

intimation which we have of the Abyssinians having adopted the Gods of Greece, and as I have before partly stated, sets aside the descent from the Queen of Saba, and the conversion of the nation to Judaism, as also up to the period of its erection, the authenticity of those chronicles, called the Chronicles of Axum, so far at least as they refer to the religion of the country.

“ The knowledge of this inscription, also throws a new light on another, equally curious and important, which according to the account of Cosmas Indicopleustes, was found by him at Adulis, and has greatly excited the attention of many learned men, and particularly of Dr. Vincent, who has written a treatise on the subject. It is not without great hesitation, that I venture to differ from so learned and able a writer, but I feel it a duty to submit to the public, the ideas which have arisen in my mind, from a mature consideration of the inscription discovered by me, and from my local knowledge of the places mentioned.

“ Cosmas lived during the reign of the Emperor Justin, and as a trader visited Adulis: during his stay, he undertook to decipher an inscription existing there in Greek characters, in compliance with the wishes of Elesbaas (or Caleb Negus), King of Abyssinia, who was then on the point of undertaking an expedition into Arabia, and who had probably been told at Axum, that the contents referred to conquests made by one of his predecessors. One part of this inscription was cut out on a basanite tablet, which, after enumerating the titles of Ptolemy, (Euérgetes), proceeds to give an account of his victories in Asia; and the other part was engraved on a chair of white marble, containing a long account of victories in Abyssinia, connected, as Cosmas supposes, with the first, though

he does not even positively assert it, simply saying *ὡς ἐξ ἀκολουθίας καὶ εἰς τὸν διφρον ἐγέγραπτο αὐτως.*

The general objections which are to be made to this inscription merely relate to it when regarded as a whole, in which light alone it has hitherto been considered; first, that Ptolemy Euergetes actually reigned only twenty-five* years, though in the latter part of the inscription on the chair it is said to have been erected by a king in the twenty-seventh year of his reign; secondly, that the first part, or the part on the tablet, is written in the third person throughout; and that the second part (on the chair) is written entirely in the first person; thirdly, that the language is also extremely dissimilar in the second parts, different words being employed to express the same meaning, as, where *κρατεύμα* and *κρατεύματα* are used on the basanite, *δυνάμεις* and *δυνάμεων* are made use of on the chair; where *χωρας* is in one *εθνος* is invariably in the other, and where *κυριευσας* is in the first *υπεταξα* is found in the second. Fourthly, that in the first, Ptolemy styles himself son of Ptolemy, descended from Hercules on his father's side, and Dionysus (Bacchus), sons of Jupiter, on his mother's, while, in the second, he styles himself son of Mars. Fifthly, that Agatharcides, Strabo, Pliny, nay, all writers between the time of Ptolemy and the Emperor Justin, make no mention of any such conquests of Ptolemy in Abyssinia, or the Red Sea; yet, it is impossible to suppose that Agatharcides, who gives an account of that very coast, should have been in total ignorance of Adulis; (a place that must have been so well known, had that part of the inscription referred to Ptolemy), and that he who collected his information from the libraries of the Ptolemies only fifty years afterwards,

* Vide Playfair's Chronology.

should have been unacquainted with events of such great importance, and about which he was collecting information for the instruction of a prince descended from Ptolemy himself.

“ To these objections may be added, that, in summing up the victories at the end of the second part, there is not the slightest allusion to those mentioned in the first ; for on the basanite are recited conquests in Syria, Bactria, Persia, &c. ; whereas on the chair, the extent of the conquests is carried no farther eastward than the coast of the Red Sea.

“ Though some of these objections have been before started, they have none of them hitherto been satisfactorily answered ; and against the inscription, as a whole, they appear to me absolutely unanswerable. There is a way, however, in which these difficulties may all be solved ; and that is, by considering the two parts as distinct inscriptions ; for all these obscurities attached to them, it must be observed, proceed solely from their having been taken as one inscription ; for which, too, there is no other authority than the single circumstance of their having been found near to each other ; for, as to the supposition of Cosmas, it is easily accounted for, from the great difficulty he must have had in fixing upon any person to whom to attribute the second part ; besides, that Cosmas (as must appear to any one who looks into his work), was a weak, simple, and credulous man, whose assertion, even if he had said so, would have had no weight whatsoever. Farther, it is to be particularly noted, that the tablet, on which is found the first inscription, is not only unconnected in every way with the chair, but the chair is never once mentioned on the tablet, nor the tablet referred to on the chair. The shape, too, of the tablet is so different, that it could

never have been meant to form a part of the chair; and they were apparently the workmanship of different periods; the pillars, constituting a part of the chair, being evidently of the lower Roman empire. These reasons, added to what has been before mentioned, of their being composed of different materials, are quite sufficient, I think, to prove beyond all doubt, that they were two distinct inscriptions. I shall therefore call the one on the basanite the first, and the other on the chair, the second Adulite inscription.

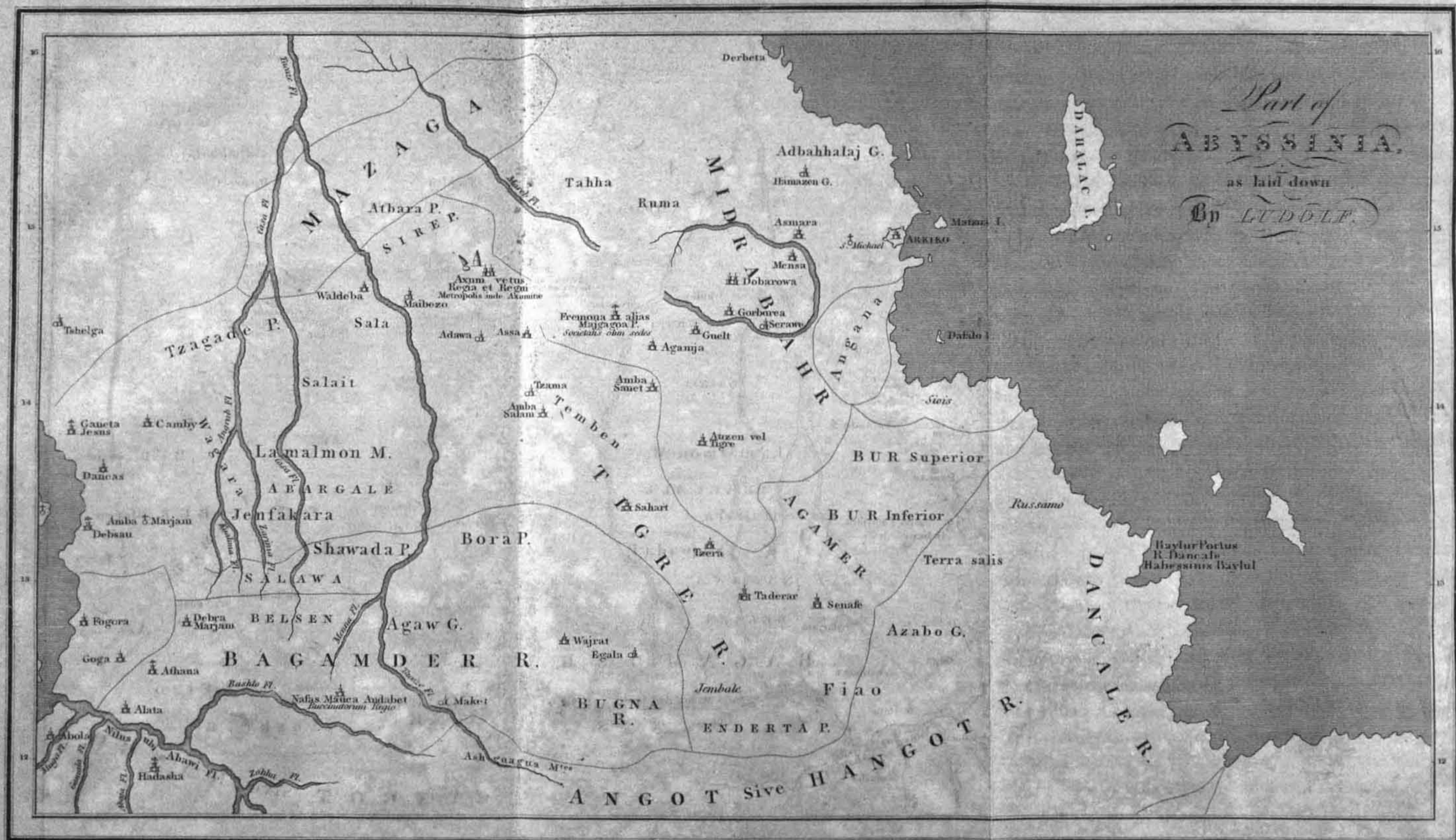
“ I consider the first to be a record inscription of the victories of Ptolemy in Asia, confirming accounts alluded to by several authors; but, being in the third person, I conceive it may have been brought to Adulis, in conformity with the King's orders, by some of the trading vessels, without Ptolemy having ever visited the coast himself; or it may have been engraved and brought there at a subsequent period. As to the second inscription, I consider it to have been erected by an Abyssinian king, to commemorate the victories of a long reign; and my principal reasons for this are as follow :

“ First, its extraordinary conformity with the inscription which I found at Axum; both are in the first person; both speak in the same lofty tone of trifling exploits, and make use of the same peculiar words in expressing the King's gratitude *ευχαρισται*; a word not common before the time of the Christian era, and in both the same words are also made use of, as *υποταξα, επολεμησα, εθνη*, &c. in contradistinction to the basanite inscription, in which, as before observed, other words are generally employed. Secondly, the names used are Abyssinian, and some of them identically the same; and they are so little altered in turning them into Greek, as to be easily traced;



which would scarcely have been the case under a Ptolemy. Thirdly, the language is bad in both, the singular person being repeatedly made to agree with a plural verb; and masculine and feminine nouns are used for the same thing, as *τε βασιλειε*, and *της βασιλειας*, which is not very Ptolemaic. Fourthly, the writer of the inscription on the chair styles himself in the conclusion, as Aizana does in the Axum inscription, son of Mars; the one dedicating a statue "in honour of the invincible Mars, who begot me:" *τε εμε γεννησαντος ανικητε Αρεως*; and the other dedicating a chair in honour of Mars, *Αρεως ος με και εγεννησε*, a conformity that is extremely remarkable. Fifthly, that the whole account can be traced with facility, as relating to an Abyssinian king, which is by no means the case, nay, is attended with insuperable difficulties, if considered as referring to Ptolemy.

"Before I enter on the following statement, I must make one preliminary observation, that the very omission of Axum in the inscription is strongly in my favour, since a king of Abyssinia would be likely enough to omit all mention of his capital, as is the case in the Axum inscription; whereas if Ptolemy had been there, which he must have been to make the conquests described, he would not have failed to record something concerning it, as it would have been the most important part of his victory. But, it may be objected, that Axum was not then in existence, and that it may have been built by Ptolemy! Still more extraordinary would it appear that such thing should be here recorded, and that no knowledge of such a circumstance should have ever reached Egypt, or be known to Agatharcides, Strabo, or Pliny. Taking the inscription, therefore, before me, as it stands in Fabricius and Montfaucon, and considering



the Byzantine historians. At all events, I think it is clearly demonstrated that there were two inscriptions. The second point does not admit of equal proof, but the evidence I have adduced is, I trust, sufficient to render it an object worthy the consideration of those better qualified than I am to decide upon the question.

" We returned to breakfast, and then set out on our way, determining once more to visit Calam Negus, which I conceive to be the catacombs belonging to the ancient city. We took lights with us, and went down into both the excavations. I have nothing, however, to add concerning them. Hence we travelled straight to Adowa by the old road.

" I received a message in the evening from the Ras, by a soldier in his service, enquiring after our health, &c. This man declared that the Ras expected five mules back ; but this being contrary to what the Ras himself told me, I sent to Basha Abdallah, to declare, that if such were the case, I should not accept one from him, as I preferred to walk, rather than be thus imposed upon.

" October 20.—We were engaged during day in making preparations for our journey. In the morning Basha Abdallah paid us a visit, and brought us four mules that were offered for sale, from which I chose two. Thirty dollars was the sum at first demanded ; but I bought them for twenty each, to be paid at Massowah. We also engaged forty bearers for two dollars per man, to be paid at the same place. In this Basha Abdallah much assisted us ; but no money was to be procured ; a circumstance which, I had reason to fear, would subject us to most serious inconvenience before we could reach Massowah. It was settled this morning on my strong remonstrances, that only four mules should be returned to the Ras, accom-



panied with a letter from me, explaining to the Ras my sentiments on the subject, stating that I was willing, if it were his wish, to send all the mules back, except the one given me by Baharnegash Yasous. The letter was written and ready to be dispatched, when I was informed that, unless I made a present to the messenger (who was a brother of our guide's), he would not take it, but would go back with five mules. Being much incensed at this attempt to impose on me, I tore the letter in pieces, and desired all the Ras's servants to depart, and take the whole of his mules with them, declaring, that if five mules went, not one of the servants should stay with me. Before night they came to make their peace, expressed their sorrow for what had passed, and requested that another letter might be written. I referred them to Hamed Chamie, saying, that I should not trouble him to write another, unless they could prevail on him from themselves to do so.

" October 21.—Guebra Selassé brought me another letter written by Hamed Chamie, which was dispatched. I was engaged the whole of the day in making out a fair copy of the inscription at Axum, and in conversing with some of the inhabitants, and Captain Rudland was employed in writing the journal. Mr. Carter lost his Habesh cloth this morning, it being stolen, while he was a few minutes absent, from the place where he had slept.

" October 22.—This being the day appointed for our departure, we were all in readiness at an early hour, but had to wait a considerable time for Basha Abdallah, who had promised to pay us a visit before our departure. He came about eight o'clock, and proved a most welcome visitor, bringing us a packet from Lord Valentia, dated Mocha, 20th of August, which had found its way from Aith

through Buré, and by way of Antalow; it was accompanied by a note from Pearce, giving us a very satisfactory account of his present situation. We were at this time so situated, that it was not in my power to have any further communication with the Ras, on the principal subjects of his Lordship's letter; all that I could do, therefore, was to write to Pearce, desiring that the man who was waiting at Antalow, might be sent back immediately to Aith, with intelligence (should the ship be waiting there) of our being far advanced on our way to Massowah. I had afterwards some conversation with Basha Abdallah concerning the Nayib and Currum Chund, and he was, I believe, as well convinced of their rascality as myself. He told me that, in consequence of this, the Baharnegash had orders to provide us with a guard, and to see us safely to Massowah. An additional mule was brought us, which completed the number wanted; its price was the same as that of the others. A new difficulty, which I had expected, now arose; all our Christian bearers refused to stir, till they had received part of their pay; a demand which, though by no means unreasonable, I was under the necessity of refusing, as our remaining stock of cash was too small to allow me to part with any, not having above five and twenty dollars left; no money being procurable here at any rate, for I had offered twenty per cent. for it in the morning, but in vain. The mules being ready, I pointed out to Hamed Chamie the most valuable part of our baggage, that it might be conveyed by the Mussulmauns, who remained faithful to us, and left orders with him to stay here till evening, to endeavour to procure carriers for the remainder, and if not, to join us at the first stage. Having thus finally arranged every thing by eleven o'clock, we quitted Adowa, after taking leave of our friend Basha

Abdallah, whose ability and integrity had much attached us to him, and whose kindness had rendered us all his debtors. We directed our course to the north of Abba Garima, over a moderately high range of hills, and afterwards along a beautiful valley, through which a stream of fine water runs, which the inhabitants had carefully led off, in the Indian method, into the corn fields. We then ascended a steep hill on the right to the village of Mumsai, commanded by Ayto Guebra Amlac, expecting the arrival of our attendants, but in vain; and, consequently, we were obliged to be satisfied with such fare as we could pick up, beans, Indian corn, and a wild fowl. I shot this day a black and white hawk, with a red dusky tail, the eye large, and of a dark brown colour. This bird is remarkable for the height to which it soars. We passed on the road in the course of our day's march, Ozoro Tishai and her attendants, on their way to pay a visit to Ayto Ischias. This lady sent me a small quantity of maize in the evening.

"October 23.—We waited with some impatience for the remainder of our baggage, which did not come up till mid-day, during which we amused ourselves with shooting small birds to add to our collection. The Hillets chiefly abound in this valley, flying about among the loose grass and rushes; they are very often seen in pursuit of some small birds much resembling the reed sparrow; yet they are ill calculated for swiftness of flight, as their tails appear to be too heavy for their bodies; they are small birds with remarkably long fan tails, of which there are four or five species or varieties; one is black; another is black with bright spots of red on the pinion of the wing; another with bright yellow spots; and a fourth is spotted black and white. We killed three this morning,

and we had procured two before. In the most perfect specimens we found twelve feathers in the tail, in pairs of unequal length. I discovered some of their nests, built in the rushes; they are very small, and covered over, as appears to be the case with almost all birds nests in this country. The Derhomais are also numerous here; they are fond of roosting among the steady branches of trees, and make a hoarse croaking noise much like the raven.

“ We found, on Hamed Chamie's arrival, that our leaving Adowa had been of great service in forwarding our baggage; as immediately afterwards, Guebra Selassé, and the Basha, by promises, threats, and blows, soon compelled the Christians who had engaged themselves in our service to bring on every thing belonging to us. We stayed at Mumsai till about three o'clock, when the master of the house came, and made us a present of a bullock and two goats, with a view, no doubt, to get rid of us, for we were advised by our guide to set off immediately after for another village. Our road lay up the valley of Mumsai, which is every where in a good state of cultivation, part being laid out in gardens, chiefly, as it appears, for the cultivation of the capsicum. This is no doubt the stream and vale of Ribierani of Bruce, but neither the name, nor anecdote connected with it, is any longer known to the inhabitants in the neighbourhood. At the upper end of the valley we ascended a steep and rocky hill, leaving the mountain of Samayut, the refuge of Ras Michael, when in arms against his sovereign Yasous, on our right. Our guide now took us to a village on a high hill to the left, called Asshashen. The villagers here were not much pleased with our arrival, and soon after came in a body, armed with sticks, shields, and spears, as it appeared, to drive us away;

one more impudent than the rest, came close to me, as we were sitting on a couch in front of one of the houses, and shook his weapon at me. I did not choose to bear this, and therefore drew my hanger, and declared that I would cut him down if he came a step nearer. On this a general disturbance took place; all our people seized their arms; while, on the other side, the men stood threatening us, and the women on the tops of the houses were ready with stones in their hands to assault us. Abyssinians generally talk more than they act, so that the whole ended on their side, in a violent wrangling, squabbling, and noise. As soon as it was over I left the place, and went down into the valley, where we spread our tent on the ground, for the purpose of taking up our abode for the night; but soon after, a deputation of the head men came down, making many apologies for what had passed, promising to supply whatever we might want, and to put the offender in irons, and to send him to the Ras. In order to accommodate our people, I consented to return to the village, where we occupied a house belonging to the elder Gusmatie Ischias, who holds the command of the district. As our guide wished to stay here another day, to settle concerning the punishment of the man who had insulted us, I ordered a couple of bullocks to be killed, one for the Christians, the other for the Mussulmauns, and to be cut up in strips for our subsistence on the road. A trick of our guide's at this village may serve to give some idea of his cunning. Soon after our arrival here, my English bridle was missing, upon which our guide made a prodigious outcry, threatening, in severe terms, the anger of the Ras; and by these means extorted from the head men of the village an additional bullock, two sheep, and several other articles, of which our

people were in want; and then drew forth the bridle from a corner of the room where he had himself hidden it, and laughed to their faces at the dexterity with which he had outwitted them.

“ October 24.—I took a view this morning of the mountains of Samayut and Assor, from the top of one of the houses of the village. The head men of the village presented us with a cow and a sheep, and about three in the afternoon we received a message from Ozoro Tishai, at the village of Gunduftch, requesting our company in the evening. This message was accompanied with a horn full of maize, and a small quantity of green wheat for parching.

“ It was accordingly arranged, that Hamed Chamie and the Musulmauns with our baggage, should go forward to another village, while we ourselves proceeded about sunset to Gunduftch. This village is situated on the north-east side of a small, beautiful, and fertile valley, divided only by a moderately sized hill from the plain of Samayut. It is built on the first ascent of a steep mountain, the summit of which is terminated by pyramidal masses of bare rock. It is interspersed with cedars and wanzah trees, and makes a very picturesque appearance from the valley below.

“ We were received with much attention by the chief, Gusmatie Ischias (a son of Ras Michael by Ozoro Galadait) who is much advanced in years, as also by Ozoro Tishai, who was there on a visit. We spent the evening in the true Gondar style, the conversation being extremely free. After drinking each a glass of arrack, the maize was handed briskly about; something like a supper was in the mean time introduced, consisting of one fowl curry, with which the ladies crammed themselves so speedily as to leave our party only a few bones, some half, and some entirely, picked; which, with some

duck balls (as one of our attendants aptly termed them) made up of coarse flour, ghee, and hot water, and a quantity of sour teff cakes, of which there is generally a profusion, constituted the whole of the supper. Beans and green wheat were afterwards introduced, which we begged leave to make over to our mules. In the early part of the evening I managed to get a few questions concerning Bruce, answered by the old gentleman, who said that he was well acquainted with Gondar. He stated that Bruce was a great favourite with the King, who gave him an excellent house to live in, and provided him with food, but that he never gave him any land, nor command; that he was much with the Iteghé and Ozoro Esther, and but little with the Ras; that he never went out to war during his stay in the country, but kept much in the house, and was very curious after plants, stones, &c.: he added, that at that time he himself commanded Ras-el-Feel, and that he was at the hunting-match at Teherkin, at the time Bruce was there on his way to Sennaar.

“ I had every reason to be convinced of the authenticity of this relation, from its agreement with the accounts which had been given me, by the many persons to whom, at different times, and in different places, I had applied for information respecting Bruce.

“ Hadjee Hamed, the person I have before mentioned as being sent by the Ras to see us safely to Antalow, a man of about fifty-one years of age, remembered Bruce very well, and said that it was thirty-five years since he came into the country; that he continued in the country between one and two years, and was well received by the King, Tecla Haiminout, who used to give him money, and daily send him provisions, but that he held no government nor

land under him. Ras Michael gave him a house at Koscam, but never employed him in any of the offices of state: he was a favourite of the Iteghé, and of Ozoro Esther: he went to the Nile, and was robbed on his way thither by the son of Absa Bega, at Korringa, and he (Hadjee Hamed) was the person sent by government to recover his property. He declared positively that Bruce never had any country given him, not even at the head of the Nile; nor was any command conferred on him, either by the King or the Ras; nor was he in any of the battles between Welleta Fasil and Ras Michael; and during the battle of Serbraxos, especially, he was residing in the house of the Aboona Joseph. He generally lived at Koscam with the Iteghé, by whom, as well as by the King, the Ras, and Ozoro Esther, he was much respected: it was by the interest of the Iteghé, in particular, that he recovered that part of his property, of which he was robbed in his way to the head of the Nile. He did not understand well Amharic or Tigré, and did not speak much more Arabic than I do, but had with him an interpreter named Michael: he generally avoided going much into company.

“Yusuph, interpreter to the late Aboona, paid me a visit on the 26th of September. He had accompanied the Aboona hither from Alexandria thirty-five years ago, and is related to Marcus, the present Greek Patriarch. He said that he knew Bruce well, and sent three of his own people to attend him to Sennaar; that he heard of his having got safely there, but had never learned what became of him afterwards. He spoke of him with much regret, and appeared sorry to hear of his death. He and every one with whom I have conversed confirmed the character of Ras Michael, as given by Bruce. He said that the late Aboona held that station thirty-three

years; but that he remembered Abba Sulama, whom, he said, Ras Michael hung with Negardus, and some others: he added, that every thing went on well during the reign of Tecla Haiminout, he himself, in particular, being well provided for, and possessing plenty of every thing; but that divisions afterwards occurred, and continual changes of kings; and that when the Aboona died he was left destitute, and had since been obliged to sell his matchlocks, of which he had ten, his swords, and all he was worth: he wished much I would carry him with me to Egypt.

“A Greek named Georgis, who had resided some time at Gondar, was a more intelligent man than those I usually met with; he had travelled over India, and spoke Indostanee; he also wrote Arabic, and brought me two books, of the Old and New Testament, in Arabic and Latin, printed at Rome in the year 1671, in each of which was written “*pertinet ad Missionar. de Prop. Fid. anno 1746.*” These he shewed with pride, and said he had bought at Adowa. As he could have no motive for deceiving me, I put the usual questions to him about Bruce, and his answers fully confirmed the accounts I had before received.

“Ligantur Metcha, another priest whose name I am unacquainted with, Negada Moosa, and the Ras’s principal builder, also remembered Bruce, and concurred in declaring that he never received any place, government, or land, from the King. They also affirmed, that he never was commander of any troops, particularly the Koccob horse, at the head of which corps was an intimate friend of the priest’s, at the time that Bruce was in the country.

“In the different conversations I had with the Ras, I endeavoured to turn the subject on the arrival of Bruce in the country. He

spoke of him extremely slightly, and evaded any question concerning him as much as possible. All that I could get out of him was, that he came into the country immediately after the battle of Faggitta, when he himself was appointed to the provinces of Begemder and Amhara; that Bruce went to the head of the Nile, and was not present in any engagement, nor held any public situation while in Abyssinia; and they never could learn why he came into the country.

“These testimonies, together with the accounts (already inserted in the journal) given by Ayto Ischias, by the priest whom I met on my return from Axum, and by the servant of Yunus at Adowa, compose a mass of evidence sufficient, in my opinion, to throw great doubt on the authenticity of the account given by Bruce of many of the transactions in which he represents himself concerned, during his residence in Abyssinia.

“Gusmatie Ischias was the only person, excepting the priests, whom we saw dressed in an under garment, or as they call it, “comise;” but all persons about the King, we were told, dress in this way. He informed me that he had left Gondar twenty years, before which, he entirely resided there, and at Ras-el-Feel. His sister Akalasa held great power in Tigré, and greatly influenced the Ras in the early part of his administration.

October 25.—We took leave of the Gusmatie at an early hour, and proceeded on our road, passing to the westward of the mountain of Gunduftch, and across the plain of Yeehah, which is uncultivated, except a few spots near a village on our right. We then left the mountains of Yeehah on our left; these, like the mountains of Adowa, terminate in vast masses of bare rock, the strata of which

are nearly vertical. The view of Samayat, in my larger views, will serve to give a tolerable idea of their forms, as they are all more or less inclined to the two figures there represented.

" We stopped for a short time under a Momunna tree, by the side of a spring of water strongly chalybeate; we then proceeded over some rocky ground scantily covered with poor soil, in an eastward direction, about six miles and an half, till we came to the river Angueah. This stream is seldom more than twenty feet broad; and though in some parts its depth is seven or eight feet, in others it is not so many inches. There are few shrubs and no trees on its banks; and we observed the largest fish that we had met with in Abyssinia, apparently a species of mullet, some of which were at least a foot long. We staid here to bathe, and were soon after joined by Hamed Chamie and all our train. They passed the night at a neighbouring village, where they were well treated, being presented with a sheep, bread, and booza. From the Angueah we proceeded by so circuitous a route over some high hills, that it was scarcely possible to make out our track. We had not, however, travelled more than two miles before we reached Dogai. This village is under the command of Lecka Moqua Ayto Selassé, whom I had met with at Adowa. He was at this time at Antalow.

" October 26.—The old man of the house, who appeared to be wretchedly poor, paid us much attention, and waited upon us with so much good will, that on our departure I made him a present of two dollars, and was only sorry that the great reduction of our money would not allow me to spare more: he was, however, exceedingly grateful for this trifle. About seven we descended from

the village of Dogai, and after travelling nearly four miles, came to a spot where two streams, one from the east, and the other from the south, join their waters and run northward, dividing the districts of Gella and Techo. A little before the junction, we observed some deep beautiful basons in the rocks (where the water was remarkably pure) forming most convenient places for bathing. We accordingly took the opportunity of refreshing ourselves in the stream. We afterwards travelled eastward for some time in a line with one of these rivulets, crossing and recrossing it twenty or thirty times. We met with a species of kingfisher, which Captain Rudland shot.

“ Quitting the stream, we travelled about four miles farther over irregular hills, till we came to the village of Awaledo, leaving the village of Zonquib about five miles on our left. The inhabitants of the former place were very unwilling to accommodate us; but finding that their remonstrances could not induce us to depart (for we had spread our tent and were preparing to take up our lodging), they thought proper to afford us a house, and after much wrangling, brought us three cakes of bread, and prepared others for our bearers. The master of the house where we lodged informed me, that this district was under the divided command of Barrambaras Guebra Amlac, and Belletina Gueta Welleta Georgis, sons of Ayto Rossai. In the time of Ras Michael it was ruled by Ayto Gueta Tucklai. All kafilas passing through, pay the following rates of tribute at a village called Bet Negus (or the king's house) by the side of the river Mai Kolqual. For each man bearing a load, two handfuls of pepper; and for each loaded ass, two pieces of blue cloth. If the Shum knows of a kafila passing, he takes a piece of

Surat cloth, or a brulhé, and in return presents the owners with a sheep. When the caravan arrives at Antalow, the Ras takes five or six brulhés, Surat cloth, or other articles in proportion. Each of the two chiefs of the district above mentioned annually pays to the Ras one thousand pieces of Adowa cloth, and the collector of the taxes, Ayto Confu, pays two matchlocks. The old man added, that in King Yasous's time, the chief of this district paid only three hundred pieces of cloth; Ras Michael raised it to three thousand; but on the accession of the present governor he reduced it to two thousand.

• "October 27.—We received a sheep from the villagers, and at an early hour resumed our journey. The whole of this district is surrounded with high and rocky hills, the summits of which are bare, and composed of regular and horizontal strata. We had to pass over one of the lowest ridges, near which are the ruins of a considerable village; at the top we saw the black eagle of Bruce, but could not get a shot at it, but Captain Rudland killed an Ashkoko. Hence we descended to a small pool of water in the midst of some fine Daroo and Lahaam trees. After descending a steep hill a little farther on, we proceeded through a valley thinly set with brushwood; and leaving the villages of Nurtha and Mai Kolqual on our left, passed over a rugged point of the mountain, into a small and uncultivated plain. The next three miles were over rugged hills, partly covered with kolqual, after which we continued our road between the two towns of Bellassa and Gella (Kella of Bruce); the former being immediately on our right, the latter about three miles and an half on our left. At the distance of about one mile east of Bellassé we came to the village of Negote, where we

stopped for the night. It is surrounded with very steep hills, with scarcely any interval of plain ground between them; the water running only through narrow gullies. The sides of these hills are formed by walls into ridges for the purpose of cultivation, but the scanty soil that is upon them is poor and unproductive, and the whole country around has a very barren appearance. The principal grain that is cultivated here is the Leoghé, of which Bruce has, by mistake, given a drawing instead of the Teff. This district of Bellassé is under Bashaw Guebra Eyut, and free of tribute. There is a toll established here for the kafilas, both as they go up and return, which, like all the others, is very irregular. It is at present in the hands of Ayto Isghé and Tecla Hamainout, who in consequence annually pays four matchlocks to the Ras. A horn of civet pays a quarter of a dollar, a slave the same, and loaded asses half a dollar each; sometimes a piece of Surat cloth and a handful of pepper. The toll for men carrying burthens is the same as at Gella. There are said to be three of these Guebras, tolls, or bars, (as they may be most properly termed) between Dixan and Adowa, namely at Lughoe, Bellassé, and Gella; and at Adowa is a fourth. Nearly north of Negote, and about six miles distant, is the mountain of Tucklee, which appears a post of considerable strength. It stands in the district of a chief in rebellion against the Ras, called Negale Hatzé, to whom it has three times afforded a secure retreat against the troops of Basha Guebra Eyut, who has been as often sent against him by the orders of the Ras. The first symptom of his rebellious disposition was a refusal to go up to the presence, about four years ago, on receiving a command, to that effect, from the Ras; on which Basha Guebra Eyut, in consequence of holding a

district closely bordering on his country, was ordered to march against him. The force of Hatzé was unable to stand a contest in the open field; after a skirmish, in the plain, he fled for refuge to the hill. The expedition ended, as usual, in burning the villages, and massacring all the helpless inhabitants. It seems the chief did not consider himself altogether safe in this strong hold, for he compounded with the Basha, and agreed to submit, and pay a fine of five thousand head of cattle; merely however to gain time, for on the Ras's sending his people to receive the cattle, he caused them to be way-laid and attacked. This brought on a second visit, about two years ago, from Basha Guebra Eyut, which ended in seizing ten of Negale Hatzé's soldiers, whom the Basha carried before the Ras. The chief still refused to trust himself in the presence, which last year brought on a third attack, that ended as unsatisfactorily as the others. The spirit of the rebel remains unsubdued, and he continues to defy all the power of Tigré. He has a body of three thousand spearmen under him, but no matchlocks. We received a goat from the head man of the village of Negote, and bread for our bearers, and we killed our two remaining cows.

October 28.—We left the village of Negote at day break and descended about two miles in a north-easterly direction to the plain of Bellassé, through which runs a clear but shallow stream. Captain Rudland here shot a hooper and a species of lapwing, remarkable for a strong spine on the pinion of each wing.* For three miles

* It is common in Egypt, and, as a German naturalist very gravely informed me (who was collecting for the Emperor) is the bird which feeds in the mouth of the crocodile.

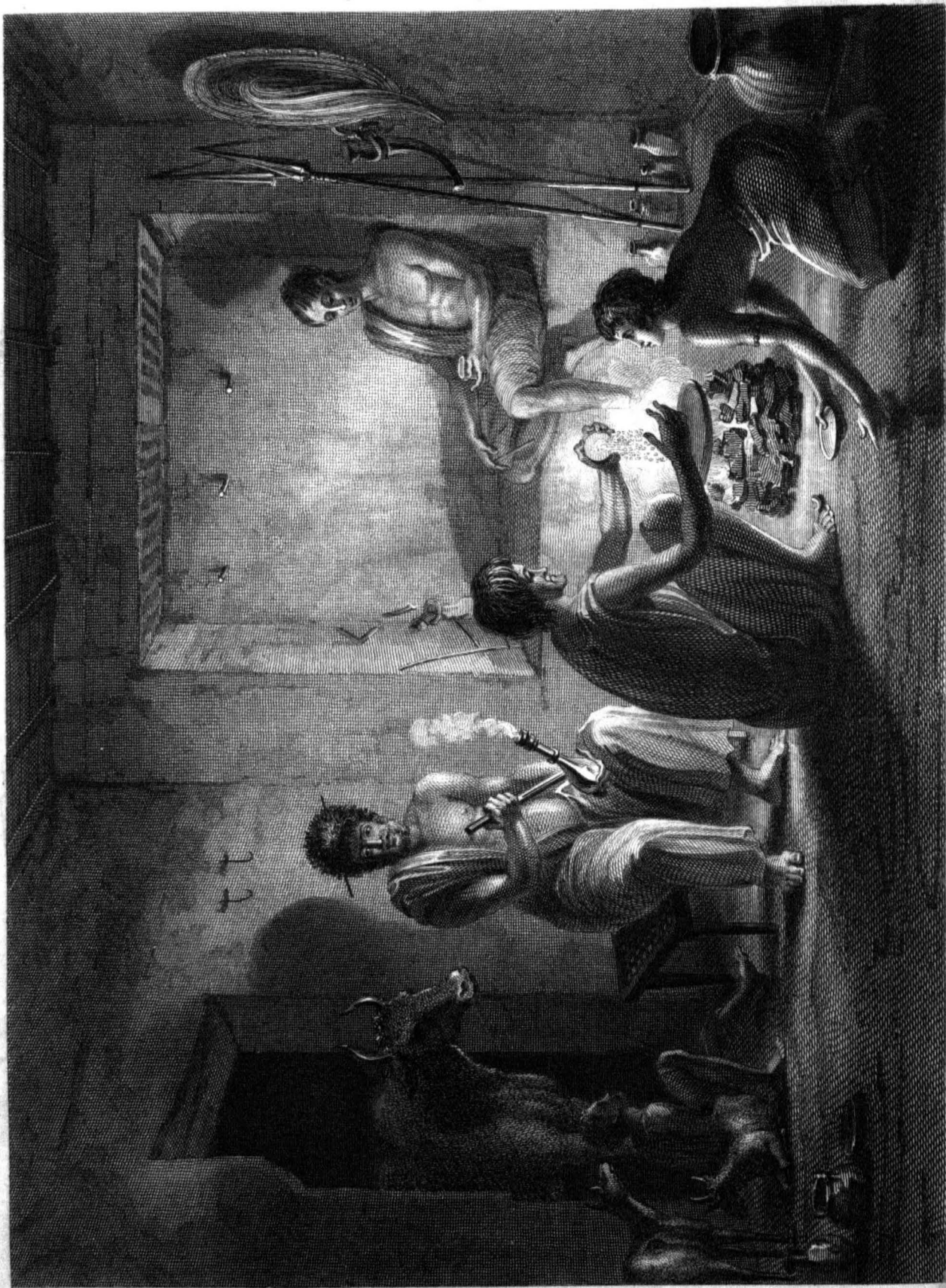
we passed over flat and poor ground; after which we came, by a slight descent, to another stream called Nuzeráneh. About three hundred yards before we reached it, I was fortunate enough to get a shot at the black eagle of Bruce, which was perched on the top of a high bush. I wounded it in the head: but it still had strength to rise into the air, where it flew in a circle six times round, and then fell. I was much delighted with this addition to our collection, which was now growing pretty considerable. Bruce's drawing we found to be very correct.

“ We stopped by the side of Nuzeráneh for nearly two hours, baked some bread, made an excellent repast, and afterwards bathed in the stream. As the mode of our baking bread is somewhat curious, and may hereafter be useful to travellers, I shall here describe it. Our flour, (which was generally the unsifted produce of barley, ground between two stones), was first made up with a little water into dough. It was then flattened out, and a stone (of the hardest consistence we could find) which had been in the mean time heated red hot, was put into the center of the dough which was afterwards completely closed over the stone into the form of a round ball. It was then put upon the clearest part of the fire, and in a few minutes produced us excellent cakes; at least what we at that time considered as such. This mode of baking bread is in common use with travellers in Abyssinia. From Nuzeráneh the country is flat, barren, and covered with brushwood. Hence we passed between two hills with rocky summits, like castles, and about four miles farther fell into our old track to the south of that hill where we first saw an Abyssinian market. After proceeding about two miles and a half we reached Abha. Baharnegash Subhart

was absent, * but we were furnished with bread by Baharnegash Yasous, who here overtook us. He informed us, that as soon as the Ras had received Lord Valentia's letter, he ordered him to accompany us as far as Massowah.

“ October 29.—We left the Baharnegash's village at an early hour, and after evading all demands for money, passed into the Serawé plain; but instead of turning off eastward, we kept more to the northward, for a considerable way along the edge of a gully, through which flows a torrent in the rainy season; and after a march of about four miles and a half we arrived at the wells of Haddadin, formed in the bed of the torrent. A number of shepherds, spear in hand, were busily engaged in watering their cattle, and it was with difficulty we got a scanty supply for our mules. The cattle were all of them in health, and most of them were fat. I was told that they belonged to a hundred different owners, some of whom had brought them several days march, no water being procurable on the eastern side of the country. These shepherds were Mussulmauns, and of the tribes below the mountains: most of them spoke a little Arabic. The wells at this place must bring in a very considerable income to the owner of the land, as a tribute is paid for all the cattle watered here, the rate of which is regulated by the dryness of the season. Hence we proceeded to a village above the wells, called Barraddo, the residence of Kantiba Socinius, the chief of this district, who was a man of good person, and had all the appearance of a warrior. He received us with much attention, and treated us with a quantity of maize. We were put into a

* We afterwards discovered that his absence was merely a trick, to prevent supplying our retinue with food.



shed, part of which was occupied by a family of the Hazorta tribe, which was come up to assist in getting in the harvest. In the evening I had an opportunity of observing the manner of living among these people, and of gaining additional information concerning them. Their evening's meal consisted solely of coarse cakes of bread, which were made from the grain collected that day in the field. The old woman first sifted away a portion of the husks; the grain was then ground by her and a young girl, and afterwards mixed up into a thick batter, which was spread out with the hand on a broken dish placed over a brisk fire; the old woman and the girl in the mean time being busily engaged in watching its progress. An old man, who seemed to be the head of the family, was sitting at his ease smoking a country hookah: a boy of about sixteen was lolling on a seat in a recess at the farther end of the room, and two children, a cow, and a few goats, formed so excellent a group, that I could not resist the pleasure of drawing it. The family had scarcely patience enough to wait till the first cake was baked; and no sooner was it taken from the fire, than it was most eagerly devoured, and, that nothing might be lost, the old woman picked out of the ashes every crumb that had dropped. They seemed however to be perfectly happy over this frugal repast, which was concluded with a hearty draught of water.

“Having to rise at dawn of day, we went to bed soon after dark, but at about ten o'clock we were awakened by our host, who brought us, for ourselves and bearers, three hundred cakes of bread, about six gallons of milk, and a jar of honey; he had before presented us with a fine cow, and had made many excuses for a deficiency of maize.

“ October 30.—I was given to understand that a present was expected, our host having heard of the money given to Baharne-gash Subhart, with whom he was then at variance; he, however, was extremely civil in bringing forward the subject; and as I was anxious to leave friends in the country (most of the chiefs on the borders being nearly independent of the Ras), I thought it right at once, to present him with a Spanish doubloon, which Captain Rudland chanced to have in his possession. With this he was much pleased, and we parted excellent friends.

“ Our road this day, after passing up the valley eastward, which may be said to constitute a nook of the Serawé plain, lay over wild and uncultivated hills, covered with acacia and brushwood. After about six miles riding we came to a gully, at the bottom of which we were happy to find a slow trickling stream, occasionally expanding into pools, in the deep holes, made by the torrent, which must, from the nature of the ground, be very violent in the rainy season. We breakfasted here and bathed; after which, resuming our journey, we came in a short time upon our old track, near the spot where Captain Rudland killed the Abou Gumba: hence a ride of a mile brought us to the village of Bakauko, where we immediately procured our old house, and experienced a very attentive reception from its master. Two of our bearers fell sick and returned to Adowa.

“ In the course of the day, and during our last night's stay at the village, we gained some additional information about the Serawé, who are all Christians, and are considered as being properly under the governor of Tigré, but whose power they have for a long time defied.

"After the Ras's return from his expedition to Hamazen, he dispatched Fit Aurari Zogo against the Serawé: in his attack he is said to have been victorious, and to have killed one hundred and fifty people. It was in consequence of this that the Ras gave him his niece in marriage.

"It is now only a year ago since a chief of the Serawé, named Aguldum, was in arms against the Ras. A family feud was the first occasion of the Ras's interference. Ayto Aylo, Aguldum's brother, who held with him a divided command, is said to have been very licentious in his conduct, and to have carried, from his brother's villages, many of the beauties, to satisfy his amorous inclinations. This was resented by Aguldum; a quarrel was the consequence; and Ayto Aylo being the weaker, fled to the Ras for protection. The fugitive found the Ras already well inclined to support him against his brother, owing to the following circumstance. Some of Aguldum's soldiers, who had deserted from him a short time before, had entered into the service of the Ras; but being soon after dissatisfied with their new master, they abused him, by saying that he was inferior in every respect to their former chief, to whom they determined to return, an intention they accordingly put in execution. These two inducements concurring, the Ras marched out in person against Aguldum, who, on his approach, fled across the Mareb. The Ras marched on, burning and destroying every thing in the country before him, but soon met with a check from Aguldum, who making a secret march, attacked him, while reposing in full security, during the night; and cut off many of his people. The steps of the assailants were traced in the morning to the village of Gella Garoo, which the Ras entered and destroyed, but not before Aguldum had

escaped to a place of greater security. The Ras returned to Antalow, but sent strict orders to Baharnegash Subhart, and all the chiefs in the neighbourhood, to give no shelter to Aguldum in their dominions, and to collect their troops, and pursue him with all diligence.

“ The chief of Gella Garoo, getting information of his place of retreat, attacked him in the night, and speared him as he was sleeping in his wife’s arms : he had strength enough, however, to rise, but was cut down by their knives before he could make his escape over the walls : his wife, after being ravished, was slain also, and one of his sons fell in the attack.

“ The Ras, at first, disbelieving the information, thought proper to send some of his people, among whom was Guebra Selassé, to ascertain the fact. They found every thing as had been stated, and in consequence seized his property for the Ras, consisting of four horses, one mule, and twenty cows ; also his spear, shield, knife, and sheep-skin, which latter the Ras gave to Guebra Selassé as a reward. We saw Ayto Aylo at Antalow with the Ras, and I was informed that the Serawé were then upon the best terms with the Ras : they were commanded by Welleta Ayto Backral and Ayto Aylo.

“ October 31.—We distributed our spears this morning among our bearers, by which they still managed to carry the whole of our baggage. I found a man at Bakauko, who left Massowah eight days ago, and learned from him, that the ship was not then there. We left the village of Bakauko at an early hour, and travelled over our old road to the plain of Zarai, where, on the eastern end, we found some running water, near a fine Daroo tree, of which there

are several in the vale. This rivulet, however, does not extend across the plain, being dried up before it gets through the valley. There is another stream which comes from the northward, running more to the west, that still carries a considerable stream. We stopped here to take our breakfast, after which we continued our journey, ascending the hill on which is situated the village of Adehadid. On the way we met a servant of Baharnegash Yasous, who informed us that his master had made arrangements for our staying there for the day, and proceeding to Dixan in the morning: accordingly we took possession of two sheds prepared for our reception. For my own part, however, conceiving it pleasanter to be in the valley by the side of the stream, than in a miserable hut at the top of a barren hill, I returned, accompanied by Mr. Carter, to the vale of Zarai, and took with me all the mules, for the sake of the excellent pasturage which I had observed there, the hill itself affording nothing except kolqual and acacia.

“ November 1.—We left Adehadid at daylight, and travelled over a country entirely parched up, not a blade of green being visible, except a few *Justitias*, and great quantities of acacia and kolqual. There is scarcely any plain ground between the hills that form the ascent to Dixan, which we again reached by an early hour.

CHAPTER VI.

MR. SALT'S NARRATIVE CONTINUED.

Favourable reception at Dixan.—Account of the different Grains cultivated in Abyssinia.—Journey from Dixan to the passes of Taranta.—Conversations with Shum Ummar, a chief of the Hazorta.—Some Account of that Tribe.—Arrival at Arkeko.—Reception on board the Panther.—Dissertation on the History of Abyssinia.—Character of the Inhabitants.

CHAPTER VI.

ON our arrival at Dixan, we were received with many demonstrations of joy by the inhabitants, and their chief, Baharnegash Yasous, and very soon after, our former plague, his brother, at the head of the chief men of the place, brought us two hundred cakes of bread, and a bullock, as a present from the town. This alteration of conduct was indeed remarkable, but may be easily accounted for, by the impression our favourable reception at Antalow had made on the Baharnegash, and the gratitude which I believe he really felt for our having used our influence with the Ras so powerfully in his favour, that, soon after our departure, he had obtained the regular investment of his office as Baharnegash, which he had in vain applied for ever since the death of his father. We also derived some benefit from the information relative to the history of Abyssinia, which we had acquired from Bruce and Poncet, and which was to the natives a source of perpetual astonishment. Bruce's drawings of Gondar, and its vicinity, which we shewed to the Baharnegash, tended to raise us, in his opinion, almost beyond the level of mortality. We killed two bullocks for our party, one of which we bought at the village of Adehadid, for four dollars, which, with the five dollars that we had been obliged to send forward to purchase flour, ghee, and other articles, completely exhausted our stock, and we should have been now absolutely penny-

less, had we not been able to procure a loan of three dollars from our guide Guebra Selassé. I went out with Mr. Carter in search of plants and seeds, and procured a few of both, and also a quantity of black drawing-chalk, which abounds here. We had at noon a recurrence of the scene at Adowa, concerning the mules; Guebra Selassé insisting on sending back one more to the Ras. As we had not received any answer to our letter from Adowa, I remained fixed to the old point, and declared that he might take back the Ras's three, but not the one presented to me by the Baharnegash. The dispute ended by his telling me that he would take the three; to which I again replied, that he might do so if he pleased, and broke off the discourse by declaring that I would not hear another word on the subject. Our hero, nevertheless, thought proper, in a short time, to change his tone, and sent to Hamed Chamie once more to accommodate matters. I afterwards procured from him ten dollars more as a loan, to secure him farther in our interests, of which I gave five to our bearers, that they might lay in a stock of provisions for the remainder of our journey. I also settled with the Baharnegash, who was present at the before mentioned dispute, to leave Dixan on Sunday, for it was impossible for me to wait for news of the ship's arrival at Massowah, having too many mouths to supply, our party then consisting, altogether, of nearly sixty persons.

"The Hazorta chief Ummar paid us a visit in the morning, when I took the opportunity of giving him some snuff, and a piece of blue cloth, expressing the pleasure I should have in seeing him below Taranta. He told me that he was going down to meet a kafilah, and escort it hither, but that, whatever were my wishes, he should be happy to comply with them; enquiring at the same

time, if I should want any cattle, bearers, or camels, below Taranta. I answered, that I was fully provided with bearers, but should require eight or ten sheep, which he promised to have in readiness. He was well satisfied, and promised to be a useful man to us.

“ November 2.—We had an application from the Baharnegash in the morning, to visit a spot which formerly yielded a constant supply of water, but which, by some chance, has since ceased to run. In compliance with his wishes, I and Mr. Carter set out on our mules. The place, which was at least three miles from Dixan, bore evident marks of there being water beneath the surface, as the grass was much greener, than on the land around: about two hundred yards beyond was a gully, in which we found several fine natural basons formed in the rocks, and full of water, but these reservoirs, though they are never dry, did not satisfy the old man, and he begged that I would look in my books and see if it was not possible to make the water issue out from above. I told him that it was impossible to do so, since the water had once found its way into the valley. But my declaration had no effect, so firmly convinced are the Abyssinians, that Europeans possess some magic power of accomplishing works of this nature. We had another visit in the afternoon from the Baharnegash, who anxiously requested me to put off our departure till Monday. To this plan I made many objections; but the old man pressed so urgently for it, that it was at last arranged that we ourselves should go on before, and that the Baharnegash should join us early on Monday morning at Hallai. We were engaged in making the necessary preparations for our journey. The thermometer was 70° at 4 P. M. in the cave.

“ The weather had been invariably fine since we left Antalow ;

the sun, at times, being extremely hot, but the nights cold. During the whole of our journey from Adowa we saw the inhabitants gathering in their corn, treading out the barley with oxen, and beating out the teff with sticks. It was my wish, in compliance with the instructions I had received from Lord Valentia, to have procured specimens of the different grains cultivated in Abyssinia, but the disappointments I had experienced in money concerns at Antalaw, had left me so totally destitute, that I was obliged to depart without them. The following is the best account I could collect of their mode of cultivation.

“Wheat (of which there are two varieties cultivated in Habesh) sells from four to six gerbuttehs for the firk of cloth, or dollar. This is made into large loaves, which are either baked or prepared by steam, and is eaten only by the first class; indeed it is rarely seen but at the Ras's table, and is called Gogo. Teff constitutes the chief food of all ranks, and being considered of equal goodness with wheat, generally fetches the same price; it is made into the thin cakes of a large size called Engara. It varies extremely in quality and colour, from pure white to black. Neug, a small grain, not unlike the Raggy of India, is held next in esteem; it sells for as much as the two grains before mentioned (and often, from being scarce, fetches double the price); it is mixed with teff or barley, and is a dry and harsh grain.

“A species of flax is extensively cultivated in the neighbourhood of Dixan: it is not in great esteem for bread, but is much eaten, when parched, by the lower classes. There is also a species of vetch in much request, which is chiefly eaten in the morning, either mixed up with the ghee and curds into balls, or eaten with teff: it is

always seen at table on fast days, at which time are also introduced green wheat and parched Indian corn and beans.

“ Of barley (called Ambasha) there are two kinds, one of which is of a black colour. There is a great quantity cultivated, but it is less prized than any other grain, and fetches not more than half the price. This partly proceeds, I imagine, from the difficulty of cleaning and preparing it; for when properly purified and mixed with wheat, it makes one of the best kinds of bread used in the country, and is made in the form of cakes about a foot in diameter, and three quarters of an inch thick: it is however dry and harsh, and is the only corn given to horses and mules. Indian corn or maize is much cultivated between Gella and Dixan, but I never saw it made into bread.

“ It is scarcely possible to ascertain the actual price of any kind of corn, from the circumstance of its being only exchanged as an article of barter, and not having any fixed price as in other countries; besides, almost every man cultivates just enough for the consumption of his own family, and therefore seldom goes to market either to buy or sell it.

“ A gerbutteh of grain is said to make from eleven to fifteen of the large cakes, or engara; two of which are considered as sufficient for the provision of one man per day: this, reckoning six gerbuttehs to the dollar, will make the keep of a servant amount to somewhat about two-pence per diem; but I consider this to be about double the actual cost, as the servants are rarely more than half fed, not to mention many other circumstances all turning in the master's favour.

“ Their implements of husbandry are extremely rude, the plough

being shaped, to the purpose, out of the root and branch of a tree; sometimes indeed a ploughshare of iron is added. Two oxen are invariably yoked to the plough, and it is guided by men alone; in all the other parts of agriculture, the women take an equal if not a greater share. The luxuriance of the soil, which in the low lands will admit of two crops annually, produces a great number of weeds; and the clearing of these is one of the most irksome of their toils. For this they often turn up the ground a second time, and pick out most carefully every root; but as this is not sufficient, when the corn is about half ripe, they collect together men, women and children, forming a line along the field, and with singing, and much merriment, pluck forth all the weeds from the corn. The labour of reaping is entirely thrown on the females. On passing any field where the women were at work, they uniformly greeted us with the sharp and shrill cry, which is undoubtedly the Ziraleet, described by Mr. Russell as being used by the women of Syria during the harvest, who also quotes from Pietro della Valle a most accurate description of it, that it is "a sharp and loud cry of joy," made in concert, by a quick and somewhat tremulous application of the tongue to the "palate, producing the sound heli li li li li li li li."

"November 3.—We set out from Dixan at a tolerably early hour, and travelled a little to the southward of the road by which we came to that village. The ascent was gradual from hill to hill. We passed two villages on the left, and one on the right, and then arrived at Hallai, situated on an elevated plain, well cultivated, and the hills around thickly covered with oxy-cedar. Here we took possession of a shed that was assigned us, and afterwards walked

to the southward in search of plants and birds. Of the former we found a few new species, but did not see any birds except thrushes. About a quarter of a mile from the village of Hallai is a fine spring of water, which runs successively into several natural basons in the gully below. It issues out of the side of a rock, and affords a plentiful supply of water throughout the year. We felt here a very perceptible difference in the atmosphere, the air being cold, and in some degree moist, as if rain had fallen. The country around also was not so much parched as below. I bought four sheep for two dollars, two of which I ordered to be killed. The thermometer was 75° : our distance from Dixan was six miles and a half.

"The master of this village, who is dignified with the title of Baharnegash, or Kantiba, brought us some soar (a grain) and milk in the evening, as also eighty cakes of bread for ourselves and bearers. I presented a looking glass and beads to his wife in return, and one dollar to the old man, with which he was well satisfied.

"November 4.—We left Hallai at day light, after having threshed two or three of the villagers who attempted to stop our baggage, for what reason I know not. We soon came to the descent of Taranta, for Hallai is situated on one of the heights of this mountain, which we walked down with much ease to ourselves and mules. This pass is at present incommoded with large and loose stones, but is capable of great improvement, if it were in the hands of industrious people. There is a yellow flowering shrub that was in great profusion on its side: the kolqual was also in flower. We halted at our old station at the foot of the pass, where we found several large kafilas on their way up to Abyssinia, loaded chiefly with cotton. They had been here three days, and expected to remain

five or six days longer; Ummar, the Shum of the Hazorta in this district, had the charge of seeing them safely to Dixan.

“ This chief soon paid us a visit, and from him I gleaned the following information.—That there are three thousand fighting men in their tribe, under five different chiefs: First, Shum Moosa, who commands in the district of Assahcurry, to the south of Taranta; second, Shum Ally, who commands at Assalatha; third, Shum Hussien, at Dallieth; fourth, Shum Hamed, at Assubah; and himself, Shum Ummar, at Dufferkydah, in the neighbourhood of this place, who also commands the passes of Taranta. All these chiefs, whose territories extend from near Dixan to the sea, live in strict amity with each other, and acknowledge Shum Abdallah Welled-el-Zangarah as supreme. He resides at Zulla, by the sea side, somewhere near to the island of Valentia, where water is procurable throughout the year; that is, there are wells, which though generally exhausted in the evening, are, like those at Arkeko, full again by the morning. To this place they all go down in the rains with their cattle, and remain there four or five months, till the force of the waters is abated. On their return, they bring with them a considerable quantity of salt, which they exchange for grain in Habesh, and the districts of Baharnegash Yasous and Subhart. This salt is procured from a mountain two days journey from Zulla. They cultivate a little grain themselves, but subsist chiefly on the flesh and milk of their cattle. Subboolah is the name of a species of fig tree, which they lop for their cattle when grass is scarce. There is a powerful tribe to the south, called Bussamoo, with whom they are at war, and another tribe to the north called Tecroor; all of them speak the same language, which he called Dancalli. They trade

with the Dancalli tribe, but are afraid of them. When they go to Massowah, they give two or three cows to the Nayib; and whatever is stolen from Habesh is taken to Massowah, where they receive, in lieu of stolen property, Surat cloth, spear heads, and other articles from the Nayib, who monopolizes this scandalous traffick, and punishes any one who attempts to participate in it.

“My informant farther told me, that the Shiho tribe at Hamhammo was two hundred strong; that it spoke the language of the Hazorta; and was commanded by Shum Hamed, who lives at the village of Dagbah. It has little communication with the latter, but if at any time the tribe molests the kafilas, it is always re-sented by the Hazorta. Near Hamazen, and subject to it, are two Christian tribes, Saharteh and Woggurta. There is plenty of water all the year round at the foot of Taranta.

“I presented to this chief two pieces of cloth, two looking glasses, four knives, and a pair of scissars, some snuff, and a sash that I wore round my waist, to which he seemed to have a fancy. He was much delighted with these trifles, and professed that he should always regard the English as friends.

“In the afternoon we had a messenger from Dixan, informing us that the Baharnegash would not leave the place till the morrow. We did not consider our present situation as a very pleasant one, there being too many of the Nayib's people at hand, as also a considerable number of the Hazorta, all of whom are alike in the habit of plundering; I therefore ordered the mules to be prepared, and determined to go on to Assubah.

“The moment our intention was made known, a hundred difficulties were started, and it seemed at once as if every soul in

the neighbourhood was concerned in our detention. The Hazorta fled to their arms, and took possession of the pass, threatening us if we dared to proceed; the Mussulmauns in the kafilas, Shum Ummar, and two of the Nayib's Ascaries (old acquaintance) advised us not to move, as night was coming on, for we should certainly be attacked, and all cut off by the Bedowee. They assured us, moreover, that there was no water on the road, and no food for our mules. Guebra Selassé declared that he would not stir, and our bearers to a man refused to proceed. Hamed Chamie came to me in great alarm, entreating that we would stay, as he was sure some harm would ensue. If we had now given up our purpose, it would have had so much the appearance of fear, that even from a regard to prudence we determined to persist. We laughed at Hamed Chamie's fears, desired the Nayib's people only to give their advice when it was asked, brought Guebra Selassé over, by telling him that he was no soldier; and partly by taunts, and partly by promises of reward, prevailed upon a great number of our bearers to take up their loads. Mr. Carter, incensed at some detention he met with from Shum Ummar, dismounted from his mule, and marched forward on foot by the Hazorta, who seemed chiefly to have an eye on our baggage.

"I was now informed by Shum Ummar, that the chief who headed the party which stood ready to oppose our passage, had lately been made desperate by the death of some relation, and that he wished to make up for his loss by obliging us to pay tribute. Shum Ummar accordingly went to him with a goat in his hand to appease him, and we advanced. A violent scuffle now ensued; one party of the Hazorta attempting to attack us, and the other, headed

by our friend Shum Ummar, forcibly preventing them. The latter succeeded, and we at length marched unmolested through the pass. After advancing about three hundred yards, our only remaining cow was missed; on which our bearers, all at once grown courageous, laid down their loads, seized their arms, and determined to attempt a rescue. It proved on farther enquiry that the animal was with the advanced parties. Those of our bearers that had strayed behind, in a little time joined us with Guebra Selassé, who had remained to secure the rest of our baggage. We were shortly after overtaken by our friend Shum Ummar, who came to take his leave; he told us that he had got a bruise in the scuffle, but that all was now well. On his going away I gave him a dollar, with which he was well satisfied. It was nearly dark before our arrival at Assubah, where we pitched our tent for the night, baked some bread, which constituted the whole of our meal, and retired to rest. It is to be remarked, that we found a fine clear running stream all the way from Taranta, which completely refuted the assertions of the Mussulmauns respecting the scarcity of water.

“ November 5.—Before day-light we struck our tent, and commenced our march, having bought another cow with the last four dollars that we could muster among our people. We found the stream increasing as we advanced, and could scarcely recognize Tubbo as we passed it, the late torrents having in every part altered the appearance of its bed, leaving every where strong marks of their ravages. Trees in many parts had been thrown down by their force, large masses of stone removed, and the whole of the bed, from Taranta, was strewn with pieces of kolqual brought down from the mountain.

" At this time there was scarcely a blade of grass to be seen on the banks of the stream, yet there were young oxycedars springing up in abundance, and the trees still continued in flower. I procured seeds from two trees much resembling the Wanzah, and saw a great quantity of large monkeys on the hills, as also a few very small ones, that seemed to run from the former. About eleven o'clock we arrived at Sadoon, where we halted during the heat of the day, employing our time in bathing, and taking our morning repast. We proceeded about four, on our march, notwithstanding the remonstrances of a deputation from a kafila that was going down with us, which came to me, accompanied by Guebra Selassé, to advise me by no means to proceed, as the next stage was a dangerous one, and the halting place unsafe. In reply, I recommended them, if they thought so, by no means to proceed; at the same time I promised to Guebra Selassé a dollar for every five of the natives whom he might see together at one time on the road. We met at least two hundred bullocks and asses in the afternoon, going with salt to the upper country, attended by a few straggling Hazorta. At about five o'clock we halted under a Momunna tree, on the spot where we had before rested on our journey from Hamhammo. Having pitched our tent, we ordered the two remaining cows to be killed, and grass to be cut, from the hills around, for our mules. Our bearers were all very watchful during the night, and we heard them at all hours exercising their slings, for the purpose of keeping off the Shiho, who inhabit the hills around. In the course of the night an old man and child came to us for food, being allured by the smell of meat.

" November 6.—We struck our tent and set off at day-break,

but had not advanced two miles, when we saw with surprize one of our people ahead throw down his load at the mouth of a gully on the left, and seizing his spear, shout aloud; making at the same time all the gestures usual with them on going into battle. Captain Rudland supposed that the Shiho were coming down to attack us; for my part, I thought that it was a sort of war challenge, calling upon the Shiho by way of bravado; we were however both mistaken, for on looking towards the gap, whom should we see but our friend Baharnegash Yasous on foot, with four or five followers. He had left Dixan only two days before, and had come across the hills by a near road to meet us. Thus reinforced, our bearers went on with spirit, and soon brought our baggage to a spot a little to the northward of Hamhammo, where the stream was still running, though we had often lost it on the road. Here we rested, took our breakfast, and again sent out the bearers for provender for our mules. After remaining a few hours we recommenced our journey, and, at the distance of about a mile, passed an encampment, very much like the one before mentioned in my former journal. The Hazorta were busily engaged in cutting down the branches of the acacia for their goats, of which they seemed to have a good stock. We bartered a little flour for some milk, and our people also exchanged some skins for different articles.

“ We saw soon after the ruins of another encampment that had been deserted. Hence we continued along the bed of the torrent for about a mile farther. The stream indeed, properly speaking, ceased at Hamhammo, but there were a few holes, where water was still found in the bed so far as this place. Here, however, the water came entirely to an end, being lost in a bed of sand, that spreads

over a plain of considerable extent to the eastward. With some difficulty we ascertained our right track, in which we proceeded in an easterly direction. A hill to the right was pointed out to us as Asalitha, the residence of one of the chiefs of the Hazorta; beyond are the hills inhabited by the Russimous, who are said to have been beaten and plundered by the chief Shum-Waldo.

“ After travelling for a few miles over a barren and wild country, thick set with acacia, we passed the Shiho encampment where we before slept, and thence went on to Weah. We found no stream here, but plenty of water in the hollows under the rocks. We did not pitch our tent, intending to go on in the middle of the night. Here we saw several hyænas and jackals, and were so much incommoded by musketoes and ants, that it was impossible to sleep. Our bearers also seemed little inclined to repose, but amused themselves in dancing, singing, and performing their war antics till nearly eleven o'clock. Soon afterwards they proposed, as it was a light night, to proceed on our journey, for the purpose of avoiding the heat of the ensuing day, there being no water between this place and the vicinity of Arkeko. We were glad to comply with this proposal, and accordingly mounted our mules, and rode on to a spot near Shillokee, where we halted, and slept from one o'clock till a little past four; we then set out for Arkeko, under no small anxiety, lest the report which we had heard on the road of the absence of the ship, should prove true; in which case, from our former experience of the hostile disposition of the Dola, we anticipated no small trouble and personal hazard. In order to keep up the spirits of our attendants, I had ventured to express myself perfectly certain, that the ship would make her appearance as soon as we reached

the coast ; and by a most fortunate coincidence, as the day broke, we were gratified by the sight of a vessel in the offing, which we were soon convinced was no other than the Panther. The effect which this had on the whole party is scarcely to be conceived ; the old Baharnegash, in particular, kissed my hand with profound respect, saying, you know every thing.

“ We reached Arkeko about half past seven, went to our old house, and were there informed that the Nayib was at Massowah. Mr. Carter soon after walked out, and had stones thrown at him by several of the inhabitants ; those of us also who remained in the court yard were welcomed by a few of the same compliments. Not knowing how far this might proceed, I sent for the Nayib’s son, loaded in his presence all our muskets, and declared I would shoot the next person so offending ; which fortunately prevented a recurrence of the outrage.

“ In the course of the morning we walked round the beach close by where the Panther was lying, and after discharging all the fire arms that we possessed, as a signal of our approach, we were happy to see the old cutter come off, which soon carried us on board, to the mutual and heartfelt joy of ourselves and friends.”

End of Mr. Salt’s Journal.

The investigation of the earliest accounts of Abyssinia, having led Mr. Salt to form opinions on its history, different from those hitherto entertained, he, at my particular request, drew up the following dissertation, which I consider as forming a very valuable addition to the knowledge we have acquired by his residence in that country.

“ Abyssinia is a corruption of the Arabic word Habesh, signifying ‘convena.’ This name has been invariably used by the Arabians, though adopted in modern times only by the Abyssinians, who prefer that of their different provinces, as Amharians, Tigrians, or the more general one of Cashtam (Christians), of which they are extremely proud, and which generally was the first word they addressed to us on our entering the country, accompanying it by laying hold of a blue silk string round their necks, which is with them the indisputable proof of their being entitled to the appellation. In their books they are styled Ethiopians, sons of Ethiopia, Agazi, and Axomians; by a similar name to which (Axomites) they were alone designated among the Romans. Many authors, particularly Ludolf,* a writer who has entered very deeply into their history, have supposed them to have passed over from Arabia; but to this there are many objections, for I do not recollect any instance of a nation having sent back settlers to its mother country; yet we have an account in Procopius, of a band of the Axomites, on invading Arabia, having been so pleased with it, that they gave up their own country, and continued there.+ It appears more probable from the general tenor of their history, that they were refugees from Egypt, who conquered, and mingled with, the aborigines of the country; else, from what source could they derive their veneration for the Nile, of the consequence of which, in Abyssinia, they could form no idea? Whence their style of building, so totally different from any in Arabia? Or their written character, which is as essentially different from that of the antient Cufic? The

* Vide his Comment. 58, 59.

† Vide Procopius de Bello Persico, Lib. I. c. xix. Paris, MDCLXII.

Greek or Ethiopic being written from left to right, the Cufic from right to left; the former having each character distinct and square in its form, and the latter chiefly consisting of curves running wildly into each other. Even the very form of their government, which always appears to have been monarchical, points out Egypt, rather than Arabia, for their origin.

“ But as this is a point of considerable importance, it may not be uninteresting to enter a little deeper into the discussion.

“ In the earliest records of history, we find the Ethiopians represented as a very numerous and powerful people; their importance, however, progressively declined, as Egypt advanced in consequence; for as the population of that country increased, it naturally extended its conquests in the direction of the Nile, compelling the Ethiopians to retire towards the south. Meroe seems to have been the point at which their progress was stopped; yet, beyond this, bands from Egypt afterwards emigrated and settled themselves among the Ethiopians: of one of these flights we have an account in Herodotus, who mentions that it consisted of two hundred and forty thousand in number; that they were called, as a nation, Asmack, or Askham; that they fled from Psammiticus six hundred and thirty years before the time of that historian, and went as far beyond Meroe as that place is from Elephantine. These people are considered by Dr. Vincent to be the same as those described by Strabo, under the name of Sebritoe, or Sembritoe (*Advenæ*), who inhabited all the country above Meroe, and extended across the mountains nearly to the Red Sea. They are also described, more accurately perhaps, by Pliny under the names of Semberritoe and Asachie, on the mountains. These I consider, with Dr. Vincent, to

be no other than the Axomites, or, as they term themselves in their most antient books, Agazi.

“ The Abyssinians, in their modern books, lay claim to great antiquity, as being descended from* Ham. They also boast that one of their queens, named Maguedâ, was the Queen of the South, who visited Solomon, by whom she had a son named Menilech, from whom their present kings are lineally descended. The only thing like evidence on this subject, depends on the authenticity of a series of chronicles, said to have been kept regularly by the priests at the ancient city of Axum. The authority of these has, however, been with reason disputed, as it is scarcely possible that they should have been preserved, considering the wars in which the country has continually been engaged. Besides, the evidence of the Axum inscription seems decisive against them, as a king certainly would not call himself son of Mars, who prided himself on his descent from Solomon. It seems, on the whole, probable, that this idea was borrowed from their dependents, the Homerites, and was assumed long after the introduction of Christianity.

“ Whatever their religion may have been in early times, they do not appear to have been exclusively attached to it, since, when the Romans succeeded to the trade of the Red Sea, they found the Axomites, as they were then called, ready to receive, together with their merchandize, the worship of their gods. This is proved by the inscription I found at Axum, where the sovereign of the country styles himself son of the God, the invincible Mars; even if we do not refer to the second Adulitic, which, if allowed to have been erected by an Abyssinian king, would be still more satisfactory.

* Mendez and Bruce's History.

“ It is only about one or two centuries after the commencement of the Christian æra, that the Abyssinian history begins to emerge from obscurity. A very close commercial connection was then formed with the country by the traders from Egypt, as appears in the *Periplûs*; and the Greek language became so common in the country, that it was used by the king of Abyssinia to commemorate his exploits, even so far in the interior as Axum, which also most strongly corroborates the knowledge of Greek attributed by the *Periplûs* to Zoskalis.

“ This connection with Egypt seems to have added greatly to their power and consequence in the Red Sea: for in the first information we have of them, we find them confined to the western coast, and the trade chiefly in the hands of Arabians: but in a few centuries afterwards, we perceive they became masters of the greater part of the Arabian coast, and appointed viceroys over the *Homerites*, who, after conquering the *Sabeans*, had in their turn become subject to the King of Axum.* To effect this, however, required a long period of time; and might never have taken place, had not a peculiar series of external and favourable circumstances, concurred to farther their progress.

“ After the *Phœnicians* had ceased to be a maritime power, Egypt had occupied the Red Sea with her fleets, and had engrossed all the valuable productions of India and the east of Africa: but she was content to hold this monopoly in conjunction with the Arabians, who, from time immemorial, had been joint possessors of the trade. When the dynasty of the *Ptolemies* had been overthrown, and Egypt had become a province of the Roman empire, the Romans

* *Procop.* Caput xix. *Baronius*, Lib. vii. art 22. A. D. 522. *Nicephorus Call.* Lib. xvii. Cap. 32. Paris MDCXXX.

