

to relate concerning it, are, that the seat itself, and the slab on which the feet naturally rest, are of granite, and not of free stone, as is in this instance alone, among so many ruins, so suspiciously described by Bruce; and they contain not the least trace of an inscription; and yet I cannot think that they have been much disturbed during the last thirty-five years; as they have not been applied to any purpose, and are rendered nearly inaccessible to the barefooted natives, by being surrounded on all sides with nettles of a large species, which sting more than any I have before felt. Nor can I believe that an inscription, which had stood for ages, would have totally vanished in so short a period, without leaving even a trace behind. I therefore conceive Bruce's inscription to be altogether fictitious. In the inner inclosure, on a paved way leading to the flight of steps before the church, is a broken stone, on which are figured two spears, the one barbed, and the other not, like those now in use.

“All the monuments around the church form a group, and are probably part of one great edifice; but it is impossible to make out what might have been the plan of this ancient building, because the houses of the modern town are crowded all round the south and western sides of the church. All the information that I could procure at Axum, concerning the history of the singular remains there, was from the attending priests, who informed me, on the authority of their books, that all their ancient monuments and obelisks, originally fifty-five in number, of which four were of the size now standing, were built by Ethiopus, the father of Abyssinia, about one thousand five hundred and forty-four years ago; and, which is probably entitled to more credit, that the great reservoir from which every house in the town was formerly

supplied with water, was constructed during the reign of Isaac, King of Abyssinia, by the Aboona Samuel, who died at Axum three hundred and ninety-two years ago, and was buried under the Daroo tree still remaining near the church; and that in the year 1070, a female named Gadit, in great authority, came from Amhara, and from a superstitious motive, destroyed, as far as she was able, these remains of ancient art; threw down the obelisks, broke the altars, and laid the whole place in ruins; an account by no means improbable, as there is every appearance of many of the largest altars having been broken by great force, and removed from their places. The Ethiopic inscription makes it however doubtful, whether this were not done by the Aboona David.

“From my account of Axum, it will appear that Bruce’s description of the “mountain of red marble;” of the “wall cut out of the same five feet high,” with its “one hundred and thirty-three pedestals, on which stood colossal statues of the dog star, two of which only were remaining;” and of the road cut between the wall and the mountain, are statements contrary to the existing facts, or at least so extremely exaggerated, as to cast strong doubts upon his authority; and it appears to me, that nothing but the fallacious presumption that no one, after the difficulties which he had described with so much exaggeration, would dare to follow his steps, could have induced him to venture on such unsupported assertion, which the very next European who should travel that way would so certainly refute. His never having seen nor heard of the inscription that stands so near the road by which he passed, is somewhat singular. It is indeed partly concealed from sight by a small rising ground, and his attention might easily have been diverted

by the obelisk on the right. Moreover, his account of the church, and his general remarks on the priests, give reason to suppose that he had no communication with them; yet these were probably the only persons capable of giving him any information on the subject. In this instance, his neglect of them was well repaid, by his being left in ignorance of the most valuable monument in the place.

“The lower class of the inhabitants of Axum seemed to be more rude to strangers, and less under authority, than any we observed during our excursion, so that it was not easy to prevent the occurrence of a serious dispute. Ibrahim, our boy, seized a much stronger fellow than himself, who was particularly troublesome, and having made fast his garment, brought him to the top of the church, at the time we were there, and delivered him over to our guides. After frightening the offender with the Ras’s displeasure, we were induced to dismiss him unpunished, at the request of the High Priest. This custom of seizing the garment of an offender is very general; when any person is injured, his first attempt is to get hold of his adversary’s apparel, which, having fastened in a hand knot to his own, nothing can force him to quit till he gets into the presence of his superiors, to whose decision he means to appeal; and it is singular, that those who may have stolen double the value of their garment, will not consent to part with it in order to escape, from the disgrace attached to such a proceeding.

“We observed here rather a rough mode of keeping children in order; one of Nebrida Aram’s boys had large iron shackles on his legs, as a punishment for some truant tricks of which he had been guilty.

" A bullock was sent to me by the master of the house in which I lodged, who is a brother of Nebrida Aram, and bread and booza were supplied twice a day by a daughter of Ras Michael, styled Ambati Ozoro Tuckai. I had not however the pleasure of seeing her. Having staid one day longer than was expected at Axum, we found some difficulty in getting provisions. Our guide, who had great respect paid him wherever he went, from being in the immediate service of the Ras, laid this tax upon my friend the priest, who thought himself, however, amply compensated by a piece of muslin and a small cornelian cross, which I presented to him. This was indeed but a small return for the uniformly kind attention with which he had treated us. There fell much rain accompanied by lightning in the evening.

" September 19.—While our attendants were getting the mules ready for our departure, I set out with Pearce to the inscription, which I again copied with the utmost care and attention. The morning was particularly favourable for seeing every part distinctly, and I hoped, in which I was not disappointed, that when compared with the copy finished the day before, there would be found but little difference. At all events I felt satisfied that every possible care had been taken to avoid error; wherever a letter was doubtful, or wanting, I marked it as such, and wherever there was the appearance of a date, I copied it separately upon a large scale. I had again an opportunity to compare the copy with the inscription, and to add a few letters at the bottom which, had before escaped observation, when I visited Axum on my way to Massowah. I shall give a fac-simile of it when I come to that part of my work.

“ Being joined by Guebra Selassé and our mules, we crossed the large plain for a distance of about five miles, and then descended by a rough road through a gully, along the banks of a stream, till we arrived at the foot of the hill on which stands the church of Hannes, where, on the 16th ult. we had quitted the direct road, in order to visit Calam Negas.

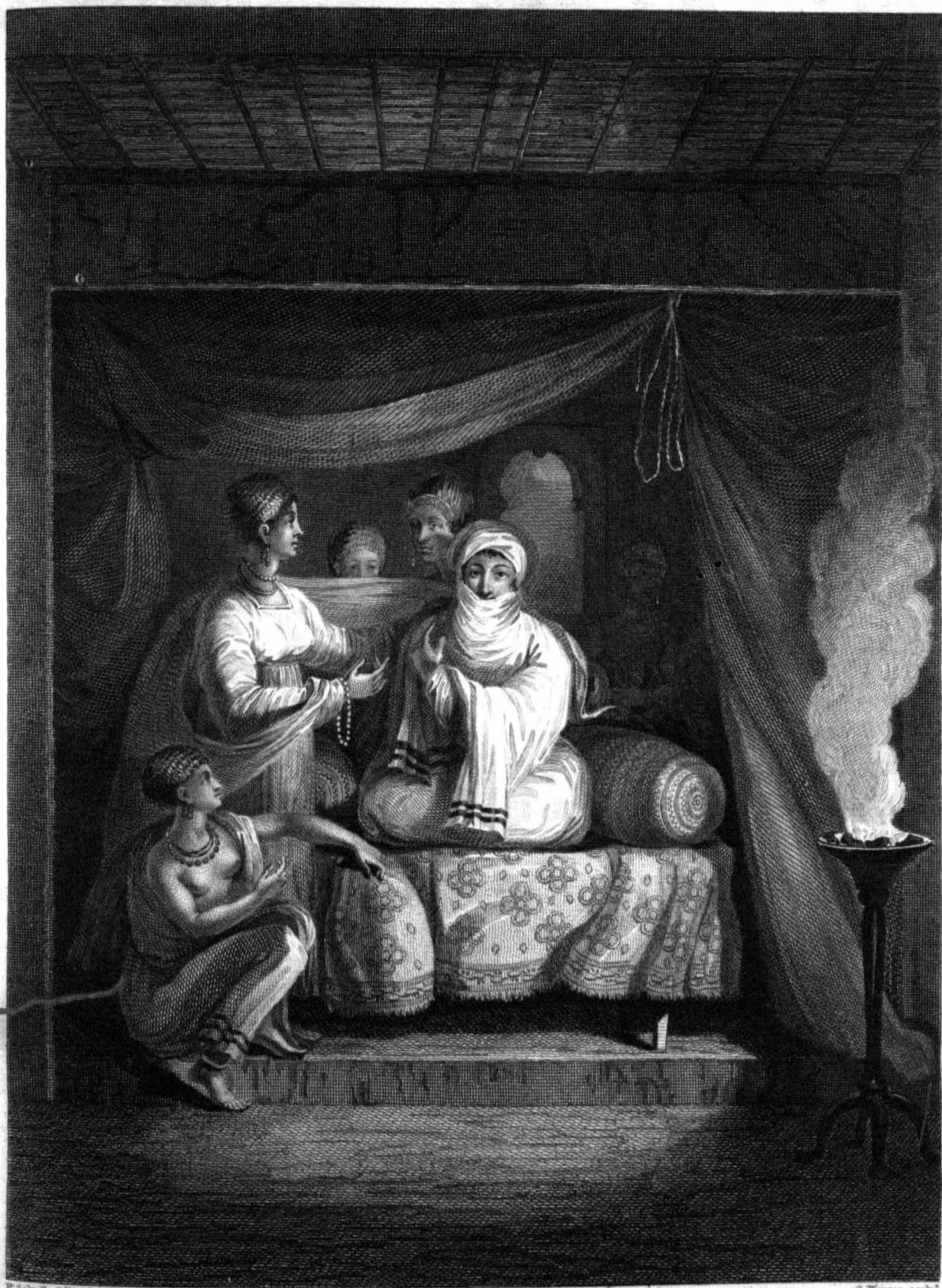
“ On crossing the plain to Adowa, we met a poor man who had been robbed of his corn, and much beaten. He had run after the offender and secured his garment, and now delivered him over to Guebra Selassé, who took his jambea, or knife, from him, and brought him on to Adowa. On our arrival there, we were informed that Nebrida Aram had just set out for Antalow, having waited till this day in expectation of my arrival from Axum. He was said to be accompanied by two hundred soldiers armed with matchlocks, and two thousand spearmen.

“ Two sheep, three large jars of maize, bread, &c. were brought to me by the chief Mussulmaun. I had a long visit in the afternoon from an Ozoro, or princess, upwards of thirty, who was fair for an Abyssinian, and very fat. I had also a polite message from Ozoro Tishai, requesting that I would call upon her in the evening, as she was very anxious to see me. At the hour appointed for my visit, there came on one of the heaviest storms that I ever remember to have witnessed, attended with vivid lightning, and very loud thunder, which rattled over our heads like cannon. It did not last long, so that when it was over (as I understood the lady expected me), I set out. It was quite dark, and I had to pass through so many alleys and passages, that I could form no idea in what part of the town the house was situated. At length, however, we reached it,

and I was introduced to the lady, who was expecting me, with a large party of her friends and attendants. She was seated at the upper end of the room, on a handsome couch placed in a recess, which was divided off by an undrawn curtain, with the lower part of her face covered. I made a drawing of the Ozoro, which, I can assure the reader, gives an accurate delineation of the costume of a lady of her rank, although it has no resemblance to the fancy figures given in the last edition of Bruce, as Abyssinian princesses. She gave me a most gracious reception; and, as far as the absence of my interpreter (who was sick) would allow me to understand them, the visit was perfectly agreeable. What was wanting in conversation, was made up in laughing, joking, and drinking; for the lady most urgently plied us all with maize, taking at the same time an equal portion herself. She was not so great a beauty as Bruce's princess, being dark in complexion, though of very pleasant manners.

"September 20.—As I wished to procure a few articles for Lord Valentia at this place, being extremely doubtful whether we should get any at Antalow, I had determined to stay another day at Adowa. Judging from the rate at which we made our purchases, I should conclude every thing to be exceedingly dear in this place; but I rather suppose that we were buying through a dear channel, as our guide was the only person whom we could employ, and he no doubt made us pay handsomely for his trouble.

"Early in the morning I took a sketch of part of the city of Adowa, and the hills, from a small loft in front of the Ras's house. The view itself has not much to recommend it, but the effects of the morning sun were extremely fine, throwing into happy obscurity the wretched mansions of which the whole capital consists.



H. Salt Engr. Pinx.

C. Warren sculp.

AZORO TISHAI AT ADOWE.

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“In the course of the day I received a message from Ozoro Tishai, requesting me again to visit her in the evening. As soon as it was dark I proceeded to her house. She received me with the same kind attention as on the evening before. Besides a plentiful supply of maize, which she was very urgent in pressing us to drink, she had prepared a supper, of which, for my own part, I was too unwell to partake. Pearce and Andrew, my servants, however, did it ample justice. The lady was this evening exceedingly curious, and asked many questions concerning our Sovereign, the nobleman who had sent me, our houses, churches, &c; but all this was done with great politeness; and there was evidently a very striking distinction between the manners of this princess, and those of the generality of the women whom I had seen in Abyssinia. She told me that she had heard of Bruce, but had never seen him; that he was a great favourite both of Ozoro Esther and the Iteghé. She added, that she felt the same friendship for me that they did for him. On my taking leave, she presented me with a piece of cloth of the finest Adowa manufacture, and begged that I would not let any person wear it but myself. She was very reluctant to break up the party; and I was obliged at last to bring our visit to a termination, by making our interpreter, who had but a weak head, drink an additional quantity of maize, which soon incapacitated him for his office.

“September 21.—I left Adowa in the morning not without regret, as I considered its inhabitants to be much more civilized than those of any other part of Abyssinia that I have visited. We ascended the hill to the east, and continued in a route somewhat to the south of that by which we came; so that we did not pass within

sight of Abba Garima. At the distance of about five miles, our road lay below the hill on which stands the village of Occabessa, then partly in ruins, but which was formerly the residence of old Ras Michael, after he had quitted the busy scene of politics. The church is named after his favourite Emperor, Tecla Haimanout. Hence we kept winding round many hills till we reached the village of Angára. Here the door was shut against us; so we proceeded to Dichora, where we procured a small house, and good accommodation for the night. The chief of the former village came in, and made his peace by bringing bread, booza, milk, and two goats, to which the man of the house made an addition of one, after having in vain pressed me very much to accept a dollar's worth of cloth in lieu of it.

“ September 22.—After travelling about six miles, we came into our old track, near the spot where we met the poor woman with her blind deaf and dumb child. We passed below the mansion of Basha Guebra Eyut, who was gone to Antalow. In crossing along the plain at the bottom of Abbo Samuel, we saw several very small and beautiful birds, in their habits not unlike the linnet. I dismounted with my gun, and after waiting patiently for some time, at length got a shot at one in a bush, which I luckily killed, much to the astonishment of several chiefs, who, with their followers, had all stopt to observe me; after which, at their request, I allowed them to examine the gun, which excited the admiration of all. In the course of the day I killed five more birds of different kinds, two at one shot, which completely established my character as a sportsman, among my fellow travellers, many of whom were chiefs, on their way to the muster at Antalow. While we were halting by the

side of the same stream where we had before refreshed ourselves, an old priest, named Allula Lucus, came to pay his respects to me, having been formerly, as he said, well acquainted with Yagoube at Gondar. On my questioning him, he told me that Bruce lived at Koscam, and made two attempts, the first of which failed, to visit the Nile. It was supposed that he went to stop the source of that river; and as they believed he could make gold, and turn any waters, they thought him capable of accomplishing this project; that he never went to war, but staid during those times in the house of the Aboona; that Yusuff, the Aboona's interpreter, whom I had before seen at Adowa, often interpreted for Bruce, as he understood well neither the language of Amhara nor of Tigré; but that he had also an interpreter of his own, named Michael; that he never had any command of cavalry, the Koccob horse, in particular, being at that time under one of the Sultan's servants, whose name he had forgotten; that a man named Kuara was Governor of Ras-el-feel under Netcho, in whose province of Tcherkin it was included; and the same Kuara held it afterwards under Ayto Corfu, who succeeded to the province on his father's death. Finally, that Bruce was a great favourite of Tecla Haimanout, with whom, however, he had once quarrelled, on account of the Sultan's taking off his hat or turban, which he indignantly resented.

"Barrambaras Tocklu having marched with his troops into Antalow, we were under the necessity of passing the night at a small shed, which was capable of keeping out neither wind nor water: the master, however, presented me with a sheep, and bread and booza for our bearers.

"September 23.—We set out with the earliest dawn of day, hav-

ing a long and difficult march before us. Our road first lay across the plain, which is of very unequal ground, till we came to the bottom of the pass of Atbara, where the ascent became very steep, and much incommoded with the Kantuffa, which, like the bramble, tears any linen that comes in its way. On reaching the top we discovered an encampment of troops, amounting to nearly one thousand, scattered about in parties, the numbers of which varied according to the consequence of their respective chiefs. They were refreshing themselves after the fatigue of the ascent; and being invited to partake of their provision, we seated ourselves on the grass, covered over in the country style with an outspread cloth, supported by spears stuck in the ground, and regaled upon some fine wheat and peas bread. Our own people, meanwhile, were grilling some mutton, in doing which a serious quarrel took place, which was very near ending in bloodshed. The parties went so far as to draw their knives, but were prevented from doing mischief by the bystanders, who rushed upon them with their spears and shields, and seized all concerned in the affray. Guebra Selassé picked out one of the offenders, and put him in irons, to carry before the Ras. He was only fastened with a chain to a young boy; yet such is the influence of established custom, that no delinquent, in such cases, ever thinks of breaking away.

“ The road hence was crowded with marching troops, asses carrying provender, and with caparisoned horses and mules in abundance; the last of which are invariably preferred to the horses for travelling. Among other chiefs was Shelika Welleta Raphael, of Beit Koccose, near Abba Garima, who behaved towards me with much civility. He first took Ibrahim behind him on his mule, which

was a very fine one, and afterwards, seeing that my mule's paces were not good, dismounted, and insisted on my taking his, with which I the more willingly complied, as he had another mule ready for his own use.

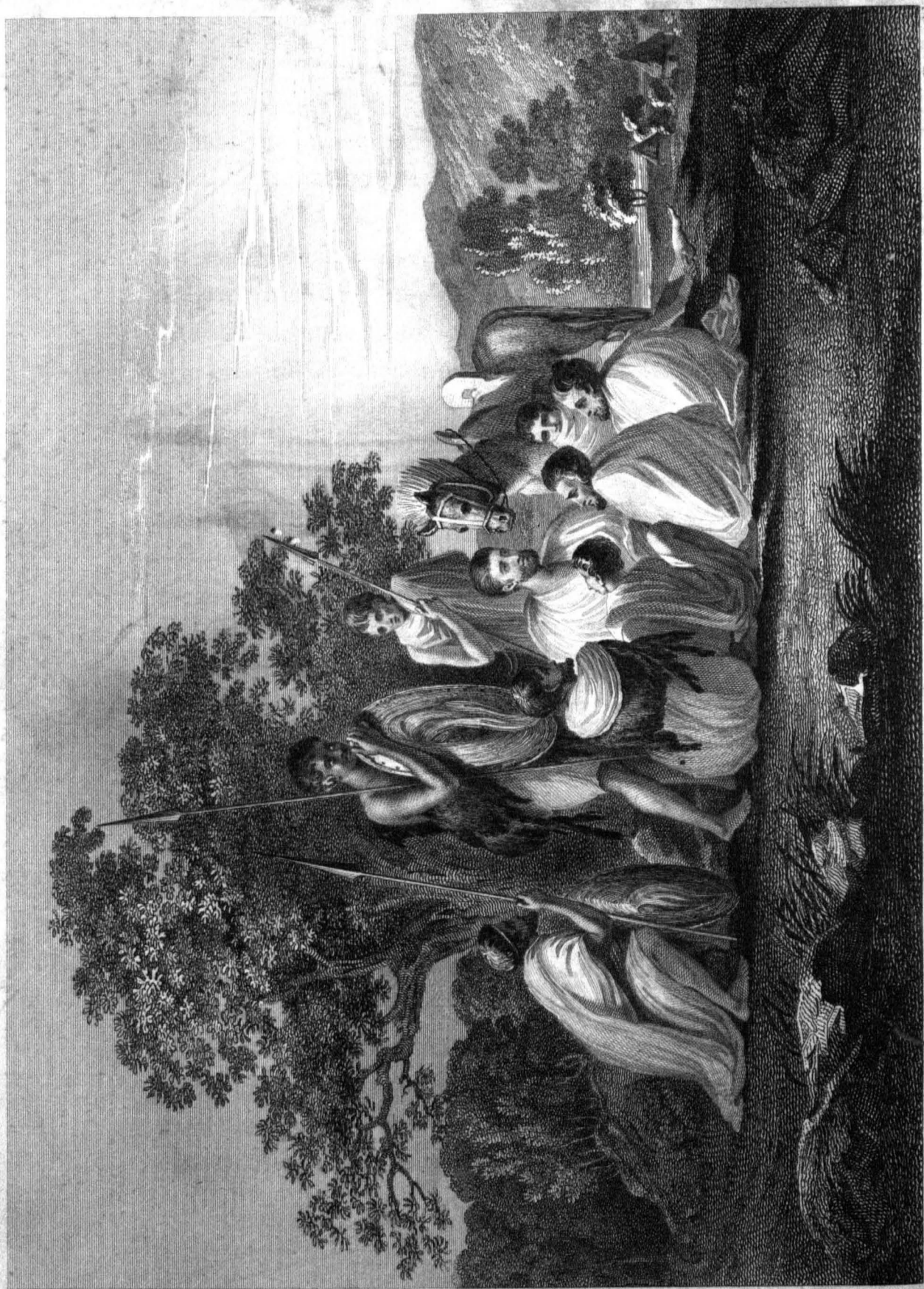
"About four miles from Muchaie I returned this gentleman his mule, as he was going direct to Antalow by another road. After getting completely wet through with a heavy shower of rain, we reached Muchaie, where we remained for the night. Three travellers were introduced to me by the master of the village; and we were furnished with such abundance of provisions, that I was enabled to send them a large portion of bread, and also a goat to a friend of our guide.

"September 24.—We left the village of Muchaie at a very early hour, and, in the first part of our road met with little worthy of notice. Having passed through the narrow valley described in our former journal, we arrived at the stream on the bank of which we stopped; here we bathed, and afterwards took some refreshment. I must observe that the Abyssinians, as far as I have seen, are very fond of bathing, whenever they have an opportunity of doing so in a running stream.

"We now passed close by the mansion of Gibbé, which was at this time deserted, and in ruins. We were told that formerly the Ras had a mansion at each stage from Antalow to Adowa, computing by the journies that these people make, which are about double the distance of those we have been able to perform; for, as they are accustomed to a mountainous country from their infancy, they disregard the ascent and descent of the steep passes that intersect every part of Abyssinia. I could not, until this day, conceive the reason of

the Ras's having quitted Adowa, which appeared strange to me, as his buildings and other accommodations at that place are more numerous and are larger, (though in the same style) than those at his residence at Antalow. I have been told, however, that a part of these buildings formerly belonged to one of his subjects, who not choosing quietly to resign his possession, was forcibly expelled, and killed by the Ras's people. From that time the place is said to have been haunted by the ghost of the deceased; and my informant added, that the Ras was one night beaten violently, and some of his attendants killed, by the ghost; upon which he collected the rest in great alarm, left the place, and has never since returned to it, transferring his capital to the province of Enderte. In confirmation, of their terrors on this subject, I have to remark, that when Pearce and Andrew attempted to go into the rooms in search of some curious owls that had taken up their abode there, the people were much alarmed, and did every thing in their power to prevent them: they however persisted, and went over the whole of the apartments without meeting with any supernatural being, or other molestation.

“ The country from Gibbé to Muccullah has been before described; to which account I have only to add, that a rapid stream runs through the vale of Jambela, which we again crossed. A worthy priest, whom we met on the road travelling with his bible, offered me an excellent mule, on which he was himself riding, to carry me to Antalow. I declined, however, his friendly offer, as I found an English saddle much easier than those made use of in Abyssinia. On our arrival at Muccullah, we learned that the Ras had left orders to have every thing prepared for our reception, and among other articles of good cheer plenty of maize was provided,



which we had been without from the time that we left Adowa, having been obliged to rest satisfied with booza, the common drink of the country.

“September 25.—I went out at daybreak, and descended the northern side of the hill of Muccullah, which is extremely steep, in order to take a sketch of the church and town, a drawing of which is given in my larger views. The situation is beautiful, and may serve to give an idea of the churches and villages in Abyssinia, which, for the most part, are built on one common plan. We were completely fatigued on our return, with the difficulty of the ascent, which, however, the natives of the country, from habit, do not seem at all to regard.

“We returned hence to Antalow by the same road that we came. We now saw, on coming down one of the hills, the town of Chelicut, which we had before passed unobserved. The whole of the road was thronged with chiefs and their followers proceeding on their way to Antalow, who entirely took up my attention. All the great men were extremely curious in examining every thing belonging to me, and I was by this time so accustomed to their manners, that I always indulged them with the inspection of my gun and sword, which I even entrusted to their own hands. They were accompanied by a relation of Ras Michael, extremely wild both in his dress and manners, and much resembling the inhabitants of Suakin, having his hair dressed out in a most fantastic style, with a long wooden pin run through it. He was attended by a large band of musicians, several led horses, and many followers. At about three in the afternoon I arrived at Antalow, and found all my friends safe, and happy to see me again. Captain Rudland returned here yesterday, after

having spent a fortnight with the Ras, during which time he was under the necessity of making himself understood by signs and nods, not having an interpreter, and the Ras not permitting him to send for one to Antalow. I found Mr. Carter rather unwell. Instead of having been to Buré, as my previous arrangements had given me reason to expect, he had, from some misconception of the natives, been almost entirely confined to the house, and scarcely permitted to have communication with any person; besides which, he complained of having been kept rather short of provisions; his whole daily allowance not having been more than part of a fowl and bread. This was however in some measure to be attributed to his own mismanagement, as he certainly might, though with some difficulty, have gone on the expedition to Buré, which I much regretted he had not done, as I conceived that he would have obtained some very valuable information. He had written to Captain Rudland; but this gentleman was so situated as not to be able to assist him, as will appear by the following journal of occurrences during my absence. Hamed Chamie and our Mussulmaun servants also complained much of their treatment during my absence, having had only three sheep allowed them in that time, though plentifully supplied with bread. I did not see the Ras in the evening, as I understood that he was much fatigued by having been present at the exercise of his troops.

“ September 22.— Pleasant weather, with light winds, and lightning during the night.

Captain Rudland's Journal.

“ Monday, September 9.—Yesterday afternoon, as I happened to pass through the hall, I saw the Ras disengaged and alone; he

called me to him, and repeated his wish that we should all of us accompany him on the morrow morning to Muccullah at which place he was going to spend a few days; he also informed me that he should set out very early. I communicated this to Mr. Salt on my return to our apartment; and in consequence, before we went to sleep, we prepared ourselves for the journey, and for the Ras's expected summons; but to our surprize, at day break the next morning, we found the Ras had already set out, and had left only three mules for our accommodation, which number had been previously engaged for Mr. Salt and his attendants, who were to set out at the same time on their journey to Adowa and Axum. Mr. Salt, with Pearce, Andrew, and Ibrahim, left me about seven o'clock.

"Tuesday, September 10.—At three o'clock this morning I was awakened by a messenger from the Ras, with a request that I would proceed immediately to join him at Muccullah, acquainting me also that bearers were in readiness for the conveyance of Mr. Salt's baggage, who, on quitting Antalow yesterday, had been obliged to leave it behind. As soon as it was daylight, I was conducted to the house of the Ras's brother (Manassé), who had been left in command here during the absence of Ras Wellela Selassé; he gave me his own mules, and appointed an officer of rank to attend me as a guide. The road lay across the hill of Antalow, whence I had a view of Chelicut, and then passed over a brook that flows by the last mentioned place, and arrived about noon at Muccullah, having crossed no intermediate valley in my way thither.

"Wednesday, September 11.—I joined my friend Mr. Salt on my arrival yesterday at this place, whom I found occupying a priest's hut in a corner of the church-yard, as miserable in reality as its

owner in appearance. This morning we were awakened at an early hour by a servant of the Ras, who informed us that his master had gone on a hunting party, but that he would return here in the afternoon. Mr. Salt proposed to set off on his journey towards Axum, and after having taken a little milk by way of a breakfast, left Muc-cullah with his attendants about seven o'clock.

"Being now left by myself, without a single creature around me to whom I could speak a word in any language so as to be understood, I again lay down and slept, having had little or no rest during the night, owing to vermin of all kinds, with which the place swarmed. I imagine I did not awake till twelve or one o'clock, when Guebra Eyatt, a boy of the Ras, brought some maize and bread, and some heated ghee, which I could not eat. I confess that now, almost for the first time in my life, I found myself rather uncomfortable, being absolutely precluded from conversation with a single individual; nor was my situation likely to be improved on the return of the Ras, unless there should happen to be some one in the train capable of speaking a little broken Arabic.

"At four P. M. a messenger arrived from the Ras, who by signs and gestures led me to understand that dinner was ready, and my company was requested. I returned with this good man to the Ras, and found him sitting on his couch, with all his head people about him; he seated me by his side, and fed me very kindly with fish, fruit, bread, and vegetables. After I had eaten a sufficient quantity, I was obliged by nods, winks, and smiles, to inform the Ras of the circumstance, for fear of being choaked with kindness. The maize went round cheerfully, and the Ras and company were in the highest spirits and good humour.

“ Thursday, September 12.—I passed a most wretched and uncomfortable night, among swarms of bugs, lice, and fleas. Milk was brought to me at the usual hour, and about ten I was invited to attend the Ras at breakfast. He received me with his accustomed attention, and seated me at his right hand, on the same couch with himself. His brother Manassé had arrived this morning from Antalow, so that there was a very large party; and brinde and maize were handed about to all very briskly. I eat none of the former, but drank too much of the latter, and returned at one o'clock to the “ parsonage,” where I remained uninterrupted during the remainder of the day.

“ Friday, September 13.—The quantity of maize I was forced to drink yesterday affected my head, and the pain it occasioned prevented me from sleeping during the night. At four this morning I was roused by a message from the Ras, requesting that I would attend him on a hunting party. Unwell as I was, I got up, and found a mule in readiness for me; but the Ras was already gone. The attendants informed me by signs, that the place where he had turned off his dogs this morning was not far off; I therefore followed, and rode about four miles to the village of Droosa, a little beyond which I fell in with the Ras, and found his sport this day consisted in giving directions to his soldiers, who were employed in fixing large stones across a rivulet, both to serve as a bridge, and as a dam, to form a head of water for the sake hereafter of fishing, an amusement of which the Ras is exceedingly fond. He begged, when I had joined him, that I would mount a favourite horse, which is led before him whenever he goes on parties of this kind. This condescension I considered as it really was, an extraordinary favour, for no one

beside himself ever mounts the back of this animal, except a Gallee eunuch, a great favourite of the Ras, who in the presence of his master is permitted sometimes to exercise him. This being a fast day with the Ras, I found myself rather in an awkward situation, having left Muccullah without my usual draught of milk; but the Ras, ever thoughtful about what would conduce to my accommodation, was sensible that I should be as well pleased with a feast, and accordingly ordered the chief of the village in the vicinity of which we were, to prepare a fowl curry for me. I accompanied this good man to his house, and received the kindest attention from himself and his lady. A fine curry, with bread and maize, was speedily introduced, and the hostess was so polite as to insist on feeding me. My kind entertainers did not choose themselves to violate their fast day; but as the lady had placed next to me her beautiful daughter, about twelve or fourteen years of age, I gladly made the most grateful return that I was able, by dipping bread into the curry, and feeding her in the same way as I had been treated by the mother. There was a skin spread for me, on which, after I had eaten enough, I enjoyed a comfortable sleep. I afterwards rejoined the Ras, and at four P. M. we again reached Muccullah, where a dinner was prepared of fish, fruit, bread, and vegetables. I returned to my detestable quarters about seven o'clock.

“Saturday September 14.—Yesterday during dinner the chief from Buré was pointed out to me by the Ras: he had come hither in consequence of an order from the Ras, originating from a conversation already detailed between him and Mr. Salt, in which it was arranged that Mr. Carter should proceed to Buré, under the

protection of the chief, for the purpose of surveying that place. I this morning begged of the Ras, to permit me to return to Antalow, to acquaint Mr. Carter with the arrival of the Chief, that no time might be lost ; but this was not consented to. I then proposed sending a note to him, to which I got no reply ; however, all this I attributed to the effects of the maize ; for we had taken our breakfasts, and the Ras and his chiefs appeared determined to make up for the abstinence of yesterday.

“ I now complained to him of my filthy quarters, shewing him my skin ; and by winks and gestures (for we now began to understand each other tolerably well) acquainted him that I could get no sleep. He immediately ordered the ladies' apartment to be prepared for me, near the large hall, which accordingly I occupied during the remainder of my stay here. When the Ras had refreshed himself with a four hour's sleep (an invariable custom with these people after eating), he sent a messenger to me in the upper room over the entrance door. As soon as I went down, he gave me a most cordial shake by the hand, and called in the Chief from Buré, and a Mussulmaun attendant, who could interpret what was said, in nearly as good Arabic as I speak myself. However, I contrived to get a person dispatched to Antalow, with my note to Mr. Carter, and an order from the Ras for him to be accommodated with mules, and to come here to morrow morning, this place lying in the direct road.

“ Sunday, September 15.—I had a good night's rest in my fresh apartment, it being tolerably free from vermin, because the building, being a new one, they had not yet had time to accumulate. The Ras attended divine service at the church in the night, or rather

early in the morning : he returned thence at four o'clock ; I arose at six, and found him in close conference with Ballambaras Guebra Amlaw, or the master of the household. I drank my milk, and afterwards took a walk ; on my return I breakfasted with the Ras, who introduced me to a son of his late brother Subhartz, and to a daughter of Dehub, another of his brothers. The latter I presented with a small box and a looking glass. We had a most excellent feast of cow heel, game, eggs, &c.; the maize went round cheerfully.

" I was much pleased this morning to observe the Ras's attention to our friend Baharnegash Yasous, whom, whenever an opportunity occurred, I mentioned to the Ras in the most favourable terms ; and I firmly believe it was in consequence of my representations, that he was admitted into his presence at the eating hour with the first class. The meal being finished, the Ras, as usual, retired to sleep ; I walked out with my gun, killed a brace of partridges, and was much pestered by the inhabitants : the evening I spent with the Ras, who was engaged over the chess board with Tokla Sangaltor. Their game differs more from ours than we at first supposed ; the queen moves diagonally, and only one square at a time ; the castles either have not the power of the same piece in the European games, or the players do not make use of them so frequently ; nor do they seem to value a castle so much as a knight. We had supper at eight, at which time the Ras acquainted me that Mr. Carter would be here in the morning, and that he himself should leave this place for Chelicut the day after to-morrow, so as to arrive by the following day at Antalow.

" Monday, September 16.—I took my usual walk this morning on

the Antalow road, in hopes of meeting Mr. Carter; but was disappointed. I returned about nine, and at the dinner hour attended the Ras. I had not seen the only man who was able to communicate a word with me in imperfect Arabic since yesterday morning, but was given to understand by the usual gestures, that the chief from Buré was about to return, and that Mr. Carter was not coming here at all; and, as far as I was able to learn, the Ras meant to return to Chelicut on Wednesday or Thursday. I supposed the Buré chief to be in the interest of the Nayib, which, in some measure, accounts for the sudden turn that affairs had taken; but I resolved as soon as I could again make use of my tongue to the Ras, I would have it explained. We supped at eight; during the meal the Ras invited me to accompany him in the morning on a hunting and fishing party.

“Tuesday, September 17.—My attendant, Guebra Eyatt, awoke me at half past three this morning by the Ras’s order, and informed me that he was waiting for me in the hall. I hurried on my kaftan, and running down, found him surrounded by fifty of his slaves by the side of a large fire. Our mules were also ready harnessed in the hall. We set out about four, descended the hill by the church, and had proceeded across the valley in an eastern direction about four miles before day break. We passed the village of Bellimackdam, the inhabitants of which joined the party. The Ras knowing that I was in the habit of taking a cup of fresh milk every morning (without saying a word to me, for we now understood each other tolerably well in the eating and drinking way), ordered some to be brought. I took my usual draught; but the Ras, thinking that after a time I should be glad of some more, ordered (without my know-

ledge) that a pot of it should be carried along with us. Our fishing party went a different route, the Ras preferring the amusement of hunting this morning, which he in reality enjoys much. He has about fifty dogs of an inferior cast, not unlike the English lurcher, and at least five hundred men. These are disposed among the thickets of acacia, with which the small hills around are covered, in order to rouse the deer, hares, growse, partridges, and guinea fowl. As soon as one of these is put up (for the birds fly only to a very short distance), it is instantly pursued by the dogs and men who happen to be nearest. Upon this an universal shout and yell is set up, which so frightens the poor animal, that, together with the keenness of the dogs, it seldom happens that it escapes. We returned to Muccullah at ten, with six brace of partridges and growse. I had an opportunity on our way back of shewing the Ras how the English gentlemen enjoy this kind of sport, and told him, that I myself could have killed more birds this morning than his fifty dogs and five hundred men. They have not an idea how the bird is brought down when on the wing. One of his chiefs asked me, with a very grave countenance, if it was done by a charm. I kept my shot concealed from them as much as possible; they always, therefore, examined the animal when killed for the bullet wound, not supposing that any thing but a single ball was made use of.

"On our entering the first gate to the hall, the knife was flourished over the cow's throat; for if the animal can be killed in the presence of the Ras, it is not only considered as the more respectful, but the brinde is the more delicious. In the present instance, the skin was only partly taken off, and a favourite slice of the flesh was

brought immediately to table, the muscles of which continued to quiver till the whole was devoured.

“ Two chiefs appeared at breakfast this morning in irons; they had been brought the day before yesterday to the presence of the Ras, under an accusation of murder; one of them had killed eight, and the other five men.

“ The evening passed off with chess, and a supper as usual, during which a singing boy was introduced, who with his songs, and the strange gestures of his body, seemed to amuse the Ras, and greatly to delight the company. This boy could not be more than eight or nine years of age; he had a spear and shield adapted to his size, which he handled astonishingly well. His pert answers to the Ras made him laugh heartily. I fancy his songs were not of the most delicate nature. There was a lady in company belonging to one of the chiefs, but she did not seem to be much incommoded, for she smiled, and appeared as well amused as any one.

“ We have had most delightful weather ever since I have been here, not unlike the month of May in England. I had an opportunity of observing in two instances this day, that it was not a general custom with these people to dismount from their horses or mules when they pass a church, &c.

“ Wednesday, September 18.—I observed that this day is as strict a fast with the Abyssinians, as Friday. The Ras was engaged during the whole of the morning in deciding causes, and at six o'clock had a dinner of fish, ghee, fruit, and different kinds of bread. The fruit was sent by Ozoro Mantwaub from Chelicut, and consisted of citrons, plantains, lemons, and dried grapes. I walked out in the afternoon to the spring whence the water is brought that

supplies the town, and a delightful one it is ; it flows from a rock of soft stone, mixed with veins of iron ore, and I imagine discharges no less a quantity than half a hogshead in a minute.

“ Thursday, September 19.—At midnight I was informed by my attendant that the Ras wished to see me. I hurried down half asleep, and found him with his Fit Aurari, and two other chiefs, round a small table by the fire side, with a supper prepared of fowl curry and grilled mutton. I was obliged to eat, although it went much against my appetite, and drank three bruhs of maize, and again retired to rest ; but in the morning I felt myself not at all the better for it. I learned on enquiry, that it is usual for this meal to be served up in the night of every Wednesday and Friday, as soon after the hour of twelve as possible, as they get but little during the preceding twenty-four hours.

“ Friday, September 20.—The Ras was in readiness at an early hour this morning to attend divine service, which was performed under a temporary building in the center of the valley to the east of the church, and about a mile distant. He sent to me to accompany him, which I of course complied with. On entering this place, there were many priests assembled, who had formed themselves in a circle, chanting the psalms, with a drum or tom-tom in the center. The seat the Ras occupied was screened from the view of all without by a curtain, within which was placed a crown of gold, resembling those which we saw at Chelicut, some frankincense, dried grapes, and wheat ; the former was burned, and the two latter were made use of instead of the bread and wine. After the prayers were over, and the Ras had read a chapter in the Bible, we all went out on the middle of the plain. The Ras seated himself on the ground,

and in an instant two or three of the dresses of his slaves were spread out, being fixed upon the ends of their spears so as to form a complete covering, which seemed to keep off the glare of the sun, which now began to be very oppressive. The chess board was introduced; and here the Ras continued to play till past four in the afternoon, when we returned to Muccullah, where the usual Friday's repast was prepared.

"The good Ras was aware that I had had nothing to eat in the morning before we left the hall; accordingly, soon after we were seated on the plain, with much kindness and attention he ordered one of his chiefs to get another dress or two spread over a fowl curry that had been brought on purpose for me, and which my religion did not prevent me from eating; on the contrary, I devoured nearly the whole of it, and never relished any thing more in my life.

"I yesterday saw a funeral of the wife of one of the principal inhabitants of Muccullah. Whether it be the custom on the death of a female for none but females to weep and scratch themselves, I have yet to ascertain by further enquiry; but certain it is, that none but women were seen to manifest their grief on this occasion, either by shedding tears, or scratching the skin from their temples, foreheads, and even noses, till they were as raw as brinde. All the beauty of Tigré was present in the valley this day; so, while the Ras was engaged with his game of chess, I slipt away once or twice to give the many charming girls, (whom curiosity had led as near as the sticks of the Ras's slaves would permit them to approach) a clearer view of me, they never having seen a white face before. On re-entering the building, I unexpectedly saw the Muccullah princess Ozoro Endett, and three other ladies belonging to the chief men

of the place; they appeared by no means alarmed at my presence, but rather otherwise, for they invited me to sit down, with which I accordingly complied. The Ozoro was covered with trinkets and chains of gold and silver; even her shoes, in the hands of her slave girls, were of silver studded with gold. These ladies were very free in examining my dress and skin; but nothing seemed to excite their surprize so much as my hair, which, until they touched it, they would not believe to be natural.

" I did not know how the Ras might relish my presence among them; therefore, after shaking the ladies by the hands, I withdrew. I imagine there could not have been less than 10,000 persons assembled together this day, of whom two thirds were females. When the Ras was about to return, a deputation of priests was sent to the building for the crown and other valuables; they were carried back by students, dressed in rich velvets of different colours, and Indian kincaubs; over each of them was carried a red satin umbrella. All the females joined this procession, and in the hand of every one of respectability was a large brass key, made in the same form as those in the hands of the priests. I retired to my apartment at six. The Ras invariably slept after eating.

" Saturday, September 20.—The Ras attended divine service at the church at four this morning, and continued there till seven; at eight one of our servants arrived from Antalow, who brought me a note from Mr. Carter, acquainting me that they were distressed for provisions, the Ras's slaves at that place having given him a very scanty allowance since my departure. I instantly mentioned this circumstance to the Ras through his head feeder, Welled Michael, while at breakfast; and he immediately ordered a messenger to be

called. This man being familiar with the Tigré language, and perhaps aware of the severity of the all-powerful Ras, replied to every question the latter put to him, "all was well, and no complaints." I could not (however vexed I felt) press the matter farther, although I was by this time on such terms with the Ras, that I felt not the slightest hesitation in expressing my satisfaction, or disapprobation, in a proper manner on any occasion. I wished that Mr. Carter had taught this man his lesson before he sent him to me.

"After dinner, when I had returned to my room, a Galla slave of the Ras's came and intruded himself into my apartment, and in a very impudent manner asked me for a cloth. This fellow I had often observed about the person of the Ras, and also the Ras's frequent familiarity in conversation with him. I told him repeatedly to go, as I had nothing for him; but to this he paid little attention. At last I insisted on his quitting the room, and took up a small stick I had at hand. He instantly put his hand upon his jambea, as if to make a kind of resistance. My sword was near me, but I did not choose to put myself on an equality with such a fellow, and therefore went down to the Ras, who by this time had retired to his cot, and when that is the case, it is treason of the highest order to disturb him. However I paid no attention to this, but pushed my way through twenty or thirty Galla slaves, pulled down the purdah, and in a violent pet muttered all the Tigré in my power, strengthened by very intelligible gestures. The Ras instantly understood me, sent for the rascal, and ordered him an immediate drubbing, which was so severe, that I myself called out for mercy on him.

"Sunday, September 22.—I was unexpectedly awakened this

morning at four o'clock to accompany the Ras to Chelicut. We left Muccullah half an hour afterwards. It was a delightful morning, and the first rays of the sun were extremely pleasant, as my fingers were aching with cold, a sensation I had not before felt for some years. Soon after sun rise the dogs were let loose; a great hue and cry ensued, several mules had their knees broken over the rugged ground, and much game was killed. I spied a fine spotted deer, at which I got an excellent shot, but my gun missed fire. I was extremely vexed at this disappointment, which, however, was not to be wondered at, as these people in my absence were perpetually examining the gun, and snapping the lock.

"We arrived at Chelicut about nine, and attended the funeral of one of the Ras's servants. I observed, as at the former, that women were the only persons seen to weep. I afterwards visited the church with the Ras, to look at some fresh paintings done by one of the priests; whence we attended a breakfast prepared by the charming Ozoro, which consisted of curds, milk, ghee, brinde, currys of different kinds, a variety of fruit, bread, wheat, peas roasted, and excellent maize, which was handed about cheerfully to all. An old female water-carrier, that constantly followed the Ras, was now introduced with the musical boy; but the tricks that were played with this poor child were as disgusting to behold, as they would be indecorous to relate.

"I fully expected that we should have left this place on the morrow, but the persuasive powers of the Ozoro prevailed upon the Ras to stay till the next day. Supper was served as usual, and the Ras was in high spirits. He introduced me to a sister of Tecla Georgis, the late king, who is now at Waldubba. The Ras was

seated between this lady and myself on the same couch, I therefore could not get an opportunity of speaking to her.

“ Monday, September 23.—I went out this morning with the Ras, as I imagined on a hunting excursion, the dogs and attendants having accompanied us; but found that, instead of hunting after birds, all his train was set to clear the weeds from the wheat and teff growing on each side of the stream that runs by Ozoro's mansion.

“ This amiable Princess manages her fields so well, that she always gets three crops in a year, having trenches cut to let the water from the river upon the land whenever it is requisite. I remained an hour, and then returned to the house. It is as customary for the Ras to go out on these parties with an empty stomach, as to go to sleep with a full one, both which habits are so different from what I had been used to, that I was sometimes made very uncomfortable from being obliged to adopt them.

“ I rejoined the Ras about three in the afternoon, and returned with him at four to Ozoro's dinner, which was much the same as yesterday. Here I again met Ozoro Romai, sister to the late monarch Tecla Georgis. I had a fuller view of this lady now than when we met last; and while the Ras was engaged in conversation with his chief in front, I whispered a word to her through the head feeder. She had the remains of a fine person and a beautiful countenance, with a fair skin; from her appearance, I should have judged her to be no more than thirty or thirty-five years of age. I enquired after Ozoro Mantwaub, and asked the reason why she did not join the Ras in public; to which she replied, that it was not the Ras's pleasure, otherwise she would be very glad. This

lady is very affable and free, and spoke to me always with her face unmuffled. She is very religious, and reads the Bible twice every day to her cousin Mantwaub. She asked me for some beads of the mock pearl kind, which I promised to send to her from Antalow, but immediately presented her with a cross, which pleased her so much, that she gave me her hand on the occasion.

“ Tuesday, September 24.—The Ras called me about five this morning, and we left Chelicut soon afterwards, proceeding by the same route as on our journey out from Dixan. The Ras amused himself with his dogs, while I pushed on in front, anxious to see Mr. Carter, and reached Antalow about nine. We were afterwards, on the Ras’s arrival, invited to breakfast with him, and when the meal was over returned to our apartment.

“ Wednesday, September 25.—I amused myself in the early part of the morning by noting down in our journal, the remarks made by me during the fifteen days I was absent from Antalow with the Ras, and highly regret that I was so situated, from ignorance of the language, as not to have had the opportunity of a free communication with him and his chiefs, as I should have been able to have made my observations more fully.

“ Troops had for several days past been assembling at this place from all quarters of the Ras’s dominions, for the purpose of attending a review that was to take place, the next day. Numbers were exercising in presence of the Ras, within the court yard of his house. I joined him about ten o’clock; he had previously seated himself in the verandah of a detached building, with his two brothers and other principal chiefs, to view the troops. The number of people collected on this occasion was great, but most of them

- were lookers on; for I do not suppose more than six or eight hundred fighting men were present, of whom from forty to fifty were cavalry. The whole were armed with spears and shields, excepting now and then a matchlock. The horsemen galloped round a circle, flourishing their spears in a manner similar to the footmen, who were all in a cluster in the center. I was but little amused, for their actions and gestures were more like the antics of a lunatic, than military evolutions; and being desirous of concluding my journal before the return of Mr. Salt, whom I had every reason to expect in the course of the day, I withdrew about noon. Mr. Salt arrived at three. I was extremely glad to meet him. We had our curry in our apartment in the evening, and amused ourselves with the different adventures we had experienced during our separation

CHAPTER IV.

MR. SALT'S NARRATIVE CONTINUED.

Account of the Review of the Troops of Tigré, &c. by the Ras.—Description of a Brinde Feast.—Arrival of Basha Abdallah at Antalow.—Political conferences with him and the Ras.—Determination of Nathaniel Pearce to remain with the Ras, who promises to provide for him.—Preparations for Mr. Salt's return to Massowah.—Character of the Ras Welleta Selassé.—His attachment to the English.—Some Observations on the Manners and Dispositions of the Abyssinians.—Information respecting the Sources of the Nile, and present State of Gondar.—History of the Revolutions in Abyssinia since the time of Mr. Bruce.

CHAPTER IV.

" SEPTEMBER 26.—**T**HIS day being considered as the principal day of muster, I went with Captain Rudland after breakfast, to the Ras, but Mr. Carter was too unwell to accompany us. On this occasion, I clothed myself in an Abyssinian garment, and Captain Rudland in his British uniform. We found the Ras seated in a small verandah in front of a building, converted to the purpose from a butler's hall, which overlooked a walled inclosure about three hundred yards in circumference. Around him were seated many of his principal chiefs. He received us with his usual attention, seemed much gratified by our change of dress, and placed us immediately beside him on his couch.

" It is difficult to describe the scene that ensued. The outer part of the inclosure was lined with crowds of the inhabitants, and others had mounted the walls, which soon were completely covered with them. Opposite the Ras was a gateway, in a room over which sat a number of officers of state, appointed to regulate the review. Through this gateway the chiefs came in separately, one after the other, each with his respective followers. First entered the cavalry, with the chief at their head, galloping round the circus, and brandishing their spears with great agility. The dresses of these consisted for the most part of kincaubs, embroidered damask, flowered with gold, or black velvet studded with ornaments of silver, thrown as

a scarf over their shoulders, and fastened with a gold clasp across the breast. Round their heads they wore bandages, formed of yellow, green, or red satin, tied behind, long, and streaming loosely as they rode. Some, instead of this ornament, had only fillets of skin round their heads, the hairs of which standing upwards, gave an additional wildness to their appearance. Some few had horns of gold, either perpendicular above their foreheads, or projecting forwards; and several, on the upper part of their arm, had a silver disk, of both which Bruce has given a representation. Others wore bracelets of silver, in the shape of a horse collar, round their right arms, equal in number to the enemies they had slain. The horses were richly caparisoned, and bore on their fronts the bloody garments of foes slaughtered by their riders. Each chief, after riding round the circus seven or eight times, presented himself directly before the Ras, in a menacing attitude, recited in pompous language the actions which he had performed, and concluded by throwing down before him the indubitable trophies of his valour, which had before been hanging above the bracelets on his right arm.* One chief brought only a knife, that he had taken from his opponent. The chiefs are not the only ones who thus present themselves before the Ras, for every ragged rascal, among the foot soldiers who enter in a throng after the horsemen, has the same privilege. Among these latter, horrible to relate, were some wretches, pro-

* Ludolf, speaking of this custom, among the Galla, from whom the custom is probably derived, says, "*Adhuc necesse est indicium cæsi hostis post pugnam afferre. Primo quidem capita ceu honestissimam corporis partem attulêrunt; at postquam de sexu imberbium dubitaretur, turpissimum viris amputavêre. Res dictu fœda numerant, et cumulant exercitus coram. Hac ratione sciri non potest hostis an socius fuerit occisus.*"

bably followers of the camp (for they were not soldiers), savage enough to produce unquestionable evidence that boys, not men, had been the victims of their fury. At this I expressed to the Ras my abhorrence so strongly, that, actuated by the same feelings, he refused them those marks of his approbation which he had invariably shewn to others. The inferior warriors were clad in skins, chiefly those of sheep, some of which were bordered with blue and red of different shades. Intermixed with the foot soldiers, who were mostly armed with spears and shields, the matchlock men came in most irregular order to the number of at least fifteen hundred, whose gestures were, if possible, more ludicrous than those of the spearmen, imitating, as it appeared to me, men hunting wild beasts among the bushes; the conclusion of their frolic was firing their musquets as nearly as possible to the legs of their opponents, then drawing their knives, and making a blow to finish the murderous execution of their matchlocks. There were in this way many single mock fights between spearmen and musqueteers, but it was always managed that the latter should prove victorious. This extraordinary review was concluded by the marching in on one side of the Ras's band, mounted on mules, and beating the heavy drums, and on the other of men bearing the ornaments of the church walking in procession.

“ This day greatly biassed our opinion in favour of the horsemanship of the Abyssinians: I think them in this respect fully equal to the Arabs, and, considering the stirrups that they use, which are merely small rings of iron into which they put the two larger toes, this is no slight praise. In the use of the spear they are particularly expert, and they have a peculiar method of vibrating

it in the hand, which has a very warlike and classical appearance. In fine, they seem to be as complete horsemen as possible without discipline, of which indeed they are totally ignorant. If Ras Michael Suhul could bring 5000 matchlocks into the field, the strength of Tigré must have dwindled away since that time very considerably under the present Ras; which I believe to be the case, as he permits his tributes to be paid in cloth instead of fire arms. It is also probable that he has no matchlocks in store, for on this very day, when a damaged one was brought him, he supplied its place by taking another out of the hands of one of his soldiers.

“It is necessary, in order to give a complete idea of the dependence of the chiefs upon the Ras, to state, that several of those who were the most elegantly dressed and attended by the most numerous followers, were men holding situations in the Ras's household, such as the chief of the maize, of the bread, and others.

“There were a few, however, very haughty and imperious in their manners, among whom the most remarkable was Fit Aurari Zogo, a man of very handsome person and expressive countenance. This warrior obliged at least two hundred persons, who were sitting between himself and the Ras, to move, before he would condescend to make his address, which he at last did in a very proud and dignified manner, turning his horse round and round, and at each time resuming what he had before said. After the soldiers there were also a great many unarmed elderly men, cultivators of the ground, who came and made their obeisance before the Ras. During this last ceremony he sat very unconcerned, taking little notice of any excepting two of the most conspicuous. During the review, the Ras was extremely attentive, and his notice of the chiefs was acutely

distributed in proportion to their power. As we were going away, he stopped us all to witness a Galla dance and song, with which he was particularly amused. The review being concluded, the principal chiefs came up and joined the Ras; among whom I noticed a Galla Mussulmaun, who had twenty-nine rings of silver on his arm; and many of the other chiefs had from ten to twenty.

“From this exhibition we adjourned to the great hall, where every thing was prepared for a grand feast. A long table was placed in the middle of the hall, at the upper end of which, in a recess, the floor of which was raised about half a foot above the level of the room, was a couch, with two large pillows covered with striped satin, and behind this stood a lower couch covered with a handsome skin. The Ras led the way, leaning on two of his principal chiefs, and took his seat on the higher couch, inviting us at the same time to occupy the couch behind. The chiefs in the mean time ranged themselves on their haunches (for there were no benches) on each side of the table, and behind the Ras, crowding in two or three ranks towards the upper end of the room. The sides of the table were covered to the height of a foot by piles of tefl bread in the form of round thin pancakes, about two feet and a half in diameter, and down the middle of the table was ranged a single row of dishes, consisting of hot curry made of fowl, mutton, ghee, and curds. A quantity of fine wheaten bread in large rolls, was prepared for the use of the Ras; these he broke, and first distributed to us, and afterwards to some of the chiefs by whom he was surrounded. This ceremony served as a signal to begin the feast; upon which several female slaves, placed at different parts of the table (having previously washed their hands in the presence of the

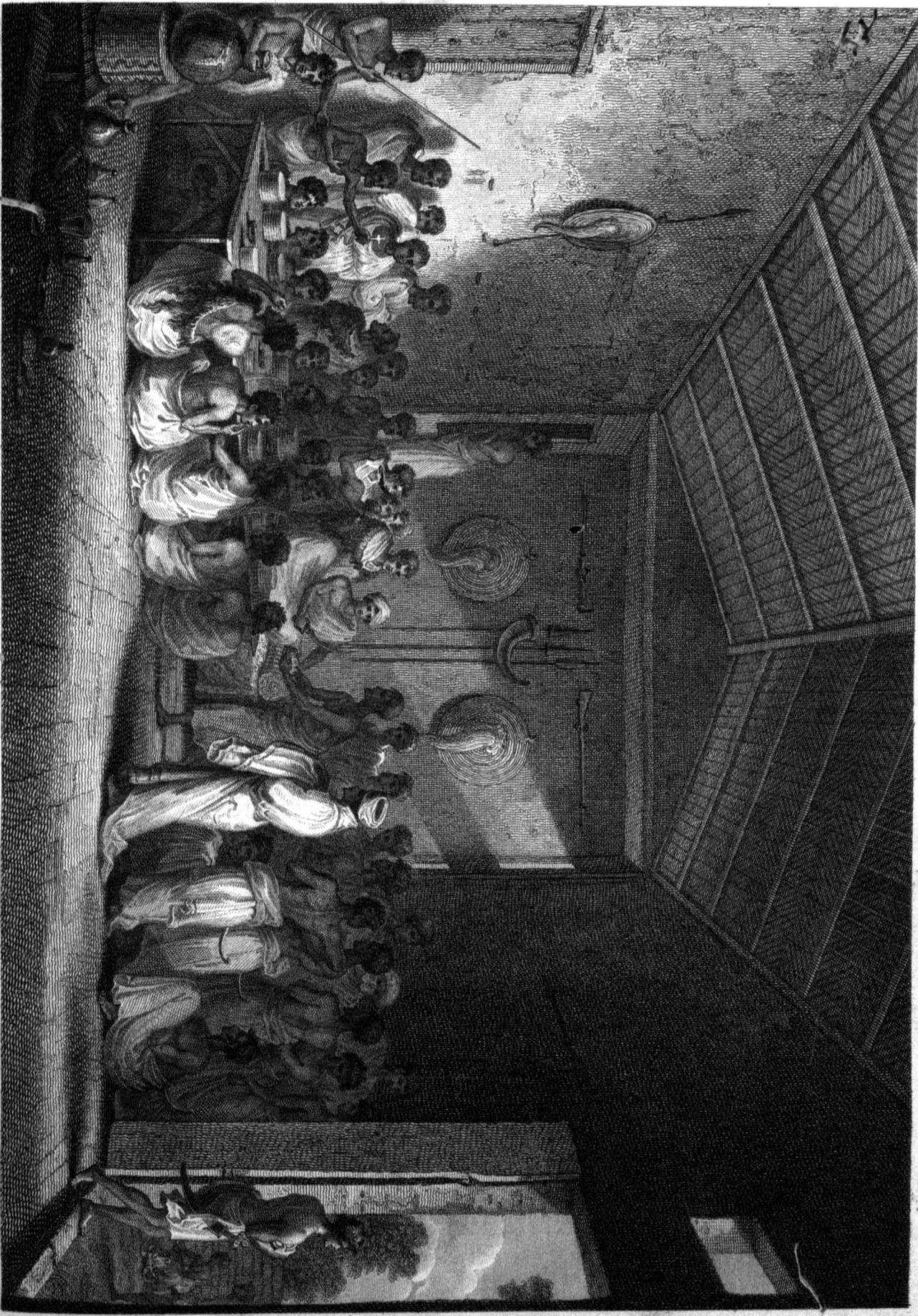
Ras), dipped the teft bread into the curries and other dishes, and distributed it among the guests. A man, whose particular business it was, performed the same office for the Ras, who immediately handed a portion to us, and then to some of the chiefs, who, on receiving it, got up and bowed: balls also of curds, greens, and teft bread mixed together, were handed about.

"During this time the cattle were killing on the outside of the hall. This is done by laying the beast down on the ground, and with a jambéa knife nearly separating the head from the body, pronouncing at the same time, "Bis m' Allah Guebra Menfus Kedus", a style of invocation that seems to be borrowed from the followers of Mohammed. The skin is then stripped with all possible expedition from one side of the animal, and the entrails, lights, liver, and tripes, are taken out, which latter the attendants voraciously devour as their perquisite, sometimes even without paying much regard to the trouble of cleaning them. The flesh of the animal, of which the rump and heart are considered as prime delicacies, is cut into large pieces, and, while the fibres are yet quivering, is brought in to the guests, who, by this time, have consumed as much as they please of the curries and other dishes.

"The brinde, as this raw flesh is called, was in irregular pieces, but commonly adhering to a bone, by which the attendants carried it; it was then handed round to the chiefs, who, with their crooked knives, cut off a large steak, which they afterwards dissected very dexterously into strips, about half an inch in diameter, holding it at the same time between the two fore fingers of the left hand.

"Having thus prepared their meat, they took it up with the left





hand and put it into their mouths; such at least was the usual practice with the Ras and all the chiefs whom we had an opportunity of observing, on this and many other occasions. I mention these seemingly trifling particulars, to shew that Bruce is mistaken when he asserts, that "no man in Abyssinia, of any fashion whatever, feeds himself, or touches his own meat;" indeed so far from this delicacy being observed, it is extremely common for the highest chiefs to help their neighbours round, and not unfrequently even their women, as we afterwards particularly observed at the table of Gusmati Ischias, who was one of the first fashion at Gondar when Bruce was there. If the piece happened not to please the person who cut it off, he handed it to a dependant behind him, from whom it sometimes passed to a seventh hand, if not approved.

"While the brinde was serving up, of which the quantity consumed is scarcely credible, the maize was distributed about very plentifully in brulhes, or Venetian glasses, horns being used only for booza. The first party being satisfied, retired from table, and was succeeded by another of inferior rank, by which the remains of the brinde were consumed. After these came a third, a fourth, and even a fifth party, who were obliged to content themselves with the coarse teft bread, and a single horn of booza, and were driven away by the master of the ceremonies before they had taken their fill. Near the conclusion of the feast, the Ras sent off from the table large quantities of teft bread, for the followers of those chiefs most in favour. The whole ended with a violent scramble for the last cakes, during which it seemed to be a point of etiquette to make as much uproar and confusion as possible. During the feast there were a few boys permitted to remain, by favour, under the table, to pick

up what fell from the guests; but if any one be discovered there who has not permission, he is beaten severely by blows given with the elbow. There were also one or two men with small crosses in their hands, which they held out, intimating thereby that they were at that time obliged to fast.

“ There were present at this feast many chiefs that I knew, especially Nebrida Aram, Basha Tokla, Basha Guebra Eyut, Ballambaras Guebra Amlac, and Welleta Gabriel, all of whom were very polite in paying their compliments to us, and seemed to be very anxious to attract our notice. I afterwards gratified them highly by distributing some snuff and cherry-brandy among them, of which they are all exceedingly fond. Of the former the Ras partook; the latter he could not be induced to taste, though all his chiefs much commended it.

“ September 27.—I was waited upon at an early hour by Basha Abdallah, who had come from Adowa at the Ras's desire, in a great measure for the purpose of settling the arrangements between us. I had not seen much of him at Adowa, but was given to understand that he was a man of considerable ability, and much in the confidence of the Ras, holding a place under him of great importance, and being considered as at the head of the Mussulmauns in Tigré. Through him all correspondence with the Court and the different chiefs of the country is carried on; and all interior arrangements of trade are entrusted to him. As, however, he was attended on this occasion by Hadjee Hamed, whom I knew to be particularly inimical to us, and completely in the interest of the Sheriffe of Mecca, I did not think it advisable to enter into any full discussion about the purpose of our coming, of which they still pretended ignorance, and

therefore I merely repeated what I had before stated on the subject. I then turned the discourse to the necessity of our immediate return, as by the time we could reach Massowah, the ship would be waiting our arrival; at the same time I urged a wish, that we might go back by the way of Adowa, as my friends, Captain Rudland and Mr. Carter, were extremely anxious to visit that city. I concluded by saying, that if the Ras had any communication to make to Lord Valentia, or through him to our Government, I should hope his letters would be speedily prepared.

“ Basha Abdallah, in return, said, that the Ras was extremely anxious about our safety and accommodation, and would be glad, he was sure, to comply with our wishes; that there had indeed been persons attempting to bias him against us, but that he was still, as much as ever, our friend. He particularly alluded on this occasion to Currum Chund the Banyan, who, he said, had written to the Ras since our arrival, bidding him beware of us as dangerous persons.

“ I had at this time given up all intention of farther incursions into the country, which had been proposed in my former conversations with the Ras; and this I was compelled to, from the certainty that we should even now suffer some distress for want of money, our stock being already reduced extremely low; besides, the period when I expected the ship to be at Massowah was fast approaching. In the course of the day we received fruit and bread from the Ras, it being a fast.

“ September 28.—Having heard nothing of Basha Abdallah in the morning, I took the opportunity of the Ras's being alone, after his mid-day's repose, and went down to him in the hall with

Captain Rudland (Hamed Chamie and Ibrahim being out in the town); our communication with him at the first was of a trifling nature. We presented to him some small trinkets for his Ozoro, which gave him much pleasure; I also gave him an English guinea, which he said he would have fixed on the top of one of his knives. He then sent for some arrack made at Antalow, of which we drank a small quantity. He was very curious concerning the method of making this spirit, and expressed a wish that we would manufacture some for him from a quantity of dried plantains then in his possession. We represented the impossibility of this from want of proper apparatus, and also from our never having been engaged in any pursuit of the kind, this being in our country, as we informed him, the business of a distinct set of men, who sold it, when made, to the rest. Our interpreters now coming in, I requested some private conversation with the Ras, on which all the slaves were sent out of the room.

"I now urged to him my surprize at having heard nothing from Basha Abdallah, in answer to the communication which I had made through him. The Ras said, that he had had many strangers with him in the morning, which had prevented his sending us an answer sooner, but that he expected Basha Abdallah every minute, and if I pleased, would send to hasten his coming. I told him that I was sorry that it was not in my power to speak my sentiments to him at once without an interpreter; that the interest of Mussulmauns was so directly contrary to ours as Christians, that it was impossible for me to say through a Mussulmaun interpreter, the things which I wished to communicate; that all these people were in the interest of the Sheriffe of Mecca, who at present supplied his country

with all its imports, at double the rate of what the English could do, if he were to cultivate their friendship : how, then, could I speak through men so interested ? He seemed much struck by these words, and in some measure distressed, like a man, who sees some advantage before him, which he is afraid of grasping at. After a pause, he asked me if we were at war with the Sheriffe ; I told him, no ; but that, on the contrary, he had sued to us, only so far back as last year, for assistance (being conscious of our superior power) against the Wahabee, by whom he was surrounded. Many ejaculations of surprise burst from him on hearing this. He would not, however, permit me to proceed until the arrival of Basha Abdallah, who came in a few minutes after.

“ The Ras now made him repeat the whole of what had passed in my room on the day before, which he seemed to do in so clear and manly a way, that I was at once satisfied of his being a very different person from the former interpreter, Hadjee Hamed. There were many parts of his discourse which excited the Ras's admiration, and he repeatedly turned to me with ejaculations of surprise.

“ After listening attentively to the whole account, he replied, that he, as well as myself, had been much imposed upon ; as, until this moment, he had never fully comprehended the motives of our visit ; that he had repeatedly received letters from different quarters, advising him to be upon his guard against us ; that his chiefs, also, had been constantly urging him to send us to a distance from his house, as they knew that we meditated his destruction ; and that they had even advised him not to eat or drink in our presence, lest we should poison him. All this, nevertheless, had made no impres-

sion on his mind ; he had found us very different in our conduct from what they had reported, and he felt much attached to us. " They have also been advising me," he added, " to send my soldiers to open your boxes, as they believed them to be full of gold, silver, and jewels ; but how could I be guilty of an action like this ? I should expect, if I had set such an example, in a short time to have my own house pulled down and plundered. No, I replied ; and I asked them, how would these people have journeyed safe through different countries, if they had been unwise enough to carry treasures of this kind ?" He went on to declare, that his heart was now entirely with us, and that if we wished it, he would swear to comply with all our wishes, and to protect us and every article belonging to us safely to Massowah. " Or stay with me," he continued, " as long as you please, and be your safety on my head." His mind being now at ease, he spoke with great pleasure upon the subject of future communication with the English ; at the same time giving me to understand, that I should hear farther from him on this subject through Basha Abdallah.

" I then turned the conversation on our going away, which I proposed to be on the following Monday, expressing my desire to go by the way of Adowa. To this he gave no positive answer, saying, that he did not wish to trust our persons on the road between Adowa and Dixan, as the people there were not under his command. He also begged that I would defer our journey a few days longer than I proposed ; to which I immediately assented.

" September 29.—The Ras in the morning sent us a bullock, and soon after one of his attendants came with three double pieces of cloth of the finest Adowa manufactory, as presents to me, Captain



H. Salt del.

Pollard sculp.

ABYSSINIAN YOUNG PRIEST.—WOODCUTTER.—GALLA PLAYING ON THE PIPE

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Rudland, and Mr. Carter; to which we returned suitable compliments. The day passed without any thing worthy of remark. I was engaged in penning my sketches of Axum, and Captain Rudland in copying our journal.

“ September 30.—Our bullock, which was slaughtered yesterday, furnished all our followers with brinde, after we had selected a considerable quantity of the flesh to be cured for consumption on the journey.

“ We were upon such familiar terms with the Ras, that we went in and out of his room whenever we chose, and we had, these two days, much more communication with the town. He also permitted several young men, educated to the priesthood, to attend upon us; and we found them, as well as all the Christians with whom we had any communication, very willing and apt to acquire information.

“ I was engaged this day in painting a picture of the Virgin Mary and Christ for the Ras, at his particular request. In the evening I and Captain Rudland paid him a visit. We found him, as usual, on the carpet playing at chess, to which he devoted much of his time. His common adversary at this game, was a man apparently of no rank or consequence, paid for the purpose, and whose great skill appeared to consist in keeping the game alive; always permitting the Ras to be victorious, and to cheat as much as he thought proper. A lady came in during our stay, who brought a present to the Ras of two cows, and was in consequence very graciously received. The weather was fine.”

“ October 1.—The day passed in our usual occupations of drawing and writing. Having finished the picture for the Ras, I this