Monkish invention.

Our walk this day has indeed been most interesting. We looked with pleasing emotions at the asses feeding near the ruins of Bethphage: we obtained permission to cut sticks for ourselves from the olive trees of Mount Olivet; and have carried away many little trifling memorials of other remarkable places. I met a poor East Indian ‡ Faqueer, who told me he had been four years in this country, and was going to § Stamboul, to teach the art of medicine to the physicians of the Grand Seignor.

* Luke, ch. xix, v. 41. † Acts, ch. i, v. 18, 19.

‡ A Mahometan beggar, accounted holy and privileged.

§ Constantinople.

This may seem extraordinary ; but it is only one instance out of many uncommon objects to be met with in this most extraordinary city. On returning to the convent, I looked into the Church belonging to it, where, to my astonishment and indignation, I saw a Franciscan monk dressed up, and crowned with thorns, in imitation of our Saviour, and pretending to bend under the weight of a cross : he moved forward slowly, and as if painfully, with several other monks following, and chaunting in doleful strains. They were then actually imitating the scene of His sorrowful walk along the "*Via dolorosa,*" and the ceremony was to conclude with a representation of the crucifixion ; but this I did not stay to see. What a perversion of the light of true religion, to conceive that such a homage could be acceptable to Him who has declared He will be "worshipped in Spirit and in Truth !" Since my abode at Jerusalem, I have resumed my English costume, and was much amused this morning with hearing a little Arab boy call out, on seeing me pass, "Poor man ! why have they bound him up so tight ?" alluding to my Light Dragoon jacket and trowsers, which are certainly, in amplitude, far from being on the Turkish scale. I have never, however, been insulted by any but boys ; their common phrase on seeing a Frank pass by is, "*Frangi coocoo, sequinee hadeedee tatara ras*

a boocoo;" meaning literally, " You Frank cuckoo, a steel knife shall cut off your father's head." I dare not wear my European dress in any town of the *interior*, except Jerusalem, as the whole country is in disorder, in consequence of a quarrel between the Pachas of Acre and Damascus.

March 4th.

Our morning's walk brought us past a large and deep ancient reservoir of water on Mount Gion, of whose origin nothing satisfactory is known. We then proceeded to visit the sepulchres (so called) of the Kings and Judges of Israel. In the former is a beautiful specimen of antique Jewish sculpture, in alto-relief. The interior doors of the tombs are each of a single solid block of stone, and so low as to render it necessary to creep through on the hands and feet. In going towards these tombs, the high mountains of Judah lay before us, to the North of the city; and on the highest of them we saw at a distance the village, and the tomb said by the Arabs to be that of the Prophet Samuel; but this is undoubtedly * false, since Ramah, as I have before stated, is on the road to Bethlehem, and lies to the *Southward* of Jerusalem. The whole country round Jerusalem

* 1 Samuel, ch. xxv, v. 1.

abounds in caves and sepulchres, which readily explains the frequent allusions to them in the Holy Scriptures. We did not see any thing else very remarkable during this day's walk. It was on this (the North) side of the city, that Godfrey of Bouillon directed his principal attack; it is by much the most accessible part, there being no ditch or ravine of consequence.

March 5th.

In the morning we paid a visit to the Commandant of Jerusalem, by his own desire, and found him apparently a quiet inoffensive Turk, who treated us less like dogs than is usually the case among them. He asked me several questions about the Mahometan subjects of our Indian empire; and likewise concerning the capture of Mocha, and the bombardment of Algiers. He also civilly permitted us to ascend the roof of his *palace*, and examine from it the beautiful Mosque of Omar, at our leisure. No Christian is permitted to enter this Mosque, under pain of instant death; as the Turks have a notion, that any prayer offered up in it by a Christian or a Jew, even should it be for the destruction of the Mahometan empire, will be heard and granted: I conclude this belief arises from some faint tradition among them of the ancient temple, on whose foundation it stands. After our return from visiting

the Commandant, we went to the house on Mount Sion, where our Lord is said to have instituted the Holy Sacrament of His Supper; but we were not permitted to enter, as it is now a Turkish Mosque, frequented and guarded by some fanatic * Santons. This day has been particularly chilly; and indeed we have had quite cold weather during our stay at Jerusalem. We took shelter from a shower of rain in a cave, hollowed out from a rock, in the valley of Hinnom: in former days it was probably a Jewish place of interment. This evening I was employed in preparations for my departure on the morrow. I am to travel quite alone, as Mr. G.'s health being delicate, he will stay near a month longer at Jerusalem, to recruit his strength. I have received from the President of the convent of St. Salvador, a certificate of my right to the name and privileges of a Pilgrim, as having visited the principal "*sanctuaria*" in Judea and Galilee; and also a letter, which he begged of me, almost with tears in his eyes, either to present to the Pope at Rome with my own hands, or at least to see it forwarded to him by the safest possible means. The main object of this letter is to supplicate his Holiness for reinforcements in money and monks; as without further assistance, the Roman Catholic establish-

* Turkish devotees.

ments in the Holy Land must shortly be all abandoned: they are assuredly hastening to decay with rapid strides.

March 8th.—Jaffa.

My visit to the Holy Land is now nearly over, and by the favor of Providence I have returned once more in safety to this city. I have seen degraded Zion, and most of her dependencies; and though much therein has been calculated to excite grief and indignation in any Christian traveller, never probably will the remembrance of her local associations be effaced from my mind. If I have individually gained nothing else, I have seen enough to be able to contradict, with sufficient certainty to myself, many things insinuated by Anti-Christian writers, as impeaching the truth of Scripture, and of the histories and narratives which it contains. To me all seemed strongly corroborative of it's unvarying veracity. Superstition itself was unable always to conceal the truth, by loading it with fabulous trash; and my outward senses have become the rivals of my understanding, in believing the Word of God. May His Holy Spirit cause it to sink so much the deeper in my heart!

I quitted Jerusalem at half-past nine on the morning of the 6th; and, to confess the truth, without feeling that degree of regret which might be expected. Perhaps it is, that having

once actually seen the sacred places, the mind is as well satisfied, *under existing circumstances*, as it would be in visiting them again and again. The sad and degrading superstitions, which now envelop them with a cloud of unhallowed incense, infect and destroy the pure delight, which the traveller, and, (if the term may yet be allowed,) the *Pilgrim*, would else receive: but, though contaminated, they are still silently speaking evidences, that those parts of Scripture which relate to them must be true; and as such they are entitled to our veneration and regard.

We took the road to Ramah, which runs by Emmaus, now merely a small Arab village, with the ruins of a once massive Church. It is situated in the plain, at about an hour's distance from the foot of the mountains of Jerusalem, and six hours from Jerusalem itself. I arrived at the convent in Ramah a little after sunset, and reached Jaffa yesterday, at about half-past one in the afternoon. Signor Damiani was kind enough to offer me a room in his house as long as I chose to stay; and I have now therefore the pleasure of sleeping in the same enclosure with the house of "Simon the Tanner."—Would that St. Peter had left his * mantle there!

After a long privation of the blessings of real Christian communion and conversation, I have

* 2 Kings, ch. ii, v. 14 & 15.

to thank my God for the valued privilege of meeting here a Christian friend, whose history and character demand a more than common interest. Born a Jew, and brought up in the religion of his fathers, it has pleased the Almighty to single him out as a monument of mercy from the thousands of his perishing nation. He has embraced from the heart the truths of Christianity, and is now a zealous * Ambassador from Heaven to beseech mankind that they would be reconciled to their offended God. His name is the Rev. Joseph Wolf. *He* is going to Jerusalem, and *I* am coming from it: *he* arrived by sea, and *I* by land; and we have met together, without any previous concert or knowledge of each other, on the same day, in the same city, and at the house of Simon the Tanner! And how truly precious a day I have passed in his society! We remained together during the whole of it, and slept in the same room at night. So many uninterrupted hours of conversation fully developed before me a character, which is in itself thoroughly open and undisguised. I found him a child in the world, but a giant in the cause of his God. He is going as a sheep among wolves; but the Great Shepherd of Israel will neither slumber nor sleep. He is going alone, but it is with a firm reliance

* 2 Corinthians, ch. v, v. 20.

on that Arm, which can alone protect him, to preach in Jerusalem the Gospel of Jesus. There is something in his mere pronunciation of the *name* of his Saviour; something which bespeaks a mind more tenderly alive to the value of the sacrifice made for him; something which denotes a more peculiar personal appropriation of the Messiah to him, as being a Jew, than ordinary Christians appear to feel. He never utters the name of *Jesus*, without seeming to imply, in voice and manner, that his heart whispers at the same time, from it's inmost core, "Jesus is *mine*." He has related to me many interesting anecdotes concerning his Jewish brethren; but his own journal will set them forth with far greater attractiveness than I could do: and he has charged me with the conveyance of this journal, together with some Arabian and Syriac MSS., to his friends in England. I had frequently heard before that a Society existed in that country for the promotion of Christianity among the Jews; but I had paid little attention to it's operations, from hearing so much of it's many failures, and concluding therefrom that God's appointed time for it's success was not yet fully come. I had hitherto never seen a converted Jew, nor did I believe there was one *genuine* convert among all who pretended to be so, as I thought, from interested motives. The sight and conversation of Mr. Wolf have made

me see and feel my error and criminal hastiness, in deciding on so great a matter without sufficient examination: God grant that future exertions may be stimulated by the consciousness of past neglect! If God has been pleased to effect the real conversion of one Jew, it is our business in future simply to exert ourselves in becoming * fellow labourers together with Him in the cause, and then confidently leave the results to His Almighty wisdom and power. Mr. Wolf left me to day for Jerusalem; and I hope, if it please God, to set out myself to-morrow on my painful journey across the Great Desert of Egypt. I shall be entirely alone with the wild Arabs, except one Greek servant, on whose courage and prudence I do not place much reliance: but what can I fear, while safe under the "shadow of the wings of the Most High!" Signor Domiani, my host, has undertaken to procure camels for me, as well as some other trifling necessaries which the journey requires; and he has been all along attentive and civil. Mr. Wolf and I have been endeavouring in return to become instrumental in effecting a reconciliation between him and his Church, (the Roman Catholic,) with whom he had quarrelled; but we know not whether it will be a lasting one. The Signor has a paper book, in which

* 1 Corinthians, ch. iii, v. 9.

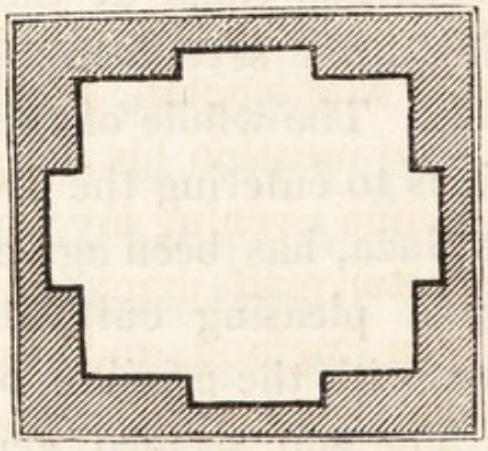
he requests all travellers who accept a lodging at his house, to write their names; and it is not uninteresting for them, in this remote country, to see who have been their predecessors. It must not be supposed, however, that lodging in the houses of our Levantine Vice-Consuls is an economical plan, for in truth it is much the contrary: the custom is so fully established as to be nearly equivalent to a demand, of presenting to the servants of the house, on going away, a *Baghsheesh*, or vails, *corresponding to the number of days* that you have been their master's guest. These vails much exceed the price you would have to pay for board and lodgings in the Turkish dominions; but there is the advantage of less trouble and greater security: and you need not consider yourself under any particular obligation to your host, as the greater part of the vails, all indeed except a trifling present, find their way into his coffers. Signor Damiani has been for many years the English Vice-Consul of Jaffa, and his father held the same post before him: he professes himself attached to our nation, and says he has suffered much in our cause. While at Jaffa, a very disgraceful anecdote was related to me by two persons, who gave me their names, and who were both eye-witnesses of what occurred, concerning the conduct of a great personage who travelled in this country some years ago. It happened in the

village of Bogos, half-way between Jaffa and Jerusalem; but neither the fact itself, nor the circumstances connected with it, admit of it's being communicated generally. I was grieved for the honor of my country, as far as that can be affected by the conduct of an individual.

March 11th.—Gaza.

I left Jaffa on the 9th, and travelled along a road tolerably hard, some distance from the sea coast, for about nine hours. Our rate of moving was but slow; and we encamped close to a small Arab hutting-place, called Musdooda: nothing particular occurred. Yesterday morning we continued our route, and after four hours travelling, passed a village, prettily situated on the slope of a green eminence, called Migdol. We reached Gaza at three in the afternoon, having been seventeen hours on the road from Jaffa. The whole of these two short marches previous to entering the Desert, which commences at Gaza, has been agreeable; beautiful weather, a pleasing cultivated country, and good roads, with the privilege of being once more alone. The soil seemed generally very rich and fruitful, though not cultivated to a tenth part of the extent it would admit of. The green meadows were covered with innumerable flowers, many of which I recognized as being in England the valued inmates of our

green-houses. We passed at too great a distance from the sea, to obtain a sight of the ruins of Ascalon, which are immediately on the coast. Gaza, now without walls or * *gates*, is a populous town, tolerably well built, and surrounded with more olive trees than I ever remember to have seen in one spot. There is a Church here, said to be of the days of Constantine; and it's construction and appearance render this probable. It is still used as a place of worship by the Greek Christians, who are numerous here. Withinside is a most ancient baptismal font, sufficiently large for the total immersion of a child: the step for mounting up to it is an old Pagan altar, with rams' horns at the corners, of good workmanship. The plan of the font is curious.



I have had the comfort of meeting with a kind and hearty welcome in the house of a respectable Arab, who is the principal Christian

* Judges, ch. xvi, v. 3.

inhabitant of Gaza, and is employed as chief Secretary to the Governor; unfortunately he speaks no European language except a little Romaic, or Modern Greek, and my progress in Arabic is too limited for expressing more than my immediate wants. I had some conversation this afternoon with one of his acquaintances, a Georgian Mameluke, who speaks a little bad French, and rather more of bad Italian. He told me he was brought from his native country to Acre, when one year old; served long in Egypt, where he had been often wounded; escaped almost miraculously, and I believe *singly*, from the butchery of the Mamelukes, by Mahomet Ali Pacha, in the citadel of Cairo; and is now chief officer of the Customs and Taxes in this part of Syria. He is the father of a large family, four sons and three daughters. I was surprised that as a Mahometan, he should have thought fit even to mention his daughters to a stranger. The same evening my worthy Host, through an interpreter, made many enquiries concerning my family in England; and hearing that I had female relations younger than myself, he proposed to me, half in jest and half in earnest, that I should return to Gaza, bring one of them with me, and marry her to his youngest son, (a very handsome young Christian Arab, named * Daoud,) and that he would then give me one

* David.

of his own daughters for a wife. This offer I was obliged to decline, as our disagreeable customs in England render it necessary that a young lady's consent should be asked, before she is disposed of by her relations. I grieve to say, I have just been informed, that my patience must be exercised yet a little more, as the caravan will not set out for Cairo till to-morrow morning, and I had hoped to have started this evening before dark.

March 13*th.*—10 *A. M.*

I am still detained here, by the delays of our Arab camel drivers; but as the camels have at last arrived for the baggage, there are hopes of getting off in the course of an hour or two. I have been on foot and horseback to visit this town and its environs; but have found nothing of equal interest with the very ancient church mentioned before. Single antique columns of granite, and some of the most beautifully white marble, are scattered about in all directions, and applied to every kind of purpose; they are most commonly found lying half buried in the earth, at the entrance of gateways. I have also seen many friezes, and other ancient ornamented marbles, but nothing entire, or with inscriptions, such as could be decyphered by any but a practised antiquary.

I found myself here this morning in a sad

pecuniary embarrassment, having only three dollars remaining in my purse, and seven to pay for the two camels, to carry my Greek servant and self to Cairo, as well as to lay in a small stock of provisions for the road. I had hoped the Arab owners of the camels would have been content to receive the money on arriving at Cairo; but they refused to stir until the whole was paid. Gracious and merciful as ever, even towards my trifling wants, my Heavenly Father did not long leave me in a distress, which among total strangers, might have reduced me to great straits, but prompted my kind host to pay the money, not only voluntarily, but without my knowledge; and he afterwards offered me any further sum I might stand in need of, requesting me to repay it into the hands of one of his correspondents in Cairo. In order to appreciate fully the extent of this unexpected, and in this country very unusual act of hospitality, it should be considered that I was known to him merely as a foreigner in distress; that he had no prospect of ever seeing me again; and no security, but my word, that the money he advanced would be repaid: neither could he hope to obtain any earthly advantage by his kindness. Thoughtless as it was in me not to have brought a larger sum for the expences of my journey, I am now really rejoiced at it, as the neglect has afforded me an opportunity of receiving a genuine Chris-

tian kindness at the hands of an Arab stranger; I cannot but hope, that as I know he reads the Scriptures, the motives of this action were derived from the best and purest source. I am to have a companion with the caravan, who is a Greek Priest; and am pleased with the little I have seen of him, particularly since he has shewn me his Bible, given him by an agent of the noble and excellent Society in England. He tells me all the Greek convents in Jerusalem have been supplied from the same beneficent store. We cannot converse together with sufficient fluency to enter much into religious conversation; but I have endeavoured to give him some insight into the operations and object of the Society. He seemed perfectly astonished, as did my worthy host, at their magnitude and extent; but they (as well as nearly all foreigners to whom I have mentioned the subject) inquired immediately, what the Bible Society hoped to *gain?* as they did not see how any advantage could be derived to it's members from the gratuitous distribution of Bibles, which had frequently taken place in favor of the Arabs, and of other Christians. Young Daoud, the son of my host, shewed me an Arab Psalter, also a gift of the Bible Society, in which we studied together for a few days, and instructed each other respectively in the Arabic and Italian languages.

It is surprising to hear the universal desire

expressed by all classes of people in this country, that an European Christian power should be induced to come and take possession of it. I am credibly informed that the greater number even of the Turks themselves wish it (those in office of course excepted); and that multitudes of them would embrace Christianity, *if they dared;* but they dread the vengeance of their countrymen. Their punishment, if caught, would assuredly be tremendous; a stake would be run through each of their bodies, while alive; and their families, women and children, shut up in a house and burnt. All seem to have an idea, probably from some confused notion of the ancient prophecies, that the Mahometan empire is to be overturned, and their religion destroyed, almost immediately. Several of the natives, knowing me to be a British officer, have, on taking leave, expressed their hope of soon seeing me again with the troops of my nation. From all I have seen of these countries, and from every observation I could make of the actual weakness of the Turkish character, I should be inclined to think, that if no European power intermeddled, ten thousand British troops would suffice to conquer Egypt; and four thousand more, with the *indubitable* assistance of the native inhabitants, would as easily take possession of all Syria, including Damascus and Aleppo. By what possible right we should at-

tempt such a conquest, is a question not to be so readily answered, however desirable to the people themselves it's probable consequences may appear. And perhaps our God may hereafter see fit to point out some other way, more apparently and openly illustrative of His Almighty Power, for the extension of the Gospel throughout these once favored regions. All things are alike easy to Him. As one, however, brought up from his youth to the profession of arms, it will not be unbecoming in me to point out in a loose sketch, such a general plan of operations for the conquest of Egypt and Syria, as a knowledge of the country and it's inhabitants has suggested.—A naval force capable of escorting and conveying fourteen thousand infantry, two thousand dismounted and four hundred mounted cavalry, with a due proportion of guns and military stores, should rendezvous at Malta in January, and proceed from thence in three divisions; eight thousand to Alexandria, three thousand to Rosetta, and five thousand four hundred to Damietta: they should land respectively and independently, and take possession of those three places, which are incapable of presenting any serious difficulties to a regular force. The Rosetta and Alexandria divisions should then unite at Ramanieh, where the two Western branches of the Nile separate, one of them now forming the navigable canal of

Alexandria; and they would thus benefit by an easy water carriage for both divisions to the point of junction. Here they should open a communication with the division at Damietta, which should then march forward, and move in a parallel column with the main division, so as to march up on both banks of the Nile to Cairo; and by means of a flotilla of boats, they would not find it difficult to assist each other in case the enemy should attempt to bring his whole force against either of them. Numerous canals and deep cuts, favorable for temporary defence, are to be found all over this country. Having taken possession of Cairo, (even the citadel of which appeared to me untenable,) and so covered the Delta at it's three angular points; small garrisons being of course left in Alexandria and Damietta, and perhaps also, for convenience, at Rosetta; the enemy, driven into Upper Egypt, will soon find himself unable to keep a large body together, and a few small moveable columns will then suffice for his ultimate reduction. The inhabitants of the country will be found almost invariably harmless, and, from long habit, nearly careless who succeeds. Provisions and forage will be found in great abundance throughout the Delta, and extremely cheap; cattle for draught are also plentiful. The greatest deficiency will be wood for firing: charcoal may be substituted, but little of it can be found in

Egypt. On obtaining possession of Cairo, and giving proper encouragement, the dragoons may be well mounted on Arab and Dongola horses, and soon rendered effective. I doubt if, independent of the expence, English horses would long bear the climate : a few, however, at first, would be almost indispensable. As soon as the enemy's main force in Egypt is broken, and provided no part of it moves by the Great Desert, through El Arish into Syria, four thousand infantry and one thousand horse will be sufficient to detach for the conquest of that latter country, and may embark, as most convenient, at Alexandria or Damietta : the former seems most advisable, both for the sake of supplies and facility of embarkation. At Damietta there is the Bogaz, the passage of which cannot always be depended on, though there is little risk in the summer season. This force should proceed to Caiffa, where the disembarkation is easy, except during strong Western gales, and the bay undefended ; and should be prepared *instantly* to invest and besiege Acre, which is situated on the Northern horn of the bay. The anchorage to the Southward, under Mount Carmel, is good, and also near Acre; so that the navy would be of most material assistance during the siege. Here negociations might be entered into with the Emir Beshyr, Prince of Mount Lebanon, who being a sort of Christian, will, if his principality

be secured to him, unquestionably aid us with all his force, and can be very useful. He detests the Turks, and is usually at war with some one of the neighbouring Pachas.

After the capture of Acre, and the securing of the Emir's alliance and co-operation, the army should leave a small garrison in the place, and proceed Southward, by the Western route along the sea shore, to Jaffa. This, like most of the Turkish fortresses, is but indifferently provided with means of defence: most of the gun carriages are rotten, and the guns and shot of different calibres so intermingled, as to render much confusion certain. From Jaffa several mountain roads, impassable for artillery, lead to Jerusalem. A few light guns, dismounted, and carried on large camels, will however be sufficient to master the extensive works and very small garrison of Jerusalem, unless the latter should be reinforced. In this case, the reduction of the castle, situated on Mount Sion, will be a work of difficulty, but not of much danger to the troops, as there can be very little cross fire from the ramparts: they are built of very solid masonry, and the valley of Hinnom forms a natural ditch. When Buonaparte invaded Syria, Jerusalem sent it's keys to him as soon as he arrived in person at El Arish; and would doubtless do the same to any invader who should have previously mastered Acre and Jaffa. The

country round Jaffa is sufficiently fertile in pasture and grain to support a large body of cavalry for a long period; and other supplies, if necessary, may be quickly and easily forwarded, both by land and sea, from Egypt: if by land, however, El Arish must be previously captured; which would readily be done by a detachment of five hundred men from Cairo, in two or three days: probably indeed it would surrender on the first summons. Gaza, the only other intermediate town, is open and unfortified.

These successes obtained, the whole of Palestine Proper would be securely held, and at the disposition of the British Ministry. Every aid may be expected from the native Christians; but they must not be too implicitly relied on. The army might then march for Damascus; of which place, however, I know nothing personally. In all these countries the Turks keep very few troops, and those I have seen of the poorest description: many bodies of Desert Arabians would undoubtedly join them, and harass our convoys; but they are not otherwise dangerous, and would soon tire of a war, which would produce more blows than plunder. No fortress of consequence, besides those above-mentioned, exists in the Holy Land.

March 13*th.*—4 *P. M.*

We are again disappointed in our camels. Their conductors, who had come, went away again, for some cause unknown to me, and we are promised others for to-morrow. All these little trials of patience in trifling matters, are undoubtedly real blessings, although they do not at first seem to be so. We generally find out in the end *how* they have profited us; and even if we do not, we may surely trust our gracious Lord, that He will, as He has promised, in some way or other, make all things work together for our good. Indeed I begin to think I have felt too much impatience to see my friends and country once more. We ought to set our affections more on things above, and not look *too anxiously* for a home on earth: but alas! poor human nature finds it easier to reason than to act.

March 14*th.*—8 *A. M.*

The camels are not yet come!

March 15*th.*—*Twelve and a half hours from Gaza.*—*Desert.*

We set off yesterday at half-past twelve, with a gale of wind in our teeth, which distressed us much, as our eyes suffered from the fine sand with which it filled them. We travelled slowly for about five hours, through a country

of gradually diminishing cultivation; and our caravan, which was a very small one, consisted of eight camels, one donkey, ten men, one woman, and a child. We encamped for that night on a desert spot; and a tribe of wild Arabs had pitched their tents about a quarter of a mile from us. This morning, the gale still continuing unabated, we only travelled seven hours and a half, and have taken up our abode for the night on a small green spot near a well, surrounded on all sides by a dreary sandy waste. On the march, during the height of the gale, some heavy rain fell, and driving full in our faces, all the camels suddenly turned round, to my surprize, and nearly to my discomfiture, and instantly crouched down till the storm was over; my greyhound Rishan also, disliking the storm, took advantage of this favorable opportunity, and springing on the camel which carried me, nestled himself under my cloak. I have given the Greek Priest who is travelling with us, a share of my little ragged tent: he is a native of Tenedos; but, (*proh pudor!*) to my utter astonishment, unacquainted even with the name of Homer, and never having heard of the Trojan war!

In spite of our bad weather and bad fare, I find myself as yet far more comfortably situated than in the best Arab town, with it's invariable counterpoise, a bed of fleas. We hope, if it

please God, to reach El Arish to-morrow; after which we shall have several days travelling without finding a drop of fresh water.

March 16*th.—El Arish.—Seven hours and a quarter.*

Well is this desert spot, far from home and friends, with nothing visible but interminable barren sands and a tempestuous sky, calculated to recall with augmented force, the remembrance of that fatal day of deep affliction, of which this is the fourth anniversary. But when a gracious and merciful Father has tempered a loss so severe with the consolations of His word, and with great and unceasing blessings, we should not even *seem* ungrateful. He alone can know what are the feelings of the heart: but He also knows when we have deeply suffered, as was most justly due; and He will pardon a few moments, not of murmuring, but of uncomplaining sorrow: that sorrow will at length become calm and peaceful; the hand of time will do much, the love of Jesus more, to convert the heartfelt pangs of grief to a gentle and tender melancholy, a softened recollection of past scenes, no more to be recalled. The day will come, and "*will not tarry*," when they that have mourned shall be blessed and comforted; when all the tears of bereaved affection shall for ever be wiped away,

and when nothing shall remain before our eyes but endless and unutterable bliss. The Christian may look forward to that day with assured hope, and without presumption; for his faith is built on a rock, and that rock is Christ. We shall be found in him, not having our own righteousness, (praised be God for *that*,) but the righteousness which is of God through faith. We *must*, we *shall*, *meet again!*

Our road this morning lay over a continued succession of sandy heights, occasionally spotted with stunted furze and heath, a few daisies, anemonies, and dandelions. About half way we passed forty or fifty Turkish horse, accompanied by their baggage, who were proceeding from Cairo, to join the army of the Grand Seignor near Constantinople. I stopped to drink coffee and smoke with their commandant.

El Arish is a small Arab village and fort; the latter merely a square of no great extent, with high stone walls and octagonal towers at the four angles; near the village are a few acres redeemed from the sand, and converted into gardens; and there is a grove of palms about two miles off, with a long narrow slip of low land, bearing wheat and barley, in moderately good crops. All else is a desert waste of fine white sand, rising into small undulating hills, and almost totally bare of

any species of vegetation. The general appearance of the Desert here is something like that of an open barren tract of country in England lying under a deep snow; so white and shining is the sand.

This is the route by which it is probable that, 1820 years ago, * Joseph and Mary fled into Egypt with the young child. Here too, not much more than twenty years ago, Bonaparte marched a veteran army by the very road I am about to take, from Egypt to Palestine. How are his dreams of glory ended! how strange the vicissitudes he has met with since! Nothing now remains in the country to attest the progress of his important triumphs; no trace of them exists, but in the mingled curses and admiration of the few who remember them. The conquests and reverses, the carnage and crimes of Bonaparte, are rapidly fading into oblivion on the very spot which witnessed them; but the peaceful triumphs of the Gospel, when it shall please God to vouchsafe them here, will be more lasting, and will assuredly bring on its honoured messengers the unmixed blessings and love of grateful millions. May this day of christian triumph soon arrive; and may He who suffered in innocence for a guilty world, "see of the travail of his

* Matthew, ch. ii, v. 14.

soul, and be satisfied." To-morrow, if God so please, we must commit ourselves to the seemingly boundless Desert, and again spend our Sunday in travelling. How sad a way of passing a christian sabbath! How it makes one long for "the courts of the house of the Lord," in that happy and privileged country, whither my homeward steps are now bent; where I may join adoring thousands in the sweet services of prayer and praise, and see with my own eyes the blessings of pure christian principles reduced to general practice in the lives and conduct of it's genuine professors.

March 17th.—Dubit Ben Ayoub.—Nine hours.

This name is applied to a wild sandy hill in the Desert, where there is no water to be found. The weather, during our march of to-day, has been most beautiful; and though the sun reflected from the sand scorched our faces a little, a fine North-west breeze tempered the ardour of his beams, and converted a usually disagreeable day's journey through the Great Desert, into a pleasant ride: but to render the pleasure more sensible, we ought to have been mounted on horses, and not on camels. We passed a large swarm of locusts the day before yesterday, and many swarms throughout this day; one of them, and that a very considerable one, presented a singular appear-

ance, the locusts riding, as it were, on the back one of another, and invariably the bright yellow locust was mounted on a species which had a light brown back, yellow sides and wings, and slate coloured legs and belly: my greyhound ate several of them greedily. They were disagreeable, inasmuch as they continually flew in our faces, but were not otherwise troublesome. Wherever we saw them, the plant called the locust plant was also to be found: it is a stunted crooked shrub, with very small leaves in the shape of a spade on playing cards; the camels broused readily on it; and when in season, the Greek Priest told me it bears a small eatable berry. Was it the plant, or the animal, that composed part of John the Baptist's food in the Desert? My own opinion inclines to the latter idea, as it is still occasionally eaten in times of famine by the wild Arabs; and the berry that plant produces is said to be very small. I had a momentary glimpse of a cameleon during our ride; but he effected his escape into a prickly shrub. Our way wound through vallies, and over hills of deep sand; but they were not totally bare, except in the vicinity of El Arish, and in various other detached places. The rest of the country so far still produces a variety of isolated stunted shrubs and broom, and here and there a daisy and other small flowers; one of them composed of ten long narrow

leaves, of a light rose colour, joined together at the calix, I do not remember ever to have seen before. Knots were tied in the long ends of the broom shrubs, at a considerable interval, in order to facilitate the finding of the camel's path, when effaced, as it often is, with drifted sand. This, and the injury to the eyes, are I believe the only real mischiefs occasioned by the sand of the Desert ; the stories of caravans being buried under it and totally lost, I should regard as emanating either merely from the fertile imaginations of amusing travellers, or in the accounts spread by treacherous Arabs, to conceal the destruction themselves have caused, for the sake of plunder. I too am now completely at their mercy, but under no apprehension whatever; for He is my trust, who can always overrule the wickedness of man, and protect his helpless servants. I have hitherto found the Arabs I have met with incorrigible liars, and very obstinate, but not positively vicious. With my present companions, I have reason to be tolerably well pleased.

March 18th.—Mook Habaree.—Ten hours.—Barren Desert.

At twelve o'clock we came in sight of a headland at sea, four miles distant, called by the Arabs * Gas ; it bore W. by N. We were passing at the time a long inlet of the sea running

* El Kas, the ancient promontory of Casius.

parallel with the coast, called Sebaket Bardool. Our morning weather has again been beautifully mild, with a cool and gentle Westerly breeze; but the sun and sand became very scorching in the afternoon. Our route passed through a valley, part of the surface of which was covered with chrystallizations, but I know not of what imneral: I have brought away with me a small specimen, but doubt if I can preserve it entire, as the connecting medium of the chrystals is fine sand.

March 19th.—Ganeet.—Ten hours.—Barren Desert.

After having travelled seven hours and a half we reached Catieh, where a village is said once to have existed; but I saw no traces of it. There were a few date trees, a pool of rain water become brackish, and a well of water so salt that camels alone can use it. We stopped there half an hour on their account, and then continued our march to this place; the weather, as usual, delightfully cool in the morning, and broiling in the afternoon. My greyhound ran two beautiful courses in chace of some gazelles, on which I cast a longing eye for dinner, as I had little now left except stale eggs; but he did not kill, although he seemed to be coming up with them fast: the original distance when they started was too great, and I was obliged to call him off lest I should lose

him. A true sportsman, which I am not, would have been delighted to see the last course along the ridge of a sand hill not far from us, and the dog latterly well up with the chace: the long stretch of his limbs, contrasted with the light active bounding of the elegant gazelle, was really a pleasing sight.

March 20th.—Cantara.—Eleven hours.

We were twelve hours in reaching this place; but nearly one hour of the time was consumed in procuring water, bad as it was, and in crossing several inlets, (eight I think,) from the sea, one or two of which were rather deep. This day, all my provisions being expended, I should have had a melancholy tale to relate of my dinner, but for the good fortune of shooting a couple and a half of sea ducks. We saw a great abundance of them in the course of the afternoon; but they were all so tough and fishy, as to be only eatable by a half starved traveller in the Desert. There is no sign of any house here; but the well is said to be famous, as the resort of some tribes of Arabs much addicted to thieving: we have not yet seen any of them.

March 21st —Mehasheer.—Ten hours.

Our travels through the Central Desert may be considered to have terminated this day, when we arrived, as we did at half-past one, in the vicinity of a village on its borders, near Salahieh;

but we shall have to traverse continued portions of it until we reach Cairo. We stopped half an hour to purchase fresh eggs and dates, the latter of which were the finest I ever saw, and resembled in taste dried French plums. I had the additional good fortune of shooting a fine fat red legged partridge near this village, so that my dinner will form an agreeable contrast with that of yesterday and some preceding days. I find Arrowsmith's skeleton map of this part of the world extremely erroneous in places and distances, which I have no means with me of correcting. I cannot therefore, as heretofore, place any reliance on it; which is an occurrence very unusual in maps generally so good as his. At Salahieh the road to Damietta separates from that to Cairo. Salahieh is not far from the sea, of which we crossed so many inlets late last night; whereas Arrowsmith places it many miles in the interior. Our morning weather still continues pleasant; but after eleven, the sun shining on the fine sparkling Desert sand, glows like the fire of a glass house. Those few in England who may regard me as an old friend, will certainly now have an opportunity of seeing me with a new face; for the old one is quite peeled off, and remains in the Desert. We have good hopes, if it please God, of reaching Cairo on Saturday evening, and I may look forward once more to the enjoyment of quiet Sabbaths.

March 22d.—Half way between Bilbeis and Elkhanka.—Fourteen hours.

This day was tremendously sultry, with a scorching sun, and no breeze to temper it until four o'clock in the afternoon. We rested two hours and a half at Bilbeis, which was eleven hours distance from our last night's camp, and then continued our route for three hours after dark to our present camp. In Bilbeis, while sitting on the ground by the side of the camels who were feeding in the Bazaar, a Turkish * Uksur very coolly slapped me on the shoulders, and asked me to give him my greyhound, "as he would be of no use to me in Cairo, whither I was bound."

March 23d.—Cairo.—Nine hours.

The weather to-day, from the prevalence of a Northerly breeze, has been quite mild and temperate, and we enjoyed our ride through alternate patches of barren desert, and of high cultivation, wherever the slope of the ground permitted the waters of the Nile to penetrate. We entered Cairo by the plain, so called, of the † Pilgrims, and between two large bastions in

* Common Soldier.

† The Mahometan Pilgrims assemble here previous to the Great Caravan commencing the passage of the Desert towards Mecca.

ruins, formerly erected by the French army. My baggage was stopped and conducted to the Custom House, but released immediately, without trouble or examination, on sending the Consul's Janissary for it, accompanied with a present of * three piastres for the officers. And now I would with humble fervency of gratitude, return thanks to my Gracious Lord for all his mercies during this long and fatiguing journey; and for bringing me without one single accident to this place, whence I have every facility for reaching my dear native shores, if it so please Him. He has thus taught me, I hope, from continued experience of His Fatherly protection, to trust Him more and more, always and in all things. How pleasant are the paths of confidence and peace!

March 25th.

I set out this morning at a quarter before seven, to examine the celebrated pyramids of Gheezau; and, like all other visitors, was amazed at seeing the enormous masses of stone of which they consist. I mounted with no small labour to the summit of the highest of them, called Cheops; and with the genuine pride of an amateur, carved my humble name on one of it's rude and massy stones; but I fear it cannot be

* 1*s*. 1½*d*.

said of me, as Horace ventured to say of himself, " *exegi monumentum ære perennius.*" This is of little consequence; all my wish, all my hope is, that my name may remain, when not only this pyramid, but the whole world itself, shall melt " with fervent heat ;" that it may be written in the book of life, with a pen dipped in the precious blood of my Redeemer. The view from the lofty summit of Cheops is extensive and interesting; but we were incommoded with a high wind, which brought clouds of sand with it; and we soon descended half way towards the narrow entrance which leads into the great interior chamber. In it was a large granite sarcophagus; but as every possible account of these structures has already been frequently given to the public; as I have no personal knowledge of antiquities; and as no account can convey a just idea of their gigantic proportions, I shall decline saying more about them. I saw, near the pyramids, the Sphinx's head and neck, and a part of the back, from which workmen are now employed in clearing away the accumulated sand. The head seems to be hewn out of the solid rock; but the back is of masonry, built up, and afterwards shaped off. Captain Caviglia, an Italian gentleman, superintends the excavations here, and lives in a cave near the great pyramid, which he has fitted up with tolerable comfort. He was not himself present at the

period of my visit; but I learned from his assistant, a native of Brussels, that in conjunction with a Dr. Young, he has * succeeded in decyphering several of the Egyptian hieroglyphics, and hopes, ere long, to be able to read them all. Captain C. has also very lately discovered, at two leagues and a half distance from Gheezau, another pyramid, nearly in ruins, and not mentioned in any account of Egypt: it must, from the dimensions of it's base, (I think 368 feet,) have been a very large one. Near it, and almost entirely buried in the sand, are the ruins of an ancient city: he employs several persons there in removing the sand, with the hope of discovering antiquities. We have had a beautiful day for this interesting visit, except that the wind was high; and we returned to Cairo by a little before three in the afternoon. Since my return I have become acquainted with Captain G. of the Royal Navy, who is about to proceed up the Nile in June next, under the patronage of the African Society, for the purpose of following the course of it's *Western* branch, and, if possible, of ascertaining whether that branch be the long sought Niger, or not. This hypothesis seems by far the most probable of any, if one so little ac-

* This remarkable fact was confirmed to the Author on the following day, by Captain Caviglia. The hieroglyphics hitherto decyphered, were mostly law proceedings, and titles to, and accounts of, individual property.

quainted with the subject as I am, may be allowed to form any opinion at all; and certainly every one must wish Captain G. every possible success. His zeal is unquestionable; and he is now studying the *vulgar* Arabic, at Cairo. From all accounts, however, there never was a man so eminently calculated for these perilous journies as the late Burckhardt, well known here under the name of the Sheikh Ibrahim. I have heard him spoken of in most parts of Egypt and Syria, and universally with eulogium; but his loss, great as it is to the interests of geographical science, is no more to be compared with that of his *truly* illustrious namesake, than that science itself with the great cause of Religion and of God: the latter Burckhardt seemed to have inherited the mantle of Henry Martyn.

March 27th.—On the Nile.

We embarked, and finally left Cairo, this afternoon, at half-past three o'clock. My only regret was in parting with the kind and hospitable Signor Lavoratori; many travellers have felt this same regret, in common with me.

March 28th.

A strong gale from the Northward met us about four hours after quitting Cairo, so that we had much difficulty in reaching as far as the great elbow formed by the Nile, opposite the val-

ley and lakes of Natron: there we remained all day, exposed to the gale, which moderated towards this evening, and we started once more, a little before sunset.

March 30th.—Canal of Alexandria.

We reached Ramanieh this morning at five o'clock, and rested there three hours; we then rowed for about a mile to the entrance of the canal, rested there another hour, and a little further on, half an hour more. These delays, however vexatious, must be expected by those who have to deal with Arabs. I have tried every means short of actually striking them, which is the usual practice, to induce them to exert themselves, and offered them a handsome reward if they performed the voyage in less than four days, but all in vain: we are now nearly at the end of the fourth day, and still at least twenty-five miles from Alexandria: however, we may hope, if it please God, to reach it in the course of the night; and whether I sleep there, or in my khanja, is become nearly a matter of indifference after sleeping in the Desert. The canal on which we are embarked is a noble and useful work, commenced by the ancients, continued by the French, and concluded by Mahomet Ali. It is now about forty yards in width, and will be nearly sixty yards wider when the Nile is full. The commerce on it, judging from

the number of boats I have seen, is active; particularly so for an Arab population; but all is the work of Mahomet Ali.

March 31*st.*—*Alexandria.*

We reached this ancient town at length, by half-past seven in the morning, and I have taken lodgings in the house of a Maltese. The whole of the Pacha of Egypt's fleet is in the harbour, as is also a British sloop of war. God be thanked for my safe arrival at what I consider as the end of all my real fatigues.

April 1*st.*—*At Sea, off Alexandria.*—2½ *P. M.*

This morning, having accidentally heard that a Maltese vessel was about to sail immediately for Zante, I sent for the Captain, who agreed to wait for me until one o'clock: so that I had time to visit Cleopatra's Needle, Dioclesian's Pillar, and part of the field of battle between the French and English, to the Eastward of Alexandria. The Needle (so called) is extremely inferior in beauty and perfectness to the two obelisks I saw at Luxor: but the Pillar is perhaps the most beautiful specimen of the perfection to which the art of sculpture had once attained, that it has ever been my fortune to see. It has been often and scientifically described; but no words can paint the effect produced by it's perfect and harmonious proportions, when seen from near it's

own base. While I was looking at it, the crew of the Wanderer sloop of war, commanded by Captain Smith, who is employed in a survey of the coasts of the Mediterranean, had rigged out a rope ladder to the summit, for the purpose of taking geometrical observations from it. I had neither time nor inclination to mount; nor indeed is there any thing to see but a long extent of flat coast, and the waters of the Mediterranean. Captain S. informed me, that from Tripoli he penetrated five hundred miles into the interior of Africa, and visited a very curious petrified city. I conclude he will hereafter publish some account of it; and he appears to be, from the little I have seen of him, a man of real and considerable abilities. I think he told me he had been *eleven years* employed on his present survey. Alexandria is still a city, though it's modern extent probably does not exceed one fifth of what it once was. It had a populous appearance while I was there, from the presence of a great number of Franks, engaged in commerce; as also of the united fleets of Egypt and Algiers, then moored in the Roads. Three men of war belonging to the Turks had been lost a few days before in the new harbour, and most of the crews perished within pistol shot of the town: the wrecks are still visible, one of them with nearly all her masts and yards standing. A fourth frigate foundered, and was totally lost. This accident happened from the Turks entering

the *Eastern* roadstead during a heavy gale from the *East*; and serves to shew their lamentable ignorance of the most common maxims in naval affairs. The plague, with the exception of one doubtful case, has not yet made it's appearance; so that I trust our quarantine at Zante will not be so rigorous as it would otherwise have been. We have every prospect of a short passage; and the accommodations of the ship are very superior to any thing I have been accustomed to for many months past.

Having thus, through the continued blessing and protection of Almighty God, arrived once more within the sphere of European laws and customs, the Author is inclined to think his Readers will gladly dispense with a continuation of his Diary through countries so often described, and so thoroughly known, as the Greek Islands, Italy, and France. He arrived in London on the 13th of June, 1822, about ten months after quitting Bangalore; and he will now conclude, by sincerely wishing, that those who have been tempted to follow him through his journies, and are at length arrived with him to the close of his Diary, may derive from it's perusal some portion of the gratification which he himself experienced in the prosecution of his undertaking.—Reader, Farewell!

THE END.

APPENDIX.

APPENDIX.

A.

My dear and kindful Father

I arrived here last Wednesday night, from Combacoonum, my examination in the Court was finished. I been to Mr. Powney and Mr. Thompson, are very kindly spoke on different circumstances—Mr. Powney asked me secretly did I wish to become Protestant, I answered I dont wish to make different that and this, but I know the Roman Cathoilc are worshipping contrary to the Bible and true Religion, I therefore wish to be a true Religious man, so I have answered him, he sayed Yes, very true; the man must be only good and godly man, but in the Religion there is nothing; I am Protestant, very good Religion, but I am very bad, I made many great sin; So fourth he gone with his conversation along time; When I come to Negapatam, I come upon the Pallacken in the day evening I set out, came to a choultry where I had to perform my prayers, the bearears are gone to take their supper; myself alone was leaved in the choultry: I had 3 wax candle wh one of them has gave me light to read something in my Bible; I first begin to read my Bible in Tamul slowly; after a few verses I read aloud, that I do not know I dont wish to read it a loudly, because I had a kind of shame still to read the Bible in the out, into the choultry, there was an old man, Xtian, he heard my voice and came near me without make any shade of sign; I finished a Chapter, and going to shut the book to pray, you see my dear Father how sweetful the word of God, he made me struck, and begged to read some more Chapters, and asked me what book is this, I was much pleased with that Old Man and kindly answered him, this was called God's book Holy Tes-

tament, as soon as I mentioned this name, the poor old man with great surprising asked me, is this Testament Sir, I wish very much to read it, I asked him Do you know to read in Tamul, he told me that he does not know, but his Son knows little, and after this conversation I read 3 Chapters; he asked me different questions on the Religion, after all this I requested him to come to prayer, he came with great pleasure and willing heart, I took him with me kneld down and myself prayed, the poor old man as having not able to knele down he sat in the middle of prayer; after the prayer was over, I asked him How do you feel, he said that Almighty should take him as he is old Man. I conversed with him long time. My dear Father he looked to be really good and pious man, I presented my book and told him to make his Son to read. The poor old * foind much comforted. You see my dear Father How valuable the children of God. I am sorry my dear Father that I had no long time any letter from you, I beg you to write me often as you can, to my comfort. The money for Cloathes will be send with another letter. I give my humble respects to my dear Mother and Grand Mother, kind kisses to Jesudasem.

My dear Father your most obedient

and Dutiful Son,

S. Ayyavoo.

6th October, 1821,
Negapatam.

Here follow a few words in the Tamul language, as a postscript, which terminates thus in English, "There is nothing comforter than prayer, O most comfortable."

* Found.

B.

Extracts from Regulations of the Madras Government.

A. D. 1817.—REGULATION VII.

A regulation, &c. &c. passed by the Governor in Council of Fort St. George, on the 30th September, 1817.

PREAMBLE.

Para 1. Whereas considerable endowments have been granted in money, or by assignment of land, or of the produce, or portion of the produce of land, by former Governments of this country, as well as by the British Government, and by individuals for the support of Mosques, Hindoo Temples, Colleges and Choultries, and for other pious and beneficial purposes * * * * * and whereas it is the duty of Government to provide that all such endowments be applied to the real intent and will of the grantor * * * * The following rules have been enacted to be in force, &c. &c.

Para II. The general superintendance of all endowments in land or money, granted for the support of Mosques, Hindoo Temples or Colleges, or for other pious and beneficial purposes; and of all public buildings, such as Bridges, Choultries, or Chuttrums, and other edifices, in the several provinces dependant on the Presidency of Fort St. George, is hereby vested in the Board of Revenue.

A. D. 1816.—REGULATION VI.

Para VI. The Zillah Judges shall recommend to the Provincial Courts, the persons whom they may deem fit for the office of district moonsif, but no person shall be authorized to officiate as a district moonsif, without the previous sanction of the Provincial Court, nor *unless he be of the Hindoo or Mahometan persuasion.*

True extracts.

D. M.

C.

[*The following extract of a letter from the truly pious and indefatigable Mr. Hough, is too valuable a testimony to the veracity of the celebrated Dr. Buchanan, not to be preserved.*]

"*December 30th.—Madras.*

"I have had a most pleasant visit to Travancore. The Syrians are an interesting body of people, and offer many encouragements to the devout and patient labourer; but they are certainly very ignorant; their morals are in a low state. They have, however, three invaluable Missionaries among them, and they appear to love them. I visited seven of the churches in the interior, and held long discourses with the Catanars; for the Malayalim bears so close a resemblance to the Tamul, that many of them understand me; and when they were at a loss Mr. Bailey interpreted my meaning. Dr. Buchanan's account of these people has been most undeservedly depreciated. I travelled with his book in my hand; visited four of the churches which he describes; compared his descriptions with what I saw; and actually found that his language, glowing as I thought it when at a distance, did not adequately express my feelings on the spot. I would not envy the feelings of the man, who could visit a body of christians, in the mountains and wilds of Malabar, still, notwithstanding their degenerated condition, loving and assenting to the word of God, confessing their ignorance, and desiring to be taught, with other emotions than those of Dr. Buchanan.

I asked several gentlemen in Travancore, whom I heard retailing the current complaints of the Doctor's exaggerations, whether they could mention a single fact, wherein he had departed from the truth; and not one replied in the affimative. The Missionaries felt at first, that the state of the people did not answer the expectations, which the African researches had tended to raise in their minds: but it does not necessarily follow, hence, that the pictures there given were false representations. I do not think they charge the Doctor with one inaccuracy, and verily believe they thank him for writing in the animated style he adopted.

W. Pople, Printer, 67, Chancery Lane.

Jerusalem from the Cave of the Apostles on the Mount of Olives.

NOTES,

DURING A VISIT TO

EGYPT, NUBIA, THE OASIS, MOUNT SINAI,

AND

JERUSALEM.

BY

SIR FREDERICK HENNIKER, BART.

LONDON:

JOHN MURRAY, ALBEMARLE STREET.

1823.

PREFACE.

"O THAT mine adversary had written a book," is an exclamation which betrays no little degree of malice, and no slight knowledge of Reviewers. I have been persuaded to make a book;—but I have made it as short as possible, and to this accidents have contributed. Part of the following was written to a friend, to whom, verbum sat:—the amusements of drawing and shooting prevented me the trouble of making long notes:—what I did write has but lately arrived in England: and part of my papers have been lost.—With respect to the scene of my travels, I did not advance beyond the neighbourhood of the second cataracts, and I made but a

short visit to the Oasis, Mount Sinai, and Jerusalem. As to the subject, I may observe, that my delight was rather in nature than in works of art: of the latter, indeed, I have not omitted the *name* of any object, and have particularly mentioned such features as sufficiently interested me while on the spot to take drawings of. In speaking of the people, I am, *perhaps*, in some few instances, deceived, either by vulgar errors, or by wantonness: but in general I have related only such anecdotes as appeared to me to be characteristic, and such as I practically learnt.

FREDERICK HENNIKER.

NEWTON HALL,
Aug. 1822.

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VISIT

TO

EGYPT, NUBIA, THE OASIS, MOUNT SINAI,

&c. &c.

CHAPTER I.

VOYAGE FROM MALTA—PILOT BOAT—ALEXANDRIA.

DEAR W—

As your accident on Mount Vesuvius is also my misfortune, depriving me of your company to Egypt, I shall alleviate part of my own at least, by occasionally sending you an extract from my journal.

October 6th, 3 P. M.—Took the good wishes of my friends at Malta, and went on board the brig Costante, already under weigh for Alexandria, and at 3 P. M. commenced my unceasing wish, that the voyage was over—wind fresh but fair—and fair but fresh—the sun in setting appeared particularly red; the captain and myself looked at it with very

different sensations—I admired it: the captain applied the word "Capote" as an epithet, and sent for his great coat—it soon came on a violent gale; however it was very well, *when over*—we had run two hundred miles in twenty-four hours.

Eighth—9th.—Time passes on as it usually does at sea; "how far have we come, how far have we to go, at what rate are we going, when do you think we shall arrive, only guess,"—no mile-stones—no land—no ships—not even a straw for a drowning man to catch at—"nil nisi pontus et aër," as the Latin grammar says.

In so long a traject as from Malta to Egypt, a landsman has a right to expect a weather adventure, but not when the stars are unusually bright and beautiful. "All that glisters is not gold;" the breeze that removes the clouds from Heaven, ruffles the surface of the deep. About midnight I found my head knocking itself against either side of my birth, as if was not my own, an awful bell was summoning all hands upon deck—"hear it not Duncan"—pumps going, brandy going, and so was my breath, no "æs triplex" to keep my heart in its proper place, the pitching of the vessel had the same alarming effect, as descending the *mountains of pleasure* in the jardin Beaujon at Paris; I shall never again call Saint Peter coward, and I repent of having with you, in the straits of Messina, abused Virgil for exaggerating Scylla

and Charybdis; I now think Homer more unpardonable for attempting to express the threats of the sea in one word.

Fourteenth.—Wind little, and none, there is a feather vane near the steersman, it droops: I put lighter feathers, but it wo'n't do; we are however near land, a heavy mist that falls at the moment of sunset warns us of our approach to Egypt.

Fifteenth.—The sea is brown and brackish, this is owing to the influx of the Nile, and yet we are probably forty miles from the mouth of the river—the night is so dark and the coast so dangerous, that we bear away from the object of our wishes.

Sixteenth.—Day break, hail to the gardens of Rosetta, we have overshot our mark and tack back for Alexandria—a low white streak scarcely rising above the level of the sea; compared by Denon to a riband stretched along the horizon—Pompey's pillar looks like a light-house and answers the purpose of a land-mark.

Alexandria has two ports, the old and the new; the latter is exposed and not frequented, the former is not easy of access, it has a mouth like that of a mad dog, rocks like teeth, protruding, foaming, and threatening; still a chance of commencing my adventures with a shipwreck like many travellers in this quarter; a boat-load of screaming pilots give a horror and interest to the scene; the

dresses of these men, unlike that neat uniformity which pervades our seafaring class, are as gay and diversified as the changes of fancy, colour, and embroidery can make them; turbans, poniards, red shoes, no stockings, mustaches extending on either side the face like a cat's feelers—a grey bearded fellow who seems old enough to have been pilot to Noah, and clothed in Joseph's garment, his legs crossed, his arms folded, with a pipe in his hand, is perpetually screaming out "Hay-lay-essah, Hay-lay-essah," (God help us, God ——) and now that we have cleared the rocks, and that there is no more danger, old grey-beard comes on board for payment, he asks also, "becksheesh," a regalo, a present; his coming on board is worth something, for it is a sign that the plague does not at present exist in Alexandria. It is nearly the moment of sun-set and gate-locking, so that I cannot yet make my escape from this moving jail, nor can I at present discover any thing to tempt me on shore except a few palm-trees, and what will also defy my curiosity, a large white building at the extremity of a tongue of land, far removed from man; it is the Harem belonging to the Cleopatras of the Pasha.

We have run nearly a thousand miles in ten days, a rate I should be most happy to compound for with Neptune and his unholy allies.

17th.—I have been on shore; the very stepping stones at the water's edge are a mass of antiquities, about to quit their native country, with strong letters of recommendation from Messrs. —— and ——, to the respective governments of England and France; defaced hieroglyphics and noseless statues sent for no visible reason, unless for ballast. Who would imagine that such things are to be paid for? If such are the pieces of the gorgeous palaces that are worth carrying away, there will scarcely be left a wreck behind! I may return to Rome to look at obelisks, and to London and Paris for all else of Egyptian labour.

Conducted to the house of the English consul; streets narrow, winding, and filthy; houses low, unfinished and unfurnished; where there ought to be glass, is a closely reticulated wooden grating, like the screens of a nunnery, and to answer the same purpose; the women here are born in a prison, they live in a prison, and they die in a prison, if they escape being tied in a sack and drowned. Contrasted with the vile appearance of the town are the gaudy habiliments of the people; one might imagine the place to be wealthy—but there are also such a number of half clothed and half starved, that Alexandria appears to be a national poor-house. Coffies and smokies are as frequent and as frequented as gin-shops and ale-houses in London. In lieu

of silver-smiths and confectioners, are tobacco-cutters and barbers; at length we enter the only street that boasts a pane of glass; this is inhabited by Francs. The term Franc is applied to every head that has a *hat* on it; and here forgetting all national and religious differences, they flock together, as Jews do in London, and Turks in Venice.

Arrived at the consulate—no one knocks at Mr. Lee's doors without experiencing disagreeable sensations, *till within them.* They are evidently constructed as a defence against either plague or mob; being double and having a small aperture for caution's sake.

In the town is an inn and a *table d'hôte*, the table being covered with oil-skin, which is an anti-plague; here are also lodgings to let, but I retain my birth on board the brig; there is a wide difference between being in a ship when at sea, and when it cannot run away with you; we have a minor plague on board, musquitoes and flies, they boarded us yesterday as busy as custom-house officers; the flies are wading incessantly through this scrawl, following my pen as crows do the plough. What trouble, not sport, Domitian would have had here! Sir R. Wilson states that he used to kill such quantities at a time that it "appeared as if a cask of currants had been spilt." It is surely no harm to kill a musquito, and I know not which are our

greatest enemies, the flies or the musquitoes, they hold divided sway—half sting by night, the others sting by day.

Yours,

P. S. Whenever I make use of Arabic terms, I shall write them as my ear dictates to my pen.

CHAPTER II.

PLAGUE—DOGS—OBELISKS—POMPEY'S PILLAR—CANAL—CATACOMBS—FLIES.

ALEXANDRIA, 21ST OCTOBER.

THE camel with our luggage is gone, and the donkies that are to carry ourselves are ready; they do not appear so anxious to proceed as our guide, who says that if we turn out of our way to look for where Canopus *fuit*, it will be dark ere we reach the half-way house.—But to my mem.—Concerning the plague, nothing certain is known of it except its dreadfulness—fear, as in all other countries, and other diseases is a conductor; if so, I run great risk. A merchant here at the commencement of the late plague shut up his house, and would allow no one to answer the door but himself; he caught the plague, and died: all the other inmates escaped. Among curious cases there is one on record at Malta. A tailor, who had procured some silk from an infected house, passed the evening with a soldier and his wife: the tailor went home, and the soldier and his wife to bed; on the following morning the woman found her husband

dead by her side, and covered with tumors: she was put into the lazzaretto, as was also the tailor: at the end of three weeks the infection manifested itself upon the latter, and he died; the woman escaped altogether. There is no calculating upon safety—till after the 24th of June. *Then*, even the Turks, who are fatalists, have a feast, under the idea that the plague ceases on that day—it usually about that time goes out of town for the season, or remains incog.

Walked towards the obelisks of Cleopatra, they are situated at the edge of the new port. Within a few yards of the town, the butchers were drawing and quartering buffaloes: the sands fetid with entrails: sharks and dogs are the only scavengers. Here commences a wall, which is supposed to be a defence, and is called the city wall; under it are frequent mounds of rubbish, such as are seen in the purlieus of London, where retiring citizens placard "Belle vue" upon a cottage. Attempting to pass the first of these filth hills, a pack of brindled wolf dogs rushed down upon us, barking furiously as if they knew me to be a Christian. I had almost determined, Actæon-like, to fly, but stood at bay, and at length backed out of their dirty territories, the dogs following till we approached a second mound. Here a second kennel was let loose upon us, and the former, having handed us over to strict watch, retired. They have a method in their

madness; and I would match them for frightening strangers against double the number of geese of the Capitol.

The town wall runs between the water's edge and the obelisks: fragments of pillars and architectural remains, probably once connected with them, are visible under the neighbouring waves. Encountered the dogs once more, and entered the town.

Met a crowd of Roman Catholics returning from mass: they have a neat chapel, which is not only tolerated by the government, but even surmounted by the Turkish flag to preserve it from insult. In Bucharest, the capital of a Turkish province, every religion is tolerated—except the Mahommedan—strange inconsistency. The Pope also has an armed force, and having an armed force has the word Peace inscribed upon his standard. Near the chapel stand three plain granite columns, that *may have been* part of a portico, or any thing else. I really cannot make them interesting: Denon has made a pretty picture of the subject; but the beauties of it do not exist. Nearly opposite is a ruined mosque, in which was found a noble sarcophagus, it was packed up cleverly by the French for the Louvre, but *il se trouve* in the British Museum; the *cross* is still evident on some of the stones used in this Turkish temple—but even the eagle is not obliterated from all the public build-

ings at Paris. I laboured onward over some acres of crockery: at Rome it is difficult to believe that Monte Testaccio is formed of such materials, but here we may fancy the wreck of all the potteries of Egypt. The city cisterns are filled but once yearly, by the overflow of the Nile; they are spacious, and underground; will soon fall into disuse probably, as a canal is about to be opened between the river and the town; at present I am watching a camel, he carries two goats skins for water—kneels down at command near the opening of the cistern; the skins being filled, he springs up, and bears his burden to the town—if cunning did not master strength, camels and elephants would never submit to man. The obelisks of Cleopatra do not appear striking to one accustomed to those at Rome; even in size they yield to that standing before the church of St. John Laterensis. One of them is under sailing orders for London, in the other there is nothing so remarkable as to observe that the hieroglyphics on two of the sides are nearly effaced by the pelting of the sand; such is the effect of minute particles even upon granite, while the sides exposed to the saline atmosphere, have not suffered the slightest injury, and three thousand years have passed heedlessly by. These obelisks are called the *Needles* of Cleopatra: they have no eyes to them, but if they had, a cable six feet in diameter might pass

through as easily as through the needles of the Isle of Wight.

Pompey's pillar stands without the walls; the distance at which it is seen at sea prepares one for the intelligence that it is nearly 100 feet in height: the shaft is said to be the loftiest in the world (as a single block). This bel pezzo of granite is in height superior to perhaps any house in London; and here, where the buildings are comparatively cottages, appears to great advantage; the capital (Corinthian order) is different as to material, and indifferent as to workmanship: in its character as a column it is less pleasing than many at Rome and Athens, and, as a monument, it is not to be remembered with Trajan's pillar, nor with that in the Plâce Vendôme at Paris, nor with "*the Monument*" in London, it has not moreover any admonition on the shaft: it *may* have one upon the pedestal, because Quaresmius gives one and Hamilton gives another: the former says it was erected by Alexander; I leave the curious to settle the point whether it was erected in honor of Alexander, or of Diocletian, or of Severus—"tulit alter honores." I did not ascend it, though not forgetful of the plan of flying a kite, as was done over the tower at Pisa. It is quite sufficient for me to be told by our captain, that he, in company with seventeen others, dined on the top. Encamped near the pillar is one

of the Pasha's sons, whose duty is to superintend the operations going on at the new canal, and to prevent the labourers from deserting: these labourers are procured by conscriptions levied on the villages: Egypt is still "the house of bondage." Met part of the governor's harem: each woman riding on a donkey, and covered with a mantle of black silk, as with a cloud, I should have mistaken them for bales of goods, can form no opinion of either face or figure: their master has lost his nose.

The canal is the labour of many thousand wretches brought together by force, and ill paid for their work; many of them who had probably never seen a hat before, surrounded us: BECKSHEESH was the rallying word: these poor wretches are covered with rags, at least those who have enough of them. There is but little method in their labour: that of raising water from one level to another is an ingenious piece of awkwardness; a low bank is built up, two men at a few paces distant opposite each other, swing a *rush basket* through the obnoxious pool, the water, that does not fall through, is thrown over the bank, and thus it is handed on. At the moment of sunset, a note of exultation ran through the workmen; with scarcely an exception they performed their ablutions in the dirty puddles, and knelt down on the spot to pray. All turned their faces towards Mecca, a Mohammedan always does while praying, whatever part of the world he

may be in, and similarly as we turn towards Jerusalem when looking at the communion-table. Prayers finished, those who had any thing to eat, supped, and a miserable number who had nothing, scratched a kind of grave in the sand, and, taking off their rags, endeavoured to make a coverlid, particularly to guard the head. The gates of the town locked—Becksheesh effected a breach.

Went with a party armed to see the excavations: about two miles W. of the town some paltry chambers have been cut in the rock, and being washed by the sea, are nicknamed, "The Baths of Cleopatra;" in the neighbourhood the stone-cutters have displayed their fancy in forming a kind of temple, and sundry chambers; these are called the catacombs, but are very inferior to those at Syracuse, or even to those at Paris; they are half filled with dirt: a quantity of bones and holes indicate that these places have long been the resort of wild animals; an hyæna had been killed here a few days before, and our guide discharged a musket at entering; we were also provided with the ship's line, which we made use of as a clue to our egress: the story of people having been lost is applied to these catacombs, in common with all others from the time of Theseus; our arms were meant to be of use should the Arabs have attempted to fasten us in for ransom, a trick by no means uncommon.

Revisited the canal: in the cross cut that com-

municates with the new port, and within 200 yards of it, 20 feet below the surface of the sands, is a considerable extent of laboured stone, and two granite columns of a peculiar *want of order*, drawing to a point at the top: if this fabric ever formed part of Alexandria, as it probably did, it must have been at that time when, according to report, it contained a population three times as large as that of London is at present; at that time too the library was in existence, but the glory of this *part of the* world passeth away: the town is sunk below comparison, and as to books, THE LIBRARY is now reduced to the Koran, a pocket Vade Mecum, that contains love, law, and religion; throughout the Mohammedan dominions, which occupy no inconsiderable space of the ancient hemisphere, there is but one Turkish printing press: Plato and Pythagoras once came to Egypt to *learn*. The town of Alexandria, from the land side, appears like a stone-mason's yard, nothing to relieve the eye from sun, sand, and stone, except a few palm-trees, and occasionally a flag, denoting a consulate; the town-wall embraces a large space of ground, containing gardens, and even hamlets, the huts of which are about six feet square, of unburnt brick. Turning a corner suddenly, I came near a woman whose veil was raised, she screamed, and appeared angry, I had no reason to congratulate myself, though it is the first female face that I have seen in Egypt, it

may also be the plainest: every woman wears a sort of Venetian mask, and reminds me of a funeral fraternity at Rome; but, if I may be allowed to judge by the sample, I suffer no great privation.

A small battery thrown up by the French is still in existence; under it is a neat mosque lately erected by public subscription; it is said that the Prophet appeared to the Viceroy, and commanded it to be done; the magnificent church of Santa Maria Maggiore, at Rome, was built in consequence of a similar miraculous imposition. The Pasha is not considered over-religious, but can quote Scripture.

The most strange, the most disgusting, and the most unavoidable sight in Alexandria is this—the eyes and mouths of all the children are literally embanked with flies; their mouths are beset as if they were the mouths of honey-bottles, their eyes are too filthy for description; the children have no prescient dread of ophthalmia, but suffer these vermin to remain undisturbed; whether these two organs of sense are used as fly-traps, or whether to be fly-blown is to be complimented, I will not decide; but Plato was more fortunate in his infancy in being overswarmed by bees.

CHAPTER III.

MIRAGE—SWALLOWS—CANOPUS—BEDOUINS—ETKO—ROSETTA—GARDENS—BOGAZE—RICE MAGAZINE—ABLUTION—COFFEE AND PIPES—MORE DOGS.

ROSETTA, 22D OCTOBER.

I ALSO call this place by its Franc name, because you do, and every one else unacquainted with the proper term; the natives call it Rashid; the Italians, and Italian is the current medium of conversation in this country, terminate every word with a vowel; those who never heard of Haroun el Rashid, give another meaning to the word, and Rashidda, becomes Rosetta. I am cooling myself in the Franc inn, for though the distance from Alexandria to this place is only twelve hours, and though we tarried that same length of time at the half way house, I arrive im-*patiens solis atque pulveris.*

On leaving Alexandria, we enter immediately on the desert, about a league in advance there *appears* to be a large sheet of water, interspersed with rocks and cattle immersed to their knees; their images are seen reflected, though the surface of the mirror is disturbed by a flickering haziness; oppressed with heat and sand you hasten onwards, the water still receding as you advance,—surely one of the plagues of Tantalus was invented on

this spot; an ignis fatuus is not half so provoking as this "*mirage*," again and again deceiving! though the last deception left you determined not to be deceived again. Thus even the desert is productive of interest; an infinity of sand is in itself a novelty, not a pleasing one; yet to know that it is sand, and at the same time only not believe that it is water, equals any deception in the legerdemain of nature; for the solution see the experimental philosophy of Dr. Woolaston.

Swallows in great numbers skim over the plain, are they also deceived? the plumage of their breasts is of a deep red colour: I leave it to naturalists to determine whether it is the same bird that comes with summer, when summer does come to England, and if in changing country it changes plumage.

Distant about three hours from Alexandria, labourers are making excavations in the sand, they call it Canopus; I saw no fruit of their industry, but am told that whatever is found, is again hidden, till a sufficiency is collected for market. The Francs buy any thing that bears the sign of antiquity. At the water's edge are the remains of some colossal figures and baths, which denote the ancient site accurately depicted by Denon.

Approached some Bedouins, they live in low ragged tents; a wooden bowl, a coffee pot, a mat to sleep on, a gourd rind for water, a donkey, and a goat for milk, comprise their domestic utensils;

their appellation is derived from a word signifying *desert*—they pack up and pack off at a moment's notice, as our gipsies. I requested a draught of water, which was brought to me in *the* bowl, enough for man and donkey; the bearer of it, a fine young woman, wore a pair of large ear-rings: it seemed as if she had sold her wardrobe to purchase these barbarous ornaments: she was otherwise beauty unadorned, except being tattooed, not only as to her eyes and chin, but very low down. A man was employed in making cloth, I hope for the young woman. The Bedouins in general live beyond the reach of despotism, and differ much from those who dwell in the cultivated parts of the country. We had passed the spot where Abercromby fell, and were now within sight of Aboukir. Denon, speaking of the battle of the Nile, *boasts* that two or three vessels escaped from Nelson, having cut and run in a fog—"*fallere et effugere est triumphus.*" Etko, the half-way house, a wooden hut nearly filled with a wooden dresser; stretched my mattress and myself upon it. A dirty fellow was baling out coffee all night; a gin-shop cannot be more disagreeable; the boards of the roof had parted company, and the stars and myself were winking at one another till morning.

22d Oct. 6 A.M.—No English breakfast to be got; no breakfast of any kind; nothing but coffee, half and half, grits and water, neither sugar nor

milk. Mounted our donkies, five hours to Rosetta; between Alexandria and this place a few palm-trees diversify the desert; bleached bones indicate the road as plainly as they did from Waterloo to Paris. By the way-side is occasionally placed a tub of water, the pious bequest of some rich Mussulman —this *is* charity!

Rosetta is of better construction than Alexandria, the houses higher, with the convenience that in the upper stories you may shake hands across the streets; the streets or lanes are therefore dark, but the sun is excluded, which is *not* an advantage in *London:* the bricks are deep red, cemented with a profusion of white mortar, and have a peculiar appearance. See plate by Denon. The gardens here are delightful, but any thing green and cool might well be so to one coming from the desert; these, however, would be valued, even after ordinary verdure: they are not so extensive as I had imagined, but more beautiful than I could have conceived; every thing is in wild luxuriance, and literally a wilderness of sweets; how different from a French garden, formed by axe and rule into mathematical lines. The banana, the palm, the orange, lemon, cedrato, and henném, besides being objects of novelty and beauty, are all in bearing. The banana pleases me most, both in its fruit and in its appearance; the leaves are nearly six feet in length, and of a width to render them just ele-

gant. The banana is called poma paridisi, but had it grown there, two leaves would have made a *gown* for Eve, instead of her making a shift with fig-leaves. The henném, loved-of-women, resembles myrtle. The various species of orange struggle for room, and the whole is surmounted by the palm-trees; their leaves resembling and drooping like ostrich feathers. I never saw a hot-house to please me so much, scarcely excepting a drawing-room levee at Buckingham-gate. The trilinguar stone that was discovered here is to be found *now* in the British Museum; no object of curiosity remains except the gardens. I wish that they were in London too.

23d October.—Hired a small boat and visited the Bogaze; the Bogaze is a sandy island or plain, occasionally *lent* by the sea, and affords a scanty pasturage; the sand annually accumulates, and the navigation is already so dangerous that the Arabs say, "he who is not afraid of the Bogaze does not fear God." The new canal will entirely destroy the commerce of Rosetta, and of the seven mouths of the Nile; the mouth at Damietta will be the only one without a locked jaw. It is not worth the while to go to the Bogaze, were it not for a sail through a magnificent wood of palm-trees, and the view at return of the aspiring minarets of Rosetta; it is, however, some consolation to you, that a grove of palm-trees are inferior to the same number of firs, in alpine scenery, and that a mi-

naret in the distance is but little better than an old fashioned chimney. A palm is elegant as to its leaves, but the trunk is a long and bare straight line, like lady Lath-and-plaster at a drawing-room, or a corpse carrying its own plume of feathers. I intend making the tour of Lower Egypt before I visit Cairo; my two boatmen of to-day have almost persuaded me to take their skiff, which is only eighteen feet long—the waters are out, and I can cut across the country; the fashionable thing is a candgy or a maash, which you hire reasonably to yourself, and in your own cabin, you can go from one end of Egypt to the other without seeing any thing, and perform your journey moreover with great expedition; but I am not carrying despatches, and do wish to see the manners of the natives: A candgy is to a maash as a gondola to a barge—walked through the rice magazine, nearly all the rice of the kingdom is collected here, and it all belongs to one man, the Pasha himself—this merchant viceroy monopolises the whole, and at his own price; vi et armis: when the grain is nearly ripe, soldiers are placed in the fields as guards, lest the *Pasha* should be defrauded, and lest he who sows should reap "*proprio condidit horreo, quicquid de Libycis verritur.*"

Saw a Turk of consequence perform his ablutions—it was near the river's edge in public; one slave poured water over his foot as he held it up,

another wiped it, and in the same manner of his hands—ablution is the purification from all uncleanliness, is commanded to be performed five times a day, and extra, after every dirty act; such as touching a dog or a Christian, (dogs and Christians are often called by the same name, Kalb) thus often is a Mohammedan baptised—a Turk does not wear either gloves or stockings, nor even his walking shoes in a house, lest they they might be considered a screen of dirt; cleanliness is next to godliness.

24th October.—The boatman promised that he would not sit *all* day long cross-legged and smoking; the English vice-consul answers for his honesty, and I am persuaded. As to the honesty of this place, I have been robbed twice, and this has happened on two successive nights; the only two (the night at Etko being sleepless) that I have slept on shore; without alluding to the circumstance, I enquired the character of my hosts; the vice-consul assures me that they are of good repute—I did not mention my loss, willing rather to abide it than cast even a suspicion on characters reputedly honest; a hook either through the roof or through the windows may have been the means—the window-place is open—neither glass nor board.

The skiff is ready, a matting is put up, a mattress, a small sail, and a pair of oars, incommode the *crew* considerably. At taking leave of the vice-

consul, coffee and pipes were presented by a *slave;* the vice-consul is not an Englishman; he is, however, supposed to be a Christian; coffee and pipe answer to "refreshment," and are invariably brought in without a "will you allow me to offer?" drinking and smoking expressed by the same word in Arabic, eisherab—the pipe is of wood, either cherryor jassmine, in length about six feet—leng th cools the smoke—Kinneir mentions one too long for the room, and always put in at the window, mem. to try a fishing rod; presenting a cup of coffee, the slave places his hand on his forehead, his lips, and his heart, signifying thát he honours you in thought, word and strength; he pledges faith to you at the same time in one of the usual forms of "double life to you," or some other set phrase—poison is sometimes administered in coffee; there is no other cup for the tragedy queen here—but the slave does not "make essay," the cup not being so big as an egg-shell.—I go on board.

P. S. More dogs—I count upwards of thirty tearing a cow yet warm, and in the public street; some are half buried in the body of the animal, and others fighting for the tit-bits.

CHAPTER IV.

VOYAGE TO DAMIETTA—COSA-FA AND NON-FA-NIENTE —FECUNDITY—SAIS—IBIS ARDEA—JERREED—"FANTASIA"—MENOUF—SEMENHOUD—BEYBAIT —MERSY—CHARMS—MENZALEH—LAKE—DAMIETTA.

DAMIETTA *alias* DAMIATH.

Reached Damietta at length—a long and weary voyage—we proceeded up the Rosetta branch of the river as far as the canal of Menouf, by which we found a way into the second leg of the Delta. Dropped down to Mansoura, followed the canal that communicates with Menzaleh, and crossing the lake of that name, have reached Damietta *at length*. The Rosetta branch is lined with palms, sycamores, and acasias (mimosa Egypt), and the numberless villages are enlivened with birds unknown in England. The Damietta branch is naked and dull; the canal of Mansoura is worse; from the lake of Menzaleh a wood of palm-trees stretches itself to this place. I could almost compare it to the gardens of Rosetta—it afforded us shelter. Dr. Gregory says, "that love is the effect of gratitude."

My boatmen are two brothers; the elder does

nothing but smoke; the younger all the work: the latter is near-sighted, and makes many mistakes, but coolly reconciles every thing in the true Italian style. "Cosa-fa? Non-fa-niente." I naturally call busy body, cosa-fa—and lazy boots, non-fa-niente.

25th.—The country seems as fertile of sparrows as it is of grain. Aristotle, speaking of the fecundity of Egypt, says, that a woman has been known to give birth to twenty children in four accouchements!

Frequently is to be seen the mast of a foundered vessel. It being the grain season, and the vessels laden for the Pasha, they are probably wilfully scuttled. In the neighbourhood of Salthaggar are the ruins of Saïs. Went on shore, about half a mile distant there was a djerm aground, and a corn vessel had been sunk near it. Saw six naked black fellows jump overboard, and I thought myself their prey. They seized my boat; I hastened back, they told me that their vessel was aground, and the passengers wished to be put on shore. I went with them for that purpose; there was a company of soldiers on board, two of whom immediately jumped into our boat, and took us on a cruise. We soon fell in with a djerm, which the soldiers seized, and liberated us. One of them, when he took possession, told me, that he was "a Turk—a Turk—not a *fellah*." Our boatmen are what are termed

fellahs ; that is, native labourers. Fellah seems to answer to our old word villanus*, and to be synonymous with villain, as a term of reproach. Saïs is under water, nothing to be seen except the mounds that denote the ancient site, and the excavations that indicate the labour of the Arabs. They tell us that Francs, foolish Francs, come there to buy *whatever* is found; that only one statue or monument is left, and that, because it cannot be taken away, " not even an Englishman can move it:" it is at present under water. Shot some beautiful birds, the entire plumage snow white, and in form as graceful as the heron, but the body not larger than a parrot's. Cosa-fa concealed them lest the natives should be offended. This bird lives upon locusts and grasshoppers. A Dutchman would not thank me for killing a stork. The country is flat and covered with water. It resembles the sea, at least as much as do the lagunes of Venice.

Upon an artificial elevation, on the banks of the river, were huddled together men and cattle, driven from their villages by this annual deluge: they will never find their houses again, for the inundation will cause them to return to the mud of which they came ; however, they can soon re-earth themselves, and their houses will make good manure. I would

* Proprietary husbandman.

have gone on shore, but Cosa-fa was afraid that I, in my character of a Christian, might be bastonaded. I confess, that the spirit of martyrdom did not urge me on.

Observed a Turkish encampment on the bank, the cavalry were amusing themselves with the exercise of the jerreed. Steered towards them. The Turkish soldiers fight individually—each man trusts to his own prowess. In practising the jerreed he urges his horse to full speed, throws a lance, stops short in mid gallop, and wheels suddenly. Slaves, or running footmen in attendance to pick up the lances. The variety and gaiety of their costume give a fine stage effect to this "game of soldiers." We were within a few yards of the bank when an officer, snatching up a musket, took aim at poor Non-fa-niente, commanding him to run the boat at shore immediately, which he did. Cosa-fa, he said that "the officer would have shot him as soon as he would a duck, though he had much better shoot a duck;" a soldier came on board, and we were ordered to give him a passage to Cairo; as soon as out of gun-shot of the camp, I offered him the choice of going on shore where we then were, or on board the first vessel we should see going up the river; he preferred the latter: and, as he seemed a bon diable, I did not care to turn him out. The sound of music led us on shore at the village of Zeara, where a "fantasia" was given to celebrate

the circumcision of the village children, who, undergoing the same operation in company, may, if they can, laugh at one another: this event occasions as much rejoicing to the Mohammedan parents as the christening of a son and heir in Christendom; two drums and two squeaking pipes formed the band; eight villagers were very awkwardly, but very innocently, handling some long poles, with which they pretended to strike at one another, but gave a minute's notice as to what part of the body was the object of attack: during this, they kept time to the music like dancing bears; these poles are iron-bound at either end, and are the arms of the villagers; the dance and sham-fight are as much objects of delight to the Arabs as the Romaica to the Greeks: the jokes of our sword-stick players are serious; the band belonged to some ladies of easy, or no virtue, who graced this tournament with their company, seated on horseback, and bedizened with feathers, grease, necklaces of onions, and other attractions: the clown upon a donkey, with his face to the tail, was the master of the ceremonies: he cleared the way for us, and did not forget becksheesh; his face was white-washed, and he was clothed, which is no slight disguise to an Arab; the ladies were without masks, which is a less happy conceit; our soldier was of considerable use in rendering the *corps de ballet* content with the proffered becksheesh: he was also himself very

liberal in the use of his whip; returned on board. To avoid the stream, we frequently cut a cross country, occasionally aground, once so fast that we all got out to help the boat off. I am no longer astonished at the fecundity of the Delta: I was up to my knees in the alluvial deposit, and our military friend, being a very heavy man, was fairly *planted:* had thoughts of leaving him there. Regained the river: many boats *going up*, and though we could get within hail, not one would allow us to approach near; at length, the soldier concealed his red cap; we came alongside a djerm, and Don Whiskerandos jumped on board, without a word, but moving all things by his frown, he took Turkish possession of the best place—so much for the cap of liberty: the appearance of which, on board our boat, had always indicated a corsair.—He was extremely proud of being a Turk, and used to tell poor Non-fa-niente that it would stain his sword to take off Arab heads. I had a pocket pistol, which was a subject of great ridicule to him: he conceived it impossible that so short a barrel could be of any service, and almost enticed me to fire at him: his own pistol is nearly as long as a blunderbuss.

Enter the canal of Menouf.—Menouf is a large village, the inhabitants call it a town: it is surrounded by an embankment of rubbish: at first it is almost impossible to conceive how such mounds can be formed, but, considering the cheapness of

crockery-ware, and the fragility of mud-houses, the laziness of people who never repair, and who are not compelled to carry rubbish beyond the outskirts of the town, the wonder nearly ceases. At Menouf is a manufactory of mats, made of the rushes from Natron: they are exported throughout all Turkey; no remnants of ancient buildings, except that in a mosque are some columns of cyppoline and granite;—columns are bought wholesale for this use. Left Menouf, and had some difficulty in finding a hole to hide our boat in: great apprehension of land pirates. At day-break, drew our boat over land into a garden ditch, by which means we entered the canal of Carinen: moored at the mouth of it.—7. A. M. entered the Damietta branch of the Nile, floated down to Semenhoud: the remains of an ancient building are here to be seen; that is, a piece of masonry has been discovered, and recovered; but it is uncovered as often as any one will give becksheesh.

Left Semenhoud: in two hours landed on the west bank opposite to Wheesh, and in half an hour reached the ruins of Beybait: here was once a granite temple, the material, the style, and the hieroglyphics of which, rendered it perhaps one of the most beautiful in Egypt: there is not now one stone upon another, in the order they ought to be in—it is fallen into a mass like the temple of Hercules at Girgenti. I was ruminating on the strength

of Samson, when an Arab of the neighbouring village gave me the following tradition: Mohammed passing by this temple, applied to a Christian for a bit of bread: the Christian refused: the temple fell immediately, and the town went to ruins; to this, he added, "you Francs come here to look for treasure, because your ancestors built these temples; there were a great many more in the kingdom, but Mohammed destroyed them all, and you are a blasted people:" such ideas naturally suggest themselves to Arab minds, when they see Francs carrying away mummies, with as much anxiety as if related to them, and blocks of masonry with as much satisfaction as if they had found the philosopher's stone. The relics of Beybait are worth the visit: the hieroglyphics are on granite, beautifully executed, and nothing to disturb you but owls and jackalls.

Floated down to Mansoura: entered the canal leading to Menzaleh: our boatmen very unwilling, they had "never been there before, and the people might be savages;" at length, with becksheesh in one hand, and stick in the other, persuaded them.

At the village of Mersy we endeavoured to procure some bread, but it was impossible: the Pasha's agents having accurately calculated to a tooth the quantity of grain requisite for the village, had sent the overplus to the Pasha's granary. A crowd of women and children came to the boat: I com-

menced a sketch, all my subjects ran away shrieking. Cosa-fa begged of me to put up my pencil, the villagers imagined that I was writing charms, and he himself knew the force of magic; he had been in love with a *fair* one who despised the charms of his face and fortune; at length he procured a written charm, and though neither himself nor his Dulcinea could read, she was so afraid that she acceded to his proposals. The charm had cost him a dollar: the Bank of England could not have penned any charm more serviceable. It is as distressing as it is curious to observe the fear and superstition of the people in general, a pen will put them to flight—a hat, though it is looked upon as the ensign of freedom, will clear a field of workmen—will irritate the dogs, and even the buffalo, that animal that used to *alarm us*, will break from its labour at the approach of a Franc.

About four miles S. E. of Mersy is a mound of rubbish, to which we were directed in pursuance of our enquiries concerning antiquities. The waters were out—the way dangerous and intricate: at length a guide appeared, curiosity induced me, and money prevailed on him to proceed. A considerable part of the distance we waded nearly breast high, for which we were half stripped, (N. B. leeches here), but as to temples, there are only two small parcels of worthless granite. The rushes that grow here are of a three-sided or prismatic form,

lately cut, perhaps the papyrus plant: if not, I have seen none since leaving Syracuse. Cattle upon the mound, and it was remarkable that wherever a hoof had been impressed at the water's edge, the indenture was covered with a lamina of salt, having the appearance of ice, yet the water is perfectly fresh, the sand alone is impregnated with salt. Those who work in salt-mines are subject to a complaint in the eyes; perhaps the ophthalmia is in some measure to be attributed to the same cause. This excursion occupied four hours. A man in his own country will scarcely deviate from the road to see a lake or a cathedral; in a strange land where he cannot move without danger and an interpreter, he pries into every thing.

From Mansoura to Menzaleh cost us three days, between which latter place and Mersy we saw other rubbish mounds, but were informed that there were not even stones there. I had sufficiently cooled at Mersy not to doubt my informants.

Menzaleh is a large town, and gives name to the lake, concerning which is a long account published with Denon's Egypt. Even here it was with great difficulty that we could procure bread and rice—Cosa-fa seemed to have had a prescience of famine when he objected to this route. The Pasha has stopped the communication between the lake and the canal, and our boatmen deny the practicability of drawing our skiff into the former. While Cosa-

fa was running about the town, I was twisting my thumbs on a dung-hill, at the water's edge, for my Franc dress had subjected me in the bazar to ridicule and abuse. In this situation two females held up a veil and gown, making signs to me—any thing is better than ennui—I put on the disguise, and followed them. On my return to the boat, Cosa-fa pointed out the imprudence of my conduct, and threatened to quit me. I had run some risk, or perhaps it was a joke on the part of the fair incognita to break a hole through the wall (mud), and desire me to make my escape; fortunately "Thetis had put out the light, and drawn the modest curtains of the night."

Succeeded in dragging our bark into the canal of Menzaleh: taken in tow by the Damietta passage-boat. A rapid sail of four hours brought us to the garden of palm-trees above mentioned. The lake of Menzaleh abounds with fish and fishermen. A beggar living on a scrap of an island, about five yards square, called loudly as we passed for his daily bread, which was thrown to him. Rows of pelicans stretched along the smooth surface of the water, they appear even more beautiful when on wing; they resemble swans, while at the same time part of their plumage is rose-coloured, and glistens to the sun.

No inn at Damietta: lodged in the house of the English Vice-consul. His table is hospitably spread:

beds there are none; he allows us to sleep upon the boards, but the musquitoes will not. Thus far our journey has been tedious and unsatisfactory. One village is remarkable as having a house one story high: it must belong to a person of consequence. It contains a mat, a coffee-pot, cups, spoon, bowl, earthen vessel, water-jars, pomkins, and two stones for pounding corn; hoopoes, hawks, doves, and sparrows abound, and live together in apparent harmony.

Dined with Signor ———, rich, fat, and jolly. To be rich is to be fat—fat is an evil less than care. There are many extraordinary things in his house; excellent and various wines, with a free use thereof, knives, forks, and chairs; books, and the assurance that your host can read and write. Dinner was served a l'Anglaise—at least so it was thought to be; excepting a capon, its head stretched out like that of a flying wild duck, and its legs in the act of supplication, all the meats were in scraps, according to the custom of a country where knives and forks are unknown, and though we had also these rareties, even our host's son did not understand the use of them, but eat with his fingers. A slave was in attendance upon each to brush away the flies. These animals seem to have emigrated from Alexandria. Dinner was finished by half-past one—mid-day: water was poured over our hands, followed by eau de rose. Pipes and coffee were

then served, and our host retired to his "siesta." He generally reads himself to sleep, his library furnishes plenty of soporifics.

The common wine in use here is imported from Cyprus in goat's skins; it is sold at about a penny a gallon, but is not worth so much: it tastes of the skin. There is no memento of St. Louis and the Crusade, save the name. I purpose visiting Sann and Pelusium—the Cashiff has lent me his own favourite slave as a guard, and at Matarieh we are to be furnished with a shekh as guide.

CHAPTER V.

MATARIEH—SANN—BURIAL PLACE—TANITIC BRANCH—OM FAREDGE—BUBASTIC BRANCH—BEDOUINS—DJIBEL ROMANO—PELUSIUM—TINNEH—TENNYS.

On board our little skiff once more. The slave lent to be our guard is a black, in himself a host, armed with a brace of horse pistols, a sabre, and a firelock. In four hours landed at Matarieh. Matarieh gives name to two small islands covered with wretched habitations; the trade consists in salt fish and podargue: the former is in perfection, if I may judge by my nose. Tame pelicans in constant attendance to receive the overplus of the miraculous draughts of fishes taken at this place. The price of a pelican, two piastres, one shilling. Delayed here the night for a guide. The shekh sent in that capacity, has a patriarchal appearance. Steer for Sann—arrive in twelve hours.

Four A. M.—A large boat alongside. Hailed by the Cavaliere Frediani and M. Gemini; the latter is "chancellor," *i. e.* secretary to the English consul at Damietta. At Sann are six obelisks, their bases vary from six to seven feet; on each a perpendicular row of hieroglyphics, all prostrate, but it appears that they did stand in a direct line drawn

E. and W. in length about one hundred and sixty yards, at either end are blocks of granite, so that this place was probably *once* worth seeing—for further particulars enquire of Denon. Upon one of the highest mounds is a heap of bricks and stones—every passing Mussulman adds something to the pile. I was requested to do the same; it is the burying place of a shekh or saint; the object is to perpetuate his memory—Paraded a small village in search of provisions;—surrounded by the astonished natives. The object of curiosity, a hat. A man requested permission to put mine upon his head—for he had seen the consuls in the Levant, who, notwithstanding their Eastern robes, wear a hat in token of freedom; and he wished to be free. Those who were not acquainted with this property of the hat of Fortunatus, laughed immoderately at it.

Agreed to accompany the Cavaliere to the Tanitic branch, and to coast the lake. While I slept, blackee gave orders to moor in the sedge; waking, I missed the other boat; after four hours' search, rejoined it; accepted the offer of going aboard; dismissed Cosa-fa, Non-fa-niente and Othello; the black refused to go, and stating that he was the favourite of the governor, and I ONLY a Christian, he ordered both boats home, he also threatened the men of the other with a bastonade for daring to bring Christians on the lake without permission;

the men who know the power of a favourite slave, were inclined to obey him, and it was with some difficulty that I changed my quarters; blackee insisted on coming also, he fired his pistols and reloaded them, he then put his bundle into our boat, it was thrown back and he submitted; gave Cosa-fa a note to the Consul at Rosetta—refused also to take the shekh, till being informed that he was necessary to our safety, and that any accident which might happen to us, would be visited upon him, gave assent; proceeded by the Tanitic branch to the opening "Om Faredge." This mouth is about one hundred yards in width but too shallow for even our boat to pass; dolphins sported round; the shekh requested me not to fire at them, as the crew classically believe that they assist drowning mariners.—Do they not give notice of storms?

From Om Faredge directed our course towards the Bubastic branch. I went on shore shooting, the Cavaliere, the Cancelliere, the Shekh, and another joined me—proposed to visit Pelusium and a Bedouin encampment. Three hours' walk, arrive at the "Bubastic mouth," which we forded, knee deep, a hundred yards wide, soon came within sight of a long dark rag, flitting in the wind, and this the Shekh informed us to be the out-post of the Bedouins—not in our route, but it was judged better to visit than to be visited: we marched towards it, our guide giving us instructions as to our

line of conduct—we were now within a few paces of the tent, when seven men sprang upon their feet, four of them drew pistols from their belts, and presented them at our heads, a fifth raised an axe, and the elder of the party, uttering a tremendous yell, ran forward towards our Shekh, wielding a club, as if to kill and bury him at a blow; in an instant he dropped this herculean weapon, and placing his right hand against the right hand of the Shekh, and then on his own breast, said, "Salam Alekum—health to you;" this was answered by Alekum Salam, and a similar movement of the hand; the same ceremony was performed respectively and respectfully by each individual of our party with each individual of theirs; and thus having given and received the Arab assurance of friendship, we were at liberty to consider ourselves safe; to take aim at a person is meant as a compliment which is sometimes increased by firing.—I hate compliments, particularly in the Arab fashion of "presenting arms;" the *feu de joie* may become a *ruse de guerre*. When once an Arab has given his faith, his hospitality is inviolable. We sat down cross-legged; coffee was prepared; the Arabs swore "by the Sun," that we were safe, and offered to conduct us to their encampment at the Roman mountain, "Djibbel Romano." One of these Bedouins, an invalid, requested advice, concluding

that we, being Francs, were of necessity skilled in medicine, though not one of us had more right to the title of doctor than if we had bought diplomas, if such things are to be bought; our sick friend offered us house-room for "twenty-one days," and every other requisite that Bedouins can offer; arranged that he should accompany us to his party at Djibbel Romano, and to our boat on the following day for medicine: thus his illness insured our welfare; —four hours walk, and quite dark, when the assault of dogs warned us of our approach to the habitations of men or Bedouins: a party were seated on the sand round a glimmering fire; an occasional ray exhibited them to horrible advantage: ten men, black beards, white teeth, half clothed, and completely armed; what would Mrs. Ratcliffe have given to have seen them, or I to have been away. Banditti when outbandittied on the stage are gentlemen in appearance compared to these Bedouins: they sprang up, as if taken by surprize; we performed the ceremony of Salam Alekum with the whole party; in a few minutes a blazing fire was furnished by hospitality and curiosity; our number increased by at least fifty, all armed, for arms are the first, and clothes a very secondary consideration. Pipes, coffee, boiled rice, and bread, which, in form and thinness, resembling pancakes, were soon prepared. These inhabitants of the desert

"*practise* the laws of good breeding" with a punctilio that even Frenchmen would call ultra-polite: whenever an elderly man made his appearance, the whole party invariably stood up, and, unconscious of the applause that such conduct once obtained, offered the seat, according to priority of years: women were gliding among the trees, more anxious to see than be seen! Pride and curiosity of Arab women, if Arab women have any, are severely checked.—The Franc fowling-piece is greatly admired; English gunpowder is compared with Turkish: the grains of the latter are nearly as large as mustard-seed. Having been drawn on this expedition from a shooting walk, I had come without either coat, shoes, or stockings, and now had leisure to feel the cold—requested to be shown to my bed-room; did not expect a flat candlestick and a pan of coals, but having been invited to a residence for three weeks, I did hope for a hut of some kind; there was not one without women, and to be admitted into the same apartment with the females, would be an innovation unprecedented in Arabian customs, we were therefore desired to huddle together in the sand, and a rush mat, big enough for the great bed at Ware, was spread over the whole party; twelve Bedouins mounted guard in a circle round us; one of them taking notice that I placed my fowling-piece carefully by my side, tied an old gun-barrel to a stick, without a lock, and offer-

ed it to my neighbour; our guards disencumbered themselves of their clothes, and placing them upon their heads, were soon asleep in the sand; we did not indulge in bed after day-break; a sheep was killed, and dejeuné sans fourchette prepared—bread, rice, coffee, boiled mutton, and pipes—fingers supplied the place of forks—this hastily finished, we took leave. Scrambled up a lofty ridge of sand, here, *it is said*, that Pompey was killed, and hence the name Djibbel Romano. Notwithstanding the fatigue of the ascent, we were followed by all the invalids of the village, not only those really unwell, but those who fancied themselves so, and others who begged for physic, that they might be so; prescribed for them all; for many of them a bastonade, which prescription was received with great good humour. A plain of sand leads to Pelusium, a lamina of salt, about an inch in thickness, and of a pale rose colour, forms a surface over many hollow places (natural salt beds) in the sand; accompanied by the invalid and three others—four hours' march brought us to the ground-work of Pelusium. Pelusium is said to have been the "key of Egypt," and to have been "sacked three times:" there is nothing to disprove the latter assertion; of its boasted magnificence four red granite columns remain, and some few fragments of others. Castle of Tinneh—a small stone building—broken honeycombed guns—reached our boat at 4. P. M. The

Bedouins come on board for becksheesh; gave them the value of six shillings in money, some medicine, coffee, tobacco, three bullets, and an empty bottle; one of them asked for brandy; not having any, I offered him wine; his hand went instantaneously to his sword; a Mohammedan considers it an insult to be offered wine, and he would have avenged it had he dared; he muttered something about "prey in the desert;" two of them returned, and two requested permission to accompany us to Damietta. It was dark ere we regained the Lake of Menzaleh: as we entered into it, we were hailed, and ordered to bring to; could distinguish two large boats moored in the sedge; returned no answer to the first order; to the second, asked by whose command? "The governor of Matarieh is here in person." The cavalier who has lived some time in Egypt, concluded that it was a ruse des Bedouins, for they are generally reputed robbers, and two were now on board our boat; held these two in surveillance, and crowded all sail; the two boats followed, and, notwithstanding our repeated threats to fire, still approached; fired across the bows of the nearest: "no bono" was the reply, "you have shot at the governor;" the boats sheered off and we pursued our course to the islet of Tenneys, where we moored about four hours after midnight. At day-break, discovered two candjies, a broad red flag flying, and

two swallow-tailed pennants "the governor, really the governor" was the reiterated exclamation of the frightened shekh and crew; while we were disputing what ought to done, two slaves from the governor's boat came to ours with—provisions.—We now agreed that the English secretary should go and demand satisfaction for the conduct of Blackee; this was followed by the present of a live sheep, (a peace-offering) the governor himself descended from his boat and we went to meet him, told him that we came to desire that Blackee might be punished for his violence, the good old governor almost in tears replied "I have punished him for daring to return without you, do you wish for his head—I have brought you bread and meat, and water, and hearing that your boat was uncomfortable there is a candjy at your service, and when at Cairo you mention this affair to the Pasha, make it not against me"—went on board the governor's boat—coffee, sweetmeats, and pipes—returned to my own, found the slaves waiting for becksheesh. It is an insult to the master not to reward his servant, custom requires it to be done in gold, and at least to the full value of the *present;* one of the Bedouins seeing us at a loss, took the rag from his head, and offered us as much gold as we might desire.—The policy of the Pasha of Egypt induces him to show every attention to Francs, and the governor of Matarieh was therefore afraid lest any complaint

should be made against himself; the slave who knew his own power over his *master* had treated us as Turks ordinarily treat Christians; slaves in general have an ascendancy over their employers, and are not to be killed and stuffed for a museum ad libitum.

CHAPTER VI.

TENNYS—TOOMAH—TOMB OF A SHEKH—DEBBEE—TMAI—JACKALLS—COSA-FA AND NON-FA-NIENTE—RETROSPECT OF THE DELTA.

Tennys has been thoroughly ransacked—the virtuosi have carried away every sign of its former grandeur, except a small cistern encrusted similarly to those of the "Sette sale" at Rome. To the west is the island of Toomah, here is the burial place of a shekh—a small room hung with strings of wooden beads like a button-maker's shop; in the centre is a square frame covered with green cloth, on which is embroidered a text from the Koran. One of our boatmen who wears a long string of coarse beads round his neck, is said to be a priest, he entered this chamber uttering dismal yells, and then shutting his eyes, and reiterating "Allah hu," continued walking round till I complained of the earache, he then tore off a scrap of the cloth, gave it to me, and demanded becksheesh.

Visited the mouth "Debbee," it is as impassable as that of the Bubastic branch, and is called the "False Mouth."

Returned to Damietta.—Here we found Cosa-fa and Non-fa-niente. The note to the Consul at

Rosetta was written on so small a piece of paper, that Cosa-fa thought it resembled too much an order for a bastonade to contain any good, and the poor fellow was afraid to go home; for had he returned without a certificate of my safety, he would have been imprisoned, and had he not also had a good character of himself, he would have been bastonaded: such regulations, though a melancholy necessity, are a restraint upon guides, and ensure the safety of the traveller; in the more dangerous parts it is by no means uncommon for a guide to leave his son in hostage for the traveller's safety; the sins of the father are visited upon the children in many cases by the Turkish law.

Gave up my design of navigating the Moez canal, on finding that it would cost ten additional days, and afford no gratification, we had already lost thirty to the same effect—renewed my engagement with Cosa-fa, taking care at the same time to provide myself with a bastonading stick, notwithstanding which, we have been six days on our voyage to this place, Boolac. It is but a cowardly thing to beat an Arab, they are so used to it. The English who complain so much of the want of liberty, have at least that of returning a blow. Among our delays, is to be reckoned a stoppage at Mansoura, for the purpose of visiting Tmai; the waters were unabated, and, with some difficulty, we procured a rude species of fen duck boat—three of us contrived to balance

ourselves in it, and leaving Mansoura at 12 o'clock about half past four reached Tmai; but a few years since, here stood a temple, which, according to report, was one of the least injured and most beautiful in Egypt; what ought to have preserved it has caused its destruction: it is now in worse condition than the temple at Beybait, there is scarcely a stone unturned and unbroken; "if gold be not concealed in them," say the Arabs, "why are the Francs at the trouble of visiting, and the expense of carrying away these stones." Nearly sunset, and I still looking, but in vain, for any object that might satisfy my labour and curiosity, when I was startled by most dismal cries, such as Herod would have ordered by particular desire for the entertainment of Macbeth's witches; running suddenly towards the spot whence the sound proceeded, I disconcerted an assembly of jackalls at their evening conversazione; their tones are the most unhappy variations of the dying howl of a dog, and the amorous ditty of a cat; I would fain have shot any of the serenaders. We again balanced ourselves in the canoe, and about two hours after midnight regained Mansoura, not only cold and tired, but having been for many hours wet to the skin, owing to the dew; "it droppeth like the gentle dew from heaven," with a vengeance.

Left Mansoura at day-light—arrived at the head of the Delta—the pyramids are seen, and the Mo-

kattam range of mountains—the former do not surprise me, even though I have not seen a hill since landing in Egypt—except dunghills; however, descriptions are seldom realized, and anticipation seldom gratified.

The rocks of the Mokattam even please me—I have grown tired of the everlasting fertility of the Delta: Spring would be tiresome were it always Spring; the voyage upon the whole is wearisome; the best part of it is—the end. The evils of a small boat preponderate heavily against the advantages of it, especially as I forgot to hoist a flag; being therefore taken for fellahs, soldiers more than once insisted upon a passage to Cairo, under threat of firing into us; but, excepting the one case mentioned, I paid no attention to them. Even our boatmen were tired of their agreement; Non-faniente used frequently to complain that he slept like a dog—and so he did, very like a dog, and did very little else; nor would he let the boat do any thing at the prescribed times of prayer, for which purpose he always went on shore; he bows his head to the earth four times at sun-rise, the same at midday, the same at 4 P. M. five times at sun-set, and six half an hour afterwards, with the most scrupulous care turning himself towards the tomb of the Prophet. Cosa-fa thinks more of temporal concerns; he has lately bought a second wife, and, not content with two wives, intends purchasing a

slave; upon my asking him, in the event of the slave proving a mother, whether the child also would be a slave? He answered, "No. Even you Christians do not sell your children, do you?" "No; but some of you Africans do." The English used to export their own children as slaves, but are now making reparation to human nature. Cosa-fa, in addition to his two wives, has the misfortune to be afflicted with the ophthalmia; he takes snuff in abundance, and thus he endeavours to clear one sense by stopping up another. Though he does reckon upon the purchase of a slave, he is averse to the labour that is to procure the means of payment; he contrasts the cold night-dew with his two wives, and frequently bursts out with the exclamation, "I have eighteen dollars, what do I want with a thousand?" I, however, do not allow him to be lazy, though he does speak the sentiment of a *lazaroni*. His second wife cost him ten dollars, and he married her without the ceremony of wooing. Having a certain sum of money to spare, he desired an old matchmaker to go in search of the most eligible female to be found at his price. I need scarcely add, that the matchmaker is a woman; women only are allowed to associate with women in this country; he was then introduced; and, on approbation on his side, the ceremony soon took place; the ten dollars that he paid are expended in a wardrobe and household furniture;

and should his wife not be—"as women *wish* to be—who love their lords," he has the option of returning her, paying with her five dollars more for wear and tear.—I know not whether in England in the system of huddling, money is paid upon taking a wife upon trial. Cosa-fa was also doctor—the dews of Lower Egypt, which often last till 10 o'clock in the morning as substantial as a London fog occasioned to me a dysentery; restricted to rice boiled, and a little burnt oil in it, I was cured in three days—the ever-to-be-lamented Burckhardt died of this complaint. Provisions not exorbitant—a sheep or a goat three or four shillings—a capon three-pence—a pigeon one half-penny, and eggs three-pence per hundred—the people complain bitterly of the taxes, eggs were lately only one penny per hundred. I generally walked the day's journey shooting—my boatmen would never eat of a bird that fell *dead* to the gun; but if it chanced that a bird was wounded, one of them would run up, wring the head off and bleed it. I remember that the Jews in London are as particular in this respect—delicate inconvenience! In my shooting excursions I could never find a stone or pebble—the country is a lump of mud, and such is the fertility of the alluvial deposit, that manure and cultivation are scarcely required—the dung is carefully collected—formed into cakes—stuck against the cabins—dried in the sun, and transported to Cairo

for the use of the ovens—it answers the purpose of turf—wood is very scarce. A village of the Delta, seen at a little distance, always reminded me of Caracalla's baths; but, upon closer inspection, it would seem as if a large mud barrack had been erected, and then thrown down *pro bono publico;* those who could get four-sided rooms are better off than the generality, and even in these the apertures for doors and windows are but roughly kicked through—there is scarcely a house too high to be overlooked by an English grenadier,—excepting officers and the grenadier guards. The necessary furniture is comprised in coffee-pot, cups, water jars, a mat, and two stones for pounding corn. The fellah, or labourer, wears a smock-frock, like our husbandmen—colour, capuchin brown—the women are half clothed in a blue smock, which is left open in front, as if proud of showing their breasts—their breasts hang down, and swing about like a long watch-riband and bunch of seals—it is not owing to the hardness of which if their children choose to have snub noses—a blue 'kerchief is thrown over the head and held by the teeth—invariably masked—eye-let holes being cut after the fashion of the Venetian domino—it is easy to perceive that the circumference of the eye is tattoed with blue—the veil is wrongly applied; surely the faces of these blue devils are not so unseemly as their eternal breasts—not content with be-blueing

their eyes, they be-orange their nails with henném —wallnut skin juice would give nearly the same colour—not ashamed of showing their breasts—to be seen without a veil would be to forfeit every claim to respect—the greatest compliment that can be paid to a woman, is to address to her the word "Mustoor—Oh! you veiled one;" it must be allowed that *such* necks do not excite familiarity—the veils are generally ornamented with gold or silver pieces of money, which are perforated and fastened at the edges—the person of a woman is sacred—the men spin—the women fetch water from the river, which they carry in large jars upon the head—they rince them scrupulously, and immediately afterwards fill them at the very spot while they are standing up to their knees in mud, and while other people are washing—it reminds me of Anstey in the "New Bath Guide," speaking of the pump, he says, "and while little Tabby was washing her," &c.—the women cross the deep waters on the backs of buffaloes —the Picture of Europa, by Rubens, in the Campidoglio is never to be forgotten, but in *that*, the heroine has a breast divine.

CHAPTER VII.

CAIRO—THE NAME—THE TOWN—PALACE—JOSEPH'S WELL—DIVAN—JOSEPH'S ASYLUM—MATARIEH—HELIOPOLIS—A MOSQUE—LAMENTATIONS—INTRODUCTION TO THE PASHA.

Boolac—day-break, and I am still two miles distant from the capital of Egypt, "The Grand Cairo." Let me have a hackney coach: "Si Signore, Signor si," resounded from a crowd of Facchini, and *donkies* were immediately brought. Is there nothing else to be had? yes, camels, but neither without some trouble. The camelliers and asiniers commence fighting for the base lucre of a few paras, half farthings—they fight so well for these that they deserve encouragement. At length, mid the show of camels and donkies, of the two evils I choose the least. My luggage is carried to the custom-house. The Turks are sufficiently enlightened to have custom-houses. Arrived at Cairo a Janissary is sent to pass my trunks, and to protect the boatmen—Cosa-fa is terribly afraid lest any soldier should take a fancy to his bark, and carry him still farther from his two wives.

Cairo is known by those to whom it belongs by

the name of "Mesr" only, formerly written "Mesr el Kahira,"—Kahira a Saracen queen. Mesr is also applied to the whole country. Mesraim, grandson of Noah—Egypt—Ægyptus—see Quaresmius. There is no species of mistakes so common, at the same time almost unavoidable, and almost inexcusable, as that which attends the names of places—every nation adopts its own method of either writing or of pronouncing the name of any place, especially if of consequence. The capital of France is the same to an Englishman and Frenchman in *writing*; but an Englishman travelling in that country would never find his way to Paris if he used his own pronounciation. A Frenchman neither writes nor pronounces the word *London*. Constantinople is called Estambol, because the Greeks, speaking of going to their principal town, use the expression "εἰς τὴν πόλιν." London, for the same reason, would be called "town."

The epithet "Grand," was applied to Cairo on account of its extent and magnificence, because that in the time of Mohammed it was considered a day's journey to traverse the city—but *now* an hour is sufficient. "Its magnificence excited a smile" in those days, and *now* "two different causes the same effect may give." The streets, if such they can be called, seldom exceed two yards in width, they appear always full of people; but the plague spreads by contact, and if the

accounts of its ravages are true, where does this vast and fearless population come from? The Pasha has a carriage, a cardinal's at second-hand, similar to our Lord Mayor's waggon. How fortunate it is that there are not two carriages in Egypt, I know of only one street so wide as Cranbourn Alley. Franc street has a strong gate fastened every night; it resisted the attempts of the Albanian soldiery in their last insurrection—such gates are frequent throughout the city, so that in the event of a riot the insurgents are easily trapped. Three inns—one has a garden, convenient in the plague season. The citadel is at the extremity of the town, at the foot of the Mokattam mountains—is commanded by a modern fortress—and that again by a neighbouring height—on dit that the French besieging it, planted their cannon on the nearest mosque—the Mussulmen would not fire at their place of worship—they make a virtue of surrendering.

The Pasha lives occasionally in the citadel—and hîc et ubique—nobody knows where that is—he moves from one place to another without form or notice—the same is told of all tyrants.

The palace—a small court-yard—a room encrusted with marble is fitted up as a bath: a fountain of cold water plays constantly in the centre—a cascade of warm falls over rocks and shells into a reservoir. The bath is the luxury of the East,

and more necessary there than carriages and plate with us. The principal room is of fair proportions, but not remarkable for any thing else, except an old English kitchen clock—the furniture is limited to a carpet and settee; the carpet does not cover the whole floor. A space is left as a shoe-hole, for all shoes must be taken off at entering—the Turk sits upon his carpet. Pictures are not allowed by the Mohammedan law—at least nothing so idolatrous as the likeness of any thing that breathes in the heaven above, nor on the earth, nor in the water—in lieu of pictures, texts from the Koran are framed and glazed; they are considered to increase in beauty according to the quantity of flourishes and illuminations that adorn them, which, like the illustrations of learned commentators, puzzle the reader—considering how many enigmatical flourishes are interspersed among the letters before us, and how few people are able to read even plain text, these must be really beautiful—an Arabic scholar with me decyphered one only—to complete the appearance of unfurnished lodgings, pen and ink are wanting—this is the more extraordinary, as the Viceroy has lately learnt to sign his name, Mohammed Aly.—The Levantine that can write, seldom fails to show his learning—in general he exhibits a pen and ink in his bosom, like a tax gatherer, and seems as proud of the "order of the ink-stand," as a member of the "Legion d'honneur,'

is of an inch of riband, or a youth is of a medal that he earned in fighting against—his will. One of the charges against the masters of the mint, who were lately hung at Constantinople, was the expensiveness of their ink-stands: ornamented with brilliants—learning and pride—but the accomplishment of being able to write does not obtain among Turks, in their days of ignorance, "the benefit of the clergy."

The well of Joseph,—Yussuf, the sultan, is creusée in the rock of the citadel to the depth of 280 feet—a cow is stationed half way down, and draws the water from the bottom by a line of pots, another cow at the surface draws the water to the top by similar means.

Joseph's palace—*alias* hall—*alias* divan—*alias* granary, a ruined saloon, containing thirty-two well proportioned columns of red granite, four feet diameter—the view hence commands the town, cemeteries, river, and pyramids.

Small Copt monastery at Old Cairo, the vault under it is called "Joseph's Asylum," "Joseph the carpenter," as distinguished from Joseph the well-digger above-mentioned—here, so the monk informs us, Joseph, Mary, and our Saviour took refuge, when flying from Herod: three recesses in the rock are pointed out as their respective couches —this lodgement is at present *only* knee-deep in water, because the Nile is falling. The monks of

this place used formerly to exhibit a nail and a plank of Noah's ark, and to point out the identical spot where Moses was found in the rushes.

The monument of the gallant Kleber is destroyed, the mound on which his murderer was impaled at the moment that the corpse was borne by, is still pointed out.

Among the dilapidations of the suburbs live the female outcasts of *day-light* society—the word fornication might be aptly derived from such places of abode—the caves whence comes the term are said to be in Arabia—women of character no longer dubious are prohibited residing within the town : what effect would such a law have on the population of London. No Christian is permitted to enter these " open sepulchres :" my servant was severely beaten for attempting it.

Matarieh—Heliopolis, five miles from Cairo, remains one obelisk, partner of that which stands at Rome, on Monte Citorio. Returning to citadel, visited a large dilapidated mosque : fountains and columns, without taste or order, form the use and ornaments of a mosque—there was nobody at prayers—a stage without actors. The minaret resembles a fantastic chimney, or a light-house. In lieu of bells, for bells are an abomination to the Turks, is a plank suspended, which is beaten with two wooden mallets—the clerk calls the Mussulmen to prayers, telling them, " 'tis a wicked world, 'tis a

wicked world." This summons is echoed from minaret to minaret, and is obeyed—Mohammedans, Jews, Catholics, Greeks, Ghebers, Brachmins are more observant of "outward forms," than Protestants, especially those of the "English religion." Christians, Jews, and Mohammedans have distinct sabbaths as well as forms of worship—Friday is the sabbath of the latter.

Passing on a sabbath evening, near the cemeteries of the lower classes, I was startled by howls and lamentations—at first conceived that it might be a second edition of the jackalls of Tmai, or the accompaniment of a funeral, at that moment taking place; but found upon inquiry that the sounds were human, that the parties who were the innocent causes of so much noise had been dead, perhaps a week, perhaps a year, and that the mourners were howling over—any body when paid for it. The stench arising at this, the hour of dewfall, is intolerable, and, together with the imitations of the jackalls, would have assisted Lucretius in his description of a plague. The mourners are females, who sell their tears as a monk does his prayers. The simple custom of strewing a friend's grave with flowers is at once pleasing and respectful.

Introduction to the Pasha—he received us in the court-yard—seated on a sofa, and wielding a pipe—dressed like a private individual, as Turks of real consequence generally are, excepting on gala days.

The Turk, like the English gentleman of thirty years ago, has economically transferred the gold lace from his own waistcoat to that of his servant. The Vice-consul and myself sat down on the sofa with him. Pipes are not offered, except to equals—coffee served up—no sugar—even though the Pasha himself has a manufactory of that article—however, sugar does spoil coffee—the attendants ordered to withdraw—no pride, no affectation, even though the Pasha is an upstart. Remained nearly an hour discoursing on English horses, military force, the emerald mines at Cosseir, his son's victory over the Wahabees, and his expected triumphal entry.—Having taken leave, we were surrounded by all the officers of the court, whispering "becksheesh!"—referred these state beggars to the dragoman, who, I believe, sent them empty away.

The Pasha has a vulgar low-born face, but a commanding intelligent eye. He was once a private soldier—the Turkish soldier fights individually—individual merit is noticed and rewarded—kill, burn, and destroy, is the passport to wealth and power—the individual bravery of an Englishman "in line" will procure at most a medal, and that is for his commander. Conscience never opposes a Turk's ambition. The treachery of the Pasha is well known; but it may also be added, that it was on the sabbath day when he invited the Mamelukes to the citadel, and massacred them. Ennin Bey is

the only one that escaped—his horse leapt over the parapet, like leaping out of a four pair of stairs window. The horse was killed—the Bey intrusted himself to some Arabs, who, notwithstanding the offer of a large reward, would not deliver him up—the faith of an Arab is considered inviolable—a Turk has none. This instance of murder is by no means unique. Ex. gr. Chapwan Oglu, &c. The Pasha is a merchant, he monopolises the produce of the whole country. Money is the idol of a Mohammedan; and the Turk, so far from conceiving that a "rich man cannot enter into the kingdom of Heaven," says, or is said to say, "the richer that a man dies, the nearer will be his seat to that of the Prophet." The eldest son of the Pasha used to complain of the taxes; he was in consequence very popular with the radicals—he died suddenly, most probably of the plague: however, as state murders are more frequent in Turkey than elsewhere—report is very busy with the reputation of his father.—Distinguish between Turkish and Roman infanticide.

Ibrahim Pasha, second son of the viceroy, has lately dismissed his purse-bearer, and delivered his treasury to the care of a Christian, "because that if a Mohammedan should break his trust, he could be only cashiered, but should a Christian wrong him in the "division of the twentieth part of one poor scruple," he should be deprived of his eyes,

and nobody would exclaim against that." A fellah found a quantity of old silver, which he carried to Ibrahim, in expectation of a great and honourable reward. Ibrahim put him to the torture (bastonade) to ascertain if the unfortunate finder had concealed any. This is the Turkish method of purchasing a seat in Heaven, near the Prophet.

CHAPTER VIII.

CAIRO — REVIEW — TRIUMPHAL ENTRY OF IBRAHIM PASHA — CARAVAN FROM MECCA — CEMETERIES — ALMAH — PYRAMIDS.

Saw the infantry (Albanians) mustered. An attempt to drill these lawless ragamuffins occasioned the last insurrection—no marching and countermarching, no playing at soldiers; they, however, suffer themselves to be drawn up in line to listen to the music, if such it may be called, when produced by drums and squeaking Moorish fifes in the hands of Turks; a number of voices frequently chimed in, and destroyed the monotony; during this the soldiers were quiet; so much for the power of even such music over Albanians—the music of Orpheus made brutes to dance. At length there came a mighty voice from the castle window, "The sultan wishes health and fortune to you all;" this was answered, on the part of the soldiers, by a simultaneous inclination of the head, dropping first on the right shoulder then on the left—the head of a Turkish subject is very loose. It is nearly impossible to distinguish officers from privates; every man provides himself with clothes and arms, according to his means; there is only this family

likeness among them, that pistols, sword, and a shirt, outwardly exhibited, are necessary; these peculiarities remind me of the Highland costume, but the national character is as dissimilar as the climate. An Albanian is not improved since the time of Alexander; he is a soldier and a robber; he transfers his services from one master to another at option, his price is by the month about fifteen shillings: not that he is "shot at for sixpence per day,"—he seldom waits for that.

A messenger is arrived from Constantinople, he comes for becksheesh; about 250,000*l.* is paid annually to the Porte as tax, and about the same sum given as becksheesh; a messenger from the Gran Signor is seldom welcome; he is sometimes an executioner, who stabs the devoted victim while offering him a firman, which purports to invest him with some new dignity: the argument is, "if you are a subject, submit to death, if not, you are a rebel—die."

Ibrahim Pasha having, as he says, conquered the Wahabi, made his triumphal entry this morning; first came the cavalry; horses of all sizes, ages, qualities, and colours; an Arab fellah attendant upon each soldier carried a musket, every soldier carried a—pipe; occasionally the prelude of a kettle-drum, hammered monotonously with a short leather strap, announced a person of consequence: the consequence consisted in eight or nine dirty

Arabs, carrying long sticks, and screaming tumultuously; then came the infantry, a long straggling line of Albanians; then a flag; then a long pole, surmounted by a gilt ball; from this suspended a flowing tail of horse hair; then a second flag, a second tail, a third flag, and the Pasha's third tail; the victor—covered with a *white satin* gown, and a high conical cap of the same military material: this Cæsar looked like a sick girl coming from the bath; another tail, and a little boy on horseback—the fatherless grandson of the viceroy; a Pasha of one tail: the mobility closed this Hudibrastic triumph. Having traversed the town, they vented their exultation in gunpowder; the Turkish soldiers, whether in fun or earnest, always fire with ball; and, on a day of rejoicing, it commonly happens that several are killed; these *accidents* fall in general on Francs. Ibrahim Pasha was himself once wounded in this manner. We did not venture beyond the city gates; even at the spot where we remained concealed, we saw two men borne by, and a *hat* wantonly threatened. The origin of the tail is this, the Turks being discomfited in an engagement, and having lost their flag, a chieftain cut off his horse's tail, and rallying the troops, fixed it on his spear —victory of course followed.

Went to meet the caravan returning from Mecca; a line of camels stretches along the desart, as far as the eye can distinguish; the great body of the pil-

grims will arrive to-morrow; but a light heart has more speed than four such feet as a camel's, and many have already reached their homes; detached parties, with flags and drums, sally out of the town to meet their friends; women, seated by the way-side, welcome the pilgrims with a very shrill, but harmonious, note*. I believe these women are the same that sell their sorrow in the cemeteries; these notes of joy are occasionally contrasted by unbought grief; among many instances, I saw a wretched woman throw herself in the camel's path, "her only child, her fatherless son was dead." The camels are fitted up for the accommodation of more than one, not with elephantine castles, but strong cages made of the palm leaf; these panniers are covered with silk, or humbler materials: there are even pilgrims who travel with their suite *en prince*,—every Mussulman "must do, to be saved," a journey to Mecca—the laborious part of this forehand punishment falls on poor innocent camels, horses, mules, and asses; bigotry on ten toes carries many also through the journey; offerings are sent to Saint Mohammed annually from the principal towns of the believers; the sacrifice from Cairo is a carpet; the camel that bears this tax upon Faith is deemed sacred, and is ever after useless.

Joined the throng early this morning, and having

* More difficult of imitation, but less pleasing than the Swiss note in the Ranz des Vaches.

waited due time, beheld the grand *entrée*, the sacred camel carries a small tent, in which had been enclosed the devoted carpet, it is also covered with a *green* cloth, embroidered with Arabic characters, only to touch the hem of which seems the utmost desire of those who have *not been* to Mecca; on the other hand, there is manifested a wish to preserve it from pollution: the latter is expressed by cudgels, which are wielded about in every direction, the dexterity of one party, and the devotedness of the other, are equally admirable: the sulky animal paces onward unconscious of its dignity and unmoved by the music and other discordant noises. Immediately following this camel comes one on which is a naked man; I imagined that he was a sample of the conquered Wahabi, but was told by one person that he is a saint, and by another that he is a fool: they both agree, however, that a saint and a fool in the Turkish persuasion is the same thing. He was strapped securely to the saddle, but managed to distort all that part of his body which was at liberty into inconceivable positions, by this it was said that he was possessed of God:—now* *he* possessed of the devil, as depicted by Raphael, is not half so horrible;—no oracle is produced by this inspiration, for a Turkish saint is supposed to have neither speech nor sense, in lieu thereof he has free admission to all harems, and every child

* In the transfiguration.

of which he may be the father, is an honour to the fortunate cuckold.—Gibbon praises the *simplicity* of Mohammedan institutions.—Among the most conspicuous and most welcome of the party were two greasy wrestlers, naked, except a pair of leather inexpressibles, which together with their skins, were smeared with anti-attrition.

The cemeteries form a novel and not unpleasing appearance, the desert is studded with tombs, mosks, and mausolea; these mansions of the dead would be preferable to the habitations of the living, were it not that the air is polluted, for nothing disturbs the solitude, except on a Friday, when the houses of mourning resound with the ullulu of Cairine women. As every Turk throughout the empire, from the Gran Signor downwards, is compelled to be of some profession, and as every profession is distinguished by its peculiar head-dress, and the head-dress of the defunct is always represented upon a staff at the head of the corpse, a Turkish necropolis presents a singular appearance. In many of the sepultures, fancy is displayed, one reminded me of that of Abelard and Eloisa at Paris, but how different is the garden of Pere-la-chaise! here no corpse is buried where vegetation can live, the air itself is pestiferous, and all is death and desolation. The tombs of the Mamelukes are going fast to decay; their boasted magnificence is limited to a gilt inscription; the handsomest (if that term may be applied) monument in this Westminster

Abbey, is that of the Pasha's son; the materials of it have evidently served at least two purposes; it is built of small thin slabs of stone, painted and covered with a gilt inscription; at the head is erected a staff bearing a Pashalic turban, and at the foot another with inscription, the whole is thought of such consequence as to be enclosed in a wire *safe*, at the side is spread a carpet for the accommodation of those who may choose to pray or weep. The dragoman of Mr. Grey who had served six years under him, felt inclined to exhibit the latter part of the ceremony, *he* attributes his death to the plague.

Cairo is nearly surrounded by *rising* mountains, a chain of hills formed by *rubbish*. Monte Testacio, the wonder of Rome is reduced to credibility, and, by comparison, to nothing.

A party of soldiers meet a man driving donkies, each soldier chooses for himself and goes his way, the poor Arab, who has already been punished for resisting, knows not which to follow.

Invited by Signor —— to see the almah, or dancing girls: females who contribute to the happiness of many; entering the room I was struck with the magnificent appearance of some Levantine ladies—robes of crimson velvet, beautifully embroidered with gold, small red caps crested with brilliants—the almah, seven in number, were seated cross legged in the divan or bay window, veiled like modest women, gowns blue, a shawl, in mock

decency girded round their loins, their hair platted into thirty or forty cords ornamented with gold beads, and money, hanging down their backs: the master of the ceremonies, a species of ruffiano, gave out a song, line by line, which was caught up by one, two, or more voices—repeated in full chorus, and occasionally were added the sounds of a small drum and tambourine; the whole was an excellent caricature upon the clerk and orchestra of a country church. The Levantines, ladies in particular, who understood the words of love, were in perfect ecstasies, which were expressed by motions not at all consistent with the European ideas of decency. The master of the ceremonies frequently made the tour of the room, demanding "becksheesh." On the receipt of every half-crown, he handed it to the lady in waiting, offering up a song in praise of the liberal donor, whose gift, in lieu of being stated at five piastres, is multiplied into two or three thousand paras (half farthings)—the notes of exultation that follow every largess are dreadful. About ten o'clock we quitted this harmonic society for the supper table, the ladies preferred remaining where they were; at our return we found the castagnets produced, and the almah having overcome all imaginary scruples, and sufficiently stimulated their courage by songs and brandy, were prepared to dance. The perfection of the art consists in the greatest variety of libidinous mo-

tions in the loins, with heaven in the eye, and in every gesture, not dignity, but love; at the same time to advance slowly without raising the foot towards the object of—becksheesh, till knees meet knees and pulses mingle. Nothing can be so indecent as the dancing of the * almah, except that of the modest women (Levantine modesty)—La Signora —— locked the door against her husband, and became herself the "Prima Ballerina;" the palm of merit was, however, for some time disputed by a lady and her unmarried daughter, but at length was given by acclamation. It was four o'clock in the morning ere I left the Bacchanalians; the ladies seem inclined to persevere till now. The ceremony of demanding becksheesh is very often repeated, the principal set of almah will not furnish an evening's entertainment for less than two or three thousand piastres; they consider themselves in their way, very Catalanies. The almah and the bath constitute the supreme delight and expense in the harems of the rich.

The pyramids (of Ghiseh) seen from Cairo appear to be about an hour distant.

First December, Mr. George F. Grey of University College, and myself with our interpreter hired donkies and rode to old Cairo, here we put our animals on board the ferry-boat, the Nile having now so far diminished, that it was impracticable

* The dervishes or male almah are brutally disgusting.

to proceed by water to the pyramids, and not sufficiently so to allow a passage by land, we contrived to ascend the stream nearly to Sacchara; as we approached the object of our curiosity "what do *you* think of these wonders of the world?" was the question constantly bandied between Grey and myself, to which came the invariable reply "nothing more than a pile of bricks." We arrive at the sphinx which is within five hundred yards of the pyramid, and our opinion remains unaltered. The sphinx has been lately found to be a perfect figure, formed of the living rock. The sand has again accumulated, only the head, neck, and outline of the back, as heretofore, are now visible: we are by this time surrounded by a dozen Arabs, who *insist* upon being our guides; their civility is not owing to *their* strength,—had we been unarmed they would not have been at so much trouble to obtain our money. Arrived within an hundred paces of the monument of Cheops, we at length acknowledge that it is "one of the wonders of the world." There being no neighbouring object, with which to compare it, we had hitherto had no scale whereby to judge of its height; we were also till now deceived by the *purity* of the atmosphere, the upper gradations being as distinctly visible as the upper layers of a pile of bricks; it is for the same reason that the Ball of Saint Peter's, being more clearly defined than that of Saint Paul's, seems to

be nearer to the earth; on approach I find that the first step is in height even with my chest, and in length represents a *trottoir* to no inconsiderable* street; these steps seem numberless and immeasureable; the point to which they rise, appears in some degree the illusive effect of distance rather than reality of form; and the whole recalls the idea of Titans raising a scaling ladder against Heaven. The excellent description by Denon of this the largest pyramid in the world, renders further observations almost unnecessary; the names of travellers scratched at the entrance bear evidence against as many visiters as have made their marks at Hugoumont†. The‡ first gallery inclines inwards; the second gallery slopes upwards; the angle is filled by a block of granite which the architect had hoped would close the passage for ever: this block has hitherto remained immoveable and impervious—not impassable. I have ventured to remind the reader of this, because there is *between* this barrier and the chambers of the dead, a small shaft which has obtained the name of "the well," a recent traveller assures us that having dropped a stone he heard it fall into water! Truth, however, does not lie at the bottom of *that* well. The

* This step about equals in length the longest *unbroken* street in London (South Molton Street).

† Hugoumont the focus of battle at Waterloo.

‡ See plan by Denon.

passage descends into the live rock, and communicates with a spacious half-formed chamber (50 by 30 feet), in the corner of which is a short passage leading toward the sphinx; this is, however, unfinished; but there may be yet another which (though unknown) did conduct to the abodes of the priests: upon this hypothesis the riddle of the well is solved.—It would have been a pity that the treasures in all probability deposited with the royal corpse should have remained useless.—I ascended "the well;" it is as narrow, dirty, and difficult as a chimney; fingers, toes, back, shoulders, and elbows are absolutely necessary; eyes, mouth, and nose are inconvenient; the death-cold bats were perpetually flying against my candle and my face: these horrid little animals are celebrated by the French savants, and the only recompense for my trouble was to put some of them in my pocket. The stone * sarcophagus still remains in the king's chamber; it is by its height and width just admissible into the first gallery (5 feet 6 inches by 4 feet 3 inches); breathe the air of heaven once more; mount the pyramid; resolve to wait here till sunrise; the Arabs bring up our supper and mattresses: this is but a slight proof of the difficulty of ascent, which

* It is a vulgar error to call a body-preserver by the name of the *place* or *vault* where bodies naturally corrode. Quick-lime or stones of such property may have been used for coffins, but not by Egyptians.

some are taught to believe is a labour almost equal to the raising the pile; very anxious for morning; too cold to close my eyes. I had fully intended to have dreamt of Jacob's dream; six o'clock, A. M. thermometer 49°; last evening at sunset 62°; a difference of thirteen degrees, and a night's continuation of that deficiency is sensibly felt by one whose blood has been parboiled during the day. I had at first been surprised that the birds of Egypt are thickly feathered;—the top of this pyramid presents an area 11 yards square, drawing a line 33 feet; and allowing about two feet either way for the decreasing step, we may conjecture that about eight or nine layers of stone have been thrown down, the stone whose turn is next is from four to five feet square, these steps are 202 in number, and in height vary from 1 to 4 feet 8 inches*. Gemelli (giro del mondo) 127 years past gives the number of steps 208, height 520, surface of top 16 *feet* 8 *inches square.* To ascend occupied us twenty minutes, to descend fifteen. The quantity of stone used in this pyramid is estimated at "six millions of tons, which is just three times that of the vast breakwater thrown across Plymouth Sound," the same material which has now failed to preserve even a pinch of the founder's dust, if properly employed, might have saved the realm; a hundred

* See Davison in Walpole—206 steps—base 746 feet square, height 460 feet 11 inches.

thousand men were employed twenty years in raising this fabric*, and the king prostituted his daughter† to defray the expense. Such were the means of erecting a building, whose magnitude defeated its own end.—The survivor of "the seven wonders of the world," is a monument of vanity and disgrace. The pyramid of Chephrenes stands within 120 yards of the former, and is but little inferior in bulk; passages, and chambers, have lately been discovered by Belzoni—in spite of the assertions of Herodotus. The steps on the north side are nearly worn away by sand and speculators: we ascend on the south, till we arrive at a smooth inclined plane leading to the apex: an Arab offered to clamber up for becksheesh, but being afraid to venture ourselves, we were not disposed to risk the life even of an Arab in a danger so formidable and useless. The neighbouring smaller pyramids form a spacious burial ground, those of Sacchara and Dasshour stand at a few miles distant, and the town of Memphis probably occupied the intervening space, but part of the town also stood on the opposite side of the river, as the story of Charon‡ is applied here. It

* Said by Josephus to have been built by the Jews: to the Jews also are attributed the "Walls of Babylon," and even the Colisæum by some accounts.

† A small pyramid also was built by the surplus arising from excess of filial piety in this queen of Almah.

‡ "Le batelier, qu'en langue Egyptienne on nommoit Charon."

is impossible to examine the pyramids without feelings of surprise and satisfaction. Yet, while I agree with Martial, in preferring the Colisæum, I sincerely hope, notwithstanding such misapplication of labour and expense, that they may outlast Horace; at the same time I confess, that a crag of Alpine scenery has more charms for me than this little hill of human manufacture.

CHAPTER IX.

CAIRO TO BEDROUSIN—SACCHARA—MUMMY-PIT—BENISOUEF—BEBEE—DJIBEL ET TEIR—PALM TREE—MINIEH—EL COOM AMRAH—METARRAH—BENI-HASSAN—ANTINOE.

HAVE engaged a candgy at sixty dollars per month. A candgy is the gondola of the Nile, the cabin is about five feet by eight, and this divided into two apartments; it is high enough to lie down in, and that is quite sufficient for a Levantine; however, it is not very close, a wooden grating in lieu of windows, allows a free passage to the air, but there is neither glass nor shutter to prevent it. Our crew consists of the reiss (or captain) and nine Nubians; boat and men are to pass the cataracts: the agreement is drawn up by a public notary, and stamped; nothing is done without a stamp: the Pasha is an Englishman in taxing. The reiss has put his seal to it, as he is unable to write, and I have put my name: thus signed and sealed, the instrument is valid, whatever may be its purport: neither of us can read a word of it, but I put some faith in the reiss, as his *green* turban proclaims him to be of the family of Mohammed. This color (green) the livery of nature in every country, ex-

cept where it is most desired, is sacred to the Prophet, and is the badge of founder's kin—the captain receives twenty shillings per month—the pay of a boatman is food, and four-pence a-day.

Mr. Grey has hired a candgy, and promises to go as far as Thebes.

5, P. M. left Cairo.—It is something to begin—which we did by sleeping on board.

8, A. M.—under weigh—neither the wind nor any thing else right—moor off Bedrousin—here amid a grove of palm-trees lives an Italian, employed by the Pasha to superintend a manufactory of gunpowder—he is styled Bey, or Prince; surely baroneted physicians, whose prescriptions are much more effectual than Turkish gunpowder, have reason to be jealous.

Visit the pyramids of Dasshour and Sacchara—uninteresting after those of Ghiseh—only two require observation—one is composed of five terraces, in lieu of a flight of steps—the other having reached a certain height, with an uniform ascent, is abruptly tapered to an apex, as if means were wanting to complete the original design; soon surrounded by Arabs, who offer relics of the dead for sale—and themselves for hire as guides—those who have visited the field of battle have experienced the like importunities—these Arabs are resurrection-men, who labour diligently in breaking the coffins and the bones of the dead—Michael Angelo

would have borrowed hence some ideas for his picture of doomsday—they at first denied all knowledge of mummy-pits—but our interpreter spoke so intelligibly and so forcibly with his whip, that they conducted us to the "last found"—they had reclosed it at our approach—a hole three feet square cut in the mountain-rock—descend six or seven feet—very hot—long dark chamber—bones, bodies, and earthen vessels knocked and crumbled to pieces in every direction—rags and bitumen—not a grain of dust but what bore witness against the picking and stealing fingers of the discoverers—this chamber conducts to several others—projections of the rock have been formed into deities—these guardians of the dead have shared equally the destruction—these chambers are in size about 20 feet by 7; in them wells or shafts excavated to the depth of 30 feet conduct to other depositories—our guides would not allow us to descend into this nether world, nor would they bring up any thing without having first broken it, lest it might be worth having—they imagine that it is the universal character of man to search only for gold—a few grains of that sine-quâ-non were unfortunately found in the *body* of a mummy—the consequence is, that every corpse that can be discovered is pounded to dust; though it is no slight labour to pulverise the *amomum* that supplies the place of the excavated intestines, half the same exertion in any honest occu-

pation would produce double the reward — we abused these fellows heartily—and whatever they offered, we bought. The Francs in Cairo give such encouragement to this species of sacrilegious larceny, that, within the last three years, the price of every relic has quadrupled; and possibly, in a short time, the most zealous antiquary will not succeed, either by love or money, in procuring an old great toe. These excavations, as receptacles of the dead, are not to be compared with those at Syracuse, nor even with the catacombs at Paris, but are, comparatively speaking, "family vaults;"—not far hence is the mummy-pit of the Ibis—it has been frequently and thoroughly ransacked—this bird is no longer known in Egypt, but is sometimes found on the Red Sea—one copy lately procured there has been sent to the British Museum.

Made but little progress to-day—the wind not in our favour, and the crew of scarcely more assistance—shooting—geese—plovers—kings-fishers, and a pelican; my dragoman says, it is fortunate that he is *only* a renegade—had he been a Turk born, he might have been angry at my killing a pelican; for there is a story that, Mohammed making war upon the Christians, and being oppressed with thirst, water was brought to him by a pelican—that bird is hence called Sarcarr, or Water-carrier—the Raven and Hebrew Prophet. Wind

from the south—our boat has remained stationary all day—the sand is so troublesome that I cannot quit the cabin—nail up a mat outside the window-grate—take up the carpet mat and nail it inside; notwithstanding the close texture of these screens, the wind still penetrates, and the sand is as subtle as the wind, and accompanies it. I remember to have read in some modern publication that the sand penetrated even into the folds of the traveller's linen, though locked up in his portmanteau—the cloud of sand is as thick as a London fog—I can scarcely distinguish the head of the boat—the crew are all covered up, and lying at the bottom—nobody answers to my call, fearful, perhaps, of having a gravel-walk made down his throat!—Is this what travellers call the Simoon, which compels them to lie down in the desert?—travellers see strange things, even though it is nothing but sand-dust.

This day is a repetition of yesterday—a third day of Aades, with lucid intervals—though there is light enough whereby to see, it is so *cold* that I can scarcely hold my pen—hope that we shall not have more of this darkness than fell to the king's share of the plagues of Egypt—glass 49—but it is, to the present state of my blood, colder than I ever felt it during the Winter at Rome; it seems strange that the ancient Romans used to send their consumptive patients to Egypt, even

though Fahrenheit is as flattering as a physician—the heat of the day and the cold of the night are to me equally annoying.

Wind and sand abated—four of our crew ill—one man found dead near the boat—said to be from cold—or, as we in England should return the verdict, "found frozen to death;"—urged the reiss to his engagement of rowing and towing—a line prepared, and the crew harnessed—we advanced against the stream slowly enough for a little way; and when at length I thought we were going at an agreeable pace, I found the towing-line was snapped, and the boat making all haste in the wrong direction; the rope is made of the palm-tree—sand would have answered our purpose nearly as well—half the labour was to repair these brittle wooden ropes.

The Nile is sinking rapidly—the labourer follows as it recedes, throwing the grain—the alluvial deposit is slovenly turned over, and the plant rises in four or five days; where irrigation is wanted, the water is raised by a pot mill, as in "Yussuf's well," with the assistance of a cow—they know not that the stream would perform animal labour; the water is also raised by two idle fellahs, with baskets, as described at Alexandria. A short distance on this side Benisouef, the Arabic chain juts into the river, and forms a new feature in the country—a Shekh's tomb on the summit of the

mountain, and a few palm-trees at the foot, render it even picturesque—this past, the chain opens and presents an extensive valley, but it is all desart—on the Libyan side is seen the Pyramid of Hilhaon, situate in the fine fertile valley that leads to the district of Faioum—this I am informed is the widest of the cultivated parts of the kingdom—it would employ an ordinary man two or three hours to walk across it—this stage-wide district is watered by the Bahr Jussuf (river Joseph)—Mr. Hamilton navigated it—and even had he not told us that it is uninteresting, in point of antiquities, I should not yet have forgotten the canal of Mansoura.

A rookery.—I remember, while at Rome, that an Italian traveller spoke with admiration of the rookeries in England, but this is the first time that ever I paused attracted to such an object—these strangers croak, and remind me of home.

Bebee—here is a coptic convent—the only article in which that can possibly be appraised at the value of sixpence, is the hand of Saint George, it is carefully preserved in a wooden envelope—the outside of which was shown to us, but, though Englishmen, we were not permitted even to see the hand of our Patron Saint.

Shooting partridges—colour of grouse—long feathers in the tail—as wild as wild ducks—and

cry like sand-pipers—meat brown, coarse, and ill-flavoured.

28th December.—Moored under the steep cliffs of Djibel et Teir.—Bird mountain—the sides covered with the black Damietta duck—went out by moon-light—their feathers are nearly shot proof—hence the Arabs call them "Ball-eaters"—not palatable—these birds are common on the Black Sea—and if as numerous as here we should have that etymology of the name.

29th.—Very early on the heights—ducks, pigeons, hawks, and swallows—the entire plumage of the latter is of the same colour as the sand—here are also partridges, and many reptiles that are scarcely to be distinguished in their resting place. It is a convenient thing that the colour of their coats remains in fashion throughout the whole year in Egypt, whereas in the north of Europe some animals are at the chameleon-like trouble of changing—here are some insignificant proofs of an ancient scite—quarries and an isolated rock which has been formed into a temple or tomb, not worth visiting or describing—about 200 yards from the river's edge, and at the south extremity of a small grove of palm trees, the sand has lately been excavated to the depth of about 20 feet. In this hole is seen a remarkable palm-tree, it is still erect, and had been entirely overwhelmed with the drifted sand—a new head and stem had sprung up from the old one, al-

most equal to the parent tree—but the leaves of its ancient head being still attached to their birth-place, it presents the appearance of one tree growing on the top of another. On the summit of Djibel et Teir is a Coptic convent—the inhabitants commenced baking for us, not having leisure to wait, the chief-priest offered me a stale but substantial bun, having Coptic characters and crosses on it—this is sacrament bread—he begged for an empty bottle in the name of the Virgin. Denon gives a drawing of this place, which he calls the convent of the Chain, accompanied by an account, that while boats were passing, the monks used to be let down from the height into the river to swim and beg, or rob.

It is nearly the last day of the year—beans in full blossom—barley ripe—wheat knee high—dourrha gathered—dates finished—oranges ripe—sugar-canes cutting—indigo cut—the seed of the male date tree perfumes the air—the odour like that of the honeysuckle.

As to the uses of the palm-tree, the timber serves for rafters or firewood—of the leaves are made cages, boxes, bed-steads, and every thing in the hurdle line—of the fibres cordage—also a fine thread (at Mecca) which answers the purpose of a flesh-brush—wine, honey, and arraghy (brandy), having the smokey taste of whiskey, with a smack of honey. The dates are eaten fresh, dried, or conserved, the

stone of the fruit boiled for camels—the heart or cabbage of the tree is a great delicacy, flavour like new walnuts—the tree deprived of it dies—the seed is insipid—the fruit grows in bunches, having the appearance of grapes, and might easily be described in Oriental language as the grapes of Canaan. Kinneir states that there are forty-four varieties of the palm-tree.

Leave Djibel et Teir,—at Tennay medals are found.

A favourable breeze, the first, it has brought us to Minieh—the bazaar and general appearance of the town is good in despite of the paucity of minarets —only three—more are not desirable if of the same sort. In the market-place stood a saint, *alias* a fool, quite naked—there wanted but the cart's tail, —his head was shaved, excepting five frizzled locks, which displayed themselves, one on the centre of the skull, and the others equidistant from that and from each other, like the four points of a weather-cock—he was making hideous noises—to speak intelligibly would be to forfeit sainthood—he is the living idol of the town, particularly of the women—even the rude Albanian soldiers honoured him—one of them offered him coffee, the saint grumbled exceedingly, and drank it—he was led away by some women, not at all from motives of decency. Ideots generally ill-treated in England would no longer be fools if they went to Turkey. The ca-

shiff or governor of this town is so highly spoken of by every traveller, that I should almost consider the wind favourable if it would blow contrary—for a *few* hours, however, as it invites us to proceed, and will not wait for us, we accept its offered assistance.

30th December.—El Coom Amrah—brick-dust amid palm-trees at the water's edge.

Metarrah—here we find the small pin-tailed fly-catcher, described by Denon.

Benihassan—visited the sculptured catacombs—two octagon pillars formed of the live rock denote an entrance—the chamber is strikingly elegant—about 37 feet square—and half that measure in height—four sixteen-sided columns pretend to support the roof—the whole is a component part of the rock, they stand at the angles of an imaginary square, described in the centre, and divide the chamber into three equal aisles—the roof is gently arched and painted—the thickness of the rock left as the exterior wall is nearly five feet—on this are engraved eight perpendicular rows of hieroglyphics—at the opposite extremity are eight horizontal rows of figures painted—among which are represented wrestlers in every possible position—also ploughing, goats, oxen, archery, boats, the rowers in which are standing. At the extremity of this chamber is another about 10 feet square, a species of pocket chapel, in which are sculptured three

figures, perhaps deities. These deities, by whatever names they may have been called, are not in a better state than Dagon. We entered another sepulchre chamber 30 feet square—a second 52 feet by 40—ten rows of figures, seven of which are wrestlers—a third, about the same dimensions, here are some pillars, the design of which has been suggested by four lotus plants bound together. These chambers have the appearance of drawing-rooms rather than of sepulchres—the depositories of the dead are far underneath, as at Sacchara—perhaps the "wakes" were held here, but even should the dead have wished to accept the invitation* to a feast, they would have found some difficulty, and perhaps no assistance in climbing the wells.

Antinoë—the Arabic chain forms a semicircle to the river—palm-trees line the water's edge, the recess is occupied by the ruins of that city which Hadrian built in memory of his favourite, it is worthy of himself. It is here that Antinoüs committed suicide—if he had known that his voluntary and personal sacrifice would have been commemorated in such a manner, he could not have fixed upon a more eligible spot. The first object of attention is a mass of laboured stone piled upon the bank—it once formed a temple, it is now on its way to form a palace—a Turk has invited it to Siout—but the inhabitants of modern Rome have, for the purpose

* "And why did you die now when there's plenty of buttermilk." IRISH REQUIEM.

of erecting private buildings, partly destroyed the Colisæum. Many granite columns form an avenue to the *where-was-once* a temple, near which also is a remnant of that edifice which is going fast to Siout. The town was divided into four parts by the two principal streets, intersecting at right angles—having at either side a row of stone pillars —they look more like posts, the highest does not rise three feet from the present soil, but it is said that they are buried to the depth of nine—the diameter only 21 inches—chains would give them a cockneyish appearance—the street is 50 feet wide, handsome certainly, but unnecessary and impolitic —even in Naples, which is less exposed to the sun's rays, and where the houses are high, and the streets narrow, it was thought necessary that a book should be published, directing the passenger to go from any one part of the city to another part, at any hour, and yet always be in the shade. At the north extremity of one street stands a conspicuous, and not inelegant column: it has an acanthus capital, and the acanthus also ornaments the base of the shaft—it is the survivor of four. At the south extremity of this street still exist two handsome fluted Corinthian columns, and other remains of a temple —in this probably the celebrated statue of Antinous was honoured. At the back of this is the scite of a theatre, facing the river—the river would at any time be an object more agreeable than the

neighbouring rocks or bad actors—to the east the remains of the city gate still make a noble appearance—near this has been uncovered the original pavement, large slabs of stone, superior to that of ancient Rome, and nearly equal to the trottoir of London. A variety of columns are seen in every direction, and at the first coup d'œil I had flattered my own wishes in being reminded of Hadrian and of Rome. Coins in great quantities are found here, which the Arabs are glad to exchange for paras with foolish ignorant Francs. This old money wo'n't purchase bread.

CHAPTER X.

RHADAMONE—ASHMOUNIM—HERMOPOLIS—MELAWI—MANFALOOT—MAHABDIE—CROCODILE PIT—LEKRAAT—SIOUT—ABOUTIDGE—GOU—SHEKH EREDY—EKMIM—SOUHEDGE—GIRGEH—BALEAINIEH—ARABAT MATFOONER.

31st DECEMBER.—Rhadamone—rode to Ashmounim, the ancient Hermopolis, the only remnant of antiquity is the portico of a temple—it is pleasing, inasmuch as it is the first specimen of its kind—not totally destroyed—and it is in itself magnificent. Twelve massive pillars support the roof, which appears to a stranger at first sight, to be nearly perfect, unfortunately only one stone of the cornice remains—and the cornice is the noblest feature in Egyptian architecture: this solitary stone is 26 feet long—the length of three modern Arab habitations. The fabric faces the south, and on the south or principal side are represented human figures—on the north are birds and other hieroglyphical signs—the signs on the crowns of the capitals are repetitions of the same meaning, but written, those on one side of the entrance, from left to right, and on the other side, from right to left: the cieling is

covered with stars, as if to represent the firmament, but not arched. There is something very imposing in these twelve pillars, notwithstanding that they labour under the greatest disadvantage that possibly can befal a ruin—mounds of filth enclose them and surmount them on every side, neither the blue vault of heaven, nor the setting sun, nor the moon's silver light can ever add that more than human finish to the picture which ennobles the works of man—through the intercolumniations nothing is to be seen but filth—and yet the ruin is magnificent.

Returned to Rhadamone—a few miles hence is the town of Melawi—a cloth remarkably thick and cheap, called tzarboot, is manufactured there—pursued our route.

1st January—a happy new year to you—sailing towards Manfaloot—on our left a steep high cliff—grottoes and sepulchres gaping at us—very indifferent workmanship.

Manfaloot—the bread here is as white as that at Venice—the Nile has just carried away part of the soil, and part of the town—it is all the same material.

Opposite Manfaloot commences a cultivated plain, the first that we have been treated with on the eastern side of the river. At about an hour's distance is the village of Mahabdie: it is in this neighbourhood that Mr. T. Legh explored the

crocodile mummy pits, of which adventure he gives such an interesting account; it has, however, been said that the Arabs *acted* death, for the double purpose of deterring travellers, and of extorting money. Provided with Davy's safety lamp, a long light stick, a thermometer, a plank and ropes, and accompanied by my dragoman and three others, I set out for Mahabdie—in our way thither we met several Arabs, every one of whom denied all knowledge of the pit—arrived at the village we could get no information: it was evidently withheld, but at length promise of becksheesh induced a man to be our guide—under certain conditions.—1*mo*, That he was to receive 25 piastres. 2*do*, That he was to be accompanied by 30 of his friends armed: that we (five) were not to force them (thirty) into the cave, and that upon pointing out the entrance they might be allowed to run away. 3*io*, That the dragoman (a Turk) should swear by the Prophet, by Mecca and Medina, that he would not only not force them (thirty) into the cave, but that he would not go in himself—to this he swore very readily—a Christian might go and be ——. While these conditions were under consideration the news spread like wildfire—women and children crowded round us—"What! go where my son died," was the exclamation of a virago; "if you fill my house with gold my husband shall not go—he is an Englishman—he has magical incantations, and he is

taking our husbands and children to certain death, the soldiers who went last week are dead there"—and many other expressions well suited to deter me—on the other hand, the force of my Arabic and argument was summed up in the word "beck-sheesh." Our guides as if preparing for "certain death," took leave of their children: the father took the turban from his own head, and put it on that of his son: or put him in his place, by giving him his shoes—"a dead man's shoes"—this treaty and ceremony lasted more than an hour—at length we set forth with our posse comitatus all armed. We had not yet cleared the village when we were beset by women and children, who, with frantic cries and gestures, took up dust by handfuls, and threw it in the air: as yet, however, there was no harm done, for the dust fell in their own faces. We were still advancing when a woman, brandishing a long staff, iron bound at either end, stepped forward, like Hercules in petticoats, and placing herself between our would-be guides and us, made such a display of the argumentum ad hominem that our thirty armed men positively refused to accompany us another step. I must confess that it was a disappointment without sorrow, and we commenced a retraite honorable. Met by the governor of the village—on learning the cause of our visit, he asked if we would answer for our guides' safe return—being assured in the affirmative, he instantly *com-*

manded six men to lead us to the pit—we were followed by the cries and curses of women and children; the governor himself escorted us to a bridge clear of the town, and here forbade a passage to those whom we were far from wishing to accompany us—a broad smooth winding road leads up the neighbouring mountain—chrystal grows on the summit like grass, and gives a novelty and interest to the scene, but there is not the slightest appearance of life; we entered a ravine, resembling the dry bed of a torrent—I was employed in culling chrystal—the guides ran a-head, and crying out, "there, there it is, there died the soldiers, and there you are going to die," they ran homeward with all speed—one of them in passing called out for becksheesh, which I offered, but he would not stop to receive it—there must then have been some cause truly alarming: and such was the effect upon two of my boatmen, that they threw down the plank, and would not advance another inch. We had been an hour and ten minutes on our walk: this coincides with Mr. Legh's account. The opening of the cave pointed out to us is a natural fissure in the rock, presenting a descent of about 20 feet; into this I let down Davy's lamp—it went out immediately: relighted it, but with no success: again, and again—the sun was set, and although the moon, according to her promise of last night, intended to shine in her fullest

splendour, as yet it was gloomy, the air from the cave was far from agreeable, and the wind was shrill and melancholy—it did not require novel reading to magnify solitude into horror. The lamp had failed so frequently, that my dragoman exclaimed, "Omens, omens, the lantern dies, we are going to die, if you offer me millions I dare not go in." Some bats flew forth, and convinced me that there was life in the cave, and that the fault was in the lamp: at length I amended it, much to my dissatisfaction: I was now compelled to enter,—and to enter it alone. I paused: did the fear of my companions communicate itself to me? I had adopted all prudent measures suggested by Mr. Legh's recital, yet I might still share the fate of the Arabs.—Ere I descended, I wrote in my pocket-book a few farewell lines to one on whom my thoughts, perhaps the last, were pondering.—The thermometer suspended from my neck—the mercury rose 15 degrees: I fastened the light to the end of the stick and surveyed the apartment; spacious, irregular, apparently natural, and low, the floor covered with large flakes fallen from above, an opening before me—it is but a continuation of the fissure by which I had entered—having no assistance at hand, in case of accident, I proceeded slowly, holding the light sufficiently in advance to give me notice of bad air, and Davy's lamp gave me confidence against explosion—the rock in some places lined with

chrystal, but dirty, as if from smoke, three large stalactites, the cast-off skin of a large snake, and some parts of mummies; the dragoman, finding me in good spirits, ventured to enter, in spite of the omens and his oath—I gave him some animals to demummise during my absence, and entered another fissure—prostrate on my face, any other position was impossible, and in this manner I proceeded till I had far passed the length of passage described by Mr. Legh: found several small mummies, lizards, or crocodiles, but they might have been hid there by vermin—I returned feet foremost, my dragoman examined the prey, and I pursued my search. I groped in and about the masses, still holding the light forward—something red is glittering—I distinguish a turban and a soldier's vest—feel the colour fluctuate in my cheek—but yet the light burns brightly, and the soldiers carry arms worth earning. I called the dragoman, telling him that I had found one of those who had died there last week: he came forward and paused—after some minutes' deliberation, I advanced, and produced the clothes of my own dragoman, he had taken them off at entering, on account of the heat. I now forced myself into the continuation of that fissure by which we had at first descended—found it soon impervious, being netted up with stalactites: re-examined the large chamber thoroughly, but could find no untried opening:

returned to the surface of the earth, having been fruitlessly employed one hour and twenty minutes —so much for the mountains in labour. I imagine that the Arabs did not conduct us to *the* crocodile pit, either from fear, or calculating that whatever induced strangers to run the risk would be worth at least as much to themselves. The moon was at the full, and we searched the neighbouring mountains, but in vain, every thing was unfortunate, even the valley of chrystal did not glitter to the moon-beams; it was past 10 o'clock when I rejoined the boats, and awoke Mr. Grey to tell him of my misadventure.

Lekraat—standing at this place, the mountains on either side appear to form a semicircle to the river, only not meeting; the town of Siout occupies the vacuum at one end, and the Nile flows through the other—the Arena is studded with villages, and is so flat and green, that the groves and every unevenness seem like islands in a lake—this is the peculiar characteristic and beauty in Egyptian scenery—I am now in an orchard of acasias, cultured for gum: camels and oxen grazing—threshing dourrha—tobacco in flower—gourds ripe, and other symptoms of summer,—on January 2nd. —not to know in what state other countries are at this moment, or to believe that it is really summer, would be to deprive this scenery of its principal charm.

Siout—the capital of upper Egypt—the town stands at the foot of the Lybian chain; a square building, with nothing but its size to recommend it—reminds me of an English manufactory—it is the Palace—every life in this district is exposed to the caprice of a governor, who is only eighteen years of age.

This town is comparatively better than the villages of Egypt—Virgil's shepherd might, however, dispute that point—the dunghills that surround it present a formidable barrier to European eyes and noses—they are used by the natives as shambles, and crowded with butchers, buyers, dogs, and hawks—the latter are scarcely restrained from snatching the reeking meat from the scales.

The catacombs rise in tiers on the mountain's side: in the first, the principal entrance is a handsome arched way—not built, but cut in the live rock; the bats, though not so large as those of Madagascar, deserve to be killed.

On the second tier, is an excavation 108 feet by 78—the noblest part of which is the entrance—there must have been giants in those days—the views hence comprises the town and valley of Siout—seven minarets—groves of palm-trees—and the meanderings of the river not altogether without boats, which form a landscape that a traveller has learned not to expect.

Called on *the* banker—this Metropolitan bank

is in some danger: there being as many as three or four applicants for money, and I want no less than the enormous sum of 100*l.* I took my place cross-legged on the mat: the room would just do for a hen-house, mud white-washed, with one small window; in a corner sat "the Firm," with his desk and portable treasury before him—his attendants were armed—coffee was brought, and a slave, who was smoking, as I conceived, for his own amusement, was troubling himself to light a pipe for me; I took the liberty of wiping the mouth-piece, which I was afterwards given to understand, is to doubt the *cleanliness* of master or man, and it is therefore an insult—not to let him spit in your face—I sat here about an hour and a half in limbo; during this, several Turks came in—took their places—drank their coffee—smoked their pipes—remained half an hour—said nothing, and walked away—whether these were visits of ceremony, pleasure, or business, I cannot decide—not a word was spoken—but what has a Turk to say—he has no books, nor newspapers, nor curiosity, nor activity—he has no pleasure but his pipe—"fumus et umbra."—That a man should travel for knowledge, or dance for amusement, excites the astonishment of the most enlightened of them. "What, come so far to see buildings that are destroyed, and not be paid money for your trouble!" "What, dance yourself, when you can hire others to dance for you

for five shillings!" yet with all their idleness and want of thought, I never heard a Mohammedan whistle—whistling would be more tolerable than smoking; they *seem* happy, and "if in ignorance there's bliss," they ought to be really so—O that Eve had been a Mohammedan! My hundred pounds were to be paid in piastres, half piastres, and paras, pieces the value of six-pence, three-pence, and half farthings, the latter about the size of spangles, these were counted over three times, nor did any attention to the visitors occasion the loss of half a farthing to the Bank of Siout—it was but on one occasion that the object of the Firm was at all diverted—he took a pipe from his servant's mouth, put it into his own, and then into his friend's, taking that of the latter in exchange—this is the acme of civility in a Turkish gentleman—none but the ill-bred would feel any delicacy—at length the money was thrice counted, put into a carpet bag, my dragoman refused to be purse-bearer, and a donkey was hired to carry it to the boat—such money, and such trouble attending it, ought to be enumerated among the plagues of Egypt—the piastres are copper slightly white-washed, the mask soon wears off, and like the "testers" of Henry VIII. they blush at their own corruption.

The caravan from Darfour has just arrived with two hundred slaves: the poor wretches, naked and

way-worn, are huddled together in small mud cells, with only this comfort, that their journey is over; grief seems nearly expended in all except one: who stands silent, motionless, and alone, like Niobe she is the mother of many children, whom she can never see more.

On leaving the town, a stranger *en passant* accosted me; imagining that he had saluted me with one of the customary compliments of the country, I returned the best in my power—I am now told that the man had meant to insult me—whatever he had said, the words did not fall within my vocabulary of Arabic—words break no bones—but 'a little—more—learning might have been a dangerous thing.'

Returned to boat—slept at Aboutidge.

Gou—a pile of stones protrudes into the river; I mistook it for a pier, but find it to be the ruin of a portico, which, twenty years ago, was described by Hamilton as containing eighteen pillars, last year there was but one, and that one has now been swept from its foundations by the Nile—mud is left in its place, and that is of more use to the natives—the monolithic chapel still remains; medals and catacombs are found here as matters of course.

Shekh Eredy—here is a mutilated mass, in which cognoscenti discover part of the human form from the feet to the knee, and swear that they are those

of a Roman senator—a Doum palm-tree; the first we have seen—it differs materially from the common palm, the trunk is forked, slender, and bent; the leaves dwarfish; the fruit thrown amongst them—brown, misshapen, and clustered irregularly together, like a root of potatoes—these nuts are steeped in water, and give it the taste of common gingerbread.

The path leading up the neighbouring mountain is long, steep, and broiling—about half way towards the summit is a large quarry or grotto; a few steps onward the path turns down into the heart of the mountain, it presents a romantic crater, in the hollow of which is the cell of Saint Eredy. Saint Eredy is held in great veneration by the Arabs, and in consequence of repeated pilgrimages, the rugged rocks have been worn into a tolerable path, but the length and difficulty of it is still sufficient to try the Mussulman's faith—it will never make of *me a Turkish Saint.* I would rather ascend the "Santa Scala" on my knees, or even kiss the cross erected in the Colisæum, notwithstanding the many dirty mouths that slabber their prayers over it, for only the exemption of two hundred days from purgatory per kiss. My guides inform me that a sacred serpent lives in the cell, and is occasionally, like the relics at Rome, held up to the veneration of the true believers. It is not visible now, the subtle animal never makes his appearance in winter.

Gemelli makes mention of a snake in this country that was *sacred*, the priests used to *cut* it into several parts, and the snake, worm-like, would join itself by *diabolical* agency. Who knows whether it were not Lucifer himself?

Snakes were once worshipped in Egypt—they are represented as an appendage or attribute of the winged globe—a snake is still worshipped at Delhi—the Indians who accompanied the English army across the desert complained that the temples of their religion, viz. those of the ancient Egyptians, are here suffered to go to decay. Moses was a priest of the Egyptians, he *led away* the children of Egypt; Esculapius-like, he set up a serpent as a sign of curing and healing—the devil destroys all mankind under the same form.

I climbed to the very summit of the mountain; the Rockham, large vulture, flying around in every direction, and the surface covered with chrystal here is at once the scene of Sinbad's valley of diamonds and the rock bird. I am as pleased as if I was reading the Arabian Night's Entertainments, and like a child too, load myself with chrystal, till my handkerchief and pockets burst—the Rockham is encouraged at every village to carry off dead animals—the Arabian tales were written by a Greek—I entered at the top of the ravine which conducts to the burial place of Saint Eredy, there are several perpendicular breaks in it,

of from ten to eighty feet, a torrent would perhaps render it nearly comparable to Terni. To the S. of the most eastern of these falls, but considerably more elevated, is a low natural cave or grotto, at the entrance of which stand three large pillars of chrystal—one of them is detached—I hastened to my boat and procured eight men with poles, mats, and all the ropes that Mr. Grey's boat and my own could furnish—these eight stupid fellahs, notwithstanding my signs, and prayers, and curses roll the pillar towards the ravine, and are unable to stop it—it leaped the first cataract, it was intended that it should break, but it took fairly a somerset, and was no more hurt than —— was when he fell only on his head—the paltry Arabs cry out hay-lay-essah, God help us, but wanting more assistance, they invoke Saint Eredy by name, but he wo'n't come when they call him, and the Arabs pretend that they cannot lift it without him; they roll it onward to the second precipice, it touched various crags in its descent, rays of sparkling particles flew in every direction, and, glittering in the sun, appeared like a shower of diamonds—a miniature avalanche of brilliants; the body fell upon the edge of a rock, it shivered, and I left it in despair; the Arabs were now contented; there was no treasure concealed in it, two of them followed me bearing one fragment, and four of them labouring under another; the lesser fragment made its escape

out of their hands, and taking the short path of the mountain, arrived at the bottom piecemeal; the larger one is safe on board*.

Sixth—Ekmim: we are told of the ruins of two temples—meaning masses of stone—shot partridges and quails.

Souhedge—hence is seen a convent.

Seventh—Girgeh, lately the capital of Upper Egypt—here are made leather bags, on which are represented flowers in patchwork—the arraghy or brandy at this place is good and cheap—here is a Roman Catholic convent, the establishment consists of one Monk; if he makes no proselytes, he endures daily insult, and that is part of his Christian duty; he finds consolation in the bible and bottle, and will probably fall a martyr.

Baleainieh—Arabat Matfooner, is situate about six miles distant inland—great difficulty to procure donkies, and then we had to make our own saddles—sacks filled with chopped straw—in the way thither are large flocks of hawks and a narrow canal, which we forded, leaving the donkies—it is only knee deep in *mud*—mount over heaps of rubbish, and come to an excavation lately made in search of a temple. Hamilton gives a description of this temple, so that it has been covered with sand

* This has again been broken into several pieces in its way to England, the largest of which is now only four feet in circumference, and weighs rather more than one hundred weight.

within the last twenty years—you will hardly imagine that they are looking for a building, over part of the roof of which I paced fifty-four long steps, on stones that have never yet been displaced, though there are signs of destruction at either end, this roof alone occupies nearly as much space as the neighbouring village, some small chambers in which the colour of the painting is so well preserved that doubts immediately arise as to the length of time that it has been done—the best works even of the Venetian school betray their age, but the colours here, which we are told were in existence two thousand years before the time of Titian, are at this moment as fresh as if they had not been laid on an hour—arched chambers thirty-three feet in length, the cieling, and probably the sides, covered with hieroglyphics as carefully as we should paper a room, nearly choke full of sand—the stones of which this fabric is built measure in some cases above twenty-two feet in length, the span of the arch is cut in a single stone, a portico is still visible, part of the roof has tried to fall in, but is prevented by the sand—here are also chambers innumerable—a subscription pack, neither line nor even size is observed—each individual part is of exquisite workmanship, but badly put together—great labor and irregularity. Perhaps the object most remarkable at this place is a chamber (or set of chambers) in which the Egyptians have at-

tempted to *build* an arch—it affords at once a proof of their intention and their inability, the span of the *arch is cut* in *two* stones, each of which bears an equal segment of the circle, these placed together would naturally have fallen—they are upheld by a pillar placed at the point of contact: it has been doubted whether the Egyptians were acquainted with the principle of the arch—that they were not at the time of building this is evident, and it may be presumed that they never were so, because they did not dislike arches, but have frequently cut them where sufficient space has been afforded by the live rock, and because that in every artificial roof they have been obliged to put a prop to support each stone, and hence the number of pillars in the temples. If those who raised the Pyramids, and built Thebes, and elevated the obelisks of Lougsor had been acquainted with the principle of the arch they would have thrown bridges across the Nile, and have erected to Isis and Osiris domes more magnificent than those of Saint Peter's and Saint Paul's.

Left Arabat Matfooner—re-waded the canal, the donkies had eaten the bowels of our saddles and left us the option of making use of our feet or their saw-like backs; walked; quite dark; lost our donkies and our way; there is no turnpike road in Egypt; the alluvial deposit of the Nile gives a new face to the path every year, like a new ploughed field;

we wandered mid beans, wheat, and lupins, wet with a heavy dew, and the wind very cold: on a sudden we felt a warm vapour as if from an oven; we were at this moment passing by the side of a mound; but there was no fire, we were sheltered from the wind, and the heat arose from the earth; the earth is like a hot bed, hence it is that the verdure is of so beautiful a colour—the dews and winds are cold—the birds are thickly feathered. After wandering for some time in perfect ignorance, the barking of dogs led us to a village; it was now so late that the rustic conversazione had exploded, even the shekh had retired, and the two last of the party were taking leave of the dying fire. Though startled at our approach, they came forward immediately and welcomed us; one of them brought fuel, the other brought the lord of the village with his stock of bread, dates, sour oil, and buffalo milk, already halfway towards cheese; the bread is made of dourrha and lentiles, and had it not been for hunger and hospitality I should have thought it bitter. We learnt that we were still as far from our boat as we were when at Arabat Matfooner; the shekh offered me his horse, but as it could not carry all our party, I declined it; in return for his attention, I desired the dragoman to pay him handsomely; he refused to receive any thing, saying "it was charity not calculation that brought him to a stranger in distress." The

dragoman forced a present upon him; and I then desired that the sum, whatever it was, might be doubled. The shekh followed us to call off the dogs, and would have accompanied us to the boat had I permitted him; he gave us a guide and commanded him to lead us by his sugar plantations, that we might help ourselves; his civility quite frightened me; I asked the dragoman how much he had given him, he says three piastres—I will answer therefore that it was not *more* than eighteen pence —I have often given double the sum for half the civility, and the shekh would never have received half so much for tenfold his attentions if to a Turk. He had never seen an Englishman before, or the market would have been spoiled—one ought to travel in this country in formâ pauperis—regained our boat about midnight.

Ninth.—Calm; boat in tow; shooting; met Mr. Lee, the vice-consul, his maash was moored by the bank, not towable. Expecting to join my candgy at a turn of the river, I pursued the birds far and wide; but being alone, I was cautious not to approach any body; it was past sunset, ere I reached the water's edge; and my alarm and disappointment at not being able to find my boat is perhaps not easy to be conceived. I walked towards a village which I was afraid to enter on account of the dogs; at their barking a young man came forward, and seeing a stranger he turned back;

he then came to me, bringing bread and milk and cheese; and it was really with regret that I did not dare to requite him for his civility. I was compelled in prudence to pretend that I had no money, and asked if he had seen my boat? he replied that he did not want money, and that he had seen a boat just descend the river. It might have happened that my candgy had passed up, and not finding me, had returned; at any rate, there was one just gone down and I followed it. At the water's edge I soon perceived a smuggler's fire, by which stood a man and a boy—I approached cautiously and found them unarmed and cooking, the man told me it was dangerous to proceed either way, he offered me a resting-place on board his boat, which was at hand; he gave me his cloak, his pipe, his supper, and his sleeping place, and more than these he inspired confidence—I was beginning to doze, when I was startled by new voices—took up my gun, and remained under arms all night.

10th—Six o'clock, A.M.—distinguished my candgy in the distance—*paid* for my night's lodging—these boatmen are not delicate in accepting—they belong to Rosetta, and consequently expect that every Franc is to give becksheesh for seeing them. After four hours' walk, I joined Mr. Grey, and spoiled an anecdote in his journal—my death. Had I not quitted my boat I should have seen nine crocodiles, instead of pursuing a few quails and

partridges over ploughed fields hard baked, besides the imprudence and fear to all parties. The crews of both candgies are in search of me—a reward is offered for producing my hat and body alive or dead—woe to Mr. Lee, if met with :—well authenticated reports already arrive that I have been killed by soldiers, robbed and buried by Bedouins, or by the holy men returning from a pilgrimage to Mecca. It is but justice to add that no imputation whatever lights upon the character of the Arab fellah.

CHAPTER XI.

HO—DIOSPOLIS MIKRA—CAFR SAIAD—CHŒNOBOSCIUM—CROCODILES—WARRHEN—DENDERA—KENNEH—COPHT—GOOS.

Eleventh January—Ho—ruins of a modern mud village, and equally uninteresting, the fragments of Diospolis Mikra. A saint playing the fool, and very good quail shooting.

At Cafr Saiad are some stones of Chœnoboscium—I wish that authors would be so candid as to acknowledge what is not worth seeing. A volume of disappointments or the miseries of travellers would contain more truth than the generality of accounts, if people would confess having been on a fool's errand. Descriptions, like pictures, though sketched on the spot, are too often over-finished and highly coloured at home.

My boatmen demanded becksheesh, and pointed out thirty-nine crocodiles basking together on a low sand island—I was not willing to pay, at first sight supposing that they were but logs of wood, or trunks of the palm tree. On nearer approach I perceive that the mouths of all are wide open, and while I am preparing to shoot, they scramble into the water—the crocodile has but a humble opinion

of its own strength and terrors—he is fearful and shy, or as the Arabs express it "he has two heads." What animal is so senseless as not to be afraid of man.

Met a fellah carrying onions, a few of which he gave us, I offered him money and he refused it; for the onions did not belong to him—how unchristian-like and uncivilized.

Saw an animal of about three feet long, basking on the bank, having an appearance between a lizard and a crocodile, the natives call it a "warrhen." It leaped into the river; swims with its head out of water; a Nubian and myself pursued it—it landed and ran into a hole, a cul de sack.—I placed my hand upon its loins and drew it out, my companion took off his shirt and enveloped it, in this manner we carried it to the boat, and with some fear and difficulty succeeded in fixing a cord round it and fastening it to the mast. It would make an excellent man trap—not one of us dare approach him—a pan of charcoal was burning within reach, he snatched a piece red hot from the furnace, and the more it stung him, the more savagely he bit it—poor thing—I threw a pail of water over him—cut his throat—and flayed him.

12th January.—Dendera—donkies and saddles *ready made* are always forthcoming for an "Engilitz." In a few minutes we are within sight of the temple, and use our utmost exertions to reach

it. My obstinate animal has been there often enough, and now runs into a corn field, where I leave him, and trust to my own legs. On a flat plain of beautiful verdure rises a small dark mound, covered with ruins, in the centre of which appears the celebrated temple of Dendera. On nearer approach, the surrounding fragments, which had given the principal features of the picturesque, vanish into the mud walls of an Arab village.

Dendera has been so often described in large square books, that to repeat what has been already said would be wearisome to us both. The first object of attraction is a propylon, on the left hand side of which, in passing through it towards the temple, are inscribed large human figures, accompanied with sacred writing; on the right hand are hieroglyphics *only*, such as birds and other signs—the same is observable on the two other gateways belonging to this temple—perhaps the circumstance is of little importance to either of *us*, but the *curious* may like to trace the superstitions of the Greeks and Romans to the Egyptians, as half way towards the creation, and it will be of great moment to ascertain whether Adam was a right or a left-handed man.

Arrived at the Portico; I am lost in admiration, even though the concomitant filth hill is nearly on a level with the top of the portal.—The torus and overhanging cornice, the peculiar and characteristic

beauties of Egyptian architecture, are here in full perfection; pillars that in size and number surprize and baffle the eye, solidity that speaks of the sublime, and carving on stone, that in quantity and beauty resembles a picture gallery. The fabric is two hundred and eighty paces in circumference, and there is scarcely a spot of either wall, column, ceiling, or staircase but what is ornamented with lithography. Time, to spare so beauteous a work, has passed by without destroying, and the most delicate lines ever formed by the chisel remain uninjured, except by man. On one wall, less than fifteen feet in extent, are sixty-nine rows of sacred characters beautifully engraven—the hieroglyphics are of three kinds—a simple line—bas-relief—and a relief in a contour —the contour is four inches in depth. That substantiality may not be wanting even in thought, the building partakes of the pyramidal form, and there is scarcely an aperture visible, lest a broken exterior should render its solidity imperfect: the outer wall is seven feet thick, not petty bricklayer's work, but every stone in itself seven feet in thickness; and as if not sufficiently stable by its own weight is held by ingots of iron. Each stone of the architrave is more than twenty feet in length, and the pillars are twenty-two feet in circumference. On the capital of every pillar is represented Isis quadrifrons, unfortunately only the lips of which remain; the other features of the face have been carefully destroyed.

Had they been suitable to the lips, notwithstanding their coldness, they might have excited the idolatrous sensations of Pygmalion.

13th.—Employed this day in examining and drawing. The pillars which had puzzled my arithmetical eye yesterday, are only twenty four in number, they stand in four rows, the intercolumniation is not greater than the diameter of the pillar, and seven feet is too short a space between columns that are twenty-two feet in circumference; they appear crowded in a nest, and overgrown—the ceiling instead of resting upon them is raised upon cross beams, and consequently divided into channels. Pressed by a want of light and air, and unwilling to destroy the integral strength of the exterior, the architect has compromised the matter by cutting embouchures, or loop-holes, which, though they may escape the eye when distant, appear to a near observer as paltry as the mouths of letter-boxes; the very celebrated zodiac occupies less than half of a ceiling, which is only twenty feet by twelve, and it is to be lamented that hieroglyphics, though beautifully executed, are obsolete and useless. The chamber of the zodiac is in the upper story of the building, near to which is a flight of steps that conducts to the highest roof or gazebo; this was probably used as an observatory. Among the hieroglyphics is represented a staircase with deities ascending. The study of astronomy is na-

tural in a country where telescopes are not required, and to hold commerce with heaven is the part of priesthood. There are very few buildings that afford so much delight as the temple of Dendera; two days at least are gratefully employed here; but a work of such labour and expense would have been preferable if undertaken by the taste and elegance of the Grecian school. This temple is said to be dedicated to Isis. Near at hand is a smaller building, on every column of which is represented the evil genius Typhon—the Devil a pillar of the church. The *thorough* Etymologist may perhaps derive the word *devil* from *Typhon* by the go-between German word *Tyfel.*

Kenneh—this is the pottery of Egypt—the jars manufactured here have the peculiar property of purifying water, and are so cheap and so brittle that they constitute the principal ingredient in an Arab village—whether as furniture, or as the accommodation for pigeons, or assisting in the formation of the walls themselves, as in the circus of Caracalla; and having served these three purposes, they tend to raise a Monte Testaccio all round. In form they are quite as ugly as any antiques I ever saw; if they were only as useless and as expensive, we should see them in museums. A quantity of these jars, bound together, the mouths downwards, does the duty of a raft—on this an Arab takes his station and floats down the stream; he retails his convey-

ance as he goes, as is done with the firs on the Rhine; but in this country the poor, houseless, comfortless fellah merely represents a naked bargeman on the Thames, while the scenery of the Rhine, the extensive rafts, and the Swiss-built habitations floating down the river are beautifully picturesque. —Kenneh is also famous for other frail goods, and is one of the very few places in Egypt where a Franc may see licensed ladies without being bastonaded.

14th.—Copht.—It is said that the Cophts derive their origin from this place—I know not where their language comes from, not a word of it is understood here. Some stones and broken pillars that once formed part of a Christian church, are now going hence to Siout to join the remains of the heathen temple coming from Antinoë; here are also some small chambers very inferior in size and execution to the generality of Egyptian workmanship. The Arabs make use of them as stables and dust holes, preferring for habitations their own earths to the temples of the disbelievers—I thanked myself very little for this day's long and broiling walk.

Goos—now 8 A. M.—quite dark—little to be seen here even by day light, I wish to see so much by candle ray—found the conversazione—the Arabs meet every evening to drink, talk, and smoke at an appointed spot—a palm leaf shed, and a few lighted sticks is substitute for the English public-

house; there is also this difference in the respective customs that the drink here is limited to coffee, the talk, instead of like Doverscourt, all talkers and no hearers, is confined to the village story-teller; all the other mouths are filled with smoke. On our requesting a guide to the ruins, the party refused on the ground of my being a Christian, therefore to prevent all difficulty the dragoman took his oath to my being a Turk. The only remnant of antiquity is a propylon, or rather the corona of it; for till within six feet of the winged globe, it is choked up with rubbish; it is well worth the visit, at least I thought so by candle light. The winged globe is perfect, gigantic, and within reach; the torus is equal to that of the great temple at Dendera. If there ever was a temple at this place proportionate to the gateway, how magnificent must it have been, and how overwhelming the destruction! Not a fragment of it is visible: the evening breeze was up; though gentle in point of force it was cutting cold; wherever we were sheltered from the wind there arose a warm vapour as if from dying embers, or a hot bed—such as I felt and remarked upon at Arabat Matfooner—the days are like those of summer, the nights like those of winter.

15th.—Moored late at night in the centre of Thebes.

CHAPTER XII.

THEBES—TOMBS—MEMNONIUM—MEDINET-ABOU—MEMNON—LOUGSOR—CARNAC—PSYLLUS—DOGS—CEMETERIES—RELICS.

16TH.—It is scarcely dawn, and there is sufficient time, if I wish it, to be within hail of Memnon long before that statue speaks to the sun!

The sun rises, the obelisks of Lougsor, the pillars are seen; the whole of Thebes is visible. Situate in a large plain are two colossal statues: to the west and to the east, to the north and to the south are temples; the Nile, the * "Father of rivers," flows through the centre; the panorama is circumscribed by mountains, a burning desert: the verdure at their base is beautifully brilliant, like that emerald spot which flourishes 'mid cold sterility, the "Mer de glace:" the temples are in ruins, "ages are their dower;" and, though Egyptian, they are picturesque: the whole day has not sufficed for me to run through the city of the hundred gates; intoxicated with admiration, I must

* The Nile is called, by the Abyssinians, Abanchi—the father of rivers.

endeavour to cool my opinion like that council which proposes when drunk, deliberates when sober, and chooses the medium.

17th.—Another day of delight, though spent in a tomb, but it is the tomb of a Theban king, the one lately discovered by Belzoni. Twenty-four hours are well employed here in examining the arts, the genius, and the doctrine, of the Egyptians, but perhaps my taste in that respect, may, like that for olives, be acquired—the principal deity, Osiris, is represented under the form of an ox—the children of Israel were led away by Moses, they rebelled, and formed a golden calf—here is a man helping somebody to a leg of beef, perhaps a sacrifice, not *to* but *of* the god. The colouring, owing to the dryness of the atmosphere, retains a specious freshness, meseems as if the artificers had but now left their work—it is brilliant but gaudy; in some places the designs have been sketched in red, and corrected in black, ready for the sculptor; in these unfinished figures the sweetness of the face, and the extraordinary length and beauty of the eye *, rivet attention: there is that expression of love in the countenance and manner of Isis, as she welcomes the hero to the tomb, and that contentment in the hero himself, that *he* seems "potius e vitâ

* At Munich I saw two young Brazilians, whose eyes are similar to these in the tomb—these children were lately brought from the river of the Amazons by Professor Marsius.

migrari quam mori," and the female deity recalls the words of Eloisa. Plato must have been delighted to see the doctrine of immortality so beautifully pourtrayed.

The number of regal tombs is stated to be forty, twenty-four of which still remain to reward the lucky adventurer. Belzoni has gained a considerable prize—the other fifteen have greatly sunk in value; the representations of agriculture, musicians, and a dispensary are, however, worth a visit; the myriads of bats that oppose your passage are not the least remarkable among the curiosities of Egypt.

18th.—The first mass of stones that interrupts my walk this day once formed a propylon and a temple: of these I believe that travellers have taken no notice, and they are quite right.

The second temple is the Memnonium, so it is called improperly—the propylon is a mountain of laboured stone: and as at the gate-ways at Dendera, so here on the right-hand at entering there are no human figures.—On the N. front, the king, giving orders to his captain going forth to battle, is majestically represented: the passage of this gateway is 39 feet in height. Magnificent as it appears, it is not sufficient to prepare us for a statue to which it leads—this Colossus is unfortunately broken in pieces, but every fragment of it still excites admiration, the head and shoulders 20 feet

long, and the breadth of the chest is twenty-two feet; not without difficulty some of us Lilliputians managed to climb upon the face of this Gulliver—the *little* toe of whose foot is three feet long.—Near this is the remnant of another grenadier; it was found impossible to transport the whole body to England; the head was so good that it was taken off and sent in triumph to the British Museum, where it is named Memnon junior.

Near this Memnonium is a smaller building, which is also called a temple—such are as frequent with Egyptian places of worship, as the vestry room with an English Church. It is said that *small* temples were erected for the *accommodation* of the vulgar—the *many*. This one has been converted to Christian uses by monks who were of course too lazy to deface the heathen deities, except with a mask of mud—in one of the chambers is a neat border designed from the lotus flower.

Medinet Abou—the first structure excites but little interest—it possesses the sine-quâ-non of Egyptian architecture—a torus. Adjoining this is a building said to be a palace; the castellations on the top indicate that it is not a temple, and that it is *not* of Egyptian workmanship. Close at hand is an immense and noble fabric four hundred and twenty feet in length, but nearly half of it is filled to the very roof with sand. The exterior wall on the south side is entirely concealed by rubbish; many of the

representations on the other are interesting, and beautifully executed; the principal figures are cut six inches in depth, the others are comparatively but scratches. The hero is standing on the heads of his enemies, and, that he may show his superiority, the vanquished are reduced to pygmies; he has drawn his bow to the utmost, and in elegance and design he reminds me of the Apollo Belvidere. Homer also might have borrowed from these scenes, for the gods themselves are here engaged in fight, and the horns of Isis and Osiris are visible upon several of the figures. Beyond the chariot of the king is a lion, or tyger, in the jungles: Hamilton describes the subject to be the Egyptians repelling an invasion; but why not Osiris invading India? The amputated hands of the vanquished are presented to the conqueror: a natural and effectual manner of preventing a second attack from the prisoners of war. The vestry-room belonging to this temple is now used as a cow-house.

Memnon.—There are two gigantic statues which claim this title: they are situated near each other—each 50 feet high—both in the same position, sitting,—their hands resting on their knees; that on the S. is formed of one solid block of granite, the other of various pieces. There is a doubt with some people as to which was accustomed to bid good morning to the sun; on the perfect figure there is no inscription; the broken one is covered with engraving

as high as man can reach—these inscriptions record the names of those who testify to having heard the statue utter the miraculous sound at sun-rise—it is said that the component pieces of this statue are not original; but why does it not remain of one block like the other? *If* it were an earthquake that broke it, it was a very partial one, to spare its neighbour; or was it broken in search of the invisible priest? the Delphic oracle was acquainted with the principle of acoustics—and an oracular pipe is to be seen in one of the temples on the clitumnus; among the inscriptions on the statue is the following:

ΗΛΙΟΔΩΡΟΣ ΤΗΝΩ
ΝΟΣ ΚΑΙΣΑΡΕΙΑΣ ΠΑ
ΝΙΑΔΟΣ ΗΚΟΥΣΑ $\bar{\Delta}$ ΚΑΙ
ΕΜΝΗΣΘΗΝ ΤΗΝΩΝΟΣ
ΚΑΙ ΑΨΑΝΟΥ ΑΔΕΛΦΩΙ.

This deserves copying, as well as the lines said to be written on the pyramid:

"Vidi Pyramidas sine te dulcissime frater."

See Davison, or Quaresmius.

In this part of the city of the hundred gates we cannot at this moment procure any Christian food; the Arabs set me the example of eating the grass of the field, a species of tares: they are very palatable, and we eat lettuces and radishes in like manner uncooked.

Lougsor.—This temple swarms with dogs, Arabs,

houses, and other filth, by the accumulation of which the entrance of this magnificent fabric, which is or ought to be fifty feet in height, will not now admit a man without stooping; part of the building has been converted first into a Greek Church, now into a cinder hole—the obelisks, though half buried, are the finest in the world—on the propylon are represented, as usual, battles and victories.

Carnac.—The connected parts of this temple extend four hundred and thirty paces, besides innumerable gigantic appurtenances, columns and sphinges—on one side an avenue of these heterogeneous animals extends a mile: here are deities with heads of bulls and cats—the latter generally called Isis Tyger.—The *cat* was idolized perhaps as being the personification of some good property or attribute of the deity; mummies of *this* animal are found. This temple is called the Diospolis; on every pillar of that magnificent saloon which is named "de mille colonnes," is represented Priapus.*—This god appears to have been considered the "father of all," and to him was offered up an annual sacrifice—a virgin:—the devoted victim was kept a year previous in a neighbouring sanctuary by the priest, whose duty it was to instruct her in the holy mysteries. The outer walls of the temple are covered with the representations of battles and in

* A book is written to explain the symbolical meaning of the obelisk.

these descriptive scenes the hero is always represented as a giant, and his adversaries as pygmies: the victor thinks nothing of squeezing a couple of men under either arm like a gizzard, or of "bruising his enemies with a rod of iron," or of holding up a regiment by the hair of their heads, and then, as if this bundle of men had but one neck, he determines to decapitate them at one blow: his enemies are made his footstool—these would appear extraordinary representations on a church, even while we are repeating some of those revengeful psalms, which are tolerated in our prayers. The Egyptian method of representing the superiority of the victor by size is but little complimentary. —It is true that Alexander ordered the beds for his soldiers to be made eight feet long, but Bonaparte would not have been ashamed to have been pourtrayed in his diminutive reality—little praise is due to a Brobdignagian among Lilliputians —Lord Wellington always allowed that the French fought bravely—the credit redounds upon himself, for he beat them—and even then they "ran away like lions."—Battles, chariots, and horses are the subjects of the gateways, as if they were triumphal arches, and at the same time dedicated to the deity in consequence of vows made previous to victory; these gateways abound in Thebes, and hence arises the poetical description of the city of the hundred gates, and the hundred chariots at each.

It has been frequently remarked that no Egyptian buildings, except temples, are in existence—the houses of the deity are in all countries built with more care and expense than the houses of men; priests governed Egypt and yet it might rather be a matter of wonder that even *their* cathedrals remain, for the country has undergone many religious as well as political changes; no kingdom ever subsisted without a religion—and revolutions of state go hand in hand with revolutions in religion—no wars are so implacable as those of fanatics, and no enmity farther pursued;—even the harmless groves of the Druids did not escape—the beauties of the Athenian temples are destroyed by the followers of Mohammed, and Moses himself would willingly have razed those fanes in which he was educated a priest.

A great quantity of quails and long-tailed chattering partridges—the cashiff of Goos is staying here for the amusement of shooting—he shot his wife a short time ago, and has never been seen to smile since, except when he shoots a bird—he was lately cup-bearer to the Pasha, an office of considerable trust, and because he did not take the opportunity to administer poison, the viceroy made him governor of Goos—his wife shammed ill, and went to Siout to intrigue; the governor of that town sent her back with a letter desiring her husband to take the law into his own hands—he shot

her—he is a very good shot; whenever a bird dropped to his gun, one of his attendants ran up immediately to wring the head off.

Sitting with Grey on the top of one of the buildings of Carnac for the purpose of drawing—an Arab was employed to hold up an umbrella between me and the sun—after a short time he requested permission to fetch his great coat (abba) as *he* found it cold. Grey's thermometer 86°—the heat varies from 55° to 102°.

The Psyllus or snake charmer.—It is supposed that snakes live in these habitations like rats—and two patriarchal Arabs profess that they will come when they call them—we went into houses and cow-houses, the Arabs jabbered an incantation, of which we could only understand the words "come out, come out, in the name of Abraham, if you do not come out you shall die," notwithstanding the threat the animals stopped their ears, and we impatient and tired were preparing to go, when two large snakes made their appearance; the initiated immediately seized them, carried them out upon the plain and commenced singing—the snakes with good ears for such music began to dance—so it is called—the animal raises itself half length upright, and in this position jumps about and looks around him.—I took them up, much to the astonishment of the natives, and to the indignation of the dancing masters, who ashamed of being exposed before

their neighbours, pretended to be alarmed at my temerity—they warned me to guard my eyes—my servant Giovanni likewise handled them, but *he* is privileged, being a Maltese, and snakes in remembrance of the Saint, will not bite a Maltese, especially if born on Saint Paul's day. The magi have also tame scorpions, and gave me leave to be bit by them, promising that if I should previously swallow a little of their prescription that I should not be hurt.

Cry Christian and let slip the dogs of Thebes—the dogs of Thebes are as knowing and as savage as those of Alexandria—the streets are about a yard wide, the houses five feet high, and the dogs* live on the top of them; the risk that a man runs in passing, depends upon the length of his nose. When the French were here, the dogs died very rapidly—the French manage things very well—it was thought that the plague had carried them off, unfortunately it never infects the dogs, notwithstanding the beautiful but fanciful description by Lucretius the poet of *nature*.

In the city of the hundred gates, the inhabitants on the east bank live in mud hovels, on the west they live underground; part of a dark cellar is

* Linnæus, speaking of the dog says, "Musselmannis expellitur." A Turk will not allow dogs to enter their houses, because they do not wear shoes. A Turk always takes off his shoes; he sits upon the floor; and so well are the dogs broke in, that I never could seduce one to come upon the mat.

occupied by the Arab and his family, the remainder by cows, goats, dogs, corpses, and other curiosities; in some are to be found ten or twenty mummies; the plain is strewed with broken bones, the coffins are used for firewood, and the amomum * or bitumen offends the nose wherever there is a fire.—A mummy may be bought for five or ten shillings, and in consequence of traffic, many of these Troglodytes are become men of property, worth five or six hundred sixpences. On this, the W. side, is the necropolis, and here are found all the relics; the mountains are hollowed into cemeteries, where gaping sepulchres appear like the mouths of a man of war—the Arabic chain is too far from the scite of the town, to have been used as a burial place—no Egyptian was buried where vegetation could live, and those who died on the eastern side, were ferried over by the Charon. The trouble that the Egyptians took to preserve their bodies causes their destruction, and "the race of Nilus barters for their kings." I was standing by when the resurrection men found a sepulchre, they offered me the haul, unopened, for four guineas. It proves to be Grecian-Egyptian, the first of its kind hitherto discovered; three chambers, fourteen coffins, on each of which was placed a bunch of sycamore branches; these branches fell to atoms at the touch—there are also coffinless bodies, having the appearance of

* Hence the word Mummy.

leather, dried in the same manner as is still practised by the Capuchin friars in Sicily: one of these stood erect at the entrance, the others were prostrate on benches; the heads were shaved; the beards were of a few days growth; on the principal coffin is the following inscription:

ϹΩΤΗΡ ΚΟΡΝΗΛΙΟΥ ΠΟΛΛΙΟΥ ΜΗΤΡΟϹ
ΦΙΛΟΝΤΟϹΑΡΧΩΝ ΘΗΒΩΝ ☥

the hieroglyphical figures testify to the degeneracy of the art; the papyrus found in this case,* is not, as is usual, rolled up, but folded flat; the body was enveloped in thirty linen wrappers, the hands and mouth gilt:—from another I copied an inscription, which attests the coffin to be about sixteen hundred and fifty years old—some long earthenware jars were in the tomb, but empty.

The women and children pester us to death, demanding becksheesh; the former give us in exchange relics of the dead, such as idols and small figures, the latter collect in crowds behind one's back, and cry out "merchant give me half a farthing," and on turning round even to comply with their request, they all run away, as if their nurses had taught them to dread a Franc as a devil.

Among the relics that I procured, are earthenware rings, scarabees, pocket idols, and representations of the devil playing the harp; also various animals. These little deities were probably, when in

* The case and papyrus presented to the British Museum.

fashion, held as sacred as the household gods of the Romans, or worn round the neck, as Christians wear a string of beads and a cross, or as the Catholic has a crucifixion at the head of his bed. Among the dead I found platted hair, and hands, the nails of which prove the ancient use of henneh; also a female body entirely covered with an elegant network of blue beads or bugles, ornamented with small scarabees and deities. The immortality of the soul, the most sublime idea that human energy ever conceived, was known to the Egyptians—the care which they took to preserve their bodies implies a *wish* at least to rise in their own forms, without having been digested by worms, and running the chance of getting wrong arms and legs: judging, by analogy, that they should be hungry at waking, bread was placed in the tomb to refresh them, when the last trump should call them to breakfast.—How many of them will shiver to find themselves in London or Saint Petersburg, if it should happen to be about Christmas time.

I discovered a basket full of the viaticum, about a shilling's worth of biscuits, to last the whole voyage of I know not how many days from this world to the next: the panier* is of the same construction as those still made at the Cataracts, and in South America, and perhaps every other place where the same materials are used.

* Sent to the British Museum.

The whole of ancient Thebes is the private property of the English and French consuls; a line of demarcation is drawn through every temple, and these buildings that have hitherto withstood the attacks of *Barbarians*, will not resist the speculation of civilised cupidity, virtuosi, and antiquarians.

CHAPTER XIII.

HERMONTIS—ESNEH—LATOPOLIS—CONTRA-LATON—HEGGS—ELEITHIAS—EDFOU—HADJAR SILSILIS—KOUM OMBOS—ISLE OF ELEPHANTINE—ESSOUAN—CATARACTS—PHILŒ.

Mr. Grey determines to return to Cairo, and I resolve to ascend to Ebsambal. I dine for the last time on board my friend's boat—his cook is a Maltese and a Catholic, his dragoman is a Turk and a Hadji. The dragoman, because he is a Mussulman, refuses to eat with a Christian: the cook, because he is not only a Catholic, but the son of a Knight of Malta*, refuses to give the Turk any thing to eat—the whole boat is consequently in eternal hot water. There is an Arab on board, to whom, on account of his good conduct, Grey has been extremely liberal; he is perpetually crawling into the cabin to kiss his patron's hand, and pour forth benedictions, the most frequent of which is "May your father and mother be blessed" —there is something peculiarly beautiful and comprehensive in the idea of blessing one's parents—

* The Knights of Malta swear not to have *wives*.

the benediction occasionally includes all one's ancestors from the creation—the lad belongs to my boat, but liberally offers to accompany Mr. Grey to Christendom*, on condition of receiving a wife and fortune.

Hermontis—here is a small temple: the representations on the walls of which are confined principally to animals, elephants, birds, cameleopard, and the fox or jackall, the indelicate Typhon displays the character of the ourang outang. This menagerie is said to be dedicated to the evil genius; but in an inner apartment the female deity is nursing her infant Horus, who is eventually to become the enemy and conqueror of the Typhon.

Esneh—Latopolis, nothing remains visible except a portico; and this, though in the middle of one of the principal towns, is filled for the greater part with dirt, and the remainder with bales of merchandise—the dirt is collected to such a height that the road-way is on a level with the roof of the body of the temple, and on this are built the pygmy houses of the Arabs. The portico, as much of it at least as is visible, is not so striking, but more pleasing than that at Dendera; the figures are not so exquisitely finished, and are of a different character—Isis has a bewitching half modesty in her

* This lad on the passage to Cairo took sundry mementoes of Mr. Grey and the cook, with which he decamped.

face, but is rather clumsily embonpoint—the general figure is spare and delicate, and pleases me, notwithstanding Winkleman's observation that the Egyptians did "not sacrifice to the Graces"—the capitals only of the columns are to be seen, and they display the taste of the Egyptians—regular irregularity—like the roses of a Roman archway—variations of the same subject, with a family likeness throughout the whole. There is not one of them that I would wish to be absent, and yet the want of uniformity destroys the effect of all—like a dozen of various, though good wines, mixed together.

At Contra-Laton is a small temple, which appears to advantage in the distance only. Three miles north of Esneh is another, among the hieroglyphics on which is a serpent with legs and arms acting footman to a lady with a cat's face.

Heggs—Eleithias—a wall of crude brick 30 feet in thickness—also a temple, and rocks, and, therefore, yawning sepulchres. The paintings in these are interesting, and uninjured; ploughing, reaping, weighing, fishing, slaying, feasting, dancing, rowing, also a funeral procession, the widow with hair dishevelled, followed by friends who come to weep and eat. The remainder is devoted to preparations for a feast—weeping and gnashing of teeth, like an Irish wake.

Edfou—though seen after Dendera, and inferior

in size to Carnac, yields to neither in effect—the mole and entrance are the noblest in Egypt—the overhanging cornice alone projects nearly five feet —among the representations is the sacrifice of a gazelle—spearing a turtle of the Nile—and a figure setting up obelisks, two at a time, as if they were nine-pins. When Pope Pius raised that very small obelisk in front of Saint Peter's, it was considered a work of such danger and difficulty, that it was decreed, that whosoever should speak during the performance should suffer death.

In lieu of boats, rafters made of reeds are in fashion here, two, three, or four sheaves of which are bound together; after use they are easily drawn on shore, placed up on end, soon become dry and fit for another voyage; but I find it upon trial to be necessary that the adventurer should be skilled in the art of self balancing, and a fatalist.

Hadjar Silsilis—the rock of the chain—here the Nile forces its way through a low ridge of stone, which still seems inclined to dispute the passage.

Koum Ombos is a noble ruin, thirteen pillars are yet standing, and two are fallen; this temple differs from all others, inasmuch as the number of pillars is uneven, and that there are two entrances and two adyta. At this place the crocodile was worshipped, and one of these water devils was fastened by a golden chain—he is here personified—pre-

serving only his own head, seated on a throne, and receiving offerings. When Egypt was divided into *nomes*, coins were struck for each—the last discovered bears the head of Trajan*—the reverse a crocodile. We passed the burial-place of a saint—one of our crew invoked a fair wind in his name, and demands becksheesh, because in consequence of his prayers we arrive this night at Syene *alias* Essouan.

The islet of Elephantine is in part covered with palm trees and corn, partly with ruins; the mud cottages of the natives add to the picturesque: rocks, harbingers of the cataracts, break the stream on every side, and peeping also through the verdure, indicate that the "flowery isle" is stolen from the river. The southern extremity is well defended by masses of granite, the alluvial deposit that collects behind them, is guarded by masonry; here are some remnants of Egyptian temples, and among the curiosities of the island is a vine, the only one that I have seen in Egypt. On the right bank of the river is the town of Essouan—it is as vile as any other town, but the people are much happier, for there is not a soldier amongst them. On that account industry is for once to be discovered. Here is a small chamber of a temple, but the ob-

* This has been heard of, but not seen by the Editor of the latest work on medals—his description is not correct.

servatory and Nilometer exist only in remembrance. About three miles to the S. E. is a pillar of red granite, bearing a Latin inscription (See Appendix). The women of Essouan never leave their houses while the sun is up: before sunrise and after sunset they perform their avocations of fetching water—the male inhabitants are always armed with either gun, pistol, sword, dirk, lance, or bludgeon—every body has one or as many of these articles as he can get. An old fellow, named Boosnac, is nearly perfect, having all these utensils in use, and together too—a walking armoury; besides all these weapons of offence, he has certain charms which he considers as an infallible preservative against all assaults of the devil or man—in this respect they are superior to the print of the Virgin worn by the Maltese, or the coral attached to the neck or watch of the Neapolitan. Boosnac's magical power is sewed up in bright red leather bags, and were mistaken by me for a chain of Bologna sausages; he calls them relics of Selim, and such confidence do they inspire, that he defied me to stab him, thinking that any blade would bend against his body. The dirks that the natives wear are used to goad asses with, and to the left arm of every male in the place is girded one of these useful articles. There is at this moment existing a feud between the inhabitants of Essouan and those of Shellaale, or the cataracts. They do not fight for any Christian reason, the only

trophies of a victory are heads—a party gone from this place has joined the battle, and is expected shortly to return, some with heads and some without. In our excursion to the pillar we were accompanied by an armed force, who amused themselves with a sham fight—some of the party cut the buttons from my coat, and stole my pocket-handkerchief in the most civilised manner.—We are delayed here because my dragoman is married to Miss Boosnac—he has three other wives, and as he is in the habit of accompanying travellers up and down the river, he leaves them in his route to be at hand. A raggamuffin comes on board to make arrangements for passing the cataracts—he is to find ropes and men, and to receive fifty shillings—four times as much as he ought to have—however, I pity the poor fellow. His waistcoat is trimmed with mutton peel; observing that I took notice of it, he told me with no little pride, that this sheep's skin is the pelisse with which he was invested as cashiff, that he is governor of Essouan, and that these are his court robes.

The inhabitants of Elephantine differ materially from their neighbours, both in appearance and in manners. The "*fair sex*" here are not afraid of the sun; they are not even veiled, though, being as yet unaccustomed to Francs, they ran away at our approach, and one little girl drew another with her as if a broad wheeled waggon were coming. The

walls are very convenient, not being above five feet high, so that upon our peeping over them, the young ladies became bolder. Their eyes are expressive, their features handsome, their colour that which needs no art, their limbs graceful, and, like Thompson's beauty unadorned, are unencumbered with clothes. The wardrobe of an Elephantine girl is comprised in a fringe of leather strings, which is girded round the lower waist, and in my wish to purchase a specimen of this wearing apparel, I experienced considerable difficulty in the attempt, and even danger in my success. Without any disparagement to beauty that in Europe I have gazed on with delight, I must still feel that there is among these sable nymphs that regularity of feature, that liquid lustre of the eye, that elegance of form, and that naiveté of unsophisticated nature, which renders the island of Elephantine preferable to the palace.

The wind being fair, we send our luggage by land to the village of Shellaale—the reiss or captain of the cataracts comes on board, and we leave Essouan. Granite islets become every moment more frequent and more boldly picturesque—the river assumes the appearance of a lake cradled in granite, the wild duck and heron are flying around, and the fisherman is diving or running about the rocks, or traversing the stream in every direction.

His raft is the single trunk of a palm-tree, on which, though round, he contrives to sit, and even to rest his feet on it also. His bundle is on his head—his pipe in his mouth—his dirk tied to his arm, and paddling with his hands, he manages, not merely to retain his position, but even to ascend the stream. The river now forces its way between a small island and some blocks of granite, which cause a fall of two or three feet—this we have to pass—the crew put themselves in swimming order —not without their dirks—a rope is made fast to the boat, and the reiss, with the evolutions of a feugalman, and the antics of a maitre de dance, gives the word of command to fifty fellows, who immediately commence crying out " Hay-lay-essah." Owing to very bad management we shipped a considerable quantity of water, to the everlasting injury of my hortus siccus. The surface of the stream, which has hitherto been rippled to the extent of fifty yards, now becomes smooth. I ask where are the cataracts, and am informed that we have passed them—the cataracts of the Nile—the deafening warning of whose waters used to be heard to an incredible distance, but now they will not do me the favour to drown the voices of my boatmen. The cataracts of the Nile are not more formidable than London bridge.

We landed at Shellaale—the natives of this place,

and those who had come from Essouan, draw their swords, poise their lances, wield their bludgeons, and make a show of fight—we, who are strangers to the cause, are desired to withdraw, but interfere and adjust matters. These people have carried on the feud for generations, and even though Egypt and Nubia are now under one governor, they are still, in this instance, the borderers of hostile kingdoms.

Our crew are in high spirits, they are entering their own country, thinking that I must feel equal pleasure with themselves, they request me to pay either for that or for trespassing on their land—they commence a song, of which I can understand but little except the words Tolooba and Nuba, and, "Come love to the cataracts and you shall be clothed in Cashmere, Nubia is the land of roses."

The moon lights us on our way to Philœ. This island is covered with temples, columns, obelisks, and other proofs of Egyptian zeal and labour, and I have already wandered twice round every part. Moonlight has a twofold advantage, it increases beauty and hides defects—except of the three women who inhabit this island—these graces of Dunsinane soon discovered me—they are old, ugly, and cry becksheesh.

The witches haunted me all night, in the morn-

ing I found them muttering becksheesh. Here are temples, corridors, obelisks, and sphinxes, each individual part is good, but badly put together—among thirty columns there are not two capitals alike; that of the palm-leaf is the most elegant, but inferior to Grecian taste—a flight of steps here, as at Elephantine, descends to the river, and might with equal propriety be called *the* Nilometer, because *the* Nilometer is not otherwise discovered—the hieroglyphics are in general coarse, and seem like bad imitations of the Egyptian stile—spirited actions represented without life, or in clumsy harliquinade—and the slender figure is metamorphosed into bloated vulgarity. Among the exceptions is Isis rising from a bowl; she holds a graduated staff, on which is suspended the key of the Nile—perhaps the Nilometer was like this. In contemplating this figure I am happy to be reminded of the beautiful Venus Aphrodite at Florence. Here is a monolithic chapel; it resembles a confessional box, and in this some unfortunate sacred animal was cooped up as a prisoner to be worshipped as a god—an obelisk only two feet five inches square, at the base; it is of stone, and on it is a Greek inscription. Egyptian obelisks are large, and of granite—and it is further remarkable, that the only material at hand is granite. The primitive Christians have left proof of their zeal here: the French also have been here,

and have engraven a record to their honour. The French army, under General Buonaparte, beat and pursued the Mamelukes as far as the island of Philœ.

CHAPTER XIV.

DEBOOD——KARDASSY——KALEBSHY——DONDOOR——GWERSH-HASSAN—DAKKY—KORTY—MAHARRAG—SEBOUAH—DJIBEL ET TELLY—DEHR—THOOMOZ—IBRIM—ARNKY—EBSAMBAL.

In a few minutes after leaving Philœ we landed at a mosque, from the minaret of which, according to the superstition of the natives, Mohammed showered down destruction on the disbelievers of the neighbouring island: this is a various reading of the same allegory of Beybait. As Mohammed professed to reform the Christians, so Sehoud, the Luther of the East, protests against the doctrine of Mohammed, and employs his adversary's means of propagating his own opinions: at the head of the Wahabi he has already made such advances towards a radical reform, as nearly to have annihilated the Turks. He carries his hate so far as to tear open the grave of the most politic and most powerful of sectarians that ever existed—the Napoleon in fanaticism—there are various dissenters among the followers of Mohammed, but in this land of ignorance I do not hear of any absurdity equal to Johanna Southcote, and the young Jewess who made a mistake and brought forth a *girl.*

Six of the crew were preparing to take the boat in tow, but had scarcely stepped on shore for that purpose when the natives came down to warn them off, requesting them not to tread down their crops. The cultivated land at this place is about three yards in width—the boatmen return on board and renew their song of "Nubia is the land of roses."

At Debood is a temple, small and unfinished, but neat: it was intended to have been of such consequence as to have had three propylons and two monolithic chapels.

Kardassy, a small elegant temple; also one pillar of another, and the foundation of a third, by the walls of which last is circumscribed the whole of the modern village.—In the neighbourhood are quarries, Greek inscriptions, and mummy pits; the bodies are hard and dry, and look like figures made to suit painters or tailors; two corpses lie exposed at the entrance without a rag on, but even in that respect they are not much worse off than the living —the name Kardassy is applied to about six miles extent of country, throughout which are visible the foundations of many buildings that would, if completed, have rendered it a city of temples.

Kalebshy is a noble ruin; the massive propylon is the only part that has preserved its original form in spite of the attempts to render it picturesque. One of the chambers or courts is 94 feet

long; here is also to be seen a sepulchre, on the walls of which are represented a victory over Jews; the scene embraces various animals, greyhounds, apes, ostriches, gazelles, camel-leopards, lions, and oxen.

At Dondoor is a small temple, dedicated to Isis, to whom the king or founder is offering two turtle-doves; in the back ground is a figure in a robe-de-chambre holding in one hand a dove, and with the other enjoining silence by pressing a finger on the lips; the border is a repetition of Isis apparently enceinte.

Gwersh Hassan—here is an excavation in the mountain, on entering into which, the astonishment and delight that seizes your mind is equal to that which would be felt on entering a room twice as high as rooms generally are, and in which stand six giants, three times as tall as a tall man*; they are drawn up in line, three on either side, but do not improve upon examination; for they are so ill proportioned that they appear to have been made by a stone-cutter's journeyman, rather than by a sculptor; the ancle is thirty-three inches in circumference, but the foot is only a yard long, and from the sole to the knee it is scarcely more. While we were employed in examining this temple, the natives came and stopped the entrance, crying out becksheesh; we had been so provident as to bring with us whips

* More than eighteen feet high.

and fire-arms, the mere sight of the latter superseded the necessity of paying ransom; but the Nubians are very different from the Arab fellahs, for instead of taking an application of the whip, without a murmur, they drew forth their swords and lances, and raised the war cry. Our boat was fortunately at hand, and we jumped on board immediately.

Dakky over one of the minor doors, is an inscription in hieroglyphical characters, accompanied by one in Coptic. The early Christian missionaries have had possession of this temple and turned out the Egyptian apis; but it is now a den of thieves.

Korty—the temple here is so small, that a cow in search of shelter from the cold, is in vain endeavouring to force herself in; the fabric is probably dedicated to a cow goddess.

Maharrag—more temples.

Sebouah—more temples; the stone employed here is so soft, that the hieroglyphics are defaced by time; this is the only place where time has done so much as M——

Djibel et Telly—the rocks assume a feature altogether new; they become bold, pointed, and picturesque, but the country produces nothing spontaneously, except rock; yet even here are those who sing about the land of roses; the soil on which grow the crops of corn and tobacco, is borrowed

for the occasion from the river; the inhabitants are reduced to the necessity of building their houses of stone, for stone is cheaper than dirt.

We now behold several acres of cultivated land, a vine, a lemon-tree, and a grove of palms, a quantity of houses, a mosque, and two boats, in short, Dehr, the capital of Nubia. A village, contains in general about four or five houses, and as many inhabitants, but here the garrison alone consists of ten men and a boy, including officers and supernumeraries. A very short time has elapsed since this place boasted of its own king. The Pasha of Egypt drove the poor Caractacus from his throne of mud, and, with ten soldiers, holds military possession of the territory; not that the Nubians want the will to resist, but because resistance would be useless; they did commence rebellion, and murdered three messengers sent to collect the taxes. The Pasha put thirty of the natives to death, and Nubia is now dependant upon Egypt. Immediately on our arrival at Dehr, a man came on board to know what present we had brought for the governor —a governor under the porte is drest in very brief authority, and, therefore, while in office, rackrents to the utmost of his power, and thinks that he has as much right to a present, on being visited, as a boy at Eton has to a "pouch." I had carried with me shawls, soap, coffee-cups, and gunpowder, but not submitting to the system of giving upon com-

pulsion, I determined to render the custom nugatory, and this I made the messenger fully to understand; presently another man came on board, bringing a plate of parched dourrha, and seemed determined not to go till he had received a present. I tendered him a bit of soap, such as I thought his "Meanness" would just accept: he, however, spurned it with contempt; and I then offered to give him a passage to Ibrim, and desired the reiss to let go the boat; he now begged for the soap, and I reduced my previous offer to one half: this he took, hid it in his sleeve, and departed. Soap is of great consideration in this country, and is an appendage to the title of one of the kings of Ethiopia: instead of calling him the most August Majesty, he is styled King Soap—Sultan Saboon.—The antiquities at Dehr consist of a temple and sepulchral chamber, excavated in the mountain.

Thoomoz.—At this village we were desired to go and look at some hieroglyphics—they were once scratched in the rocks, and now are scratched out.

As we approach towards Ibrim we behold a lofty rock rising abruptly from the water's edge, and crowned by a ruined castle; after a very fatiguing ascent we arrive at the top, and find that the picturesque illusion is formed by hovels, and these are deserted; for who would live in such a place? Even the temple builders, hitherto indefatigable,

have left only a doorway, on which the winged globe was about to be begun. St. John is here painted by the early Christians, and is in solitary possession of this wilderness. We marched up the hill, and then—but I know of few hills except Vesuvius, Etna, and the Righi that have satisfied me for the trouble of ascending.

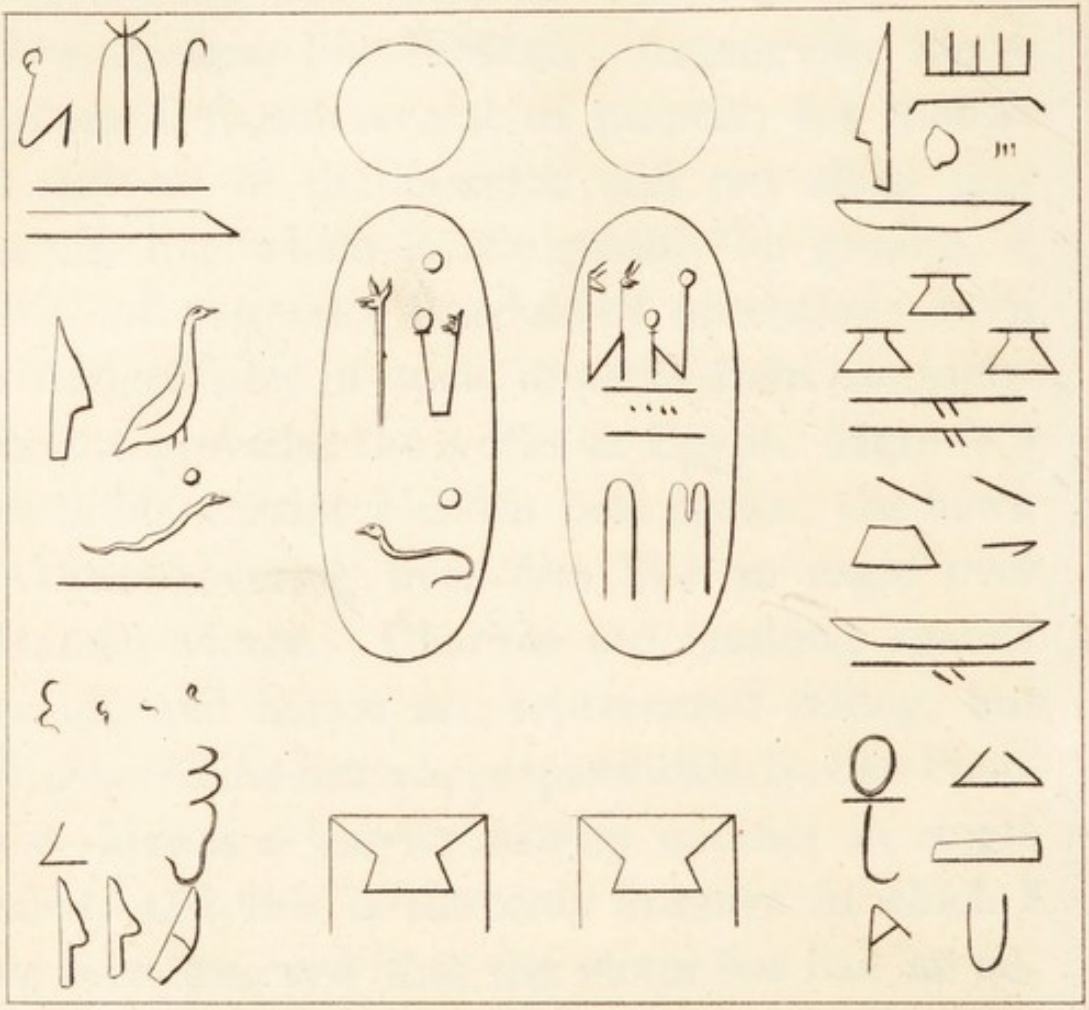
Arnky is a village that deserves to be mentioned, because the houses stand in straight lines, and there are two of them having each a room above the ground floor: notwithstanding the peculiar attention that has been paid to the construction of this place, the population amounts to only two living souls, and these are Mohammedan women.

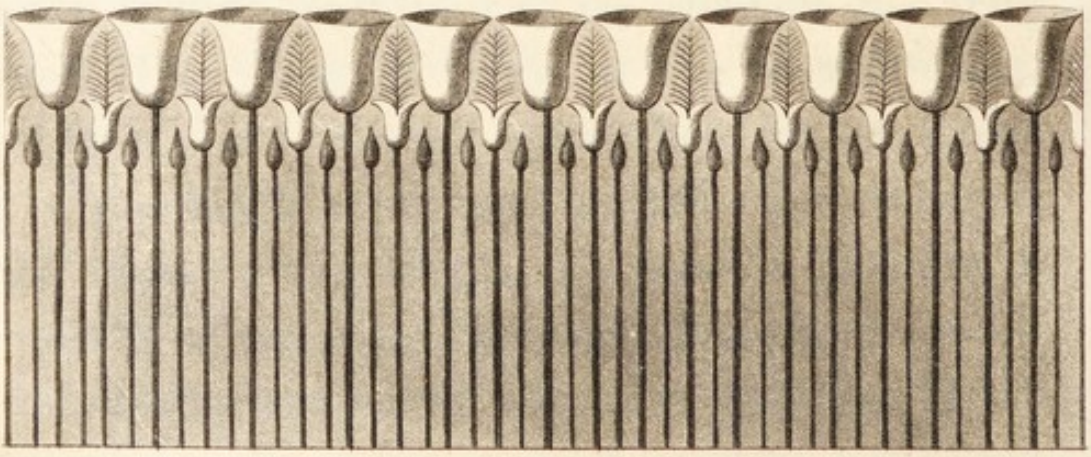
Ebsambal is the ne-plus-ultra of Egyptian labour, and is in itself an ample recompense for my journey. There is no temple of either Thebes, Dendera, or Philœ, that can be put in competition with it: the first objects of admiration are six gigantic statues sculptured in relief on the mountain rock; they are standing upright, with their arms hanging stiffly by their side; beneath each hand is also an upright figure; and these figures that appear like children in the hands of giants are seven feet high: picture to yourself then the six larger statues of such a size that a man who exhibits himself at three-ha'pence per foot would scarcely arrive above the knee. The statues of the neighbouring temple

are much larger, and are on a scale of nearly 70 feet, or equal to nine copies of the Irish Giant* placed in a perpendicular line. Unfortunately, the mountain is not of sufficient height to render these colossi erect: they are therefore represented sitting; and there are still more serious defects attending them—one is entirely destroyed, and two, in consequence of the accumulation of sand, are buried up to their necks; still a sufficiency is seen to convey an idea of their magnitude. The sand has covered up the door-way; and the natives inform me that it will be a labour of thirty men, and twelve days, to effect an entrance. To prove that they are not to be believed, I forced in a pole, round this I wound a sheet, and having spread another upon the surface of the sand, to prevent it from flowing down upon us, we succeeded, after seven hours' exertion, in constructing a kind of wind-sail, or chimney: by means of this I entered, and immediately beheld eight majestic statues, whose size, when compared with that of man, and still more magnified by the dimness that surrounds them, calls upon me to corroborate the reports in favour of this temple above all others. These Atlasses support the roof, and, ranged four on either side, they form a guard of honour for you to pass. I very soon found it necessary to reduce my habiliments to a pocket-handker-

* One Mr. O'Brien.

chief, for the heat equals at least that of a Turkish vapour bath, or the solfa terra at Puzzuoli —my clothes are dripping wet, and my body is flowing away like Proteus. Among the hieroglyphics I found several of interest, for though the softness of the material will not allow that firm fine line which is observeable on granite, it admits of a greater freedom of execution: even the designs vary in some respects from the sameness that prevades the works in Egypt. Here is a hero in his chariot with his bow drawn, the hawk of Osiris hovering over him like an eagle over a Roman victor. Chariots are clashing against chariots, and horses are represented falling, but falling as if from heaven, perpendicularly, like Phaëton's—here is a warrior lancing another in single combat, and this is the only instance in which I have ever observed that the victor has had an adversary that he ought not to be ashamed of. The statues, like those of Osiris at the Memnonium, have their arms crossed upon their breast, holding in one hand a tau, and in the other a flagellum. Some of the designs are similar to those in the tombs of the kings, and in other places; such as the deity welcoming the hero, and the victor slaying a bundle of his enemies, raising a falchion in one hand, and with the other holding the hair of their heads; but in this instance he adds his bow at the same time. Among the sacrifices is that





1 Nome of Koum Ombos ..... Page 144
2 Inscription on Altar at Elsambal ..... " 161
3 Border of Lotuses at Thebes ..... " 128

of sheep to Osiris Bull. In the last chamber are four statued figures, in front of whom is an altar, on which is engraven a small tablet of hieroglyphics. I had amused myself here for four hours when I began to think of making my escape, which is not so easy as entering. I had to work against the stream, and I found that the difficulty increased in proportion to my exertions; for wherever I forced my knee, it undermined the sand, which straightforth poured down as subtle as quicksilver. My dragoman (Mohammed) who had been in this temple with Mr. Banks, declined entering with me, thinking it more for *my* safety that he should remain on the outside to prevent any one from running up and giving motion to the sand: he now came forward, and with great exertion managed to draw me through. Here I found a Russian colonel very impatient and very angry at having been stopped. He went to the entrance, and returned immediately fully satisfied—the aperture was not large enough for him. My Maltese servant and two others went in, and there was really no danger, for had the sand descended, the windsail would have supplied them with air, and they would have been dug out in a fortnight. I shall hence turn my boat northward, as I am engaged to meet you on the Troad, and am well contented to finish my journey in this part, with having seen *the noblest monument of antiquity that is to be found on the banks of the Nile.*

CHAPTER XV.

OF THE NUBIAN.

The Nubian is slender but gracefully made, his beauty, like that of a statue, never changes, and he is entirely free from fat: this is the more fortunate, as he is naked:—a publican, or a coachman would make but an inelegant figure in a state of nudity. Many a Nubian who pretends to decency ties a cord round his waist, and on this is hung a screen of grass, but long before evening the grass is dried up and withered. He is as fond as the Arab is of becksheesh, and when he does ask, he asks like the beggar in Gil Blas, putting you in fear of your life; he places his spear close to your breast, and is unwilling to remove it, until either his demand is complied with or till he sees fire arms. He is as afraid as Junius of gunpowder, and he knows that the length of a bullet is beyond that of the arma bianca. He is, however, bolder than the Arab, which is owing to his freedom; at least it is but lately that Nubia has been subdued. The fellahs, when I have been shooting, have run away eight or ten together; but the Nubian, though alone, has unslung his spear and maintained his ground. The Arab is so completely in dread of the Pasha that he never carries his natural propen-

sities beyond robbery, but the Nubian does not hesitate to commit murder. Three men at the cataracts killed a traveller whom they asked to supper: a breach of hospitality unknown among the Bedouins or freebooters of the desert. We were constantly obliged to keep a night watch, and were once alarmed by sundry voices issuing from under cover, and commanding us to send some of our party on shore, to this we replied that we were prepared with fire arms and would shoot the first man who would do us the favour to show himself. At another time when I had wandered out of sight of my boat, and alone, four men tried to intercept me, and I eluded them only by a feint. In our voyage through Egypt I desired one of the crew who had been accustomed to cater for us, to go to a neighbouring village for provisions; he begged to decline it, as the last time that he had been there he had killed two Arabs. This confession did not excite the least sensation among his countrymen, though among themselves, retaliation, the most nanural law of man, is in full force. We found a party of forty men seated in a circle, by each of whom were spears stuck into the ground, and a sword and shield. Two shekhs or elders were carrying on the debate, by which it appeared that the inhabitants of one village had murdered three of another. The elder on one side was endeavouring to keep the peace and to arrange a price for the

offence, but the other seemed determined to prosecute with the utmost vigour of the lex talionis, and to have blood for blood.—The compensation is sometimes made with money, but even in that case it is soon found that the feud is not quelled.—The Nubians of our crew are far too merciful when they should not be so: as soon as the sun has sufficiently warmed the atmosphere, every man takes off his shirt and commences a search after certain little animals that abound greatly in this country, and in which he is consequently very successful. When he catches any of the vermin, as he is forbidden to put them to death, he throws them into the river or gives them to the winds, and therefore often to his neighbour, so that the hunt is renewed day after day with equal success. We once saw a snake in our path, one of the men threw a stone at it, which nearly severed the head from the body, I desired him to put the poor animal out of its misery, which he refused, alleging that it would be wicked to deprive it of life. The natives of Egypt are particularly merciful to all animals, as if it were a continuation of the ancient custom of the country, and it might almost be looked upon as a species of worship. It certainly is not so ridiculous as to see people of consequence in Rome go on St. Anthony's day in their coaches and six to have their horses blessed!—The sprinkling holy water over these and other animals fills up three

days in the year to please St. Anthony and the pigs.

The Nubian is so uncourteous that he will scarcely return the salutation of a Franc, or when he does grumble out "Alekum Salamm," he adds also "now be off with you, don't look at our women." If he happens to deviate from this sulkiness it is because he has experienced the liberality of travellers and then he runs up with all the interest of a Je suis charmé, exclaiming, Salam alekum howbahbe, howbahbe, tyebbint, tyeb, tyeb, tyeb, wallah tyeb,—becksheesh ma feesh? "Health to you, welcome, welcome, are you well, very well, exceedingly well, well by G— Is there no becksheesh for me?" I never could ascertain upon what plea they demand money, unless it is, that I having come upon their land, am therefore liable to an action for trespass. In passing a village we observed several women in line, carrying each a platter. Upon inquiry we learnt that news had just arrived of the death of a man belonging to the place, and these people were going to assist at the ululu; as it is the custom at a wake to eat as well as administer consolation, and the widow in this case happened to be too poor to treat her friends, every one who went to weep carried a plate of provisions to the pic nic. We met a party returning from a wedding, the bride and bridegroom were brother and sister. The Nubians who, inasmuch as they

are not restrained by civil liberty, are not far removed from brute nature, are still not so much the children of Adam, but that they reprobated this incestuous alliance. Our crew were tolerably well behaved, and would sometimes amuse us with gymnastic exercises, or with a naumachia; a party would leap into the river, each man would fix upon his adversary, swim towards him till he came within legs length, and then turning sharp round, and throwing his head under water and his foot into the air, would endeavour to effect a blow with his heel.

Among the most remarkable animals of Nubia are the locusts, that eat up every thing, and the scarabee or beetle that seems to live where there never was any thing to eat. I have seen the latter crawling over a plain of sand, at a long journey either from the river or vegetation. These extraordinary offspring of the sun might almost have been worshipped by the Egyptians on that account alone. At Amala (Hesaiah) were some curious birds, of which I shot one, and the cries that its widowed mate poured forth were truly piteous, even more so than those of a wounded hare; and notwithstanding my desire of bringing home three copies of every bird, I limited my number in this case to two. We found many partridges, doves, and sparrows with pink plumage—the rocks are of the same colour, and this is meant for a defence given

to them by providence. The partridges run about close to the houses, and are very unwilling to get on wing, they seem not to know that they are most excellent eating. The land of Nubia is never blessed with dew, and rain is almost unknown. As irrigation is therefore needed, the creaking pot-mill or Persian wheel is kept in constant use, and never ceases even at night, except when we moor near to one, and then the frightened owner drives away his cow, and leaves us to a night's rest. The locusts often make great destruction among the verdure, and in one place we found that a quantity of these animals had taken possession of every thing green, the husbandman was smoking them out of the trees, and eating them in self defence, no more taste than an insipid waxy potato. The locust is a grasshopper about three inches in length, and having wings, it is larger than the golden wren, a stranger, especially if expecting humming birds, might easily mistake them. The mornings and evenings are so cold, that at one time all our crew were on the sick list, and it invariably requires considerable exertion to persuade them to leave their morning fire. Stone breakwaters are thrown into the river to protect the soil; and notwithstanding these, the cultivation is so limited that not a morsel of bread is to be sold in Nubia; and yet Nubia is, in the opinion of Nubians, the land of roses. Goldsmith has well expressed

the feeling of every man towards his home; and that country must be really beautiful which is to be preferred to one's own.

Among the amusements are rope-dancers and story-tellers: of the former I saw a strolling company at Dehr, and of the latter there is one at every village; he is the oracle of the conversazione, and goes about like a circulating library. Frequently when we moored for the evening, one of these entertainers used to come on board to amuse the crew. The most popular subject is a history of the adventures and miracles of Mohammed—it is by no means uncommon to see a crowd collected round one of these historians in the open spaces in Cairo and other towns, like round a ballad-singer in London —this custom holds in Naples also, and to its prevalence in Ireland and Scotland we are probably indebted for Ossian's poems. Whenever the sailors were called upon to use their oars, the reiss was obliged to give out a song, which he did, line by line, and the crew joined in chorus, con amore. All animals are inspired by music, and even these discordant attempts have their effect, though they are sad variations from the evening song on board a Sicilian sparonaro. The newest and favourite words in present use relate to a female of the name of Gemella, who complained to the justice that her husband had forsaken her, but being unable to ob-

tain redress, she ran away with a soldier, singing at the same time,

We were married, you have broken the contract,
Justice, Gemella! sweet Gemella!
You have taken another, what have you found more than me,
Justice, Gemella! sweet Gemella!
I placed silk for you, what has the other placed,
Justice, Gemella, &c.
I love you, but you do not love me,
Justice, Gemella, &c.
If you look in my eyes you will see that I love you,
I ask my heart why you have left me,
In the clear fountain I have seen my beloved,
My eyes are black, and my eyebrows are like the caroobole,
I drink only brandy I do not drink wine,
But if I do drink wine, what is that to any one,
Justice, Gemella! sweet Gemella!

They sometimes sing to the air of "Marlbrook,"* and "Life let us cherish," which though they seldom fail, are not so undeniable an appeal to my generosity as "God save the King." Surely the man, imprisoned as it were, in a strange land, like the unfortunate Richard, must either have no music in his soul, or no becksheesh in his pocket, who could listen unmoved to an air that reminds him of his childhood and of home.

* These airs are the legacy of the French.

CHAPTER XVI.

DESCEND TO PHILŒ—GRANITE QUARRIES—DERAHVY SLAVES—TAKROURI—ARRIVAL AT ESNEH—DEPARTURE FOR THE OASIS.

We stopped two days at Philœ in our descent, in spite of the three old women; and there being nothing in the cataracts that required a second visit, I went by land to Essouan; the distance is about six miles, and for the greater part of it the remnant of a wall is visible: this is thought to be an aqueduct, and it might seem extraordinary to have one so near the river, but the neighbouring rocky banks render the difficulties of obtaining water almost insurmountable. There is still a tub by the way side for the accommodation of the traveller, and this is guarded and paid for. In our route we visited the granite quarries, whence were cut the obelisks of Egypt: there is one on the spot, prostrate, unfinished, and broken; and even in this state it demands more attention than many that are erect. As soon as we arrived at Essouan, our crew resolved to leave us; they had performed their engagement of passing the cataracts, but were determined not to return to Cairo on account of the plague: in this there is a prudent difference between the Nu-

bian, and the Turk and Arab. After some demur we agreed to give them their liberty at Esneh, or as soon as we should be able to press others into our service.

At Derahvy we were informed that a caravan had just arrived, with gum, ostrich feathers, and slaves; the latter are registered at this place as soon as they are brought into Egypt, and a poll-tax is paid to the Pasha; it is one of the largest and cheapest human Smithfields in the kingdom. The price of a slave varies from seven to twenty-five pounds; they are allowed to bask during the day in a walled court-yard, and at night they are distributed among the cottages like a subscription pack of hounds. The whipper-in carried a caravash or thong, made of the rhinoceros's hide, an instrument too cruel to beat even a donkey with, and swishing this about in a masterly manner, he accompanied me to the kennel: here we found a squattee of young ladies seated in circle; in the centre was a broken bowl, and into this they were all dipping their fingers, with as much greediness as if it was hasty-pudding. My nose soon informed me that it was grease; and the merchant tells me that it is the luxury of women, and consolation even to a slave; with this they besmear themselves from head to toe, and glisten in the sun like a newly-varnished picture; they were so pleased with the fat, that they paid but little attention to the dealer as he pointed out the peculiar beauties of each. Some

were tattoed like the aboriginal Britons, and some had their faces cut like crimped skate; she is considered most ornamented who uses most grease; and she that does not smell offensively is looked upon as a sloven. There was one of the party who, though she took her share of this finery and plaything of a savage, seemed but little pleased with it: she was pretty, sorrowful, and interesting—her price seventeen guineas. With the hope of finding an opportunity to send her to her home, I paid the money, and gave the maiden her liberty. The bargain was no sooner agreed to, than the vender shook his caravash over her head, and commanded her to conduct herself in such a manner that she should not be returned upon the market as unsound; the girl came forward, kissed my hand, and, without saying a word to any one, she ran to hide herself in the boat. There was something perfectly unaccountable in her silence: she went away without speaking to those who spoke her own language*, and were natives of her own country; and without even bidding farewell to any of those companions in misery that had been her associates in the most tedious journey that is known of in the vale of tears, those whom she left still in chains, and whom she might never behold again!

The merchant warrants that a slave shall not snore, nor be guilty of many other *désagrémens* of nature; but nothing so ridiculous as that by the

* They do not speak the common Arabic.

old Welsh laws, a divorce might be obtained for an offensive breath, and that in the land of leeks.

On joining the boat, my first object was to inform the girl, that she was no longer a slave; she burst into tears; and when I told her that I would send her back to her own country, she redoubled her *sorrow*. All the sufferings that she had undergone in traversing the desert presented themselves before her, and she told me that she had rather die than go back, and "if you give me what *you* call liberty, you will throw me adrift upon the world, and who will take care of me; there will be nobody *obliged* to support me, and what shall I do?" Here she renewed her lamentations so earnestly, that I promised her she should remain a *slave*.

The fact is that the slave is much better off than the Arab fellah; the latter is governed by a despot, the former is under the care of a master who remembers how much he paid for him, and that he may sell him again, he therefore treats him (I mean no contempt by the comparison) as well as a favorite dog or horse.

Liberty is of no use to a female in particular, unless married; and generally after a few years' servitude, a husband and portion are given to the well conducted; the female slave seldom deserts her master, though dying under the most dangerous and most infectious of all diseases, the plague: they are weaned from a wish of returning across the desert,

by the constant danger and privations that they have endured in coming; they have seen their companions fall a prey to heat, thirst, and ill-usage, and they have at the same time been deterred from quitting the caravan, by stories of cannibals.

Natural children in Darfour, instead of being sent to a foundling hospital, become the property of the king; tythes and taxes are partly paid in flesh, and the revenue is in some measure derived like a horse-breeder's income. The scars and tattooing I imagine to be often done by parents, who might possibly conceive the idea of again beholding and recognising their children; a rencontre of this kind lately took place in Cairo, and it happened that the son had money sufficient to buy his mother according to valuation, but the master refused to sell the woman, and the parties appealed to the judge, who gave it in favor of the mother and son. I never saw but three instances of real slavery. We met a very fine young man sauntering along the desert, and soon after saw two fellows armed with spears tracking him as they would vermin; at another time, we passed a number of slaves being driven like cattle to a merchant's house for inspection; and the third case was the bargaining for an athletic man as a water-carrier, like a camel. A slave may be bought and sold fifty times over, but he will only serve whom he pleases; and when once he refuses his work, he is immediately sent to the

market, like a restive horse to Tattersall's. In my visits to the okeil I was generally hooted and driven out by a set of people as happy and impudent as beggars in prison.

One evening after sun-set, being at a little distance from my boat, I saw five human beings huddled together in a hole, apparently for concealment. Approaching towards them, I found that they were Takrouri or pilgrims from the interior of Africa. They had nestled together to keep themselves warm, and being without food, that they might sleep, judging by the example of hungry dogs, that sleep is as good as its synonyme in Gaelic, "half my meat." These poor wretches, according to the best of their calculation, had already been six months on the road towards Mecca. The town from which they came is called Condjairah, and in their route they had passed by Sennaar Darfour and Dongola. They had descended by the (river) Bahr el Lis to the Nile, and were following the stream to Cairo; their language is Arabic, they can all write, and benefitting by their national schools, the poorest Takrouri is more accomplished than a rich Turk; they are the gypsies among Egyptians, and subsist by dealing in charms. One of these charms written for me, consists in an enumeration of names, and in return for which, I gave them fuel, biscuits, and sixpence each; the poor wretches were in ecstacies and rendered thanks to

the prophet—not to me—because I was only a Christian and an instrument in the hand of Mohammed. There are a great many Takrouri, who lose a considerable part of their lives in going pilgrimages. They are protected by their poverty; they obtain a livelihood by writing charms, and religion carries them through fatigue.

The common people hold no reckoning of years; and a man, when asked his age, generally dates it from the epoch of the French being in Egypt; "I was so big when the French were here; or I was not born." They measure time by the foot, a very easy and simple method, when once it has been ascertained what proportion in length the foot bears to the shadow at mid-day. A watch is looked upon as a very great curiosity. The art of clockmaking was introduced into Spain by the Moors.

We were no sooner arrived at Esneh, than I determined upon an excursion to the Oasis, and being in want of some paras, was happy to find a banker,—he is particularly civil, and immediately offered to become responsible for the whole bazaar if I chose to take it; and as to money, he would be glad to let me have as much as I pleased, if he had any, but at present he can only supply me with the currency of idiots, promises of to-morrow —to-morrow does come, and the promises are repeated. I was detained here five days in this manner, during which he invited me to supper, and

my dragoman was also asked; we were ushered into a small room, which was made to answer all the purposes of a house, it was bed-room, dining-room, drawing-room, and larder. Pipes were served up first, and presently came a slave with a basin and caraft of water, and a towel thrown over his shoulder. When we had all washed our hands, a stool was placed in the middle, and on this a tray with as many spoons and breads as there were guests. We took our places round it on the floor, and a bowl of soup was brought in; it was no sooner put down than the spoons came into play, and in such rapid succession, that the soup was finished in a few seconds. Although every body eat from the bowl, there was yet that kind of decency observed, that there never was a spoon out of turn, nor a second one in use at the same time with another, except that of my neighbour. The second course was a quarter of lamb, and any body present would soon perceive the inutility of knives and forks; mine host and my neighbour immediately seized it in opposite directions, and after pulling hard for the prize, a glorious trophy remained in the hands of each; these again by strength and dexterity of finger, were carved in such a manner that not two bones remained together, and the second course was likewise finished with the same greedy diligence as the first; and in like manner of several others. The basin and

water were again handed round, and our pipes relighted. Mine host whispered to me dolefully that the roisting rutterkin was a common soldier who had come with an order for his pay, but there being no money in the treasury, he had forcibly billetted himself upon the firm. On taking leave I was followed to the boat by the servant for becksheesh: obsolete as the system of vales is become in England, and general as it is here, it is in no place carried to such extent as in Italy. I have known in Rome a servant go for a regalo to a house because his master had conferred an honour by going there to supper.

During my detainure at Esneh, I dined with the governor one morning at half-past eleven; the dinner was on the same plan, but proportionally better than the banker's supper. I should be guilty of great injustice towards the governor were I not to mention his deviation from the Eastern practice of eructating during the meal, and his delicacy also in not asking for a present,—he only sent a servant to show me something that had been given to him by a Franc.

At Esneh is a slave merchant, who is renowned for being as good as it is possible for a slave merchant to be. Hearing that he possessed a female valued so high as thirty pounds, I begged permission to look at her, this he positively refused, and told me candidly, that he, as a Mohammedan, was

one of the lords of the creation, and that I, as a Christian, was but a slave myself, and on that account he could not *show* me his stock; but that if I would pretend to be a Turk, by putting on the dress, he would let me *see* her by accident. He accordingly led me to the basking place, and hiding himself behind a pillar, *pointed* her out to me. I confess that I saw nothing worth thirty pounds, or any thing superior to the generality of slaves, unless she was sold by weight, and this was so far the case that she was valued by her fat. This man imports his own slaves, and frequently goes to Dongola; he offered to escort me there and back for ten dollars, and to ensure my life. The fact is, that there is no danger, at least, I believe not; and if there were, an opportunity now presents itself of accompanying the army. The Pasha informed me of his intention to send into the far countries, and the soldiers of the expedition are daily arriving; however I shall not go, for I am very incredulous as to Meroe. I have no intention of writing a book, and as to pleasure I have had quite enough of it; that is, I had once intended to follow the example of my Nubians, and not to descend to Cairo till the season of infection should be terminated; but now that I have staid five days in Esneh, I would rather pass through the city of the plague, than reign in this horrible place.

The Almah come frequently on board my boat, and seeing that the ornaments of their heads consist in pieces of money, I have desired the bankrupt to borrow them, which he engages to do against my return from the Oasis, in the mean time he has made every necessary arrangement for the camels, and given me a little pocket money. As my intended route has not been travelled for many years, except lately by three Englishmen, it is judged more adviseable that I should change my Franc dress for a Turkish. The former is certainly more respected where it is known, but the latter excites less observation, I therefore submit quietly to the barber, my head is shaved, excepting that the lock of hair, by which the Mussulman is to be drawn up into heaven, is duly left in the centre, and having already given my razors a long vacation, I show a respectable Hebrew beard.

CHAPTER XVII.

THE OASIS BŒRIS.

25TH FEB.—The banker has provided me with five camels, a certain stock of rice, biscuits, and coffee, and four goat-skins for water. The animal that is to carry me, is so obliging as to kneel down, without which complaisance, or a ladder, I should never be able to get upon his back; but the moment he feels a foot over him, he springs up, and leaves me on the ground. The Arabs laugh, and tell me that this is the usual commencement.

Our route lies alongside the river as far as Djibelein, twelve miles N. of Esneh, and at this place we suffer our first stoppage. We were detained here four hours, for no visible reason, till supper came: this consisted of bread, soup, rice, roast chickens, and vegetables, all mixed together in a large wooden bowl. I offered becksheesh to my host, but he declared, that it would be shameful to receive pay; at the same moment my hand opened, and the sum of three shillings became visible,—this was irresistible, and my friend accepted the money in opposition to his conscience—it is the value of a sheep.

At length the water-skins are filled, I am safely mounted, and we make a second start. Our route W. across a flat sandy plain, on which, at the end of three hours' march, we halted for the night. Here the Arabs performed vespers, and there being no water to spare for their ablutions, they went through that part of the ceremony with sand *. The sand is very soft, the sky bright, and I slept very comfortably sub Dio.

26th Feb.—Within three hours after midnight, we had resumed our journey, and continuing our route W. ascend the Libyan chain, at about 24 miles' distance from the river. At mid-day we halted for an hour, and, in the course of the afternoon, came to a quantity of broken pottery, such as generally indicates an ancient site; it is distant about fifteen hours from the Nile, and I should imagine it to have been a "station." At seven o'clock we finished our day's work: the camels having performed double march without having tasted water, and having nothing to eat but dry chopped straw, with a little barley in it. The motion of a camel is very disagreeable: he goes whizzing through the air, though he does not advance three miles per hour; at every step he throws his rider backwards and forwards, and causes nearly the same sensations as a rocking boat.

27th Feb.—No variation from yesterday. I am

* So it is commanded by the law.

already land sick, and have made a calculation, that in each journey of fifteen hours I have been bumped like a school-boy fifty-eight thousand times.

28th Feb.—Nothing is so tedious as the first day's camel riding, except a continuation of it; and nothing so wearying as a camel's walking pace, except a camel's trot. During the fifty-two hours that I was on the back of the sulky animal, I had been unwittingly endeavouring to make him *mend* his pace; but, equally indifferent to threats or caresses, he refused to go beyond a walk; at length he set off voluntarily in a trot, and, in spite of my utmost exertions to restrain him, he brought me to a spring, and here he has deposited me, almost shaken to pieces, like an over-boiled fowl. We have performed, in three days, a journey that usually employs a week; and, during this, the camels have not tasted water—a draught in three days is quite sufficient for a camel—my guide says, in three weeks or even three months, provided he can get green food. By the way side we found many skeletons of camels, the animal on which I rode became exceedingly offensive as to his breath, and when he came within three or four hours of water, I found it impossible to retard him.

The track from Esneh to the Oasis Bœris, is marked with piles of stones; but the bones of animals, and the setting-sun, form as sure a guide. There is one spot in particular abounding in bones,

and amongst them old Hassan pointed out those of a camel that he had often accompanied through the desert; and near them the grave of its master—the camel had died of thirst, and its owner had killed himself by its side. Such anecdotes are not very uncommon. A camel, or a horse, is generally the life, or the means of living, to a man and his family.

We descended the Libyan chain early this morning, and at sunset dismounted at the first verdure of the Oasis. Bœris is the name of this "island of the desert;" and consists of a few springs rising at various distances, in an extent of many miles, and each of which enables a few outcasts of the world to cultivate a little corn and dates. As to antiquities, here is a small temple, paltry, and unfinished; and to see this I have endured fifty hours bumping (besides returning) and been in a perpetual state of fusion; the water in the goat-skins has been churned rancid, the mirage has been doubly tantalizing, and all the springs of the Oasis taste of the nether world.

The fountain by which we repose is warm and sulphurish but irrigates half an acre of land. There is a house upon the estate, but it is deserted, in consequence of a ruffian having carried off the owner's daughter; a sentinel attends every evening to preserve the crop from the gazelles; and the man now on duty informs me that Siout is five days distant,

that he was once there, but shall never go again, as the people are not human, for they had demanded payment for bread.

29th.—As soon as it is light we descry a hill surmounted by cottages and palm trees, it is distant about three hours. In our way thither two men with matchlocks came out to meet us, and finding that we did not come to collect taxes, or with other hostile intentions, they saluted us with a feu-de-joie, the report spreads through the village, and on approach we find all the inhabitants assembled on the tops of their houses.

The heads of the females are ornamented with shells, in the same manner as those of the Egyptians are ornamented with money, and these shells are, I believe, similar to those that do pass for money.

We desire to be conducted to the shekh, and alight at a house which is not so bad as any of the others; part of the exterior is white-washed, and on this is scrawled in red paint a verse of the Koran. This is the coronet of a hadji—the lord of the village has suffered the martyrdom of a pilgrimage to Mecca, and considers himself amply rewarded by being called a saint, and being allowed (as is in general use throughout Switzerland) to write a religious sentence on his house.

The shekh received us very hospitably, and

spread a mat for us on a mud divan raised within the portal, or hall of strangers, but he could not allow us to step beyond the second threshold, as that part of the house was the sanctum sanctorum —it contained the saint's harem. The first subject of conversation was taxes; even Bœris, divided from the world, has not escaped the care of the Pasha, the people are compelled to pay a yearly rent of some dollars; and they requested me, being an Engilitz, to have it mitigated. I was asked twenty times if I was an Englishman, and having sworn to it, a man brought a soldier's musket, and pointing to the number of the regiment, exclaimed, "Engilitz, Engilitz," seven or eight times, raising his voice to a pitch of pride and self congratulation.

A number of medals were brought to me, but none of any consequence: under pretence of examining them I put on a pair of green spectacles, and was immediately supposed to be a conjuror—it was a foolish joke. I lost my spectacles.

In the evening I was visited by the greater part of the village, and among the crowd came a man to whom all gave place. He had no sooner got pretty close to my ear, than he commenced making a great noise, at which every body except myself was highly delighted. The man, to my astonishment, was grunting out a song, and ex-

pecting becksheesh; I gave him money immediately, on condition that he would not sing any more. The company were surprised at my want of taste, but part consoled themselves by laughing at the enraged musician.

On the following morning I requested a guide to conduct me to the temple: two were given me, when, seeing that I carried my fowling piece, they desired me to wait till they had put on their guns, which they showed to me were loaded with ball.

We walked about ten miles S. E. across the sand, and here we came to a spring, a few huts, and a little verdure. Near this is the temple, it is almost buried in sand, and yet its defects are not hidden—this fabric differs in many respects from the temples on the Nile. It is a small building, composed of petty blocks of stone, the pillars are only two feet six inches in diameter, and even these, instead of being formed of one solid block, are constructed of mill-stones. The sacred writing is scarcely begun, but the vanity of the founder has taken care to see that a long inscription, with his name in it, was completed.

How can we expect a temple of consequence in the middle of a desert, where water is as scarce as it is necessary, where the population never could have been great, where great works never could have been atchieved, and never been required? My in-

credulity as to Meroe and Jupiter Ammon * gains strength.

The surface of the earth in the vicinity of the temple is very remarkable, it is covered with a lamina of salt and sand mixed, and has the same appearance as if a ploughed field had been flooded over, then frozen, and the water drawn off from under the ice.

Encamped near one of the springs is a caravan of Djelabi, or slave pedlars, who are in the habit of trafficking between Darfour and Cairo. The company consists of about thirty men, and as many four-footed beasts, besides a few women, who are considered fine specimens. They had been bought themselves in the first instance as slaves, but having gained the affections of their masters, they accompany them in their journeys, and are used as decoys.

From these slave pedlars I purchased a pair of *sandals*, the inconvenience of boots and shoes in travelling over sand is obvious—it always compelled me to go barefooted. These sole preservers are very ingeniously formed of one piece (excepting a thong not two inches in length), the leather is

* With respect to the temple of Jupiter Ammon this opinion is confirmed, the Pasha wished to take the neighbouring people under his protection, and sent an army for that purpose, they did see some people whom they did not catch, and also the famous temple which never could have been worth seeing.

cut to the shape of the foot, but so much larger as to allow straps to be pared at the side, and with these are contrived fastenings similar to those of a skate. I procured also some tamarind cakes, they might be called portable sherbet, they render even brackish water cool and agreeable.

I should imagine the people of Bœris to have been till lately the poorest and the happiest in the world; he that has no land shares equally the labour and the produce with him that has. All are content, except with taxes: taxes beget industry, industry begets money, and money begets evil; luxury, pride, and envy will soon grow up amongst them; the stamped leather of Charles would, not long since, have been sufficient for them, but now that they trade with foreign towns, they would rather have a piece of dirty Turkish copper than a quartern loaf; and their knives are always ready to take a slice * off a Spanish dollar. They have not as yet got so much money as to have no charity, when I called for my bill, and the shekh enumerated the chickens, dates, sheep, and brandy, he omitted bread, and when I reminded him that we had seven days' rations for seven people, he told me that it was "not the custom to receive money for supplying a traveller with the staff of life."

* When they cannot give change they cut the piece into halves and quarters.

I had used my utmost endeavours to purchase a head-dress of shells, but could not obtain either the object of my anxiety, nor the reason why; at length, on the point of going away, when all the village were collected round me, I threw some half farthings amongst them for a scramble, this act of *generosity* had such an effect upon them, that a man told me he would gladly let me have his daughter's coiffure, but he *knew* that whenever I should look upon it in England, and should wish for his daughter, that she would immediately go flying through the air to me.

Besides the temple above mentioned, my guides inform me, that there is a smaller one about two days south, and that the great Oasis Hardji is four days distant, but I have already determined to retrace my steps rather than trust to evils that I know not of.

CHAPTER XVIII.

DEPARTURE FROM THE OASIS—HO—MINIEH—RETURN TO CAIRO.

Previous to leaving the Oasis I took a few hours' ramble with my gun, and found a snipe, an owl, two Royston crows, and some partridges.

From Bœris I retraced my steps to Djibelein, during which nothing particular occurred except the bumping, and nothing interesting or amusing except a feu d'artifice of electricity, and a fight between two of the chamelliers.

One night preparatory to repose I was about to spread a sheet of common white linen upon the sand, and shaking it rather violently for that purpose, observed that it threw forth a flash of fire, this I repeated several times, and formed such amusement as is to be found in the gardens of Tivoli, or in the heavens on a summer evening. The Arabs imagined it to be produced by the rays of the sun collected during the day.

As we drew towards the end of our journey the two elder of the camel-drivers quarrelled; from words they proceeded to blows, and were in the

act of pulling beards when I desired my dragoman to horsewhip them both, and ascertain the cause of their dispute. It appeared that as we were on the point of separating, it was necessary that I should be presented with a supper, and the two Arabs in question were contending for the "honour" of furnishing the entertainment: now as I would not suspect them capable of fighting for the base lucre of three shillings, I desired that each of them should bring me supper sufficient for the whole party (six), this they did, and shared the "honour" between them.

From Djibelein my dragoman went to Esneh for the money, and I was to find my own way to the candgy, which had descended to Thebes, there was not a boat belonging to the place except that of the ferry, so I took that, and arrived at Thebes early on the following morning. Here I tarried a few days to ship my curiosities, among which were *the* Grecian mummy, and four others; also the straw-stuffed skin of one of the celebrated electric fishes. The latter I had left in the care of a Frenchman, who informs me that the cat eat it! The mummy case had been opened by the Arabs, they had taken out the body and put in one of a plebeian—with some difficulty I regained my own corpse, and bastonaded the knaves soundly—it was curious to see how kindly they took it. At

length I quitted Thebes, with my boat like Charon's.

Nearly opposite Goos I called upon a crocodile cacciatore: he had not had much sport of late, and had only two skins in his possession. The shortest, eight feet long, this I bought and put it with the coffins. The flesh of the crocodile is eaten, but the principal object of the sportsman is the musk.

At Ho we found a considerable number of crabs running among the stones at the river's edge; they furnished us with a luxurious supper. The turtle of the Nile, especially as it wants London cookery, is but a poor kind of thing.

At Rhadamone I paused a while to enjoy the hospitality of Mr. Brine, and in his garden was witness to the fact of impregnating the date tree. An Arab ascended, carrying with him some of the seed of the male palm, which he inserted among the flowers of the female. It is agreed by every one, that without this process no fruit would be produced;—but if the *husbandman* did not carry the seed,—the winds of heaven would.

It was dark when I arrived at Minieh, and, consequently, too late to pay a visit of ceremony to the governor; for a Turk is accustomed to take his supper at sun-set, after which he retires to the apartments of the women, and from that time till morning neither "linquenda uxor neque harum." As I was unable to wait till the following

day, and unwilling to pass by a man who is anxious to be visited, and who is highly spoken of by all travellers, I sent my dragoman with an apology for not calling. In the course of a few minutes a janissary came on board, saluting me in the name of the governor, and expressing his sorrow that, on account of its being so late, all the bazaars were closed, so that he could only beg my acceptance of six sheep, with pigeons, chickens, and a basket of vegetables, but would be happy to see me at supper. Knowing that he had already made his evening meal, I returned for answer that I would have the pleasure of smoking a pipe with him. I almost wished to send back his present, for Mr. Brine, at Rhadamone, had supplied me with provisions sufficient for the remainder of my journey, and this new flock of sheep were tumbling about among the coffins, and the chickens and pigeons were taking possession of my bed. Six torch-bearers now conducted me through a large court-yard to the mansion, the stairs of which were lined on either side with janissaries; they were magnificently dressed, and that splendor increased by torch-light. At the top stood the governor; he commenced the conversation by informing me that his artillery men were not in the way, or he would have ordered a salute to an Englishman. He then led me to the divan, and desired my dragoman also to sit down. Dragomen are ex-officio people

of consequence, but mine was professionally a private soldier, so that when he did avail himself of the governor's permission, he sat down upon the floor, not cross-legged, as if in companionship, but observing due respect, by kneeling as it were, and sitting upon his heels. Pipes and coffee were brought in, followed by punch; for punch is the epithet applied by the governor to an Englishman, as rosbif is by a Frenchman: our discourse dwelt principally on politics; and Abdin (the name of the governor) is the Burleigh of Egypt. On taking leave I found a horse ready to convey me to the boat, though not more than fifty yards distant. While I was proceeding to the eastern custom of giving vails to the servants, they informed me that if any one of them should dare to accept a present he would be discharged from the mouth of a cannon. As English fire-arms are an offering most acceptable to a Turk, I sent a brace of double-barrelled pistols to the governor; he returned them immediately, in conformity to his practice, for he did not ask strangers into his house to rob them.

It is generally imagined, that to refuse an offering is a declaration of hostility; but I have been told by many an inhabitant of Egypt, with astonishment, and always with respect, that "Colonel Missett, the English consul, never accepted any thing."

At length I am about to bid adieu to the Nile, the least romantic, but most useful of rivers; the waters of which are the dirtiest but most beneficial in the world; on whose banks there is scarcely one spot that would attract the attention of an artist, nor an object of antiquity comparable to the Parthenon and Colisœum. I confess that nature has more charms for me than the chef d'ouvre of art; that I have found more pleasure in the vale of Chamouni than in the tribune at Florence; and less satisfaction in the Vatican than on the top of Ætna. In the monuments of antiquity I have endeavoured to read the character of the ancient Egyptians, and whatever pleasure I have found on the Nile was derived from the study of mankind. I was pleased in making the voyage, but am happy to have finished it.

CHAPTER XIX.

ARRIVAL AT CAIRO—PYRAMID OF CHEPHRENES.

ARRIVED in the neighbourhood of Cairo. I was surrounded by camels, but I called for some Christian conveyance, and an ass was immediately brought. This animal is not a sign of humility a whit more in Cairo than it is at Margate; nor is a colonel of cavalry, whose pride is his sabre and moustaches, at all ashamed of riding about on an ass; it is an event of every half hour to see a person of consequence seated on a Jerusalem pony, preceded by a slave carrying a gun in a case, and followed by another with a pipe. Christians were forbidden, till lately, to ride on horseback in many of the towns of Turkey: and it is the more remarkable that this law at present exists only in that very town which afforded the principal asylum to the early Christians. We shall hardly have right to make this a subject of complaint against the Turks, when we remember that in England, and lately, and even among the followers of the same church, that the same law was virtually in existence, inasmuch as a Catholic might not ride a horse that he would refuse to sell for five pounds. In Damascus only the unregenerated spirit of Paul

still exists; and it is by no means uncommon for a zealous Mohammedan, with all the acrimony of a Pope against the unfaithful, to wield a sword in the mosque, and preach up the extirpation of infidels (Jours).

In passing through Cairo I was ducked with the remnants of lamps, oil and burnt wick. In this state I went to the consul to make a complaint; redress he informs me is impossible: I believed that it was done on purpose, and so does he, for he had met with the same himself.

One day, sitting in my room, I fancied that it was raining, and having been for some months freed from such a blessing, I ascended on the roof of the house to discover if there was enough for a conscientious man to swear to. I had scarcely ascertained that it was just admissible, when I was alarmed by some discordant noises arising from the street: it was music, the accompaniment of a wedding, and was fully as typical of future harmony as marrow-bones and cleavers; but at the same time equally admired by the Cairines as the bagpipes are by the Scotch. The bride wore a red veil, and in a dress hired for the occasion, was decked out as gaily as a girl about to become a nun; she was followed by a crowd of friends, and led by a nurse to where the bridegroom was in waiting.

The red veil in some parts of the East is, as

the rose amongst us is or ought to be, peculiar to a maiden—the veil is seldom belied, although there is an expression in Arabic to the contrary *: there is no Lucretia among the women; but every man is a Virginius, even when in opposition to the established law of Rome and reason. The wages of sin is death; and a thousand instances might be brought forward in which the principle has been held "peccare est nefas, pretium est mori." I have already observed that the greatest compliment that can be paid to a woman, is to address her, "O you veiled one;" and for this reason, that the unfortunate part of the sex, for there is a particular race of people allowed to be so, do not wear veils. European women in visiting this country, whether from pride or custom, will not do as modest people do; and it was probably owing to this circumstance, that a very beautiful young woman, the daughter of a consul, was lately killed. She was unveiled, and at the moment alone. A soldier spoke to her in such a manner as he had been accustomed to speak to unveiled women; she, naturally angry, returned an irritating answer, and the man drew a pistol from his belt and shot her. It is curious that, with regard to marriage, polygamy is allowed, and yet, in opposition to that system, all women are compelled to hide their faces. Vice sometimes assumes

* Claudere portam.

the garb of virtue; and the Turkish veil answers the purpose of the Italian zendado. A woman may pass her husband without being recognised, and a man in the mask of a woman may find admission into a harem. In the case of discovery there is no compensation by pecuniary damages; there is no alternative but death to one of the parties. A man will not allow even his own brother to enter his harem, because that a man's relicts become the property of his brother (v. New Testament). The bath is sometimes used as a place of intrigue, and it is in consequence of such customs at Berne and other places that a bad interpretation is given to the word bagnio. At Louesche I have seen men and women parboiled together innocently enough, and I know not of any particular scandal against the Bath in Somersetshire.

The Levantine dress, were it not a restraint upon activity, would be preferable to ours. The Turk, even without having seen the opera dancers, says that all Francs are naked. His own *small clothes* are about eight feet in circumference at the waist, and the same at the ancle. Between the boundaries of Turkey and those of Scotland, we find various gradations of indispensables.—Cossacks, Greek, Spanish, brogues, gallygaskins, pantaloons, knee-breeches, and the seamless inexpressibles of a Highlander. The Turk wears what we consider to be the woman's dress. And he greets his wife

with angry speeches, *if* she be seen without *her* breeches.

The turban is much more becoming, and much more cleanly, than a hat. According to the Turkish law a peculiar colour is appropriated to the Christian, the Mohammedan, and the Jew, and by some other peculiarity is denoted the trade of the wearer, as we recognise a quaker or a coal-heaver. These distinguishing features are not always apparent, but the colour green is worn only by the descendants of the prophet. A hadji just returned from Mecca informed me that he saw a man impaled for presuming to wear a green turban without being able to prove his title to it. This honour, notwithstanding Dr. Johnson's idea of "Turkish contempt of women" descends by the female line, for the Prophet, like the Duke of Marlborough, had daughters, but no son; the females in this case become ladies in their own right, and convey a title to their children, though not to their husbands. Blue is the colour appointed for the turban of a Christian, white is the privilege of a Turk. It happened lately that some Christians who had trespassed upon the law, made obeisance to the Cahir Bey en passant; the Bey returned the salutation; but discovering that he had saluted Christians, and had therefore committed an error, he issued a proclamation, "that every Christian presuming to wear the white tur-

ban should be put to death," or as the words expressed it, his head should be put between his legs.

During my excursion up the river, a Franc was put to death in Cairo, concerning which I shall relate the story in the same words in which I heard it.

"Zanski and myself were shooting on the banks of the river, and he had just fired at a bird, when an Arab starting forth from under a bank, declared that some of the shot had struck him, and he insisted upon a compensation in money. Zanski convinced that the shot had passed in another direction, refused to comply. A crowd soon collected, and we were carried before the governor of a neighbouring village; the Arab persisted in his complaint, and Zanski was obstinate in his refusal. At length the governor struck him;—Zanski retreated a step and shot him dead. We were immediately surrounded by the natives; Zanski was tied upon a donkey; and I was marched by his side. During the whole way to Cairo, we were beaten by the mob, our clothes were torn to rags, and those who could not get within arms length pelted us. The wife of the governor was most vehement both in words and acts, and lacerated Zanski's face in a frightful manner. In this state we were taken before the Cady (judge). The case was soon heard; I was liberated and Zanski was sent to the castle. I waited im-

mediately upon his consul, who sent a janissary to demand that the prisoner should be delivered up to him. In answer to this he was desired to call at the castle at eight o'clock on the following morning. We went at the time appointed, but the mob had already torn forth my friend from prison, had tied his arms behind him, and compelled him to kneel down upon the spot: the executioner with a sword in the right hand stood over him, and with a dagger in the left he stabbed him in the side, so that as the head inclined towards him, the blow of the sword might fall with more effect. We found the body on the spot where it had fallen, but the head was kicked to a considerable distance; — they brought it and placed it between the legs.

"Zanski's life might have been saved by pecuniary compensation to the widow, and by the defence that was put into his mouth; for even the judge said, 'Surely it was an accident, and the gun went off unintentionally.' But Zanski replied, 'No, he struck me; and were the same circumstances to recur, I would shoot him again.'—The judge applauded, pitied, and condemned."

According to existing regulations, every culprit ought to be delivered into the custody of his own proper consul. In desperate cases he is always disowned; in minor ones he is seldom claimed; and in none can the consul, except the English, enforce

it. Most of the consuls are merchants, pecuniarily indebted to the Pasha.

With respect to law in Turkey, there is no "glorious uncertainty." The richest wins the day; and when gold is thrown into the scale, Justice removes her sword. A judge in Turkey buys his place, and as he is liable to be out-bought, he makes the most of it. He is moreover subservient to the head of the state; for there is no George the Third to render him independent of the crown. The only satisfaction in Turkish law is, that the case is speedily settled; there are no chancery suits, their Old Bailey, their King's Bench, and all their courts, and their barristers, and their law-books, are comprised in one small room, the Cady, his secretary, and the Koran. The case is stated, the witnesses examined, and, on a scrap of paper, is immediately written, Let the condemned pay so much, receive so many blows, or be put to death in such a manner. The Cady is as arbitrary as Richard, and sometimes, perambulating the market as a scrutator, he will order a cord to be drawn through a man's ear or nose, and a quantity of his merchandize suspended thereto; or he will command a man to be shod as a horse, or a baker to be put into his own oven, and many other experimental acts of punishment.

In company with Lieutenant Macdonnel and and Mr. H. Hobhouse, I paid a second visit to the

pyramids. I had already ascended that of Cheops, as every other traveller has done; and I now felt an inclination to mount that of Chephrenes, because no other European had ever yet ventured: that idea alone was sufficient to stimulate a lieutenant in the navy, and Macdonnel and myself determined upon the attempt. The upper part of the pyramid of Chephrenes presents an inclined plane, and I had found it an effectual obstacle to my advancement in my former visit: an Arab, it is true, had offered to go to the top if I paid for it, which I declined, not anticipating any gratification from seeing a man perpetually in danger. There are some Arabs who are celebrated for the performance, and are distinguished by the name of (I believe) Butirists: we sent for two of them, and they engaged to assist us. The steps on the north side are much worn by the pelting sand, and the havoc of those who have searched for an entrance; we therefore ascend on the south side, and arrive, without much difficulty, at that point which travellers generally attain. The steps henceforth are cut away as with a plane, not even a ledge is left; and to form an idea of the whole, you must fancy the pyramid of Caius Sestus smoother than a slated roof, and placed at such a height from the earth, that the slightest faux pas would occasion a fall double what it would be from the top of the Monument. Such a barrier as this

would be insuperable, were it not that time and Arabs have crumbled away the *edges* of most of the stones, so that a line of holes may assist you in the ascent; but these stones themselves are in some places three feet thick, and not every tier of which has a hole in it; and where there is a hole, the stone is liable to crumble: the first toe hole is at the height of three feet, and the first finger hole above six. One of our guides, a tall powerful man, drew himself up by strength of arm, and, looking down upon us, told us sarcastically to reduce our dress to that of an Arab, if we still persisted in our determination, but no Franc, not even an Englishman, had ever ventured. We had already found a vulture's nest—a convincing argument that the road was not much travelled, even by Arabs. It was now mid-day, and the stones were burning hot, the first finger hole was higher than I could reach, and would have afforded me a good excuse for receding; but the guide, supporting himself with one hand, laid hold of my wrist with the other, and drew me to a landing spot. It is the "premier pas qui coute:" I had passed the Rubicon,—I forgot the heat of the stones, but still attempted to dissuade Macdonnel; however he would not listen to me: and with each a guide in advance, and climbing in a zigzag direction according to the holes, we reached the top in about three quarters of an hour. We found only one other step similar

to the "premier pas;" and, for the assistance of ourselves and those who may come after us, we broke away whatsoever we could. I have already described the top of the neighbouring pyramid, Cheops, as presenting a surface more than thirty feet square, and from which probably eight layers of stones have been cast down: the top of this has lost a few, and but very few stones. The pyramid of Cheops is generally considered to be the loftiest, but from this we *looked down upon* its top: *that* presents a traveller's directory in all languages, on *this* there is only one inscription, it is in Arabic or Cuphic*. We did not tarry long here, for there is not much room to stand, and I was clinging to a stone fearful of vertigo and of being blown over; I consequently proposed to return before my courage should cool. To descend *safely* is much more difficult than to mount, and the two super-dangerous places excited no little fear: at the first of them, while my body was dangling from my fingers' ends, and my feet feeling in vain for a resting-place, and while I was calculating upon how soon I should fall, the guide tore me down very much against my will, holding me as he would have held a child over the railings of the Monument. The time occupied was about two hours.

* It is possibly of the same date as that discovered by Belzoni, in the interior. I regret that I did not copy it; but I had gone up merely for *pleasure*, and had no intention of making a book.

This pyramid, if in Hyde Park, might possibly be worn into a Sunday's amusement; but in its present state, I believe that nothing short of heaven itself would ever tempt me or Macdonnel to go so near to heaven again, by the same means. I ask permission to give some proofs of the real or imaginary difficulty * of the undertaking: the Arabs in the neighbourhood of Cairo are much bolder than elsewhere, and even make a practice of hooting and laughing at Franks. Macdonnel and myself, in our return towards the river, became the butts of some labourers in the fields: our guides, who were still in company, informed them that we had been to the top of the pyramid of Chephrenes, and the tongue of ridicule became immediately silent.

"And when they talk of *it* they shake their heads,
And whisper one another in the ear."

Even the consul requested Mr. Hobhouse and others to certify having seen us at the top; and to sum up, Macdonnel says, that whoever ascends that pyramid without fear may call him coward."

* Dr. Richardson, vol. i. p. 151. speaking of the pyramid of Chephrenes, observes, "This pyramid is of *easy* ascent even over the coating. An Arab, for a *sixpence*, climbed or rather *ran up* and stood upon the top of it."—A practised seaman may *run up* to the mast-head: *sixpence* is as as much as an Arab earns in two days. Why did not the doctor run up this *easy* pyramid?

CHAPTER XX.

DEPARTURE FROM CAIRO—SUEZ—TOR—THE NARKOOS—ARRIVAL AT MOUNT SINAI.

A Franc whom I casually met informed me, that an "accident" had just happened, viz. that a man had fallen down dead in the bazaar; and this, he added, was the first manifestation of the plague. I urged Lieutenant Macdonnel to hasten his departure; he had obligingly offered me a passage from Suez to Tor, and I had with pleasure accepted it, for though my original intention had been to proceed from Cosseir to Mecca, and I had procured a firman for that purpose, I had been compelled to relinquish my design on finding that my dragoman refused to accompany me. We were still delayed in Cairo on account of an engagement with the Pasha for the following evening; in the mean time I was seeking for another dragoman. Among the applicants was a Frenchman who was one of many that had deserted from the army, and had become Mohammedans; he was now anxious to make his escape to his own country. The renegade is held in thorough contempt by the Turk.

I joined the party in their visit to the Pasha; we found him at his maison de plaisance, a short

distance from the capital; he told us that news had just reached him of "two accidents," and that he should, in consequence, commence quarantine.

On the following morning, in traversing a very small part of the town, I saw several funeral processions, and was informed that ten others had already preceded them; fearful of accidents, I resolved to have quitted Cairo within an hour.

These funerals were well attended: the chief mourners had their hands blackened, and those also who trade in tears were hired for the occasion. As the ululu is strictly observed throughout Cairo, the city of lamentations must be particularly intolerable when the plague is at its height. The Turks, excepting the Pasha, and perhaps the upper classes in general, consider as cowardly and wicked any attempt to shun the plague—for it comes from heaven. Among the vulgar superstitions is one concerning an apparition, which, like the flying Dutchman, gives warning: this figure is described as clothed in white, and holding in one hand the dart of Death, and in the other the book of fate; to this it refers, and gives you notice, en passant, if your name is written there. If these fatalists do not attempt to cure, they do not fly from the infected; and it might almost be a reflection on our religion that Christians avoid a brother's woe. In no place *was* this practice

ever so shamefully remarkable as in Scotland, and that with regard to a disease from which no danger need have been apprehended.

Having taken all necessary precautions against plague, pestilence, and famine, we left Cairo, though only with the intention of encamping without the walls; here we were detained for the greater part of the following day, in expectation of two horses, which the Pasha wished Mr. Hobhouse to convey as a present to the Marquis of Hastings. An Englishman, who some time before had been entrusted with the same commission, refused the office on the ground that the horses were not good enough; perhaps the very same that were now sent—one of them was broken kneed, and was consequently sent back, with a request that another might be forwarded to Suez.

The desert from Cairo, were it not for the compliments that I ought here to pay to my companions, outhorrids that of the Oasis, and we arrive at Suez without a single moment of interest, excepting an attempt to distinguish some ostriches—our guides said they saw some. The Arabs, who have not the ophthalmia, are remarkably well sighted in the desert—they are so used to look on sand and stone that they easily distinguish what is not so.

Suez is tolerable, even as a Turkish town, and were it in other hands it would be delightful.

There is a large square—there is an attempt at regularity of building—there are no soldiers, and no plague—the situation is beautiful—the Red Sea appears rather as a lake, girded with rock—on its bosom was waving the British flag.

We called upon the governor, respecting two of the crew, who had deserted; the governor refused to deliver them up; alleging, that every Mohammedan is, by his religion, a subject of the Gran Signor *, (as a Catholic is of the Pope,) and forbidden to serve an infidel. The British flag was flying within a short distance of his window—this was pointed out to him—and it was hinted that if he persisted in his refusal, his house would be about his ears in half an hour:—he gave them up immediately.

The expected horse arrived from Cairo, and we set sail; in twenty-four hours we anchored off Tor, and I had to thank my friend, not only for a voyage of pleasure, but for having saved me from three days' camel-riding, heat, sand, and bad water. By land, from Suez to Tor, there is nothing to be seen but the "bitter springs of Moses," and nothing else to be drank.

The Red Sea, in that part pointed out to us as having been passed through by Moses, is particu-

* The Pope is called only the Vicar of Jesus Christ, but the Sultan is styled God on earth, Shadow of God, Brother of the Sun, &c.

larly shallow, sufficiently so to endanger our vessel, but not so much so as to make me imagine that merely a prevalence of the north wind would ever have the same effect here that it has in the Dead Sea, viz. to render it fordable. In some old maps the track of Moses is delineated, not as having passed straight over from the Egyptian to the Arabian side, but as having made a little detour into the sea, and then pursued his course by Suez.

The Red Sea is as blue as either the Black Sea or the White Sea *. Of derivations to the name, you will find a large assortment in Quaresmius; as to the coral, I have only to observe, that though it abounds here, it is all white; you may choose for yourself between—the reflected rays of the sun, King Erithæos, or the Hebrew word suph, which signifies both red and reed; it remained for an inhabitant of Tor, in the true spirit of Greek Christianity, to inform me that it was so called from the *drowning* of Pharaoh and his host, as if the waters were thereby turned into blood. He might have quoted—conscia lympha Deum vidit et erubuit.

Tor is a wretched huttage, in the occupation of a few families, drawn together by twelve springs of water, and a grove of palm-trees; for any additional luxuries they are indebted to a few boats that convey weary pilgrims to and from Mecca.

* The Mediterranean—so called by the Turks.

The water is the best that is to be found on the coast, and on this account we see here a fortification, said to have been built by the Portuguese—it is now in decay. The mountains, east of Tor, equal any scenery that ever I witnessed in rough and barren nature; they are the Alps unclothed. Tor is supposed to be the ancient Elim; the number of springs is still the same, but that of the palm-trees has increased—there is another place named Elim between this and Suez.

About eight miles N. from Tor, and within a short distance from the sea, is a phenomenon, called the Narkous, or bell; and near which, so runs the tale, was seen a bodyless hand ringing a bell. Ever since that time one of the gaps in the rock has chosen, occasionally, to utter miraculous sounds. The first notice of its anger is a gentle rumbling, which increases gradually, till it shames the thunder, and in this state it will continue some hours, during which the sand performs an earthquake. The lieutenant, who had already been once there, easily persuaded Mr. Hobhouse and myself to accompany him: we procured camels, and arrived at the Narkous. In outward appearance there is no difference between this and any other of the many neighbouring gaps, which are equally filled with sand. Unfortunately, on our arrival, the mountain would not speak, and we had to wait a considerable time without hearing any

grumbling, except our own; at length one of the party scrambled up the sand—the mountain * immediately became in labour, and if the grumblings were not either so loud or so long as I had expected, I must remember that the mountain grumbled upon compulsion; and, notwithstanding this, I consider myself well repaid for five hours' camel riding. The road, in one part, lies close to the sea, the water of which is as beautiful in colour and in transparency as that of the Rhone at Geneva; it is paved with rocks of white coral, and is bounded by a mountain † that reminds me of Monte Rosa. In our pathway grow the perfumed herbs of Arabia, and the spicy gale that wooed our approach, was sweeter than that which steals its fragrance from Hymettus.

The time approaches when Macdonnel is to pursue his course towards India, while I wend mine towards Mount Sinai. The north wind warns the sails to their duty—the anchor is already on board—there is no excuse for longer delay—and I find myself among savages and alone.

* * * * * * * *

Here is to follow a very pathetic description of parting—to be finished when I am happy at home: ground work—the sensations of parting from a

* There are several inscriptions on the rocks in the vicinity.

† Mount Egrib.

friend, at any time, multiplied by the ideas that arise in a strange land; add thereto the sudden transition from comfort to the contrary—from society to loneliness—from Englishmen to Arabs—from safety to danger, &c.; let it be supposed that I hide my feelings in solitude—wander by the water's edge with melancholy steps and slow—throw myself upon a rock, δακρύσας ἑτάρων—the winds of heaven conspire against me—the vessel rapidly vanishes—and the whole to conclude with a quotation from Ariadne's letter to Theseus, or any thing more apt which I may find by referring to indices.

I was seated amidst the ruins of the old fort when the approach of my servant startled me from my reverie; every thing was ready for departure, and every body anxious to proceed. The camels had been laden some time, and of these there was one more than I had ordered; but it had been rendered necessary by the supply of wine and provisions, unknown of and unacknowledged, sent on shore by Macdonnel. I mounted the animal appointed for me, and casting one longing lingering look on the fading vessel, wished a happier voyage to my friends. My company consisted of my two servants and three Arabs, the chief of whom distinguished himself by a turban, gaily wrought in yellow, green, and red; he was also mounted, and his animal, as the fore-horse of the team, was capa-

risoned with red and white tassels which, hanging about him, looked like bell-ropes. We now entered that grove of palms which constitutes the wealth of Tor—every tree of it is registered—most of them are entailed property; and they produce marriage portions in dates—as portions in Holland are given in tulips.

Having threaded this sacred grove, we arrived at a flat sandy plain, and travelled about fifteen miles before sun-set.—As soon as the sun sunk to repose, man and beast knew the hour of rest—the camel dropped upon its knees, and the Arab relieved it of its burden—he then bound its two fore-feet together to restrain it from wandering, and at the same time allowing it to search for green food.

Our guides, and probably all the Arabs of the desert, live from hand to mouth.—One of them collected dry shrubs, and clearing a bed in the sand, set fire to them, another had taken a measure of flour from his sack, and adding salt and laban (like buttermilk) was forming a flat cake—the third roasted some coffee-beans * in an iron shovel, then put them into a wooden mortar, and hammered them to atoms with his bludgeon.—By the time that the cake was made the shrubs were burnt, the place was swept—the cake placed in the hollow, and the embers collected and thrown on

* Mocha coffee is very good in Turkey, with Turkish climate and Turkish manner of making it, fresh roasted, &c.

it.—There was no quarrel about the bread being sufficiently baked—it was soon brought forth and devoured. The whole time from creating it till it was no more seen might be about ten minutes.—The coffee-pot was next produced, and the ashes were raked together to perform the further office of boiling what they had roasted. During this the camels were hallooed * home, and came as fast as their bandages would allow—every animal knew his master's face, and putting his own to it, dropped upon his knees as if to ask for supper. The Arab is as intimate with his camel as an Irishman is with his pig—he feeds him and kisses him. While the camels were eating their allotted portion of barley, their masters seated themselves round the fire-place, *the* coffee-cup was put into circulation, and the ashes finished their services on the bowls of the pipes. It was now dusk, and a long story was still flowing with unabated vigour. I therefore almost despaired of starting again before morning, till I thought of bribing my guides with brandy; with this I so far overcame Arab customs that the story was broken off, the camels reladen, and though thus late the journey was resumed. Our route continued over the sandy plain for about three miles, at the end of which we arrived at mountains of rock: the plain I ima-

* The call is a continued sound of the letter R.

gine to have been once overrun by the sea, and these mountains are the natural boundary of Arabia Petræa. The moon, which was now favourable to our advancing, heightened the picturesque. I delayed my guides for a few minutes at the mouth of a narrow fissure, whose extremity was lost in gloom, and whose sides are formed of rocks that rise to a fearful height: they rise from the plain beneath our feet to the summit of those mountains, which, when seen from shipboard, I had described as unclothed Alps. This fissure conducts to Mount Sinai, and a passage of only a few feet in width is the breach in this bulwark of Arabia. It is coursed by a shallow streamlet, and is so narrow that our camels were frequently obliged to walk in water, notwithstanding their natural antipathy to do so and their liability to fall. Having followed our clue for about an hour, we came to a wider space, where we resolved to finish the night; on one side is a large cave: and that I might have the strangers in front, I placed my mattrass within it: fearful, however, that it might prove the resort of wild animals, I removed to the top of a fallen mass, and from which I had an opportunity of contemplating a study fit for Salvator Rosa—a bivouack in the bowels of stony Arabia, a crater in the midst of rock, a scanty rill, a solitary palm whose unpruned leaves and unplucked fruit seemed un-

known to man, though now casually resorted to by Arabs; turbans, beards, poignards, and match-locks, reddened by the glare of the watch-fire, and silvered by the soft radiance of the moon.

Early in the morning we pursued our course, and at sun-set arrive at a green valley, whence we have the pleasure of descrying the wished-for convent. It has the appearance of a fortress, and is situated at the extremity of a cul de sac formed by overhanging rocks. If I had to represent the end of the world, I would model it from Mount Sinai.

During the day's journey we did not see a human being, nor even the vestige of man, save that, on the edge of a precipice, the figure of the cross proclaimed the zeal and labour of some adventurous Christian. In vegetable nature I saw nothing remarkable except a species of sorrel, which my guides brought me as a *galantaria*. The streamlet compensated for all deficiencies, and a person travelling in the East finds a murmuring rivulet as agreeable in reality as in poetry. The dulness of the scene was forgotten in the amusement of shooting. We found many coveys of partridges; some the large red-legged of the Grecian isles, others brown and differing but little from the English, and a third species speckled like the quail *.

* In Egypt and Nubia we find the pink partridge, the pin-

It was late when we reached the convent, and as there is no door to beat at, nor bell, nor bugle, we aroused the warden by strength of lungs; he answered from above, and demanded our credentials, for it is necessary to come recommended by the Greek Patriarch to the "fatherly care" of the superior. A string was thrown, to which I tied my letter of introduction; after some consultation a rope was let down, with a *noose* to it. In this I was desired to fix myself, and in this position was wound up into the convent. Ere I was yet freed from the *noose*, the superior commenced his "fatherly care," and hugged me tightly in his arms. I was only released from this second unpleasant situation, to find myself surrounded by the rest of the fraternity: fortunately they gave me no proof of violent affection, and indeed some doubts had arisen as to my being an Englishman; my dress and beard were thoroughly Turkish, and my face had been well ripened by the sun. One of my servants was by this time warehoused, and he succeeded in removing their suspicions. "O Milordos," straight resounded from every mouth, and the patience τοῦ Μιλόρδου had nearly evapo-

tailed brown, and pintailed sand coloured. Of forty-four different species of birds, of which I stuffed samples, six were partridges, I had intended a present to the British and other Museums, but the skins are mostly destroyed.

rated in answering questions concerning England and the "Prinshipos Regentos," when it was happily conceived that it might be agreeable τῷ Μιλόρδῳ to retire: he was accordingly conducted to a room, on the door of which is written, εἰς δόξαν τοῖς προσερχομένοις.

CHAPTER XXI.

MOUNT SINAI.

The travellers' room in the convent of Mount Sinai, like the travellers' room in a public-house in England, bears the pencillings of its visiters; the memoranda in themselves differing as widely as the places are distant from each other. Here, instead of laughing at the amatory complaints of bagsmen, we pause before the useful notices of those who journey in the pursuit of knowledge; and in lieu of passing by such names as Green, White, Brown, we are here reminded of men whose labours have benefitted mankind. Seetzen*, on a vessel of paper, pasted against the wall, notifies his having penetrated the country in a direct line, between the Dead Sea and Mount Sinai, a route never before accomplished; this was the more interesting to me as I had previously determined to attempt the same, it being the shortest way to Jerusalem. The cavaliere Frediani, whom

* On the margin is written—Seetzen died at Acaba; supposed to have been poisoned.

I met in Egypt, would have persuaded me that it was impracticable, and that he, having had the same intention himself, after having been detained in hope five weeks, was compelled to relinquish his design. While I was yet ruminating over this scrap of paper, the superior paid me a morning visit; he also said it was impossible; but at length promised to search for guides. I had already endeavoured to persuade those who had accompanied me from Tor, but they also talked of danger, and declined. We now proceeded to survey the convent—a square area, enclosed by a lofty wall; in this are jumbled together a number of rooms, erected at various times, and on uneven surfaces; here are likewise a church, a mosque, and a library; and among the most necessary articles is a well. The monks are frequently quarrelled with by the Arabs; and, consequently, afraid to stir out. The wall prevents intruders, and the appearance of two small guns, one of which is wood, contribute materially to their protection. The mosque, strange as it appears adjoining to a church, is necessary to the existence of this Christian foundation—it sanctifies the place in the eyes of the Mussulman, and professes to acknowledge his superiority; it is even allowed for one person to enter it on the Turkish sabbath; the library does not contain many books of value; all that were thought worth moving have

been lately carried to Egypt; there still remain many scrolls of parchment, on which are written prayers in Greek and Syriac, and also some damaged Aldine editions;—but listen, Mr. Frognall Dibdin:—while I was dirtying my fingers in search of the true black letter, the superior told me to throw away the stupid *old* books, and look at some nice new ones!—They are very clean copies—they bear no mark, but that of the Bible Society*, and are very carefully put on the shelf. From the library we adjourned to the church—a handsome building, well fitted up in the Greek style, with much gilding and many portraits; among the most striking is the likeness of a saint, with a pig's face†, and another with a beard as long as himself‡; but Catherine is the favourite,—the founder of nunneries is the patroness of this monastery; repetitions of her portrait form the principal ornament; and her bones constitute the chief wealth of the

* A Turk once talked to me about the utility of sending Korans among Christians.

† I believe not Anthony, but Christopher; a saint with the head of that unclean animal, known by the Christians to have been the receptacle of the outcast devils; placed by the conqueror of the Jews over the gate of Jerusalem as a curse; and by the Turk considered less cleanly and less fit for food than a dog.

‡ St. Nicholas, who having but a short beard, prayed that it might be lengthened; he was desired to put his hand to it, and pull it as long as he pleased;—he was pleased to pull it till it reached his feet.

sacristy; not but that a proper attention is paid to worldly riches;—a canvas face, on Mount Sinai, as well as in Rome is capable of receiving offerings; the Holy Lady smiles propitiously even on Turkish money, with pieces of which she is bedizened, in the same manner as an Egyptian Almah. The bones are preserved in a silver case, presented for that purpose by Catherine of Russia! and my Cicerone having passed a due eulogium upon the virtues of the Empress and the case, thus pursued his tale:—"Saint Catherine obtained her martyrdom in Egypt, from which place her body was removed by four angels, and deposited on the summit of a neighbouring mountain; she was the wife of our Saviour*, and (drawing forth an amputated hand) it was upon this finger that he placed the ring." Thus saying, he turned his purse inside out, and forth came a few silver rings, these he put upon *the* finger, and then upon mine, begging my *acceptance*. I paid the jeweller, and we now came to a second image of St. Catherine, near which is burning a vestal lamp, "it has never been extinguished, and the oil is supplied from heaven!" This is the history in Greek; in plain English it means, that the slightest contribution is thankfully received, and the Virgin's

* Every nun, notwithstanding polygamy, is called the wife of our Saviour.—"For her the Spouse prepares the bridal ring."

lamp, like the widow's cruse of oil, is kept constantly filled by charity, which "droppeth like the gentle dew from heaven." Having paid tythe, I was hastening into a small cell or chapel, which is honoured by a situation immediately behind the grand altar; my guide desired me to take off my boots, for it was on that spot that the Lord appeared unto Moses in the burning bush, and He himself commanded the prophet to loose his shoes from his feet*." In our return we glanced at a few minor relics, which my guide kissed, in spite of his nose. Among them is another hand of that Briareus, Saint George. One might imagine also, that every saint has as many heads as the hydra; but I believe that any one who has been so unfortunately holy as to be cannonised, is torn from the grave and divided by the church, with as much dexterity as a murderer is dissected in Surgeons' Hall.

We now adjourned to the fathers, assembled at their frugal meal; the society consists of about thirty resident, and the same number of travelling fellows, who go from place to place seeking provision for the convent;—beggary is the profession of a monk, and his trade is begging. Among these papas are several that have been long secluded in

* In the representation of the burning bush and Moses, which I saw, in the theatre, at Frankfort, this command is uttered in a very audible voice.

this wilderness of sin; some from religious motives, others from idleness, and others, probably, flying from the vengeance of the law;—they are all Greeks. The superior has been here forty-five years, the last eight of which he has confined himself strictly to halls, walls, and chapels; his spiritual ambition never soared above the bishopric of Mount Sinai. While we were yet discoursing, a poor old fellow, who says that he has been a member seventy years, hobbled into this last retreat, having just arrived from Cairo in thirty days. Concerning a third is related the following:—he was formerly a soldier in the Turkish service, in Egypt, and once, when in company with another, he met an Arab carrying fire-wood, he offered to purchase it, but being refused, he threw down the money, and took it by force. The latter part of the transaction was observed by the commandant, who immediately sent his janissaries for the *heads* of himself and comrade; these emissaries met with two other soldiers, whom they decapitated on the spot! Astonished at his miraculous escape, and repenting of a murder, of which he was in some measure the cause, he became a monk. By the rules of the convent the fraternity ought to attend prayers at midnight; their diet is limited to biscuits, salt fish, fruit, and vegetables—manna * also is found

* Manna, a kind of honey-dew, found on shrubs in this neighbourhood, also near Bagdad, *said* to so named from an ex-

here—wine and brandy are allowed—the supplies come from the Greek patriarch at Cairo—meat is forbidden—the observance of which injunction is strictly adhered to—they can't get meat. The Arabs in the neighbourhood possess a few sheep, of which they occasionally kill one, and with great ceremony parade the victim round the walls of the convent.

The second day was entirely taken up in performing a pilgrim's duty on Mount Sinai *, the ascent alone is calculated at fifty thousand steps †, and I found it a labour of two hours, stoppages not included. A papa, well versed in holy legends, was my Cicerone; we left the convent at eight in the morning, and returned about seven P. M. The first object at which we halted is a small chapel, the story attached to it is this:—"The monks were once driven from the convent by fleas and famine—they were proceeding up the mountain to pray, when they were met on this very spot by a supernatural figure—say St. Catherine; this good angel informed them that they would find their larders replenished, and that fleas should never exist there again." The first part of the story

clamation of wonder, on its being first discovered by the Jews. Manhu? What is this?

* Called by the Arabs Sinai, Horeb, Halvin, Mouses, and Tor.

† See Maundrell.

is probable, the prophecy certainly is not true. We next stopped at a portal, where it was once customary for the pilgrim to confess his sins. Our next objects are a large cypress tree, and a spring of beautiful water; beyond this is a chapel, erected on the spot where Elias was fed by the raven; higher yet is the signal stand, whence Moses surveyed the fight between Joshua and Amalec; and we now arrive at the top of the mountain; here large masses of stone lie promiscuously together, by which there is formed a natural cave; that which may be called the roof, has in it a slight excavation, somewhat resembling the upper part of a man—all around is scorched with heat. My Cicerone says, that by this uncommon appearance of the rocks, it is clearly shown that this is the very place which the Lord passed over. Moses was at that moment hidden in the cave above-mentioned, and this he proved to his own satisfaction. Moses, thinking that the Lord had gone by, attempted to peep forth; in so doing he was restrained by that large stone, and which has ever since borne the impression of his head and shoulders!—"Faith can move mountains."

On the very summit are two dilapidated chapels, on one side rises the rock of St. Catherine, more lofty and more picturesque than that of Sinai, but all the rest is a sea of desolation. It would seem as if Arabia Petræa had once been an

ocean of lava, and that while its waves were running literally mountains high, it was commanded suddenly to stand still.

We descended by the same path as far as the cypress tree, and thence turned towards the convent of the forty martyrs; it is situated on the opposite side of the mountain from that which we had left in the morning, and to reach it employed about six hours; we met with several springs, aromatic herbs, and small solitary cells, which were once the residences of Sts.: Gregory and others.

The convent of the forty martyrs is now in the forcible possession of Arabs, but who still allow the monks to sleep there in their pilgrimage to the top of the neighbouring mountain, St. Catherine; the same privilege was offered to me, as it is impossible to perform the double labour in one day; I however declined it altogether, for my Cicerone confessed that there is nothing to be seen but a spring of water, resorted to by partridges, stones, bearing marks resembling trees, and the burial place of the saint. Some authors talk also of an impression of the saint on stone, but I have already seen one specimen of lithography.

There is a good garden belonging to this convent, and an orchard of olive-trees. We now turn our steps homeward, winding round the foot of Mount Sinai; a few caves are pointed out as having been the residence of saints, but they are

otherwise not worth notice. Large masses of stone lie scattered about the valley, and on some of them are inscribed characters which I was induced to copy, in hope that they may be similar to those on the "written mountains," and supposed to be the ancient Hebrew.

We next came to "the stone of Moses," it is said to be one of those two from which, on being struck by the same rod that dried up the sea, gushed forth water; it is an irregular block of granite, in heighth about twelve feet, in length fifteen, and in width seven; a kind of water furrow, about eight inches in width is visible on two of its sides, several small crevices extend across this track, and may be called mouths, these are described by some author, I believe Maundrell, as being "supernatural," and so clearly do they bear signs of water, that they are said to be "incrusted like the inside of a tea-kettle." These supernatural mouths appear to me to be common crevices in the rock, they are only two inches in depth, and their length is not confined to the water-course; that the incrustation is the effect of water I have not the slightest doubt, for the rocks close at hand, where water is still dripping, are marked in the same manner, and if a fragment of the cliff were to fall down, we should scarcely distinguish between the two; I therefore doubt the identity of the stone, and also

the locality, for in this place the miracle would be that a mountain so lofty as Mount Sinai should be without water.

A grotto is pointed out as having been the abode of St. Athanasius, and onward in the valley is shown the place where the earth opened and swallowed up those who worshipped the golden calf; here was erected the brazen serpent, and there the calf was molten; the mould itself is supposed to be discovered in a small hollow, which is formed by an uneven piece of granite, resting against another. The next object of record is a spot touched by the foot of Mohammed's camel, on its way to heaven; and the last is a block of gray granite, having in it a large semicircular gap, "this was the pulpit of Moses, hence he used to address the people, and there as he sat at the foot of it the stone embraced his shoulders."

We hastened to finish our journey, and within 520 yards of the convent find a stone, rollen from the mountain's side, which is similar to that of Moses. The entrance into the convent is only twenty-nine feet from the ground, so that it is not half so formidable as the same kind of accommodation at the Ear of Dionysius.

The third day I passed in sketching; I would willingly have proceeded on my journey, but no one will venture to be my guide.

Among the talked-of curiosities of Mount Sinai,

is said to be an impression of the hand of Mohammed, under which the convent enjoys many immunities; I requested to see it, but the superior tells me that it is now at Constantinople, for the Gran Seignor having desired to look at it, retained it. The history of it *he* gave as follows:—It happened that Mohammed, when an unknown youth, was encamped in this neighbourhood, an eagle was observed to hover over him, and one of the monks predicted his future greatness. Mohammed, well pleased with the gipsy tale, made liberal promises to the convent; a piece of paper was produced, but Mohammed, being unable to write, smeared his hand all over with ink, and made his mark. In about fifteen years afterwards the augury was fulfilled; the soothsayer hastened to Mecca, and claimed performance of the note of hand. Mohammed kept his promise, and swore by the token that the convent should remain for ever sacred; that the country, as far as eye can scan, should belong to it; and all the inhabitants thereon its slaves. This country produces nothing but rocks and Arabs, and the Arabs are less desirable than the rocks. The population of the district, at that time, consisted of about five hundred, who, as slaves and Christians, used to come for their daily bread. The population is now increased, and the Arabs have become Mohammedans. It is forbidden for a Mohammedan to

Drawn by F. Henniker

Engraved by Geo. Hunt

MOUNT SINAI CONVENT.

serve a Christian *, but they still demand their rations; and sometimes, when we are unable to supply them, they kidnap one of the fraternity, and detain him till the ransom is paid.—The language of the East, whatever may be the sound that it assumes, is allegory and hyperbole.

Besides the known entrance into the convent, is a secret door, leading to the garden; this latter is seldom opened; over it is an inscription in Greek, accompanied by a translation in Arabic, stating that this μοναστήριον was built by the father, Justinian. In the garden are some olive and almond trees, also some cypresses, and a shrub said to have been planted there by Moses himself.

At length there is found an Arab who is willing to conduct me to the Dead Sea; the bargain is yet to be made, and for this purpose I am led into an out-house, in the wall of which is an aperture sufficiently large to admit the *voice;* the Arab is on the other side, and for some reason which I cannot clearly ascertain, I am not allowed to see my future guide; he proposes that I shall take five camels and five men, to this I object, that such a parade will render us liable to attack, without affording us the means of resistance; but he cuts the argument short, by declaring that he will not go unless these terms are acceded to. And now

* Remember our Catholic Laws.

as to the price:—he demands more than he expects to obtain, and I offer less than I think he will accept: he says seven thousand paras for each camel, and I say two; he, carefully omitting the customary appellation of merchant, calls me Hadji *, Milordos, Eccellenza, and finally exclaims—Englitz, Englitz. This climax is but an ill compliment, for it would seem that even on Mount Sinai the English are thought rich enough to be fools.

Seven thousand paras, if we calculate the probable time that the Arabs would be absent from their homes, would yield less than half-a-crown per diem, for both camel and master; this seems moderate enough, but I have found that the Arabs, like the Italians, always demand more than they expect. Englishmen, whether from ignorance or pride, generally pay without demur; but this custom ought to be broken through, particularly in a country where poverty is the best safeguard, and where ostentation renders oneself and others subject to imposition and to danger.

Agreed to pay four thousand paras for man and camel, and to this I promised a becksheesh conditionally, but no money was to be expected till I

* Hadji, Pilgrim; travellers are sometimes so called by the Turk in compliment; Excellenza is the title usually bestowed in Italy by a begging post-boy—the Arab used the word Ameer —Prince.

should find the banker at the end of my journey. I believe that an Arab would rather have the value of two pounds sterling, if called by that good round name—four thousand paras—than half as much again, if merely denominated one hundred and twenty piastres; and he would rather take less by five hundred than give up the idea of becksheesh, though he be certain that the becksheesh will not amount to half that sum.

There was still one point unsettled—the nom de voyage; as we were to pass for Turks, it was judged as well not to make use of names that would betray us as Christians. One of my servants is a Greek, and you may therefore guess his name is Nicholas; the other is a Maltese, and his is therefore Giovanni *; but it had pleased *my* godfathers and godmothers not to borrow from the New Testament, and having a name which is neither Christian nor Turkish, I adopted one which is both—Joseph.

* The tutelar Saint of Malta is John—Johannes; Giovanni; and by the Arab Christians called Anna or Hannah.

CHAPTER XXII.

DEPARTURE FROM MOUNT SINAI.

The superior told me a long history of the poverty of the convent, expressed himself grateful for what I gave him, and presented me with two large prints on holy subjects, and his blessing. Five Arabs, with their camels, were now in attendance beneath the walls; I fixed myself once more in the noose, and was lowered into the arms of my guide.

It is customary, previous to embarking on an expedition of danger, to demand the Arab assurance of fidelity, and I had now an opportunity of witnessing this ceremony. On mentioning the subject to the elder of the party, he immediately drew his sword, placed some salt upon the blade, and then put a portion of it into his mouth, and desired me to do the same; and "now, cousin," said he, "your life is as sacred to me as my own;" or, as he expressed himself, "Son of my uncle, your head is upon my shoulders." My head being upon his shoulders rendered us consanguine-

ous, by eating together we became friends*, and that friendship was to be maintained by the naked sword. Salt is considered by the Arab as so necessary to life, that he often carries a portion of it about his person. The itinerant bakers in Egypt, on selling a roll, offer a pinch of salt and carraway seeds; but Jerusalem, when it was taken, and ploughed up, was sown with salt.

The camels were speedily laden, and I bade adieu to the convent. The journey was calculated at ten days, and for this the monks had supplied me with that food of the desert—loaves and fishes; I was provided also with rice, coffee, and sago. My guides had pledged their faith, so that if I had previously felt under any apprehension, I was now willing to accredit the usual character of the Bedouin. I had two servants with me, one of whom, the Maltese, had been some years a sailor, and consequenty I believed him to be courageous; the other was a Greek—but what of that?—he could not steal much from me, and as to the hour of danger, I had only to hope that there would be no occasion for his running away.

Ere we had been two hours and an half on our journey, the guides stopped at a few gipsy tents, under pretence of purchasing food, but really for

* By the law a Mohammedan may not eat with a Christian, as by so doing he would be no longer an enemy.

the purpose of wasting time—the place is called Sarlahk.

Our second stoppage occurred at the burial place of a saint; here the Arabs added each a stone to the heap that is raised to perpetuate his memory; the elder of the party performed his prayers very ceremoniously, and having done so, he took some dust from the holy ground and sprinkled it on the head of the camel on which I rode; this was his own, and it was hoped that by this means, as by the sprinkling of holy water on the horses at Rome, the animal would be preserved from accidents.

We paused next at a detached mass of rock, which is called Mohammed's seat; on one of its sides is a slight excavation, or shallow basin; but it is so formed on an inclined plane that it would be impossible for any ordinary mortal to retain his place in it. Arab superstition requires that some one should be in the chair, and it is accordingly called the resting place of the Prophet;—in England it would be called the Devil's seat. The pious Mussulman never goes by it without strewing it with herbs, and we all did so likewise.

Knowing this stone to be situated on the road to Suez, I taxed my guide with deviating from our plan; he excused himself by declaring that there is no other commencement to the journey; that

on the morrow he would lead us towards the north, but that for the present he must request me to turn westward, as it was intended to pass the night among some friends.

As the sun went down the alarm of the Greek increased, and unable any longer to conceal his apprehensions, he told me that one of our party had, in the character of a guide, already murdered a traveller that was under his protection. The circumstance had been related to him by one of the papas at the moment when I had descended from the convent, and when my impatience compelled him to leave the story unfinished. Without further delay I desired an explanation, and one of the Arabs, stepping forward, gave me the following:—he had once undertaken to conduct a stranger, who happening in the course of the journey to precede him by some little distance, was fired at from behind a rock, but not hit; he, in duty to his charge, ran to his assistance, and killed the *robber*, while in the act of reloading his musket.

As evening advanced we turned from our road to a small encampment called Garbah, and were hospitably received; a fire was lighted—coffee prepared—and orders given to kill and boil a kid: without waiting for the latter part of the entertainment, I retired to my mattress, which was spread upon the sand, sheltered from the wind by a lofty

rock, and canopied by heaven. I confess I now began to regard things with a jaundiced eye, and while I ought to have been sleeping, I was thinking of being shot at. The Arabs amused themselves with eating, smoking, and story-telling, till after midnight.

April 25.—2nd day. About eight o'clock in the morning we resumed our journey, and in half an hour regained our course in the valley of Barak. In this valley is the second stone struck by Moses, and I desired my guides to point it out—they pretended ignorance of it altogether; however, I saw *many* marked in a manner similar to that at the foot of Mount Sinai.

About mid-day two of my guides declared their intention of going by the Wadi Faran, and requested me to visit their encampment; this I declined, for two reasons; I knew that it was in the ordinary route to Suez, and I was glad to get rid of these, the two eldest; I had already found them dilatory, and whenever I urged them forward they used to answer me like my Sicilian muleteers—Sir, Sir, one step at a time; when I told them that it was necessary to be at Jerusalem by a certain day, they would reply with German apathy, that I ought to have set out sooner; and when I argued upon the probability of succeeding in my wishes, they would throw the blame

from their own shoulders, and say—if it so pleases God. Having made arrangements for overtaking us, they turned off to the W. while we diverged to the N.: they were no sooner out of sight than I offered to double the becksheesh if we should arrive at Jerusalem without waiting for them, and the bargain was agreed to. We rested our camels at two large blocks of granite, lying at the foot of a temporary water-course, the sand beneath which presents a beautiful appearance, from the quantity of mica interspersed with it. We soon arrived at an Arab burial-ground—the graves are marked by stakes and stones. Another of my guides ran off to pay a visit; this, I imagine, was done on purpose to retard me. We passed the night in a place called Sighyard, alias Hazle-ain.

26.—3d day. We were no sooner mounted than I goaded my camel to some distance in advance, as well for the pleasure of looking for birds as to excite the others. On a sudden some pedestrian Arabs came in sight; I changed my small shot for ball, and turned back to look for my party; they were not far behind, and on my looking round again, the cause of my alarm had disappeared among the rocks. We next descended into a narrow valley, abounding in trees: in our path were several sacks of charcoal, and many other useful articles, but without any visible owner. Our guides walked round and admired them;

and, whatever might have been their inclinations, they certainly did not touch any thing;—there is honesty among Arabs. Presently we spoke to a man chopping wood, and I recognized him as the gardener of Mount Sinai. Some of the trees in this valley belonged to him and his clan, and he had come hither to make charcoal; this he carried to Cairo, to exchange for corn. Charcoal in Cairo, and corn in Arabia Petræa, must be of great value, that a few sacks of it should, by the exchange, repay a journey of twelve days* through the desert; and the honesty of Arabs towards one another must be remarkable, when it allows things of such consequence to remain by the wayside untouched.

Met a strolling village;—the men on foot, the women on camels, the children on asses; their bedding supplied the place of saddles; and their furniture, and their very houses, were tied up with a bit of string, and fastened to the sides of the animals. The furniture of a Bedouin consists in little more than utensils for coffee: a few stakes and a few yards of cloth constitute a house. Bedouins do not require a day to build a town; and at an hour's notice they change their residence from one place to another.

* From this valley to Cairo, and return to Mount Sinai. The Arabs of this part are supposed to be under the dominion of the Pasha of Egypt, and hold no intercourse with Syria.

Finding that my remaining guides were deaf to the voice of becksheesh, and determined to await their friends, I expressed a wish to visit the Written Mountains, but they were now behind us; I then turned my thoughts to Sarbat al Kardem, and having sent the camels forward, we proceeded thither on foot. After two hours' march we arrived at a water-course, by this we ascended with much difficulty to the top of the mountain, and here we found a temple and a variety of upright stones; the tout ensemble resembling a church and church-yard. The temple was never remarkable for size, design, or execution; it has likewise not been spared by the evil genius of Egypt; its paltry remains are almost overwhelmed by sand; labour and curiosity have laid open the wrecks of a few small chambers, and uncovered the fragments of a statue, and the diminutive mimicry of an Egyptian pillar. The monumental tablets are only two feet wide, eight inches thick, and from six to nine feet high. On the eastern and western sides of all are hieroglyphics, and even on the four sides of some of them; but the destroying power has caused the "east wind to blow," so that the hieroglyphics which were exposed to its effects are defaced. There is no beauty whatever on the spot, either in art or nature, but it is peculiarly interesting. This Egyptian stile of tomb-stones is unique.—With the

mummies at Sacchara are found small round-headed engraved tablets. The hieroglyphics in this place appear to me in some measure varying from those of Egypt, and intermixed with the Persepolitan character. The pillar, like those of Dendara, represents the head of Isis; but in this instance the hair forms a curl on either side of the neck; this is the more remakable as the volute of the Ionic order is said to be conceived from the same idea. We rejoined our camels, and made a good fire: it now commenced to rain, which, excepting a few drops at Cairo, is the first that I have seen for seven months;—as long as it lasted I was wishing for a tent.

27th.—4th day. In three hours we arrive at the foot of a chain of hills*; the ascent employed us one hour and a half; arrived at the top, we find ourselves directly N. of Sarbat el Kardem.—See also Mount Sinai, Mount Serbahl, and Mount Egrib. We have now quitted the Suez road.—We passed the night near a large pool of excellent water.

28th.—Our guides came up with us at sunrise—took in water for three days—shot a speckle-headed partridge. 29th and 30th.—During the sixth and seventh days of our journey we met with only two incidents:—One evening, when I had taken my place for the night, the clouds

* Called either Te, or Errahkney, or both.

thickened rapidly; without much warning it came on to rain, and when it did come, it poured. I took up my bed and walked; but I was already drenched; the storm did not last five minutes, but it was like a water-spout.

My guides mentioned to me that we should be obliged to pass close to a fortress, where, if seen, I should most probably be robbed of all my luggage; perhaps my clothes, my liberty, and even my life; it was therefore proposed that we should lie by till night, and I accordingly agreed with the opinions of my guides. Soon after an Arab came in sight, and from him we learnt that there was only one man in the castle, and I then persuaded the guides to proceed. About a quarter past six P. M. we came within sight of a small square fortress*, situate near the meeting of two deep brooks; arrived within an hundred yards of this place, we saw a man on the look-out, and he immediately retired. I was some fifty yards in advance, and happening to observe three other men run hastily by the door-way, my suspicions were excited; especially as we had been told that there was only one person in the fortress. Three paths now offered themselves to my choice; one led within a few yards of the building, and the farthest from it was just within gun-shot; I chose

* Called Nahkley, or the date-tree.

the middle one, and slackened my pace, so that the rest of my party had come up by the time that we were a-breast of the door-way. At this moment there was nobody to be seen. A lad now came forward to know who we were, and what our business: my guides returned for answer, that I was carrying despatches from the Pasha of Egypt to him of Acre; the youth went back, and we advanced very slowly. I had taken particular notice that no salutation whatever passed between the messenger and our party, and this being so great a deviation from Arab custom, as far as I had hitherto seen, that I was induced to enquire the cause. My guide answered me, that the salutation was a token of peace and friendship, and could not possibly be given on this occasion, as we should probably be compelled to fight. The lad came forward a second time, and requested that I would alight and take coffee. My guides reminded me that I could certainly hope for nothing better than to be allowed to go back naked to Suez, even if I escaped with my life; I therefore declined the invitation, and we proceeded slowly forward. The lad turned back, and eight men armed, four of them with matchlocks, hastened after us; we accordingly prepared for action. We were equal in point of numbers, but our arms were limited to two guns, two pistols, three swords, and lances. We stopped the camels—our adver-

saries were by this time within shot, and I considered myself justified in taking the advantage that an English gun would give me over the matchlocks of the country; I calculated on killing one at least while they should be striking a light, and took my aim accordingly. Our adversaries, finding us in earnest, stopped short; one of my own guides threw the mouth of my musket into the air, and entreated me not to commence hostilities. The enemy receded, and my servant, Giovanni, proposed to attack them; but the guides were too well pleased not to proceed in their journey. There was one advantage attending this incident, we travelled later than we should otherwise have done.

This fortress El Nahkley is, I believe, the boundary between the Pashalics of Egypt and Acre, and therefore, within the pale of both; it was for that reason that my guides said I was carrying despatches from one governor to the other. There is, probably, some fine or custom to be paid in passing; and it was, perhaps, to save nine pence or a shilling that my guides had thus exposed their charge.

1st May.—Early on this the eighth day we pursued our route; about one o'clock we descended into a large plain of sand: at this time the wind was getting up, and the air soon became so thick that even if we did manage to open our eyes, it was impossible

to see ten yards. We had previously observed a number of trees and shrubs fortunately to leeward, and we hastened to them for shelter; here we managed to protect ourselves: the sand-storm was over in an hour, and we resumed our journey. About four o'clock we came within sight of an encampment of Bedouins; a tall figure clothed in red was seated on a rock, at about half a mile from the tents: as we approached towards him, he hurried homeward. A drizzling rain was falling at this moment, and was in my opinion the occasion of his speed; my guides seemed to think otherwise, and paused for some minutes in consultation: they were evidently where they did not consider that they had a right * to be. It was now resolved that I should pass for a Turk carrying despatches from Suez to Jerusalem, on no account whatever to mention Mount Sinai, nor to betray ourselves as Christians; and this point settled, it was resolved to visit the tribe.

We passed through various flocks of sheep and goats guarded by shepherdesses, and arrived at the gipsy tents; they were scattered irregularly around. Every habitation presents a walling of three sides, formed with camel hair-cloth about four feet high; a covering is thrown over, and this is divided into chambers for the men, the women, and the cattle. We advanced towards the largest,

* We had now entered into Syria.

which proved to be that of the red-cloaked figure, that had disappeared at our approach ; he now got up and welcomed us, and, taking up the stakes at one side, enlarged his house to make room for us ; a fire was lighted in a corner, and coffee and pipes were prepared : orders were given to kill a kid, and we were all seated very comfortably together, when some suspicion arose in his mind as to my being a Turk. He began to examine my guides and myself ; I answered him, in Arabic, that I understood but little of his language, but would talk as much Turkish as he pleased : I spoke the only two words of which I was master ; and, on his declaring utter ignorance of the language, I discoursed with my servants in Italian. He was easily convinced that the Maltese was an Arab, and that the Greek was a Turk, but there still remained much doubt as to me ; he appealed to the eldest of the guides, who declared that I was a Turk : he then put his hand upon his beard and said Wallah! (really, or by G—!) My guide put his hand also upon his beard, and took his oath of it, repeating with great emphasis Waallâhh! The evening passed off pleasantly enough. A pack of naked children came, and rolled about in the sand ; the sheep and goats joined the party ; and it was equally astonishing and amusing to observe how these horned animals submitted quietly to the pinches and caresses of the children, and with what caution they passed over the

bodies of the naked infants. My mattress was placed in a corner, and the goats came frequently to play with me; perhaps it was the pleasure that I evinced on the occasion which betrayed me.

2d May, 9th day.—Our host is in stature far above the common height of man, in figure graceful, in feature handsome, in expression commanding, and noble in deportment; vain of his beauty, he girds his brows with an expensive shawl; and proud of his superiority, he assumes a long flowing mantle of red. I had been so pleased with his manners and hospitality, that I made him a suitable present *, and he in return offered to conduct me to Jerusalem by a route two days shorter than that which had been planned. I accepted his offer; and we were on the point of setting out, when the chief of a neighbouring clan joined our party: he rode with us till we made our mid-day halt, and on taking leave he demanded *his* becksheesh, I asked upon what pretension; he admitted that he had performed no service, and had no other claim except that having once met a traveller near the Written Mountains he asked for becksheesh, and received a handsome present without any question being asked. I saw my imprudence in my morning's gift: I had thrown aside the custom of Turks, and the safeguard of strangers, and I was

* By the advice of my servant, I limited the present to two dollars.

now called upon to establish a custom that might not only be injurious to future travellers, but create also at present an idea of superfluous money. On these considerations I positively refused to give him any thing, and he went his way.

We pursued our course, and about an hour before sun-set came within sight of two large stone buildings, having the appearance of fortresses, and situate on the edge of a lofty rock; in the vale beneath were some stone houses in ruins, a variety of trees and shrubs were growing in a water-course, and a small quantity of corn indicated that though the houses were deserted the arable soil was still resorted to. I hastened forwards to gratify my curiosity, and found a square building, composed of laboured sand-stone; it is thirty-six paces in length, about twenty-five feet in height and having loop-holes; a considerable breach has been forced through the wall: here are some fragments of pillars two feet in diameter. The second building is much the larger; in this is a circular dungeon, and a reservoir thirty-two feet deep, two-thirds of which are built and the remaining is cut in the live rock; also the vestiges of a Greek church, the large and two smaller recesses or altars are but little injured. While I was proceeding in my survey the guides, running up in great haste and some alarm, desired me to come forth; for Turks would not have the curiosity to look at even

the noblest edifices of Jours, and certainly not the patience to measure and investigate a building not worth imitating and not worth seeing: I acknowledged the truth of the remark, and saw no inducement to disobey.

Distant hence about two miles, our red guide proposed to visit a clan encamped on the neighbouring hill side. I urged my despatches, but without effect; he insisted, that to pass by a tribe without calling, would be a deviation from friendship, that the darkness would compel us soon to halt, that in such case we should be regarded with suspicion, and probably attacked during the night. I was, therefore, obliged to do as Bedouins do. As we approached the encampment a number of men ran into their tents, and showing their heads over the walling, took aim at us with their matchlocks. In Egypt I had been complimented in the same manner, but I now felt particularly awkward; my guide desired me to take my hand from my gun, and we advanced bravely: the men threw down their matchlocks, enlarged the walls, slaughtered a kid, and prepared coffee. Of this I did not think to partake, for my head ached so excessively, that I desired a servant to draw my bedding into a corner of the tent, and there I endeavoured to compose myself to sleep. The fire was blazing, the kid boiling, the camels fed—the pipes lighted, the coffee in circulation, and our party increased by

ten or a dozen strangers—nothing was now wanting but the kid; when in came the man, to whom in the morning I had refused becksheesh. He had no sooner taken his station than he denounced us as Christians, asserting that as such we were subject to be deprived of every thing scarcely excepting our lives. Our new hosts saw the propriety of this reasoning, and insisted upon knowing whether we were Christians: our guides declared that we were Mohammedans, and our red-coated friend swore to it; under the deception that had been put upon him, he was determined in our defence. The disappointed chief still persisted in his assertions; the words on both sides grew louder, and the affair assumed so serious an aspect that I called for my gun; it had till now been in the hands of the Greek, he having charge of the luggage. The Maltese brought it to me, and placed himself by my side; and the whole of my guides in a manner that I could not have expected ranged themselves in order of battle, every sword was drawn, when the red-mantled chieftain demanded one moment's attention. "Stop," says he, "you know that six of you dare not look me in the face, you know who and what I am; I will not deny that you may overpower us by numbers, but be aware also that my clan will extirpate yours. I brought these strangers to your hospitality; and whether they be Turks or Christians, behave to them as you

would behave to me." These words, spoken by such a man and in such a tone, had the desired effect; our adversaries put up their swords, reconciling themselves to this species of defeat by observing, "You are under our roofs, and we may not be the aggressors." The coolness of the Maltese had excited great astonishment, and one of them asked, how it happened that he was not afraid?" "I do not belong to that nation," was his reply. This war of words had lasted about two hours, and on its ceasing notice was given that the kid was boiled. The man that went to fetch it brought back with him the Greek servant *, who had strayed to a little distance; and there were other little particulars attending the circumstance, which afforded considerable amusement to the Arabs for the rest of our journey. There was also one thing to be lamented: during his absence from the baggage some of the Arabs, probably of

* I must do Nicholai the justice to observe, that whenever I offered him an escort and his choice of going by any route which was considered safer than the one I had determined upon for myself, he invariably preferred accompanying me. On the other hand, Giovanni, on one occasion, positively refused; he had a presentiment that I should be attacked by banditti (and so I was); and he made for excuse, that he was "too courageous:"—that he was a youth who could brook nothing, and his rashness would expose all the party to destruction. He was, in fact, too passionate; and his invariable advice to me was, whenever I wielded the baton, which was very seldom, "It is no use hitting him on the back; hit the head—*that* breaks." While in

our own party, had pilfered nearly all our ammunition. The arrival of supper put us all in good humour, excepting the disappointed chief; without waiting to partake of it, he swore eternal enmity to the leader of our guides and withdrew. The evening passed off pleasantly enough, examining my gun, and calculations on the distance that it would bring a man down; one of the party related a story, in which he had killed a man at two hundred yards: our conversation turned on murder and medicine, and I on my side ventured on antiquities; concerning such things our friends knew but little; of the ruins that I had passed that evening, they could only inform me that it was called the stone (El Hadjar,) but that there were three old towns about two days distant to the east; and when I asked if they were worth seeing, they answered me that they had only found wood there for two days' firing.

Egypt, it was with considerable difficulty that my dragoman Mohammed, and myself prevented him from beating the Reiss to death—the green-turbaned Reiss, for whom I had at first some respect, and whom eventually I turned out of the boat. Giovanni Fiammingo intends to establish his quarters at Cairo, and to accompany travellers any where except to Syria. I recommended him to my friends, Waddington and Hanbury; he went with them to Dongola, and brought their horses to England. I have since seen him; he would rather go to Dongola twenty times than once from Mount Sinai to Gaza—that "periculosissimo viaggio."

2d May, 9th day.—Early this morning I missed our red guide, and immediately the idea of treachery flashed across my mind; after waiting upwards of an hour he made his appearance, and his excuse was that his dromedary had strayed and he had been in search of it—this *might* be true, and perhaps I was wrong in feeling any doubt upon the subject. We took leave of our hosts without paying, and yet good friends, even though suspected to be Christians. We soon came within sight of another clan; two men came forward, and, stating that they had "a fair fat lamb," invited us to come and partake of it. This I declined as civilly as possible, but not without giving some little offence: our party, however, made a promise to eat with them on their return, and we proceeded. One of our guides turned off to some distance for a supply of water; we had just descended a sand-bank, when a stranger galloped in among us: his dress, his dromedary*, and his beard proclaimed his consequence; he might be about sixty years of age, his eyes sparkled as if with anger, and addressing himself to our red-mantled chieftain, he invited us to turn aside to his clan, and eat with him. This I declined—he commanded, and I refused; he threatened, and our warrior "cursed his beard†!"

* A dromedary differs from a camel in its make, its uses, and *its master*, as a hunter differs from a pack-horse.

† The greatest insult that can be offered to an Arab.

The words were no sooner uttered than both parties leaped to the ground; one—unsupported in the midst of eight men, whom he looked upon as enemies, and armed only with a single pistol, he rushed forward to avenge the insult; the other, fired with equal rage, poised his spear and ran to the attack. Giovanni seized hold of the pistol, and the Arabs placed themselves between the parties; they then deprived the bearded lion of his strength, and told him to retire, and, he still threatening, "if you do not choose to come to my clan, my clan shall come to you," led away his dromedary. I insisted on his pistol being restored to him; the Arab commissioned to the office robbed it of its priming, and the old hero replaced it in his belt. The rest of our party proceeded onward. I waited to see the commission executed; when observing the heads of three men peeping over the sand-hill, I felt some apprehension for the safety of him that had gone in search of water, and desired the pistol-bearer to wait for his friend, this he refused; and I therefore waited myself: in a few minutes I had the pleasure of seeing him advance unmolested by the videttes, and we overtook our party. There was one advantage attendant on the adventure of this day: we travelled nearly eleven hours, even our red-mantled chief was afraid to stop where we had intended. My Greek servant

proved too of considerable use—he never closed his eyes all night.

In the course of conversation it came out, that our red friend had formerly been in the habits of intimacy with the angry warrior; he had borrowed of him a few camels and fifty sheep, and having no intention whatever of repaying him, he had avoided him for the last two years!—Here, then, was the secret; and it was presumed that the man who had the preceding evening proclaimed us as Christians, knowing of this existing feud, had given notice of our passing. Our conversation now turned upon medicine, and I was offered three camels and nine sheep if I would go into the desert on the following day, to cure a sick friend, but I had already become very suspicious of our William of Deloraine.

3rd May.—10th day. We pursued our route: early this morning met several strolling villages—passed over a large plain of verdure, on which were grazing an immense herd of camels—they are all marked, and belong to tribes far and near.

About two o'clock we came to an encampment, where it was resolved to rest ourselves. One of my guides, in taking off the luggage, placed my gun in such a situation, *intentionally*, that unless I had snatched it up, the camel would have knelt upon it, and broken it. The chief came out to

welcome us, and led me into his tent, he then stooped to the ground, and spreading out the bosom of his shirt, said to me, "Son of my uncle, if thou hast nothing else to sleep on, thou shalt rest thee here." He then prepared the coffee, and went to the tents of the females for a sheep. As soon as it was killed, skinned, and boiled, it was chopped to pieces, put into a large wooden bowl, and placed in the midst of us; our table was a sheep-skin, and this served also for wearing-apparel. Our host commenced by helping himself; and having thus convinced us that he could recommend it as not being poisoned, we were desired to partake; bread and vegetables—knives and forks are not in use in this part of the world, and we made our repast, a l'Arabe, my bosom friend taking particular care whenever he pulled forth a piece of fat to throw it into my lap. During the operation two others joined the party; I had observed them coming across the desert from a long distance—they had come straight to the right tent, and as soon as the feast was finished they departed in an opposite direction. Imagining them to be strangers, I enquired concerning them of my host; he told me that they were travellers*, who casually passing, had seen our camels halt, and *therefore* knew that a sheep would be killed,

* These men had nothing with them but a cap, a shirt, a belt, a spear, and a pair of sandals each.

and that they would be welcome;—he had never seen them before; but he also expected, through whatever tribe he passed, to be furnished with food.

While the camels were being reladen, mine host was called forth by our William of Deloraine, and when he returned, he said very archly, "there is yet one lamb to be killed." I immediately concluded that we were betrayed, as Christians; and the fact was proved, by mine host requesting beck-sheesh: he modestly hinted that the turban from my head would be very well received; he became very importunate, but when he did repeat "there is yet one lamb to be killed," he did it in such a manner as if he knew the fate of Judas, and remembering that we had dipped into the same dish. He had previously told me that our journey would be terminated on the following morning, and I promised him that if he would become our guide, and fulfil our expectations, I would reward him for *that*. He put on his spear, and we pursued our route.

Saw several tortoises—arrived, about seven o'clock, at the edge of a wide river bed, nearly dry; we were here equidistant from Hellaale (Hebron), and from Gaza, the former N. the latter W. and which would I prefer—Gaza.

Forded the stream—encamped for the last time—this part much infested with thieves—our

luggage is heaped up all together—and our camels and ourselves form a guard around it.

4th May.—11th day. By dawn I had compelled every body to be ready—entered on a cultivated plain—disturbed a herd of gazelles at their morning amusement among the corn—approach an encampment of Bedouins—their tents are pitched in circle—this is the first attempt at regularity that I have yet seen—it almost denotes a different race of people—three of our guides go forward, and request permission to pass—granted—and we pursued our way—arrive at the top of a ridge of hills, and behold the ocean!—This was, perhaps, the most grateful moment that ever I experienced. I had been journeying in a desert, and now beheld the noblest feature in nature; I had been exposed to ceaseless danger; and henceforth my safeguard is the flag of my country; I had been friendless and alone, and there is now but one step to England. The sons of Africa, mounted on the Alps, felt not such delight in surveying the plains of Italy, as I now felt in looking on the vale of Ascalon. The harassed Greeks, whose every step was toil, and every thought was woe, knew not such rapture when first the sea burst upon their view, as I now felt while gazing on the ocean that invited me to my country, and the waves of which were dancing round my home.

The vale of Ascalon is enamelled with flowers;

among others, our garden pink assumes the place of daisies. A large herd of camels were grazing at some little distance: two of our guides ran towards them, and finding one with a wooden bowl hanging to its side, they milked the animal, and drank, and replaced the vessel: this custom embraces a reciprocal advantage. In the mean time I was hurrying forward, when on a sudden my camel stopped short; I spoke to it, but without effect; I goaded it gently, but in vain; at length I struck it, and it immediately threw itself viciously upon its side, flinging me with considerable force. My guides ran up; not to assist me, but to see if their camel was hurt; and told me, without hesitation, that if I had not paid so much money for the use of it I should have paid in person; that a camel was of more service to an Arab than the life of a Christian, and that I might comparatively with impunity have struck their wives and their children. This was the camel that had been sprinkled with holy dust; and the cause of our quarrel was, its refusal to pass by a small snake that lay coiled up in the path.

When within half a mile of Gaza, our Arabs drew up under a bank, and told me that their agreement was at an end. They refused to go into the town; and if we had taken the route to Jerusalem they would not have entered Hebron, for they did not belong to Syria, and the chamelliers of the country would punish them for robbing them

of their livelihood: the Maltese must now be sent to the bankers for their money, and for animals. There might be other reasons also for their refusal. The man who had joined us last came to me in a very cringing manner, begging that I would not order him to be bastinadoed, instead of having becksheesh; I then assured him that I was *not* a Turk. He told me that, in paying four thousand paras for each man and camel from Mount Sinai to Gaza or Hebron, I should pay four times too much, that the proper charge was one thousand. The monks in the convent had assured me, that four thousand were very moderate; and they did so not perhaps because they were Greeks, but because they were afraid to contradict the Arabs. It is the fashion for every traveller, judging as he does from the casual circumstances that occur under his own eyes, to condemn all Greeks together. Can this be just?—I certainly do not know a single trait why they should not—nor would I undertake to find three good men amongst them, to save the nation!

Giovanni had special orders to inquire for a passage to England or any part of Christendom, and to bring with him the money, which he took with him for that purpose, to pay the Arabs according to agreement. During his absence I surveyed the environs of Gaza; it is surrounded with gardens, and these are much better defended than ever this

city of the Philistines was, in the time of Samson. A hedge of the Indian fig-plant (fico d'India) is impenetrable to either man or beast; every leaf is so studded with thorns that it draws blood at the touch.

It is supposed that the leaf used by Adam and Eve, in this neighbourhood, is that of the sycamore or wild fig. The common fig grows here in great abundance; and it is curious to observe, how much the form of the leaf resembles that of the human hand.

Giovanni returned after an absence of three hours; there was not a sail in the port of Gaza, and it was with considerable difficulty that he had succeeded in finding four mules and a guide to conduct us to Jaffa. He had seen five travellers, passing under the names of Englishmen; but not one of whom could speak a word of the language. Our route hither from Mount Sinai, I should calculate at two hundred and eighty miles: we were actually on the journey ninety-four hours, during the eleven days. The animals arrived, I satisfied my guides, and bade them Salamm. We left Gaza with only one guide: this looks like safety. Mr. Henry Hobhouse had travelled through the country, and informed me, that it was so free from danger; that one might walk with gold upon one's head; in the interchanges of friendship and accommodation that take place among travellers in a

desert, I presented him with my pistols. Met the Syrian patrole, twelve men well mounted and carrying long lances with pennants to them, like those of the Hulans : such police, and so many in party to go about doing good, alter my ideas as to the safety. The first man we meet is heavily armed; sword, pistols, and gun : I salute him, as I have been accustomed to do, with "Salam alekum," Health or Peace to you. He knows me to be a Christian, and returns for answer, not "Alekum Salamm," but "Courage." My guide informs me, that in this country I must not give the Mohammedan salutation; that if I do so to a strict Mussulman, he has a *right* to spit in my face or even to shoot me; and that if he did happen to return my salutation, and was afterwards to discover his mistake, he would insist upon my revoking or returning the "Peace," that he had given me. This is the law; and it was upon this that the Cahir Bey issued the sanguinary proclamation*, on finding that he had saluted a Christian. Even our Saviour, in opposition to the general tenour of his doctrine, says, "And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you."

About sun-set we arrived at a wretched village, four hours distant from Gaza; and here my guide says that we must pass the night : I urge him to pro-

* See p. 201.

ceed; but he refuses, alleging that after dusk the road is not safe. I was easily inclined to believe him, for I had already observed that every man we met was heavily armed. The road hitherto, with the exception of a wood of olive trees, has been dull and uninteresting; the people so uncourteous as not to return my salutation, and I had therefore assumed Turkish pride and austerity.

We are conducted to the village Khan. He who expects to find a town at every ten miles, with relays of horses, a warm welcome at an inn, an inviting landlord, and a tempting larder, will be wofully disappointed in Syria; if he can travel eight hours per diem, if he finds four walls to protect his baggage, the top of a house to sleep on, and an opportunity of satisfying his hunger by both begging and paying for his bread, he ought to be agreeably surprised. The poverty and paucity of travellers prevent the use of relays, inns, and larders: the people of our resting place are so unaccustomed to sell, that there is nothing for sale; the khan is a rough stone-house fitted up with stalls like a stable, and displays no little bestiality: the roof of a house would be the most desirable lodging in point of safety, salubrity, and cleanliness, but for this night we have no alternative. We were scarcely installed, when a man, passing by the opening, for there is no door, said in a whisper, "Strangers, beware." He soon after returned with some bread, and told us

to be on our guard against thieves: the inhabitants of this village are all professionally Mohammedans, but many of them secretly Christians.

The night passed without any alarm. In the morning my guide was afraid to leave the village before it was quite light. In seven hours we arrived at Jaffa: the gardens are less wild, and in that respect less beautiful than those of Rosetta; here every thing betrays a scrupulous attention to meum and tuum, but to see apricots, figs, and oranges hanging over the sea, is to be reminded of Mola di Gaieta, and to be delighted.

Arrived at the town gate; the sentinel demanded my firman. The one that I had expected was not yet arrived from Constantinople, and I could not enter without leave. The governor was at that moment asleep, and it did not please him to wake till I had been detained there more than three hours. In the mean time I sent to the English vice-consul; his son was so obliging as to come himself, but being dressed as a rayah, and in very little authority, he could render me no assistance: at length the permission having arrived, he led me to his own habitation. This, as a house, is worse than the khan as an inn, but Buonaparte has put up with it: it is moreover situate close to the sea, and I consider the sea as always delightful, while I am on shore. The name of the vice-consul is Damiani in *Italian;* he converses in French; he is hospitable, though

his house is poor. His dress is a la longue, but that part of it which covers his head is a triangular hat, built originally for an officer of the navy; "this," said my host, "is English; I sent for it from London *many* years ago." Its appearance at once proclaimed its service and its antiquity; he is equally proud of his English hat, and the honour that he had received from Buonaparte; with the latter alone he found some fault. "Ah," he exclaimed, "the arrival of the French robbed me of my all; and Buonaparte, as he sat where you now sit, made me promises that never were fulfilled." He then amused me with an anecdote concerning a Turkish saint. It appears, that a naked man infests the streets of Jaffa; he is held in such veneration, that the governor himself rises at his approach, and the women bow down before him. He had once taken the liberty of insulting a Christian female, and the "intrepid Damien" resolved to punish him. Knowing that a Turkish saint is considered an idiot not having the gift of speech, and that his sanctity that covers his sins is also the only covering that he has to his body, his secret enemy enticed him into his garden, and here he bastinadoed him to such a degree that the *fool* has ever since avoided the sight of a Christian.

A small fortification which has hitherto been called English, in compliment to Sir Sidney Smith, has lately received a new name; and any one dar-

ing henceforward to call it by its proper one is to be punished with *death.*

With Antonio Damiani, the deputy vice-consul, I passed some hours in his garden. I had taken my gun with me; several times, when I am certain that I could have hit my mark, it flashed in the pan. We drew the charge, and we found that sand had been substituted for the powder! how it came there I cannot positively say. My guides had, on two occasions, put themselves very faithfully in order of battle; and each of these, when we certainly had a right to fight, ended in a game of brag, but perhaps they did not consider me qualified to carry a gun; for when at Nahkly I was taking aim, one of my own party turned it aside: he had also endeavoured to break it, by placing it under a kneeling camel. It had so happened, that I had never once attempted to fire it from the time that I had loaded with ball at Nahkly: though I had constantly looked to the priming and rebeat the charge; perhaps they stole the powder, because it was English.

Caught one of those elegant and extraordinary animals, the chamelion; green is its natural colour, as it lives among trees; and, as far as I could ascertain, its power of changing is limited to variations of that colour, viz. to so light a green that it might be called yellow, and to so dark that it might

be mistaken for blue. I have *heard* of one turning red.

Jaffa is celebrated for the water-melon, which it exports to all parts of the Levant. It is supplied with corn from Egypt; a few small boats are in the harbour, and Giovanni, who has a presentiment of evil, refuses to accompany me to Jerusalem, and has taken his place on board a vessel to Damietta. I am furnished with an order to avoid payment of poll-tax in passing the village of Abou Gosh, and for the same immunity at entering the church of the Holy Sepulchre. Nicholai, three mules, and a guide, are in attendance. The distance to Jerusalem might easily be performed with even such animals in one day, but we are to *sleep* at the convent at Ramlah.

We stop to water at a handsome fountain, erected by the wayside at the bequest of some pious Mussulman—this is charity equally serviceable to the rich and to the poor.

Arrived at the convent of Ramlah, alias Arimathea: one solitary monk is both master and servant; if he was to run away to his own country he could only be excommunicated, and even then purgatory would be doubtful, which it is not in his present residence. Here is no housemaid, and the bedrooms teem with five varieties of vermin.

During the remainder of the route there is no-

thing remarkable, but the side of a mountain covered with roses. The country now presents a surface of rock, like that in the neighbourhood of Syracuse, and suddenly we come within sight of Jerusalem. The town is walled; we enter by an undefended gate, and arrive at the Latin convent without having seen a human being. The monks come out to welcome me, and I am conducted to a small dark room, which seems to have been the first punishment inflicted upon all pilgrims, the door is well carved with the names of those who have been imprisoned in this black hole.

CHAPTER XXIII.

JERUSALEM.

JERUSALEM is called, even by Mohammedans, "The Blessed City*"—the streets of it are narrow and deserted—the houses dirty and ragged—the shops few and forsaken—and throughout the whole there is not one symptom of either commerce, comfort, or happiness.—"Is this the city that men call the Perfection of Beauty, the Joy of the whole Earth†?"

The town, which appears to me not worth possession, even without the trouble of conquest, is walled entirely round, it is about a mile in length, and half a mile in width, so that its circumference may be estimated at three miles: in three quarters of an hour I performed the circuit‡. It would be difficult to conceive how it could ever have been larger than it now is; for, independent of the ravines, the four outsides of the city are marked by the brook of Siloa,

* El Gootz. † Jeremiah.

‡ By the regular foot-path outside the walls 5320 paces—45 minutes.

by a burial place, at either end, and by the hill of Calvary; and the hill of Calvary is now within the town *, so that is was formerly smaller than it is at present. The best view of it is from the Mount of Olives; it commands the exact shape, and nearly every particular, viz. the church of the Holy Sepulchre, the Armenian convent, the mosque of Omar, St. Stephen's gate, the round-topped houses, and the barren vacancies of the city. Without the walls are a Turkish burial-ground, the tomb of David, a small grove near the tombs of the kings, and all the rest is a surface of rock, on which are a few numbered trees. The mosque of Omar is the Saint Peter's of Turkey, and the respective saints are held respectively by their own faithful, in equal veneration. The building itself has a light, pagoda appearance; the garden in which it stands occupies a considerable part of the city; and, contrasted with the surrounding desert, is beautiful; but it is forbidden ground, and Jew or Christian entering within its precinct, must, if discovered, forfeit either his religion or his life. Lately, as a traveller was entering the city, a man snatched part of his luggage from the camel, and fled here for shelter. A few days since a Greek Christian entered the mosque; he was a Turkish subject, and servant to a Turk; he was invited to

* See Chateaubriand.

change his religion, but refused, and was immediately murdered by the mob. His body remained exposed in the street, and a passing Mussulman, kicking up the head, exclaimed—"That is the way I would serve all Christians." One of the methods of justifying an assault, and of extorting money, is by swearing to have seen a Christian in the mosque, or to have heard him blaspheme the Prophet; and false witnesses to the fact are very readily found. In my ascent up the Mount of Olives, a slave amused himself by pelting me with stones; and, on proceeding to punish him, my attendant called me off from the pursuit, and told me that Blackee would probably swear to having heard me blaspheme the Prophet: and slaves are doubly protected—by the laws, and by their masters.

The fountain of Siloa is so inconsiderable, and water altogether so scarce, that when my friend, Mr. Grey, inquired the way to it, the person refused to tell him, giving him as a reason—"You will write it in your book, and I vow to God that we shall have no water next year."

The tomb of David is held in great respect by the Turks, and to swear by it is one of their most sacred oaths. The tomb of the Kings is an inconsiderable excavation in the rock: three small chambers, in which are receptacles for the coffins; the lid of a sarcophagus, of tolerable work-

manship, remains yet unbroken, as also a stone door. In the Aceldama, or field of blood, is a square building, into which are thrown the bones of strangers who may happen to die here. This side of the mountain is pock-marked with sepulchral caves, like the hills at Thebes: concerning these, Dr. Clarke has made mention. The burial-place of the Jews is over the valley of Kedron, and the fees for breaking the soil afford a considerable revenue to the governor. The tomb of Jehoshaphat is respected; but at the tomb of Absalom every Jew, as he passes, throws a stone, not like the Arab custom in so doing to perpetuate a memory, but to overwhelm it with reproach: among the tombs is one having an Egyptian torus and cornice, and another surmounted by a pyramid on a Grecian base, as if the geniuses of the two countries had met half way. There is, however, nothing so disagreeable in *these* combinations, as in the *deviations* from architecture by Mr. N. The burial-place of the Turks is under the walls, near St. Stephen's-gate: from the opposite side of the valley, I was witness to the ceremony of parading a corpse round the mosque of Omar, and then bringing it forth for burial. I hastened to the grave, but was soon driven away; as far as my *on dit* tells me, it would have been worth seeing: the grave is strewn with red earth*, supposed to be of the Ager Da-

* At Pisa is a burial-ground, part of the earth of which was brought from the neighbourhood of Jerusalem.

mascenus, of which Adam* was made; by the side of the corpse is placed a stick, and the priest tells him that the devil will tempt him to become a Christian, but that he must make good use of his stick; that his trial will last three days, and that he will then find himself in a mansion of glory, &c.

The church of the Holy Sepulchre is a small, unworthy building: it is held in respect by the Turks, inasmuch as they allow that our Saviour was a holy *man*, and it is guarded by them, as they derive great benefit by a poll-tax levied upon pilgrims at admission. It is the scene of hypocrisy, brutalization, and contention. The miracle of calling fire from heaven is more palpable, and is more unpardonable, than the melting of the blood of St. Januarius†: the orgies that take place upon the occasion, are worse than Bacchanalian, and the hatred existing between the Greek and Latin Christians is diabolical: there was lately an attempt to massacre the latter in the very church. The Greeks, having most money to pay the governor, have the greatest possessions in the building, and they have at present immured the tomb of Geoffroi: every stone is contended for by rival parties, and becomes a source of wealth to Mohammedans. The Jew may not presume to enter even the court-yard of the temple; I saw one unfortunate wretch dragged in, and, before he was kicked out, he was severely beaten by both Chris-

* Adam is the Turkish word for Man. † At Naples.

tians and Turks. These outcasts are so thoroughly despised, that an angry Arab will sometimes curse a man by calling him, "you Jew of a Christian."

The *on dit* that conducted me through the regular routine pointed out first the via dolorosa, by which our Saviour carried the cross; and here was the house of Pilate; and here was the prison of Peter; and, among various identical *places*, were those, where Stephen was stoned, where Judas betrayed his master with a kiss, where our Saviour composed the Lord's Prayer, and whence he ascended into heaven. But there is no box of sweetmeats, no museum of relics; no Virgin's garment, as at Aix-la-Chapelle*; no part of the crown

* Among the relics exhibited at Aix-la-Chapelle once in seven years are "la robe blanche dont la Sainte Vierge étoit revetue dans l'etable de Bethléem lors qu'elle mis au monde le Sauveur." "Les langes ou maillots dont il est parlé au 24 chapitre de Saint Luc." "Le linge dont Jésus fut ceint sur la croix lorsqu'il mourut pour nous. Les marques de son sang précieux y sont visibles."

In the churches at Rome, it is customary to hang up a list of its riches. During my pilgrimage, I copied among others the following.—In the chiesa di S. Cecilia: part of the cross, part of the seamless vest, two thorns from the crown of thorns, part of *the* sponge, part of the virgin's veil, her milk, and her chemise; the vest of Joseph, and the point of his staff; two teeth and a bone of St. Peter; seven links of St. Peter's chain; tooth of St. Paul; chin of St. James; part of the head and two fingers of St. Thomas; and Mary Magdalen's great toe.

In the chiesa di S. Prassede, a tooth of St. Peter; a tooth of St. Paul; part of the Virgin Mary's shift; the girdle of our

of thorns, as in the church of St. Cecilia at Rome; no vessel full of the Virgin's milk, as in the Basilica di S. Croce. There is scarcely one visible object, excepting part of the pillar to which our Saviour was bound, and even this is rather to be felt than seen; you are allowed to touch it with a stick, and to see it if you can by a rush-light. I wished, but in vain, to discover if it were of the same material as that shown at Rome, and to which is attached the same account.

As in Greece there is not a remarkable hill without a fable, so in Palestine there is not a cave nor

Saviour; the rod of Moses; the reed and sponge used at the crucifixion; part of the heads of St. Peter and St. Paul; the image of our Lord, which St. Peter gave to Prudentius, the father of Prassede; the towel with which our Lord wiped his disciples' feet; our Saviour's swaddling-clothes; part of his vest without seams; three thorns of the crown; also the pillar to which was tied our Saviour at the flagellation: this is about two feet high, of black and white marble (Nero-bianco-antico).

In the basilica di S. Croce, in Gerusalemme: three pieces of the cross, the title which is written in Hebrew, Greek, and Latin; one of *the* nails of the cross; two of *the* thorns; *the* finger of St. Thomas; part of the money given to Judas; part of the veil and hair of the Virgin; a mass of ashes and coals, united into the form of a loaf by the fat of S. Lorenzo; earth of Mount Calvary stained with the blood of J. C; also a vessel full of his blood; and a vessel full of the milk of the Virgin Mary; part of the stone on which the angel stood at the Annunciation; of the tomb-stone of Lazarus; of Aaron's rod that budded; bones of Thomas a Beckett; one of the stones of St. Peter's house, &c.

a stone without some historical anecdote from the New Testament. The generality of pilgrims to Jerusalem are Greeks; they bring acceptable offerings, and are probably unable to read: and therefore the method of the cicerone to make them acquainted with the life of our Saviour is commendable; even the Old Testament is not forgotten, though Titus is: the pool of Beersheba and David's tower are still pointed out to believing pilgrims. There has been but little variation in enumerating the objects of curiosity for the last two hundred years, whether in Latin, Italian, French, or English: Quaresmius is the most copious and correct, old Maundrell the most unaffected, and Chateaubriand the most enthusiastic. The best description of the town is by Jeremiah.

A cave on the Mount of Olives is pointed out as having been the abode of the Apostles, and from this spot I took a drawing of Jerusalem: while at my occupation, some men commanded me to give up the paper, but they were not armed. An Englishman was found drawing near the walls, and carried before the governor, who immediately ordered him a pipe and coffee.

Made an excursion to Bethlem. The place of the Nativity is said to be in a small cave and under ground: it is lighted with silver lamps, and held in the same veneration as if it were really the place. It is curious to remark among the

females of this place a great likeness of features to those given to the Virgin ; but there is no picture to my knowledge, in which a due regard is paid either to the manners, the appearance, and the productions of the country. In the neighbourhood is a small chalk grotto, where my *on dit* told me the Virgin suckled her infant : the material of the cave is held in great veneration by the faithful, and is called "the Virgin's milk."

In Jerusalem I met with only one other traveller, Mr. Hyde ; we visited many things in company together, and among others a small chapel, erected on the very spot from which our Saviour ascended into heaven. The anniversary of that event was now to be celebrated. I confess that I was asleep during the greater part of the time ; but while my eyes were open I saw nothing different from common mass, and nothing equal to the catchpenny puppet representations of the Nativity and other sacred events, such as were once usual in England, and are still to be seen in the churches at Rome during the Christmas week.

The reservoir on this mountain deserves to be celebrated for its echo : it is superior, in my opinion to that of the Casa Simoneta near Milan. We amused ourselves here with a pocket pistol, till some Arabs running up complained that we should cause the building to burst ; paid them for permission to fire twice more : by an unfortunate

accident broke the lock of the pistol. In our descent down the hill we paused to rest ourselves, and I had taken my seat on the root of an olive-tree, when a slave insisted on my standing up; this I refused, and he then, pointing to a Turk that was advancing towards me, began poking me with his musket. My language was now becoming very intelligible, when the grandee desired his slave to withdraw, and, placing his finger upon his lip, came and seated himself between Mr. Hyde and me. He proved to be the Capo Verde, the Head of the Green Turbans, Representative of the Prophet, Governor of the Mosque of Omar, Lord Primate of all Turkey. No one is allowed to sit in his presence; and though I cared no more for him than for the Pope of Rome, yet I would have willingly complied with custom—he had not on a green turban. As soon as he had taken his seat he gently rebuked me, because there was some mixture of green in my trowsers; he then sent three slaves to his house for coffee: he wished to know if we had any English arms or gunpowder to sell, or even to show him. Our attendant had hidden the pistol in his bosom, and declared that we had none. He offered to give us either shawls or horses in exchange; he took the shawl from his own head, and sent for two horses from his stables; finding that these made no impression upon us, he began to talk about the mosque of Omar; he ex-

patiated upon its superiority above all others, and concluded by giving us a general invitation to his house; of this I promised to avail myself, not without some hope of entering the forbidden mosque, and, telling him that I was engaged for the following day in an excursion to the Dead Sea, we took our leave.

About eight o'clock in the morning a janissary was in waiting; having been repeatedly *assured* that there was "*no danger on this side Jericho,*" and scarcely believing that there was any on the other, I had resolved upon having no other attendant; I was at the same time provided with a letter to the governor of Jericho, commanding him to furnish me with an escort. As we were on the point of starting, Nicholai expressed a wish to see the Jordan; a horse was procured—he girded on his sword, and with my fowling-piece in his hand, we sallied forth. The route is over hills, rocky, barren, and uninteresting; we arrived at a fountain, and here my two attendants paused to refresh themselves; the day was so hot that I was anxious to finish the journey, and hurried forwards. A ruined building, situate on the summit of a hill, was now within sight, and I urged my horse towards it; the janissary gallopped by me, and, making signs for me not to precede him, he rode into and round the building, and then motioned me to advance. We next came to a hill, through

the very apex of which has been cut a passage*, the rocks overhanging it on either side. I was in the act of passing through this ditch, when a bullet whizzed by, close to my head; I saw no one, and had scarcely time to think when another was fired, some short distance in advance; I could yet see no one; the janissary was beneath the brow of the hill, in his descent; I looked back, but my servant was not yet within sight. I looked up, and within a few inches of my head were three muskets, and three men taking aim at me. Escape or resistance were alike impossible.—I got off my horse. Eight men jumped down from the rocks, and commenced a scramble for me; I observed also a party running towards Nicholai. At this moment the janissary gallopped in among us with his sword drawn; I knew that if blood were spilt † I should be sacrificed, and I called upon him to fly.

* Quaresmius, lib. vi. c. 2. quoting Brocardus, 200 years past, mentions that there is a place horrible to the eye, and full of danger, called Abdomin, which signifies blood; where he, descending from Jerusalem to Jericho, fell among thieves.

† Chateaubriand met with a serious adventure—I had been reading his Itinerary on the previous day. Ali (the janissary) se precipite dans le mele * * * enfin il tira son sabre et alloit abattre la tête du chef des Bedouins * * * que nous serions infalliblement massacres que c'etoit la raison pour laquelle il n'avoit pas voulu tuer le chef; car une fois le sang versé nous n'aurions en d'autre parti à prendre que de retourner promptement à Jerusalem.

He wounded one man that had hold of me; I received two violent blows, intended I believe for him; from the effect of one I was protected by my turban—I was not armed—the janissary cut down another Arab, and all the rest scrambled up the rocks, the janissary turned his horse and rode off at full gallop, calling on me to follow him, which I did on foot: in the mean time the Arabs prepared their matchlocks, and opened a fire upon us, but only few of their shots came very near. We had advanced about a league, when two of the banditti made a show of cutting us off. A sudden panic seized the janissary, he cried on the name of the Prophet, and gallopped away. I called out to him that there were but two—that with his sword and pistols, if we stopped behind a stone, we could kill them both; he rode back towards the Arabs, they had guns, and the poor fellow returned full speed. As he passed I caught at a rope hanging from his saddle—I had hoped to leap upon his horse, but found myself unable;—my feet were dreadfully lacerated by the honey-combed rocks—nature would support me no longer—I fell, but still clung to the rope; in this manner I was drawn some few yards; till, bleeding from my ancle to my shoulder, I resigned myself to my fate. As soon as I stood up, one of my pursuers took aim at me, but the other casually

advancing between us, prevented his firing, he then ran up, and with his sword aimed such a blow as would not have required a second; his companion prevented its full effect, so that it merely cut my ear in halves and laid open one side of my face; they then stripped me naked. These two could not have known that their friends were wounded, or they would certainly have killed me; they had heard me vote their death, and which we should in all probability have effected, had the janissary, a Turk, understood me. I had spoken to him in Arabic.

It was now past mid-day, and burning hot; I bled profusely; and two vultures, whose business it is to consume corpses, were hovering over me. I should scarcely have had strength to resist, had they chosen to attack me. In about twenty minutes Nicholai came up; his only sorrow was for my wound, and the loss of the sword, which was his own.—"You cannot live, Sir, you cannot live! they have taken away my sword; I asked them to give it back to me, but they would not." He then related his part of the adventure—ten men had beset him—his horse was not to be depended upon—the gun was not loaded; and there were many Arabs on every side, so that retreat was impossible. The janissary now came to our assistance, and put me on his horse; we passed by a rivulet of tempting water, but they would not allow me to drink,

though I was almost choked with blood. At length we arrived about 3, P. M. at Jericho.—The " walls of Jericho" are of *mud;* at a corner of the town stands a small stone building, the residence of the governor: within the walls of it is the town reservoir of water, and horses for eight Turks. My servant was unable to lift me to the ground; the janissary was lighting his pipe, and the soldiers were making preparations to pursue the robbers; not one person would assist a half-dead Christian; after some minutes a few Arabs came up, and placed me by the side of the horse-pond, just so that I could not dip my finger into the water; one of the soldiers, as he went forth, took the rug from his horse, and threw it to me as a covering. The governor armed himself, and the whole garrison sallied forth in pursuit of the banditti.—This pool is resorted to by every one in search of water, and that employment falls exclusively upon females—they surrounded me, and seemed so earnest in their sorrow, that, notwithstanding their veils, I almost felt pleasure at my wound; one of them in particular held her pitcher to my lips, till she was sent away by the Chous*, I called her, she returned, and was sent away again; and the third time she was turned out of the yard; she wore a red veil†, and therefore there was something unpardonable in *her* attention to any man,

* The Ostler. † The sign of not being married.

especially to a Christian, she, however, returned with her mother, and brought me a lemon and some milk. I believe that Mungo Park, on some dangerous occasion during his travels, received considerable assistance from the compassionate sex.

About sunset, the secretary* of the governor provided me with a shirt. I was then put into a mat, and deposited in a small dark cell, but even there I was not at rest, for a cat made two pulls at my ear during the night—it was a very Mohammedan cat †.

Early on the following morning, the governor informed me, that he had scoured the roads of the banditti; and that as there was no doctor in Jericho, every thing was ready to convey me to Jerusalem. He had furnished me with some of his own cavalry, and had added a few pedestrians from the town‡; I was then tied on a camel, like a dead sheep, the Turkish horsemen preceded me, and, scouting over the rocks, afforded, I doubt not, a very pretty scene; but I was complaining of the

* This man is a Christian, and the only one in Jericho. Mohammedans do not study the art of writing; and the office of secretary is generally performed by either Jew or Christian.

† The cat was the favourite animal of Mohammed, and the Turks have many anecdotes and superstitions respecting it—the cat is characteristic of the Turk.

‡ There are four hundred muskets in Jericho.

motion of the camel, of the ropes that bound me, and the want of covering, while at every step my wound opened and shut like a quivering door*. I begged to be transposed to a horse, but my guides refused to stop under pretence of danger.

Just as we came within sight of that narrow pass where the incident of the previous day had commenced, a number of Bedouins made their appearance; even in any place, the most gentlemanlike Bedouins look like robbers; we met, however, upon friendly terms, and at the point of meeting picked up a bottle of spirits belonging to Nicholai—it was soon drank by our new friends and the Turkish soldiers.

While talking over the bottle (heaven defend us from being too prolix), the Arabs told me they were now on their route to form my escort;

* The wound is "not so deep as a well nor so wide as a church-door." A French account of my adventure states, that the traveller received "un coup si violent au visage qu'il a peine a boire, sans que l'eau s'echappe de sa balafre!" To be tied on the back of a camel with hair ropes, and defended only by a shirt neither too thick nor too long, is indeed "roughing it;" to be without a companion du voyage is uncomfortable; and to be shot at alone is very unpleasant. Turkey is like a quickset hedge: nobody should expect to go through it without being scratched. Travellers in general make complaint, that the inhabitants of these countries are not so enlightened as Englishmen are: politicians would be very sorry if they were.

for that the news of my assassination * had reached Jerusalem on the preceding evening; a man who had also been robbed by the same banditti in the morning, had been detained a prisoner till after I had passed; he was then liberated, and carried his report to the governor of the Blessed City, who had immediately sent a troop of horse to my assistance. Now, to a person wishing to enlarge his book, the very circumstance of the bottle might furnish volumes. The finding it at the place of attack, was in itself a proof that neither the soldiers of Jerusalem nor those of Jericho had been over anxious to discover the people of whom they pretended to be in search (they are but upon a par with the modern Roman videttes): the drinking it offered a curious contrast to those *holy* robbers who had evidently left it untouched rather than break the law of the Prophet. Mr. Whaley, on his road to Jerusalem, was attacked, and the conscientious robbers left a sack untouched because there was a ham in the mouth of it. When the Italian banditti were informed of the death of one of their prey (in 1819), they gave a priest some halfpence to say mass for him. In some parts the Arabs ask for brandy; here we perceive that even robbers will not touch

* I have made use of the word assassination which the Italians use as the Irish *kilt*.

it. How difficult is it for a traveller to describe the manners of a people!

Arrived at Jerusalem, I was scarely better off than at Jericho; true, one of the monks is compelled to profess the art of healing: but as he does not pretend to have studied it, one cannot place much confidence in him; however, he does not *sell* physic, and his prescriptions are considered so harmless that even Turks will take them, without compelling the doctor to make essay. He washed my wounds with wine and myrrh, and I shall ever acknowledge with gratitude the friendly attention of this good Samaritan.

Jerusalem is but a sorry place to be ill at; even a person in health has no reason to complain of comfort. I was obliged to live by suction, and at every meal had to thank Macdonnel for a cargo of sago, with which he had providentially supplied me. My wounds required little else than green leaves, but even these it was sometimes impossible to procure; so effective is the curse upon Jerusalem, that no leaves suitable either in size or nature, grow here or in the neighbourhood. I obtain them from Jaffa, thirty miles distant.

In the course of a few days, some of the banditti, who had not shared in the spoil, impeached their fellows; at the same time stating, that all the stolen goods were at Gaza, twenty

three hours distant. The governor sends to Damascus, six days distant in an opposite direction, to ask what is to be done? He is referred to the governor of Acre, and by him to Shekh Issa. Shekh Issa is the only person held in any esteem by the Arabs of the Dead Sea. He has himself a great respect for the English, and promises that all the things shall be restored, but he cannot punish the offenders; he however makes excuse for them, that they did not know me to be an Englishman, but mistook me for a Turk, and the Turks had lately robbed them of four hundred cattle. It appears, by report, that two hundred was the number of the banditti out for the day, but only twenty of them absolutely engaged; they were all Moabites, and consequently bad characters from time immemorial. Nicholai fancied that he recognised some of our friends between Mount Sinai and Gaza. Perhaps they did expect a great prize—they caught an Englishman—but he had no money in his pocket.

After a lapse of three weeks, almost all the articles were restored to me; the most remarkable of the exceptions were a small book*, my trowsers, and the *frill* of my shirt—the trowsers were partly *green;* the Arabs, not perceiving the

* The loss of this book I particularly regretted; it belonged to Mr. Hyde, and contained his journal to the Oasis; he had unfortunately lent it to me at midnight preceding, and it was accidentally in my pocket.

use of a frill, had imagined it to be a charm. I was now to be robbed a second time; the owner of the hired horse demands double its value, and swears that it was the price agreed upon. He then points to his green turban, and declares that the Judge would not doubt *his* word, and that he can easily procure witnesses; he concludes by observing, that he knows of no law but that of *eating* Christians. Then comes every one who had been instrumental in the restitution, to demand beck-sheesh, viz. the banditti who impeached; the secretary who wrote, the soldier who carried, the letter; the musselim who received the goods, the messenger who brought them to me; those who saw the things, those who did not see them, and the governor-in-chief, who thinks only of beck-sheesh.

The monks are frequent in their visits; and sometimes entertaining, but generally troublesome, in their conversation; the endless topics are, the poverty of the convent, the extortion by the Turks, and persecution by the Greeks. By their account the Greek Christian is a greater enemy to the Church than the Mohammedan is; he is more bigotted to his own opinions, and guilty of crimes and miracles; but the Roman Church never attempts to impose upon its followers, and its chief glory is never to deceive, and never to be deceived!—Thus they seem to think that an En-

glishman has both the hands and ears of Midas. I kept my bed twenty-eight days, and at length became so tired of that and of the tales of the convent, that I determined to go. The superior presented me with a certificate of my having been a pious pilgrim—and as I was unable to put my feet to the ground, I was carried down stairs and placed upon my horse, and it was with no little pleasure that I bade adieu to "The Blessed City."

CHAPTER XXIV.

DEPARTURE FROM JERUSALEM—RAMLAH—CUCOMMIN—NAZARETH—ACRE—TYRE—SIDON—BAROOT TRIPOLI—CANNOBIN—BYSHERRY—BALBECK—BAROOT—CYPRUS—KAKAVA—RHODES—SCALA NUOVA—EPHESUS—SMYRNA—ATHENS—HYDRA—CONSTANTINOPLE—VASILIKOS—VARNA—BUCHAREST—VIENNA*.

It was nearly sunset when we left Jerusalem; and about four o'clock in the morning, when we arrived at Ramlah. In passing by the village of Abou Gosh, we were attacked by the videttes to pay safety-toll or to show our firman of immunity. At Ramlah I found myself so overcome by cold and fatigue that I was obliged to keep my bed two days, notwithstanding the quantity of vermin.

With considerable difficulty I found a man to conduct me to Nazareth. The guides of this place are all Mohammedans. The Rhamadan had commenced, and this Turkish Lent prohibits the

* The long title to this Chapter is given principally to point out my route.

faithful from eating or drinking, or even smoking, between the period of sun-rise and sun-set; they are, consequently, unwilling to aggravate their privations by labour. However, the road we purposed to take was not much frequented, and we accordingly set out for Cucommin. In about four hours we halted at a large pool, surrounded by very fine plants of the papyrus, the first that I have seen since quitting Syracuse (being still in doubt as to the three-sided rushes at Mersey). We soon afterwards came to a field of water-melons, where we feasted. My guide began smoking; he did not care one para for the Rhamadan; but he had, unfortunately, been observed by some one more zealous, who took the trouble of running up to abuse him. He immediately put away his pipe, nor did he again transgress the law during the remainder of our journey.

The sun was sinking rapidly as we approached Cucommin; many of the inhabitants were assembled on the mounds, surrounding the town, anxiously awaiting that happy moment when they might be allowed to break their fast. This Turkish Lent must, in many cases, compel the *religious* to sleep all day—they carouse all night.

Cucommin contains a great number of Mohammedans, but not one Christian; I was, therefore under the necessity of applying to the governor for a lodging; he asked me if I had a firman.

—I had lately received one from Constantinople, and with no little confidence replied, that I had one from the Gran Seignor himself, at the same time I displayed a large glossy folio, the signature alone of which would cover half a page of letter-paper, and glittered with mica; it was addressed to all the authorities throughout Turkey, and cautions them "not to despise the sublime signature;" this he looked at, asked if I had any other, and, on my replying in the negative, he told me that if I had had one from the Pasha of Acre he would have given me up his house, but as it was "I might sleep on the outside." My luggage was actually deposited under his window, but a Turk took pity upon me in my illness, and provided me a room.

We left Cucommin on the following morning, and, at the end of seven hours' ride, dismount at Nazareth.

At Nazareth is a Latin convent, a large building very commodious for travellers who choose to get there to see a small chapel called of the Annunciation, and built over the identical spot where the angel appeared to Mary. Here is also shown the shop of Joseph the carpenter. The men wear that glory of a woman, long hair, and, like Samson, are very proud of their strength: they pretend to hold Turkish prowess in contempt. What interested me the most was, an orchard of fig-trees; the trees themselves appeared large and healthy,

but there was not a leaf amongst them even in this time of summer: the locusts had been there the preceding day.

Nazareth did not detain me long. On the following morning I pursued my route to Acre, there I kept my bed three days, save that once I ventured on the top or gazebo of the convent where I lodged. I had scarcely shown myself ere some men, repairing a neighbouring house, pelted me back again. The English vice-consul, Il Signor Malagamba (Anglice, bandy-legs) was scarcely more civil. I was ill, and a stranger, living under the same roof with him, he might have paid me a visit: as he did not, I took the liberty of requesting the pleasure of his company. He abuses the English, because he is not allowed a salary; yet he has nothing to attend to, for English ships never come into the harbour—nor would he be at the expense of hoisting the British flag upon his consulate if he were worth millions; but he uses it in his commercial transactions, and has just forwarded an application to our new ambassador at Constantinople for a continuance of that privilege *. Of course, every body hates all deputies and secretaries: Sonnini, chap. vii. speaking of the consuls in the Levant, observes that many a one fears "l'approche de l'observateur assez clair-voyant pour s'apercevoir de son ineptie et quelquefois de quelque chose de

* He is since deposed.

pis:" and again—"Quelques consuls du nombre de ceux qui comme le disoit Voltaire se croyoient des consuls Romains," &c.

My first day's journey from Acre was to Sur, where I was hospitably received by the Greek Papa, or, as he calls himself, Bishop. His palace contains three or four rooms, and is always open to travellers—he is oppressively civil. Sur is the ancient Tyre, "Queen of ships;" the harbour is very shallow, and very rocky—there were a few small boats in it. I spoke to a solitary fisherman, who was whiling away his time at the water's edge—it did not answer to catch fish every day.

My next journey was to Saida, alias Sidon, where I intended to have passed the night; but, though it is a considerable place, I was unable to procure a lodging. The only Frank belonging to the town was the French Consul, and he was absent from home. Lady Hester Stanhope resides in the neighbourhood, but she is notoriously averse to visits from the English; in this dilemma, rather than sleep sub dio, I resolved to pursue my route. My own horses had fallen ill—my guide furnished me with asses.

We left Saida by moonlight; our ride, as long as it continued by the edge of the sea, was delightful. We halted a few hours at a ruined khan, and, about twelve o'clock on the following day, arrived at Baroot; my Jerusalem poney proving

itself, if not equal to a horse, at least superior to a Sicilian mule.

Baroot is a small dirty town, the people of which are reputedly insolent to Franks; I cannot say so from experience; for, whenever I did manage to crawl out, they always made way for me—perhaps they thought that I had the plague.

The road from Baroot to Tripoli, leads between the sea and Mount Lebanon, and is as pleasing as such noble objects can make it. My guide was a regular dram-drinker; and, whenever an opportunity presented itself, he expended half a farthing for a whiff at a pipe, and sometimes added another para for a cup of coffee. I have already remarked, that the word eisherab signifies equally smoking and drinking; the fumes in either case have nearly the same effect. The first word that a Turk acquires in a foreign country is tobacco—the pistol ramrods often contain tongs wherewith to put the fire on the pipe.

Tripoli is a place of trade; there is a manufactory of silk shawls, which are principally worn by the Albanian soldiers, on gala days; the ends are chequered like the plaid—an additional feature in the similarity between the Albanian and Highland costume *.—Saw the Arabian horses collected for the King of France—the price of the dearest was under forty pounds—

* See page 67.

of the best, was under thirty. Kinneir states, that 1200*l.* was refused for a mare at Aleppo—nobody, of consequence, rides any thing but mares. The Turks are very superstitious regarding their horses. One of the Mamaluke Beys, on the day of the massacre at Cairo, predicted some calamity, because his horse neighed, and refused to advance. The French Consul of this place amuses himself and friends by occasionally printing and publishing a newspaper *. The principal rooms in Tripoli are kept tolerably cool, by a jet d'eau playing incessantly in their centre.—We found many tortoises in this neighbourhood.

Pursued my journey, ascended Mount Lebanon, rested a few hours at the romantic convent of St. Antonio, thence onward towards Cannobin, descended into a valley, or, as it might more properly be called, a cleft of the Mount. In this retreat resides a Greek patriarch, a venerable and hospitable man; breakfasted with him, but declined all further invitations on hearing that my friend Grey was established within a few hours' distance at Bysherry: found him in his tent pitched under a pergolo. Bysherry is a populous village, surrounded by mulberry-trees, and trading in silk. In the vicinity is a Carmelite convent, partly built and partly excavated in the native rock: it is inhabited by one monk, a Genoese, who having

* See Appendix.

contrived to exist seven years as a missionary amid the unhealthiness of Bussora, and having no call to his own country, was still labouring in his vocation: his neighbours are Christians, the air is fine, the scenery beautiful, and the country fertile; he is as happy as it is possible for a single man to be: he is loved for his inoffensiveness, esteemed for his medical talents, and courted for his giving absolution. The villagers call upon him to bless their trees, and whatever fruit is produced by his own they steal. Established under the windows of the convent, Mr. Grey was anxiously awaiting till the period should arrive when he might travel without danger of fever: to fly also from that periodic plague of the Syrian coast, an Italian doctor had removed his quarters from Tripoli to Bysherry, and the shekh of the village, a man of some consequence, comprised our acquaintance. The doctor, myself, and servant, hired mules and set out on an excursion to Balbec. In about an hour and a half we stopped at the cedars of Lebanon; a clump of trees considerable only from the name: seven of them are strongly stamped with antiquity, the largest is in girth 18½ feet, the others appear like young fir trees This grove was, till of late years, the annual resort of the inhabitants of Mount Lebanon, for religious purposes, and, like the church of the Holy Sepulchre or the temple of Venus, the scene

of the greatest debauchery*. Venus is the ancient deity of this region; but where has she not been? whether called Astarte, Isis, or the Moon, as Adonis is Ruler, Osiris, and the Sun. The former inhabitants of this country held their women in common, and probably many of their customs are still retained in the mysterious tenets of their successors, the Druses. Leaving the cedars, we passed over the mountain, our track being for a short distance through snow (July), we arrived about sunset at a deserted building called the Red Convent. There we passed the night, and would have proceeded early the next morning, but our guide had not said his prayers, and he refused to move till he had; he was by religion a Maronite. On quitting the convent, we entered immediately on a flat plain, probably the ancient "garden of Lebanon," it is about nine miles in width; and, proceeding directly across it, we arrive at Balbec.

Balbec, "the City of the Sun," is fully described by Wood. The most striking object among these magnificent ruins is the fragment of an edifice, of which only six pillars, supporting part of the architrave, now remain. It is not so remarkable for size as for elegance; but is such as any lover of the picturesque, who might wish to build ruins, should be glad to imitate. In a neighbouring edi-

* For the same reason the temple of Venus, situate on the river Adonis in this vicinity, was destroyed by Constantine.

fice is a layer of stones, fifteen or sixteen in number, each of which is more than ten feet in breadth, thirteen feet in height, and in length from thirty-one to thirty-eight feet: near at hand are three other stones, and each of these nearly equal to three of the others just mentioned, being from sixty-two to sixty-four feet in length; they are placed as nicely together as if they had been only bricks. In the quarry is a stone much larger*; it is unfinished, and perhaps on that account more imposing: we fancy that it is a work in hand. Even the Egyptians did not use such extraordinary masses in their buildings: the pillar of Pompey and the obelisks of Lugsor are objects certainly more surprising in their bulk, their workmanship, and their erection; but they were objects expressly for show. Solomon's house of Lebanon was remarkable for the size of the stones used in its construction.

The modern town of Balbec in point of population ranks highly, though we in traversing it did not see a human being. Our guide led us to a

* It contains 14,128 cubic feet, and should weigh, were it Portland stone, about 2,270,000 pounds avoirdupoise, or about 1135 tons.—Wood.

It is not perfectly rectangular, which may account for variances in the measurements given:

Wood says,.....	70 feet long...	14 — broad...	14 5 inches deep.
Pocock,.....	68 —	...17 8 —	... 13 10 —
I made it only,...	65 —	...13 6 —	... 14 6 —

deserted convent; and we had been some time busied in cleaning it, when a man made his appearance. He told us, that the governorship of the town was contended for by two * people, both usurpers; that all the males had gone out to battle; and that whichever party should prove victorious we should undoubtedly be robbed; he also urged our departure on another account, viz. the impossibility of procuring food. My companion who had been a lawyer in Italy, which place he had left from some known cause, and who now continued the art of bleeding in this country as a medico, immediately offered his services to all invalids, and desired the stranger to proclaim his arrival. We were soon beset by women and children; they were desired to bring us bread, in return for which they received advice. The doctor then prescribed certain quantities of eggs, milk, and honey: these luxuries were also procured; but I was sorry afterwards to believe that our patients had been deluded into an idea that these things were to have been mixed for themselves. We passed the remainder of the day among the ruins, and at evening returned to the convent. The convent is a small low building divided into two courts; we barricadoed the regular entrance: my servant and guide slept in one room, and my companion and myself in another. I had been so luxurious in

* See Appendix.

consequence of my recent illness as to bring my bedding: the doctor contented himself with the custom of the country, and reposed upon a rug. In the night I was awakened by my neighbour squeaking out in the true Italian tone, "Chi é!" a lamp was burning in our room; I saw a man at my feet, I started up, the man fled, I pursued, but he escaped over the roof: my friend and servant did not join me till too late. I suspect the thief to be the same man that had predicted our being robbed: he must have known that I was unarmed as well as undressed, and ought to have killed me, but "conscience makes cowards of us all."

The Arabs are a set of thieves as cunning but as fearful as foxes; a race of gascons, whose valour consists in words; they start suddenly, draw their dirks, but, the game of brag soon over, they are as suddenly composed. I saw many instances of cowardice amongst them, and but few of bravery: their conversation rests upon gunpowder, fire-arms, sheep, corn, water, feuds, murder, and tobacco. The ignorance of the Arab is the greatest impediment to the researches of the traveller; his blindness is thickened by his avarice, and judging by himself and his oppressor, he imagines that every one else seeks only for gold; that the botanist culls no herbs but such as impart the golden dye; and that the mineralogist searches for none other than the philosopher's stone. The Bedouins

are generally considered robbers, but I am not willing to think that they prove so as long as they can obtain an honest livelihood by their cattle. They are faithful where they pledge their faith, and charitable to those in want, but insatiable where they can obtain. They are reputed to be good soldiers, that is, their assistance is desirable—as Cossacks. They harrass and plunder, they dwell where they cannot be surprized, and retreat where they cannot be followed. They pay no taxes, acknowledge no king, and are in full possession of that Utopian blessing, liberty—a liberty in common with the wild beasts of the desert. They have no protector, they have no home. They are compelled frequently to traverse a pathless waste: with difficulty they find a scanty pasturage for their cattle and water for themselves ; and they pass their lives in one unvariable, unenviable desert. The Bedouin, if he pleased, could take the place of the Fellah, or the Fellah might adopt the life of Bedouin ; yet each prefers his own. The one would rather serve even a Greek, and have his home ; the other would not "serve in heaven ;" the former has more comfort, the latter less annoyance. Happiness is ideal, and pleasure is by comparison ; every race of man, and every rank of life, have an equal share.

We learnt soon after our return to Bysherry, that we had been followed several miles by a party from

Balbec. I had caught a severe cold, and was shortly seized with a violent fever, which confined me to my bed three weeks—my room was so damp as to be tenanted by scorpions, the first notice of which was finding one in bed with me; my only medicine was elder-flower water, this and the attentions of my friend and the monk restored me. Illness is very prevalent throughout Syria at this period of the year, owing probably to the heat, and the too free use of fruit; here is no gendarmerie to destroy the superabundance—the people live—or die—upon apricots.

We were one day surprised by a cloud of locusts; we saw them coming from a long distance everywhere attempting to settle, and everywhere driven away by the anxious, noisy peasants; they reminded us of a very thick snow-fall when the flakes are particularly large.

Grey, the monk, and myself, dined with the shekh; two or three Arabs were invited to meet us. We took our seats on the floor, a stool was placed in the centre, and on this was served the dinner: fifteen courses of single dishes, each increasing in savour, and in each a preponderancy of rice—plain rice, rice soup, rice and minced meat roasted in vine leaves, roast fowls stuffed with rice and almonds, rice and minced meat stewed in the body of a cucumber, &c. We commenced with a glass of brandy, and contrary to the Mohammedan ob-

servance of not drinking during meals; this innovation was often repeated. On one occasion a health was proposed, when straight a strong-lunged fellow, without either notice or entreaty, bellowed out a song, much to the satisfaction of the host, and the discomfiture of his English guests. We had also the privilege of drinking water; it was handed round in a bardak, a kind of earthen tea-pot, and it was requisite to pour the water into your mouth without touching the spout: this custom prevails in part of Spain. When dinner was finished the shekh's wife threw rose-water upon our beards. She was a pretty young woman, and had been remarkably officious in serving up the dinner; she then retreated into a corner of the room, and stood among the slaves and servants. On being informed who she was, I wished her ladyship to sit down with us, but it was not allowed. On the following day, when I would have enquired after her, I was desired to ask the shekh how his beit (house) did. One of our servants was so imprudent as to ask the shekh after his wife unequivocally; to which he replied very angrily, "did you dream of her last night?" His own servant was an ultra in politesse; for one day, when he was bearer of a present, and we enquired concerning his master, he replied, "that depends—if you are quite well, he is perfectly so."

Some weeks passed away; and at length I was

nearly able and fully willing to go. Mr. Grey was waiting for his late companion, Alkooshy, to complete their labours concerning the written * mountains; but to me the fertility of the country, the salubrity of the air, and the beauty of the scenery please no more—I was longing for home. I heard of a vessel at Baroot about to sail for Smyrna; and though it was a Turkish one, I determined to go by it.

I sent my servant viâ Tripoli; and trusting to my slight knowledge of Arabic I took the mountain road, accompanied only by a peasant. This route is very beautiful to look at, and very disagreeable to travel; in many places are steps cut in the rock, dangerous to the mule and wearisome to the traveller—it is shorter than that by Tripoli, but not to be preferred. We left Bysherry about six o'clock in the morning, halted for an hour during the day, and about ten o'clock at night reposed *by favor* in the divan or open shed adjoining a small cottage. Early on the following day we descended into the bay of Junia, and reached Baroot about three, P. M. During the journey, my guide happened to leave me for a few minutes alone, I was quickly surrounded by the natives, and every one desired me to feel his pulse. In vain I protested that I did not understand such things: they replied with one accord that I was a

* The characters the same as those I copied at Mount Sinai.

Frank, and therefore could not but be a doctor. That part of Mount Lebanon, watered by the Dog river (Nahr el Kelb), is celebrated for a muscatel wine, called by Franks vino d'oro. I halted at a smokey, where a number of travellers had collected under a sycamore-tree. The Arabic for wine is nebeed. I had no sooner taken my seat than I called for Nebbi*e*—now nebbie (Prophet) happens to be the word applied exclusively to Mohammed. The coffee-maker stared, and brought me coffee—that I drank, and again called for Nebbie; he offered me a pipe—I smoked, and still called for "the Prophet! the Prophet!"—he then brought figs, cucumbers, and grapes—the latter I pressed—he discovered my wishes, but being a Turk himself, and consequently, forbidden to touch wine, he had none in his possession; he, however, obligingly sent for some—it proved excellent—I was not yet set right as to the word, therefore exclaimed with great satifaction "the Prophet is very good." There were many Turks present, but I was fortunately very ill, and very evidently so, or I should probably have been taught, even through a mistake of only one letter, that "a little learning is a dangerous thing."

Agreed with the captain of the vessel for a passage to Smyrna—the captain was a Turk, the sailors Greeks, and my fellow-passengers Albanians—some of them soldiers, returning from the

siege of Aleppo, and others, who had been driven from their country by Ali Pasha (for he drove away all robbers), now anxious to assist at his approaching downfall, and to exercise their own natural vocations. Every man was provided with a rug—these were spread upon the deck, and so nicely had the complement been calculated, that it was scarely possible to move. I had, certainly, a cabin to myself, but *such* a one!—not four feet high, running between the main-deck and the tiller; in this I was cooped up thirty days—the sun powerfully hot—and my cabin to myself was about as satisfactory as Perillus's bull. I cannot decide whether these Albanians were more noisy when they were angry or when they were pleased; they sang or grumbled all day; the former as long as they were at meals, and the latter as long as they were not: the songs generally related the heroic actions of rebel chiefs, and could not but be interesting to an admirer of Ossian, or the author of the Corsair. The Albanians are said to be robbers, and the national anecdote concerning them is this:—if one of them were to see a man wearing gilt buttons, he would shoot him, expecting to find them gold; on discovering his mistake he would lament the loss of his powder. In three days from Baroot we arrived at Larnica; among the eatables in the market were snails; they are very palatable, and

should be called land periwinkles. The wine of the country is sold at from one shilling per dozen to five shillings per bottle. Cyprus is the birth-place of Venus, and yet I was rather surprised than disappointed in the Beauties of Larnica. We took on board a poor Turk, almost naked, to whom, having resumed the Frank dress, I gave a suit of clothes; he returned thanks to the prophet, but called me a dog.

We were eighteen days between Cyprus and Rhodes, being about six times as long as we had anticipated. I was soon reduced to an allowance of biscuit and water; on this I had subsisted some time, when I discovered that our Greek sailors had a cask of olives in constant use upon deck, as the Neapolitans have anchovies—the addition of a few olives made my meal luxurious. I believe that the labourer enjoys his dinner more than the alderman, and any variation to that of the former must be agreeable. The want of provisions was not our only evil, we remained for several days in the same spot, becalmed, but not motionless, being perpetually annoyed by a ground swell—the sun was burning, so that I was half-baked, as well as quite sick. Among our passengers were some strict Mussulmans, one or two of whom had even said their prayers upon first coming in contact with me, a circumstance which you will remember happened to us in Sicily, a custom which I be-

lieve is in frequent use among the Catholics, to prevent conversion, and among the Maltese, to avert the evil eye. These holy men determined to invoke Nebbie for a wind, and those who were religiously disposed, assembled in circle, and performed their prayers. There had not been a breath of air for twelve days, but, as Nebbie would have it, a favourable breeze sprang up; the Captain would have steered direct for Rhodes, but the soldiers insisted on his running towards the coast of Asia Minor, for water. The captain was afraid that they would plunder his vessel in such a place, and therefore proposed steering for Kakava; but the dispute was settled by one of the mutineers presenting a pistol, and putting the helm up. I had been referred to by both parties, and although I concurred privately in the Captain's opinion, I sided openly with the soldiers: We accordingly steered directly for the coast. We soon espied a grove of trees, and I predicted the finding of water—a prediction certain to be fulfilled, even if the water were to be procured from steam: but at the same time I warned them of rocks, and the boat was therefore sent ashore—it returned successful. After that the Albanians treated me with great respect, either from that circumstance, or because that when one of them had ordered me to get out of his way, I had determinedly refused. We next sailed to Kakava,

where we replenished our water-casks. At Kakava are some Grecian tombs, stone rectangular buildings, the upper part of which resembles a boat capsized *.

Arrived at Rhodes—there we learnt that an Austrian vessel which had tarried at Larnica two days after we had left it, had left Rhodes five days before our arrival. She had probably kept under the Asiatic coast, and made use of the night winds, of which we felt nothing but the ground swell. At Rhodes are to be seen the works of the Holy Knights, who made a good exchange in getting Malta; we were here on Friday—the Turkish sabbath—the public crier ordered that all shops should be shut—an example to Paris.

Left Rhodes.—A small black cloud indicated a storm—we ran, helter-skelter, with a number of other vessels, into the harbour of Scala-nuova, and cast our anchor alongside of a large hog-boat, full of soldiers, crowded together like a cargo of melons; the sea became violently agitated—we got out a spar to keep us apart, but it stove in the gunnel, and our neighbours being in the weaker vessel, screamed frightfully. The cloud, which had been gradually swelling, burst; it poured forth rain in torrents, and was emptied in less than five minutes; the clouds vanished, but the

* The description is anticipated by Cockerell.—See Walpole's collection.

sea retained a violent irritation.—Remained at anchor all night, and on the following morning I resolved to proceed by land. I cannot take leave of my captain without acknowledging a favour:—he lent me a hundred dollars, on promise of being paid at Smyrna, and with no other security than that of my being an Englishman.

From Scala-nuova I rode to Smyrna, a long day's journey of seventeen hours.—Stopped at the temple of Ephesus, the unworthy remains of which do not indicate that it was ever one of the seven wonders.—Refreshed ourselves at a spring, amid a multitude of camels laden with figs, where I was witness to a system of roguery heretofore unknown to the merchants: the figs were packed in small sacks—the carriers took two or three handfuls from each, *on their own account*, and poured in water; the water causes the fruit to swell, and thus supplies both bulk and weight.

At Smyrna I was hospitably entertained ten days by Mr. Werry, the English Consul. The Turkish Captain arrived and was satisfied. I hired a Greek vessel to convey me to Athens; my crew consisted of four captains, viz. the first and second captains, the captain of the flag, and the captain of the deck; besides, there was a little jacknasty, who was slave to the party. During the first night of our voyage we ran aground several times, but on the third day landed happily in the Piræus.

We had not met with any incident, save that once a strange sail, suspected to be a pirate, frightened the four captains. Athens.—I visited Pentelicon, shot over Hymettus, and almost lived in the Parthenon—enjoyed the drawings of Lusieri—the museum of M. Fauvel, and the hospitality of Logotheti—read Pausanias, and amused myself by sketching, and thus passed some of the most grateful days of my life.

From Athens I went to the small island of Hydra, the naval arsenal of the Greeks, an imperium in imperio, altogether free from Turks. A lazzaretto is established here, and I was put in quarantine for three days.

I agreed for a passage to Constantinople, on board a very fine ship, bound to Odessa, for corn; while getting under weigh, a Greek priest came on board to say mass, which done, he threw incense over the rudder and the head of the vessel, and wished us a favourable voyage; his wishes were heard, and our voyage almost made amends for that beween Cyprus and Rhodes. The Dardanelles and Sea of Marmora presented a beautiful sight; we found ourselves in the midst of a large fleet of vessels, all bound to Constantinople, but which had been accumulating, and been detained some weeks near Mytelene and the Troad, unable to ascend the straits against the northerly wind. The width of the Dardanelles is about

a mile, though Leander or Lord Byron, in swimming, might have found it four. I am told, that when a southerly wind has prevailed any length of time, the surface of the stream becomes nearly dead water, and not difficult to be passed, even in a direct line.

Constantinople, as well by the beauties of its situation, as by the other novelties it presents, would require more time and space than I can spare; I shall therefore remark only upon one or two points that excited greater interest:—I went on the sabbath to see the Gran Signor go to mosque; he was on horseback that he might be seen; he was at the same time in state, that his subjects might be gratified in seeing: those who had any grievances to complain of, or any petitions to present, were arranged by the way-side, and every paper that was offered, he received, either by his own, or by the hand of some dignitary in close attendance. His Majesty is followed by two or three officers, each carrying in their hand a royal turban, and in the presence of these turbans every head must bow. It happened that when he had passed, a confusion arose among the crowd; one of the officers held up a turban, every one bowed his head, and the disturbance ceased.

There are no presentations to the Gran Signor —there are no levee days—and it is but seldom that an audience is granted: it must be for some

specific purpose, such as the introduction of a newly appointed ambassador. I was present on one of these rare occasions, when Mr. B. Frere, who who was now in the place of Sir Robert Liston (pro tempore) had to deliver his credentials, and the day on which the janisaries were to receive their pay, was expressly chosen for that ceremony. The English residents and visitors were invited, and every Frank, of whatever nation, had permission to attend. We assembled at the British palace before five in the morning; the Turkish guards, carrying torches, were running about in all directions; the lustre of their arms, the variety of dress, and the gaudiness of colours, produced a fine stage effect, and at the same time heightened our expectations. We were not kept long waiting, ere an officer arrived from the Porte, deputed to act as master of the ceremonies; and at day-break we set out. The procession commenced with about an hundred janissaries, on foot, then the officer above-mentioned, on horseback, attended by his own servants, on foot, then two by two came the servants of the ambassador, and then Mr. Frere himself, in a sedan chair; all the rest of the party followed on foot, and ought to have done so in order, but the secretary, the consul, the dragomen, the merchants, the visitors, and the tag-rag, were all huddled together, and in this manner we arrived

at the water's edge*; boats had been already provided for us, but such was the eagerness and difficulty to get a place, that some of the party were knee-deep in mud; on the opposite shore we found horses, and for these we had another scramble; at length most of us were mounted, and we proceeded onward, without much order, till we were desired to wait for the Grand Vizier; he came, and we fell into the rear; the street was lined with a double row of ragged troops, and passing through which, we arrive at a dirty, dull building, that proves to be the entrance-gate of the serrail—it is quite as shabby as St. James's—the porch was occupied by a mob of Franks and Turks, I got through without knowing how, and *not* without the slightest idea of what might have befallen our official personages—almost all the visitors were in the same predicament. We now found ourselves in a court-yard, irregular in its shape and in its buildings; on one side were the kitchens, on the other was the council-chamber, and at the extremity the serrail itself; in the centre was an avenue of trees; the shabbiness of the whole is the only thing that excites remark. Arranged down the avenue was a line of plates, containing alternately pillau, and a yellow mixture, probably saffron soup; two or three subordinate officers

* Pera, where the Franks reside, is divided from the chief part of Constantinople.

were keeping guard: at one side was collected a mob of soldiers, who stood eyeing these luxuries with great anxiety, and each with his best leg forward; one or two of these hungry fellows rushed forth and made a seizure, on which the sentinels pomelled them uncommonly with their ink-stands *; at length the word of command was given, and the whole of this Falstaff's regiment charged, with all the speed and avidity of the Duke of Queensberry's pig; the first rank was generally pushed beyond the dishes—the second snatched them up—and they in their turn being also propelled, both parties were splashed over with the yellow sauce. This treat being finished, we were directed to the divan or council-chamber, where we found already asssembled the Grand Vizier, the Capitan Bassa, three other dignitaries of the Porte, and our minister and suite. The five Turks were seated on a sofa that stretched partly round the room, and a chair was placed in a corner for our minister—every body else was obliged to stand.—The room is small but elegant, fronted with a very handsome gilded grating, the ceiling is a groined arch, at each corner of which is an indifferent painting of *inanimate* nature †; over the

* These ink-stands are metal, and in form and size like a hammer; they are worn in the bosom, and often suspended round the neck by a chain.

† See page 59.

seat occupied by the Vizier is a neat bay window-grating, and at this, it is said the Gran Signor comes to spy and listen, because his pride and sublimity will not allow him to look at a Christian, even pending the *interview*. Previous to entering we could not but observe a pile of small leather bags, said to contain the pay of the janissaries *, these were now brought in with considerable show, bustle, and delay, and arranged at the feet of the Vizier; one of them was opened, and the contents poured forth upon a salver, to show that there was no deception—they were *really* half farthings—they were then examined and highly approved of; the bags were then counted over again, and laid at the door, with the same pretended consequence, and then again handed on through a file of soldiers, and arranged upon the flag stones, a certain number at a time; on each occasion a company of janissaries was let loose at them from about two hundred yards distance; whoever was so fortunate as to obtain a bag in the scramble, would receive, on restoring it to government, one sixpence in addition to his pay. The scramble did afford the spectators some amusement till it grew wearisome, for it lasted about three hours! The next part of the ceremony was dinner:—a stool and tray was placed before the Vizier, another before the Capitan Bassa, a third before the two Turks that sat

* I was told 60,000*l.* sterling.

together, and another before the fifth remaining one, who sat by himself; our minister took his place with the Vizier,—our consul at the second table—no stranger was admitted at the third—and at the fourth were the secretary of the embassy, Lord Charles Murray, and myself—there was no provision for the rest of the party; the first dish brought in was a present from the Gran Signor to the Vizier, and was by him received with much ceremony; stools were allowed us to sit upon, and a spoon, a napkin and bread, were placed for each; the dishes were brought in singly, and in lottery order—minced meat, pie, fowl, fish, sweets, fish, fowl, &c. in all twenty-eight in number, none of them remarkably good, except an aromatic Italian cream, and none particularly bad, except the pastry, and a mixture of saffron. The moment a dish was put down our host dipped his fingers into it, and *then* desired us to do the same; there was only one dish of which he took fairly a mouthful; I followed his example, and found it saffron, to my infinite disgust; nothing was offered us to drink, though the last spoonful allowed us was of sherbet. Among the articles before us was a roast fowl, it was uncarved, and we had neither knives nor forks; Lord Charles happened to touch it, when one of the cooks in attendance immediately took it up, pulled it to atoms with his fingers, and threw it down before us. In less

than ten minutes after our beginning to sit down, we had partaken of twenty-eight dishes, and the stools were, without any warning, snatched away from under us. Half an hour was now allowed us to wash our hands, after which we were all called out into the yard, where we were kept some time standing; but for the minister there was a dirty stone, upon which he might have sat, if he had so pleased. At length there came two people with bags, containing pelisses, these were poured forth, and the clothesmen called out the names of such as were to receive them; they were of three qualities, the first edged with sable, the second with ermine, and the third made of a mean coarse stuff; these are destined for the minister and his immediate suite and dragomen, though lent for the occasion to visitors; nobody can be admitted into the audience-chamber without one, and even the last class is altogether rejected*.

As soon as we were clothed there came forth a

* There is a vulgar rumour, that when a Christian wishes for an audience a message is delivered to the Gran Signor, setting forth that "a dog, naked and hungry, begs to be admitted;" to which is given this reply: "Clothe him, and feed him, and bring him in." The pelisse is a badge of honor in Turkey the same as the garter or court robes are in England; but perhaps the humiliating expression of "clothing" may arise from the nature of the Franks' dress, which is considered by the Turks as no dress at all. It is reckoned indecent, even in the short oriental or Mameluke costume, to make an ordinary visit without that outer garment, which covers one, like a college gown.

party of attendants, one or two of whom seized each of us by the shoulder: we were thus led through a file of domestics magnificently habited, and then pressed into a small dark room, which proved to be the chamber of *audience*. *Seeing* was nearly impossible, notwithstanding the effulgence of the sublime presence—the principal light came through the door-way. The room was so small that we were crowded dreadfully, our attendants were bearing with all their force upon our shoulders, and while we were trying to make ourselves comfortable, ten minutes passed away, and the affair was over. The throne of the Gran Signor is a four-posted bedstead, quilted with pearls and precious stones: on this sat his Mightiness, not in the oriental fashion but like a Christian—with his legs pendant*. At the side of the room to the right hand were the Gran Vizier and Capitan Bassa, and the embassy were drawn up on foot at the left, thus forming three sides of a square. We all remained with our hats on, not that it is a De Courcy privilege, but that on the contrary to take the hat off is not a mark of respect but an insult; the only thing required by etiquette is the pelisse, and the only thing forbidden is the sword, and this since the assassination of one of the sultans†.

* I saw two arm-chairs at his maison de plaisance—Sweet-waters.

† General Sebastiany, the French ambassador, insisted on wearing his sword; but, while he was being hustled into the room, it was snatched away.

Our minister made his speech in English, and it was then translated by the dragoman according as it had been previously written. The Gran Signor, contrary to usual custom, vouchsafed a reply from his own lips; this was translated by the dragoman, and we were immediately hustled out of the room, which being clear of, our attendants pushed us about our business. During the whole performance, the Mighty Signor never turned his head either to the right or to the left; he occasionally glanced obliquely at the minister, but did not once look, even while speaking to him. The first English speech was not so humble as probably, if rightly translated, would have been agreeable, but the interpreter without fear of discovery might make it so: the answer was such as it would please the Sultan to make, and the translation given was such as would be thought pleasing to the English to hear. The audience being over, we would gladly have made our escape, but the money bags were to be seen once more; we were therefore desired to draw up in a recess of the entrance-porch, while the janissaries came tearing and swearing along, and each of them *laden* as to his shoulder with one of these well-known bags, in each of which might be nearly half a pint of half farthings. This was far the most annoying and most tedious part of the ceremony; at length it finished, and we got upon our horses, but we were not even then allowed to proceed till the

Turkish dignitaries were pleased to come and mount theirs, and take place of us. Notwithstanding this etiquette our friendship with the Porte is worth preserving. We arrived at Pera about half past two. The only agreeable parts of the day's work took place within the precincts of the ambassador's residence, viz. the assembling in the morning, and the dinner in the evening. I ought not, perhaps, to have chosen this particular day to mention the latter entertainment, for hospitality *invariably* reigned at the British palace.

I had intended going from Constantinople to Odessa; but my servant, whom I had taken in exchange for the original Nicholai, at Athens, never had any such idea: *I* was deterred by the horror of forty-five days quarantine, and he refused by reason that "if three ships go to the Black Sea only one returns;"—this prevalent idea is perhaps the best etymology of the name.

Engaged another servant, and hired a large open boat for Varna. We had scarcely cleared the Bosphorus when the helmsman ran us ashore, because it appeared likely to rain. In about two hours we again ventured forth, and sailed rapidly as far as Vasilikos*, and in this place also we sought a harbour for the above reason: here we were detained

* Ought, probably, to be written Basilikos. The Greeks pronounce B. as V. as we do in many of our German-English words.

forty-eight hours by a black sky and squally weather. Hares abound in this neighbourhood; I went out shooting, and, having returned quite wet, was seated half undressed upon my bed in the coffee-room, when the governor came in: he saluted me and ordered coffee and pipes, the same were handed to me; he remained about an hour "eisherabbing." A poor girl happening to pass he gave her some money, and then held out his hand to receive a kiss—a court-like mark of respect. On leaving the room he threw upon the table a handful of paras. I was then informed, that he had made me a visit of ceremony; and that, according to the Turkish custom among particular friends, he had come expressly to the public-house to treat me to a cup; but it was expected that I should send him a token of everlasting friendship —this cup of coffee was the dearest present I ever accepted.

On the fifth day we arrived at Varna, a considerable fishing-town with a convenient harbour: it is now being fortified at the expense of the governor; for his life having become forfeit to the Porte, he had bought himself off by this bribe; so that probably he will not be put to death till the fortifications are complete, or he will then turn rebel. I had a letter of introduction to one of the principal personages, a Greek bishop; I found him in his warehouse or cellar. He apologized for not

offering me wine: but it had all turned sour, and he was therefore under the necessity of selling it as vinegar. The governor insisted on my taking a guard part of the way towards Bucharest, because an Englishman had, a few years since, been murdered on that road. The country was dull and uninteresting, and the accommodations poor and difficult to be procured.

The roads throughout Bulgaria are very bad; and two slight waggons that I had hired to convey myself and servant were without springs. On one occasion, I found my mattrass spread upon a platform next to a large bundle, that proved to be a man dying; his wife was in great sorrow, and selling coffee and spirits: soon after my arrival a Greek priest came in, and repeated charms by way of medicine, for which he received his fee. He was himself so conscious of the humbug, that he made an apology to me. As soon as the spells had ceased, came in my waggoners and some neighbours, who, in spite of my remonstrances, got very drunk, and danced till morning. I was five days between Varna and Bucharest, and every night had to sleep in the same room with my host, hostess, and their children, my servant, waggoners, and other travellers, all upon the floor. Bulgaria brings one acquainted with strange bedfellows.

Though Wallachia is a Turkish province, Bucharest is always governed by a Greek; he is ap-

pointed by the Porte. The cross is frequently seen erected by the way-side, as in the Netherlands; there are not many Mohammedans in the country, but nearly every one that I saw wore a *green* turban, I imagine not by right, but in pride and bravado. In Bucharest it is particularly remarkable that the streets are not paved with stones, but floored with timber; cards and dancing, forbidden by the Mohammedan law, are in fashion here; there is a good ball-room, and regular whist parties; the higher classes converse in Greek, the lower in a mongrel Latin, worse than the Hungarian, but not yet quite Italian.—When Paul wrote his Epistle to the Romans, was not Greek then and there the fashionable language? The carriages in use among the boyars or noblemen, are a kind of waggon, (wagen von Cronstadt) about three feet wide and eight feet long, without springs, the body wicker-work, and the covering canvas, painted; between, or rather above the wheels, this canvas may be rolled up, so as to make a window, and it is generally used as a door by harlequinading; it was such a machine as this, well filled with hay, that brought me to Vienna. The roads between Bucharest and Rothenthurm are worse than over the Apennines; we always had eight horses, and frequently four bullocks. Quarantine, on entering the German States, detained me only five days, the time spent at Bucharest

having been taken into consideration. Throughout Transylvania and Hungary it was always a work of time to procure post-horses; at one place, owing to a momentary scarcity, I was positively refused till I produced my *despatches* and "courier's passport" which had been obligingly forwarded by Mr. Frere to Bucharest. I was seldom detained at any post-house more than two hours, and but seldom less—a delay, which, lamentable enough to a courier, was particularly so to me now, after three years' absence, hastening home to England.

FREDERICK HENNIKER.

APPENDIX.

ERRATA.

Page 11, *for* Laterensis *read* Lateranensis.

108, *for* at Delhi, *read* in India.

110, in speaking of Arabat Matfooner, I am quite wrong in stating that it has been overwhelmed with sand since Hamilton was there—it was already overwhelmed at that period.

155, *for* Coptic *read* Enchorial.

The coating of the pyramid of Chephrenes has been variously described, see Denon, &c. There may be various kinds of stones used in the edifice; that of which I brought home a part is limestone, containing 45 per cent. subcarbonate of lime. The angle is 126°. It appears to have been glossed over with a kind of resinous matter.

The inscription mentioned at page 155 is not added: for, hearing that it is already in the possession of a gentleman who has laboured hard on the Nile, I should be sorry to anticipate his publication.—Others are withheld, because they have been already published.

Inscription on the Temple at the Oasis-Bæris.—P. 187.

* ΥΠΕΡΤΗCΤΟΥΚΥΡΙΟΥΑΥΤΟΚΡΑΤΟΡΟCΚΑΙCΑΡΟCΝΕΡΟΥΑ
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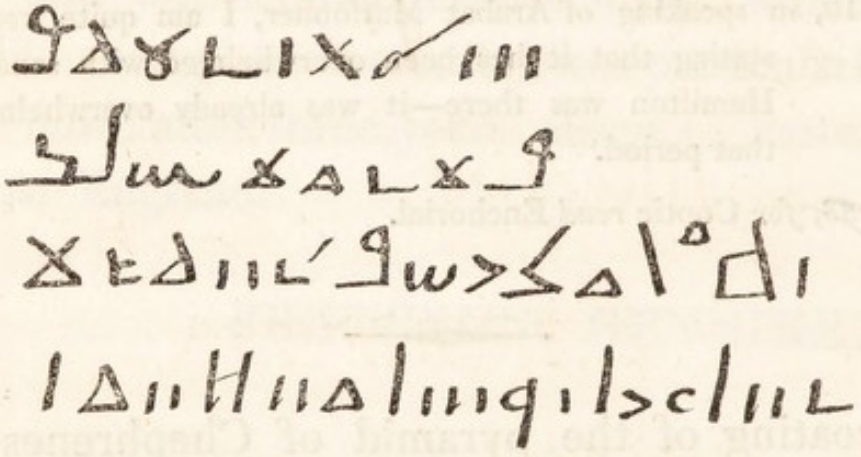
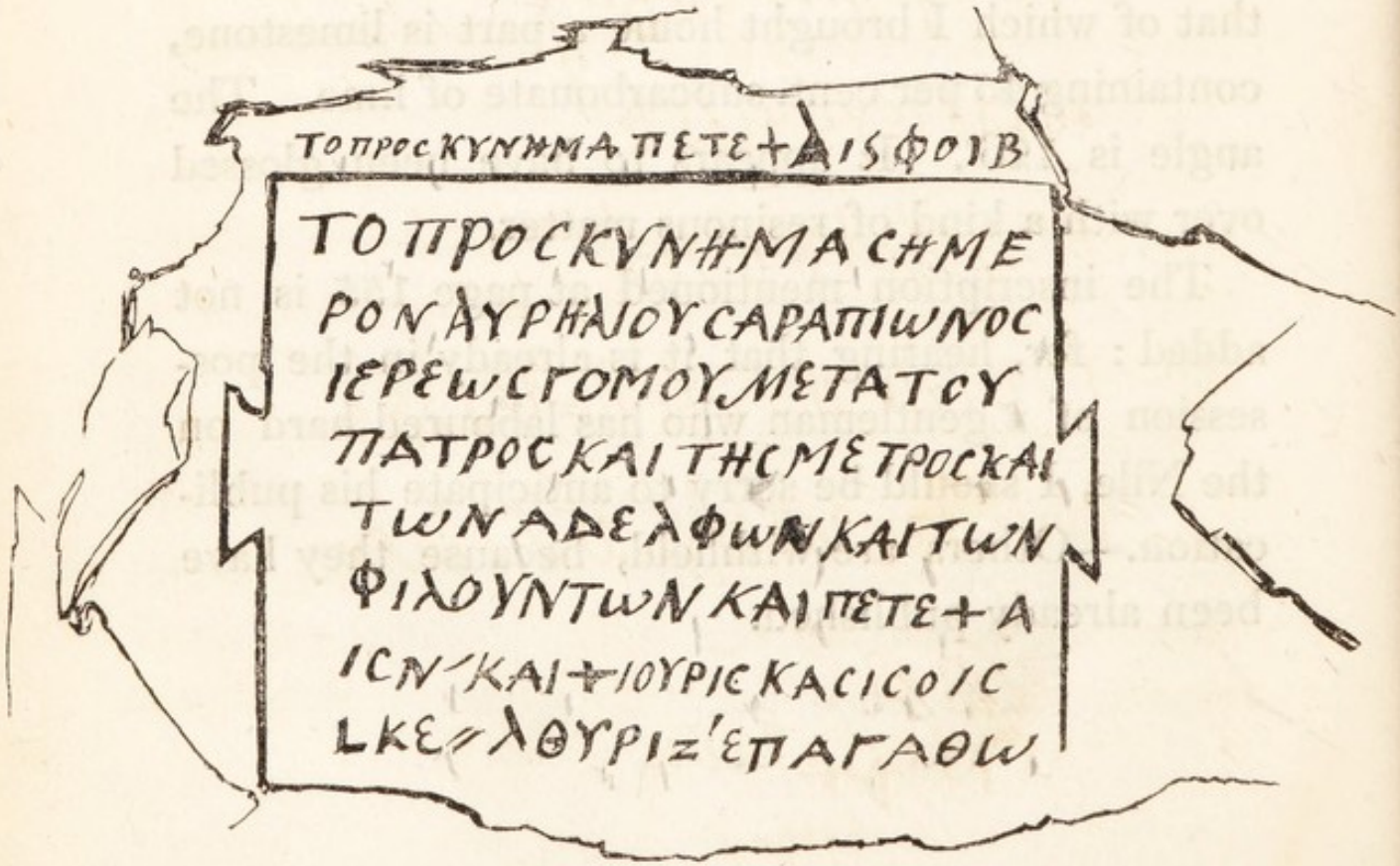
ΕΠΑΡΧΟΥΑΙΓΥΠΤΟΥCΑΡΑΠΙΔΙΚΑΙΙCΙΔΙΘΕΟΙCΜΕΓΙCΤΟΙCΟΙΑΠΟΤΗCΚΥCΕΩCΟΙΤΕΔΕCΑΝ
ΤΕCΤΗΝΟΙΚΟΔΟΜΗΝΤΟΥΠΥΛΩΝΟCΕΥΕΡΓΙΑCΧΑΡΙΝΕΠΟΙΗCΑΝ L ΙΕ ΑΥΤΟΚΡΑΤΟΡΟCΚΑΙCΑΡΟC
ΝΕΡΟΥΑΤΡΑΙΑΝΟΥΑΡΙCΤΟΥCΕΒΑCΤΟΥΓΕΡΜΑΝΙΚΟΥΔΑΚΙΚΟΥΠΑΧΩΝ——Α

* I also have to acknowledge the friendly assistance of Dr. Young, who suggests ΩΑCΕΩC rather than ΚΥCΕΩC—and who reads ΤΕΛΕCΑΝΤΕC in place of ΓΡΑΨΑΝΤΕC as I had written it.

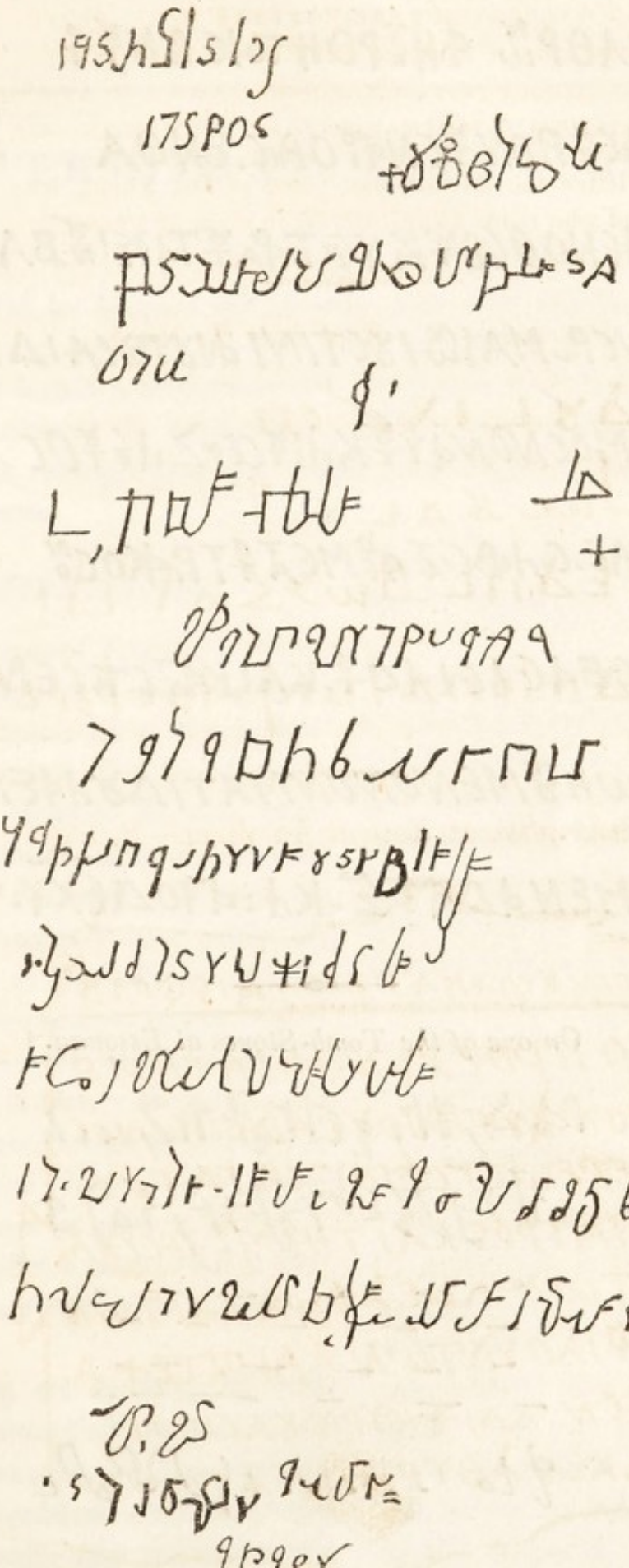
Inscription on a Rock near the Narkoos.



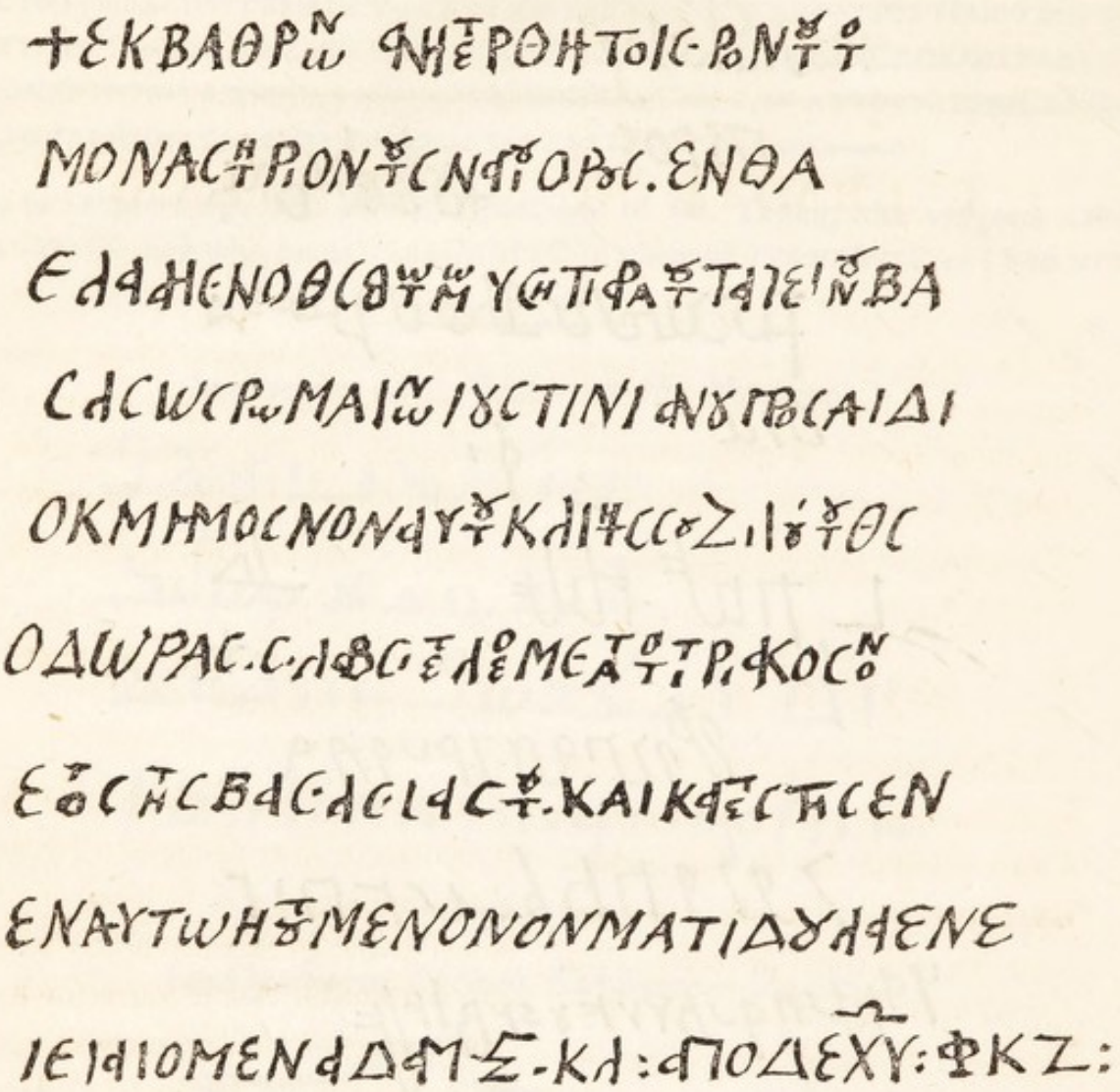
Inscription on Rock at Kardassy.—P. 153.



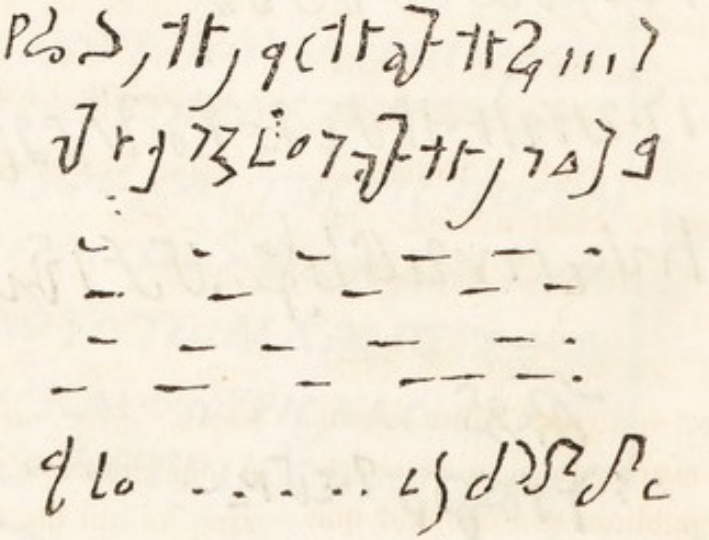
Inscriptions on various Stones near that of Moses, at the foot of Mount Sinai.—P. 232.



Inscription on the Convent at Mount Sinai.—P. 235.



On one of the Tomb-Stones at Essouan.



(Juillet 1820.)

L' ERMITE DU MONT LIBAN,

No. 14.

AVIS. MM. les Abonnés qui peuvent avoir à se plaindre de ne rencontrer aucun article de leur goût, dans cette feuille de si peu d' éten due, sont invités à transmettre á l' imprimerie de l' Ermite, les avis dont ils désirent la publication. On donnera cependant la préfé rence aux renseignemens qui auront pour objet les Antiquités ou le Commerce.

JAFFA le 24 Juin.

Un Voyageur Anglais, M. Fréderic Henniker, a eu le malheur d' être attaqué, lui et son domestique par huit Cavaliers Arabes, dans les environs de cette ville. La résistance qu'il a pu leur opposer, les avait tellement irrités, qu' apres l' avoir criblé de blessures et dépouillé de ses vétements, ils voulaient encore l' égorger. Le sabre deja levé pour lui trancher la tête, a eté retenu, détourné par l'un des Arabes: mais l' infortuné Voyageur n' en a pas moins reçu un coup si violent au visage, qu' il a peine a boire, sans que l' eau s' échappe de sa balafre.

Depuis cet accident, M. Henniker s' est refugié au Mont Liban, où l' on espère qu' il se rétablira. Nous ne publions son malheur que pour rendre plus précautionnés à l' avenir, les étrangers qui viennent en ces contrées.

A présent nous sommes fondés à croire que la nouvelle de l' assassinat commis sur le *Domino*, dont nous avons parlé dans notre précédente feuille, n' a d' autre fondement, que le cruel événement que nous venons de rapporter. Des personnes dignes de foi, ont assuré l' avoir vu en Chypre, au commencement de Juin, se disposant à continuer ses courses.

TRIPOLY le 4 Juillet.

Hier, est parti de cette ville, M. le Vicomte de Portes, officier supérieur, chargé par le Gouvernement Français, d' un achat de chevaux Arabes. Il se rend d' Alep à Seyde, avec un second convoi d' une douzaine de chevaux, dont cinq lui ont éte donnés par S. Ex. Ahmed Kourchid, Pacha d' Alep,

Ce présent a été fait en reconoissance d' un superbe harnois pour attelage de six chevaux de carosse, harnois que M. le Vicomte avait offert au Pacha, de la part de S. Ex. le Ministre de l' Intérieur. Parmi ces cinq chevaux, il y en a trois de richement enharnachés, dont l' un pour M. le Roi de France, le second pour le Ministre et le troisiéme pour M. de Portes, à qui le Pacha s' est plu témoigner, en toute rencontre, une estime particuliére.

On aura peine à croire dans d'autres pays,les traits suivans de la voracité des Sauterelles. Une petite fille encore au berceau, abandonnée, quelques instans par sa mère en offre un des plus triste. Cette mère imprudente qui avait oublié de fermer la porte de l' habitation, est restée interdite, à son retour, en voyant le berceau couver de sauterelles. Elle veut les chasser, elle crie au secours, elle déespére; mais le mal etait fait. Les maudits insectes avaient tellement dévoré les yeux et le visage de l'enfant, que cette innocente créature est morte peu de jours apres, des suites de leurs piqures.

L' autre trait non moins surprenant, n' a pas eu un résultat si funeste. Un Paysan excédé de fatigue, pour avoir fait la chasse aux sauterelles, s' était endormi au pied d' un arbre. Il avait eu a précaution de s' envelopper les yeux, comptant sans doute que sa barbe longue et touffue, lui défendrait le menton, des atteintes de l' ennemi aérien. Cependant les sauterelles ont fondu dessus et piqué si avant dans la chair, que le manant réveillé par la douleur, est resté tout ébahi de se trouver le menton dégarni de barbe et à demi rongé.

LATTAQUIEH le 16 Juillet.

La Corvette du Roi, l' Espérance, ayant à bord M. le Baron Desrotours, Capitaine de vaisseau, Commandant la Division du Levant, a passé ici un jour, et doit continuer sa tournée dans les Echelles de la côte, jusqu' à Alexandrie, fort rapidement, pour pouvoir être de retour à Smyrne, le 25 Août, jour de la fête de S. M. le Roi de France.

Des lettres de Constantinople du 19 Juin, annoncent que les préparatifs de guerre contre Aly, Pacha d' Janina se poursuivent avec une grande activité, soit sur la Flotte, soit dans les Arsenaux de terre et de mer.

Suivant les mêmes lettres, les changes ont subi une baisse considérable, la papier étant devenu abondant à cause des achats d' huille faits a la Canée, dont les payments ont eu lieu sur cette Capitale. On cote la piastre sur Marseille, à 160 et à 165 Centimes.

BALBEK le 3 Juillet.

Depuis la mort de l'Emir Djadja, il y a environ trois ans, cette ville et les villages de son territoire se depeuplent journellement par le meurtre et le pillage. Les frères du défunt, l' Emir Sultan et l' Emir Emin, se disputent l' autorité, et l'usurpent alternativement, au prejudice de leur neveu qui n' est pas en âge de combattre leurs prétentions. Hier encore, une rixe sanglante, effrayante pour ses conséquences a eu lieu entre les gens de l' Emir Emin Gouverneur actuel, et des cultivateurs Druses du village de Zahlé. Elle a pour cause le refus fait par l' Emi de ratifier l' arrentement stipulé par son frère, des riches terres de Balbek à ces cultivateurs.

On donnera la suite incessamment.

Cours des monnoies . . en Paras.

Quadruple	4320
Portugaise	2160
Sequin Mahmoudieh	1060
Id. de Venise	610
Id. de Constantinople	340
Id. du Kaire	300
Roubieh	115
Talaris et Piastres d' Espagne	310
Bechlik	205

Toutes ces monnoies n' ont éprouvé une hausse si considérable, que depuis le commencement du mois.

A TRIPOLY de Syrie.

Copy of Certificate given by the Superior of the Convent at Jerusalem.

In DEI Nomine. Amen.

Omnibus et singulis has nostras litteras inspecturis ac perlecturis, Nos infra scripti fidem facimus atque testamur Dominum Fridericum Hennicher ex Anglicæ Regno Ierosolymis fuisse, et omnia Sacra Loca presentia, et Sanctissima Conversatione Domini Nostri Jesu Christi decorata, ejusque pretiossimo Sanguine Consecrata, quæ tam intra quam extra hanc Sanctam Ierosolymorum Civitatem continentur, et ab omnibus Peregrinis visitari solent, personaliter visitasse. In quorum fidem f.

Dat. in Conventu S. Salvatoris Jerusalem die 10 Junii anno 1820.

F. Salvat. Ant^{s}. a Melita
Custos et Commissarius Loc. Sig.
Apostolicus, Tæ. Sæ.

Fr. Odoricus, a Latern
Secretarius Terræ Sanctæ.

G. WOODFALL, PRINTER, ANGEL COURT, SKINNER STREET, LONDON.