

spot, gave 80 fathoms at 1 mile distance to the S.-W., and 64 fathoms at 2 miles distance to the S.-E.; in every other direction they exceeded 100 fathoms at this distance; at 2 miles distance from the shoal spot towards the shore the soundings were 120 fathoms.

From the accounts we received of it, and the opinion we were enabled to form, I strongly recommend navigators wholly to avoid this spot, either by keeping the land well aboard, and so passing between it and the shore, or else to keep a good offing, say from 12 to 15 miles from the coast, as there seems reason to believe that the shoal is gradually becoming more shallow.

*Subjoined are the chief positions determined during the survey.*

Name of Place.	Exact Point.	N. Lat.	E. Long.	Height in feet.
Ras Bab-el-Mandeb ... ..	Manhalí Peak ... ..	12.41.10	43.32.14	865
Perím Island ... ..	Pyramid at N.-E. angle ...	12.39.20	43.28.50	230
Rás Sejan ... ..	Summit of centre ... ..	12.28.22	43.22.50	380
Jeziratu-s-sab'ah [Brothers] ...	Summit of High Brother ...	12.28.00	43.28.50	350
Rás 'Arah ... ..	Low point of Cape ... ..	12.37.30	44.01.40	
Jebel Kharaz [St. Antonio] ...	Southern Bluff ... ..	12.41.00	44.16.00	2,085
Rás Ka'ú [Black Cape] ... ..	Cape ... ..	12.39.45	44.32.30	
Rás 'Amrán ... ..	S.-W. point of island ...	12.43.30	44.49.40	
Jebel Hasan [Sugar-loaf] ...	Highest point ... ..	12.44.50	44.58.40	1,237
" [Ass's ears] ... ..	Eastern peak ... ..	12.44.35	45.01.00	700
Rás Mujallab Heidí ... ..	Point ... ..	12.43.00	44.59.00	
Jebel Shamsán ... ..	Summit ... ..	12.45.30	45.08.00	1,776
Rás Sinailah [Cape Aden] ...	South point ... ..	12.45.10	45.09.00	
'Aden (town) ... ..	N. point of Sirah Island ..	12.46.15	45.10.20	
Lahaj (town) ... ..	Centre of west side ... ..	13.02.00	45.00.30	
Rás Seilan ... ..	Low eastern cape ... ..	13.03.30	45.28.30	
Sughrá (village) ... ..	Sheikh's castle ... ..	13.21.30	45.46.00	
Jebel Kharázi, or Fuḡhli ...	Western summit ... ..	13.31.30	45.59.00	5,442
Makátein ... ..	Point ... ..	13.24.30	46.32.00	
Howaiyah (town) ... ..	Sheikh's house ... ..	13.28.45	46.47.25	
Jebel Hamarí ... ..	Summit of peak ... ..	14.03.30	47.37.30	5,284
Rás el 'Aḡidah ... ..	Hill at point ... ..	13.57.00	48.15.20	160
Jebel Hiṣn Ghoráb ... ..	Eastern point ... ..	13.59.20	48.24.30	464
Sikkah, or Jibús Island ...	Centre ... ..	13.54.40	48.28.20	450
Rás el Kelb ... ..	Low cape ... ..	14.01.40	48.46.50	
Rás Burum ... ..	North rocky cape ... ..	14.18.30	49.03.25	
Makallah (town) ... ..	Governor's house ... ..	14.30.40	49.11.45	
Shehr (town) ... ..	Centre ... ..	14.43.40	49.40.00	
Rás Sharmah ... ..	Point ... ..	14.48.30	50.02.30	
Rás Baghashú' ... ..	Cape ... ..	14.49.10	50.09.30	300
Koṣaír (village) ... ..	Centre ... ..	14.54.40	50.21.50	
Misenát (ruin) ... ..	Centre ... ..	15.03.00	50.43.25	
'Abdu-l-Kurí, or <i>Palinurus</i> Shoal	Shoalest spot ... ..	14.54.50	50.45.20	

NARRATIVE OF A JOURNEY

FROM

MOKHA' TO SANA' BY THE TARIK-ESH-SHAM.  
OR NORTHERN ROUTE.

IN

JULY AND AUGUST

**1836.**



## NARRATIVE OF A JOURNEY

FROM

### MOKHA' TO SAN'A' BY THE TARIK-ESH-SHA'M, OR NORTHERN ROUTE, IN JULY AND AUGUST 1836.

BY MR CHARLES J CRUTTENDEN, INDIAN NAVY

During the time that the East India Company's surveying brig *Palinurus* of the Indian Navy was employed at Mokhá in making a plan of the roadstead, Dr. Hulton, the surgeon of the vessel, and myself, took advantage of the opportunity thus offered to endeavour to penetrate as far as Šan'á. We had previously made the attempt from 'Aden, on the south coast of Arabia, but, owing to the suspicious temper of the Sultán, were unable to effect our purpose.

Lieutenant Wellsted, I. N., has already, I understand, laid before the Geographical Society copies of inscriptions found at Nakabu-l-Hajar,\* and the Royal Asiatic Society have, I believe, published those found at Hísn Ghoráb, on the southern coast of Arabia, and our pleasure was, of course, great in finding the very same characters in Šan'á. We were the more surprised at this discovery, as Niebuhr says he could hear of none at that place, though the buildings on which we found these were, by the accounts of the townspeople, at least seventy years old.

My original intention was merely to offer to the Geographical Society the copies of the inscriptions, and an account of the place where they were found. As, however, I understand that a narrative of my journey to Šan'á may be acceptable, I have given a few rough notes made during our progress across the mountains, which may serve to show the nature of the country, and the principal towns.

The inscriptions were found in the neighbourhood of the most ancient part of Šan'á, near the foot of Dár-el-Ṭawáshí, or the "Abode of the Eunuchs:" it is also sometimes called Bakhírf. It is the eastern extremity of the town, and in former days was the part appropriated to the Jews. The letters are about  $2\frac{1}{2}$  inches long; three of the inscriptions are in relief, and the fourth is cut into the marble.

These inscriptions are exactly in the same characters as those found at Hísn Ghoráb, about 70 miles to the westward of Makullah, on an almost insulated rock, on the south coast—as those at Nakabu-l-Hajar, in  $14^{\circ} 30'$  N. long.  $46^{\circ}$  E.—and as those of Nakhl Mayúk and Košair, about 70 miles to the eastward of Makullah—but the two latter are said to be in red paint.

Several of the principal merchants in Šan'á assured us that these stones had all been brought from Máreb, which was about two long days' journey distant; and, in reply to our questions, told us that it was less expensive to bring these ready-cut stones from Máreb than to prepare them in Šan'á. The fact of Máreb being still called by the natives "Arḍ-es-Sabá"

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\* Journal, vol. vii., p. 20.



(i.e. the land of Sheba),\* leads to the supposition that this might be the ancient Saba, but of this hereafter.

We determined to adopt the native costume as being better adapted for travelling, and, through the kind assistance of a wealthy Persian merchant at Mokhá, we found no difficulty in procuring a guide and eight mules to take us to Šan'a'. We were particularly anxious to take the eastern road, or "Ṭarík el Yemen," by "Ta'ez and Dhamár," but the intestine feuds of the Bedawí Sheiks in that part rendered travelling impracticable, and indeed this road has been blocked up for eleven years.

July 13, 1836 — We quitted Mokhá at sunset, as, the hot season having commenced, we were compelled to cross Tehámeh by night, and travelled along the shores of the Red Sea in a northerly direction, about two miles from the beach. Our party consisted of Dr. Hulton, myself, two servants, who also acted as interpreters, and four muleteers, all well armed, as even in Tehámeh travelling by night is not considered altogether safe.

In that tract the caravan-serais, or, as they are here called, the "Mekháyehs,"† are generally divided into several small apartments, each sufficiently furnished with rude wooden bedsteads, and small three-legged stools for coffee, &c. In the evening the inhabitants of these several chambers have their beds carried outside into the square court-yard, which forms the centre of the building, and placed in the open air, the weather being too oppressive to admit of any one's sleeping under cover.

The dews at night fall like rain, but, if the precaution is taken of covering the face with a light linen cloth, no evil effects result from the exposure, owing to the absence of trees: and the sensation of perfect refreshment that is experienced on rising is indescribable.

The "Mukawwí,"‡ or coffee-housekeeper, supplies his guests morning and evening with curdled milk and a coarse cake of Jowáris bread, which weighs about a pound, and is commonly called by the natives by the name of "one man's share." The whole cost of supper, breakfast, and a night's lodging, did not exceed a third of a dollar, or 1s. 6d., and there are stated prices for every article of food. At this time grain had risen greatly in price, owing to the continued drought that had prevailed for nearly four years.

The scenes of misery and wretchedness which we witnessed on our passage across Tehámeh were dreadful. In Mokhá it was no uncommon thing to see dead bodies lying unheeded in the streets, victims of famine, and this, added to the grinding tyranny and brutal oppression of the Egyptian troops, rendered the condition of these poor people almost insupportable.

Our first stage was about fifteen miles to the small village of Ruweis,|| where we halted till three o'clock on the following day. Thermometer in shade at 1 p.m. 96° Fahr.

July 14. — We pursued our route for about twenty miles, gradually diverging from the shore as far as Múshij, or Maushij,¶ a large village, containing perhaps eight hundred inhabitants, and celebrated for the quantity of "yásmín," or jessamine, which grows there; its flower, stripped of its stalks, and strung upon thread, is daily carried to Mokhá, where it is eagerly purchased by the women as ornaments for their hair. In each thicket of jessamine there is

\* Máreb was the capital of Sabá "Sabá cujus metropolis Márah, Mariaba: Strabo. Plin, &c., paulo plus triduo distans á Sanaa." Golius in Alphergan, p. 86.

† Properly Meháyí, plural of Mahyá, a living-place.

‡ The furnisher of refreshments. This word is not derived from Kahweh, coffee.

§ Sorghum vulgare, called *dhurrah* by the Arabs.

|| Little Head.

¶ Also called Maushid, Niebuhr's Descr., p. 224.

a well of pure and sweet water, so that these bowers form a very delightful retreat during the intense heat of the day.

The mosque at Múshij is noted as being the favourite resort of the Imám 'Ali, son-in-law of Mohammed, who is believed to descend nightly in an invisible shape, and perform his devotions.

Múshij is under the dominion of Sheikh Husein bin Yahyá, whose character is so extraordinary, that it deserves to be more particularly noticed.

This chief owns the tract of land about three miles in length, by fifteen average breadth, extending from the back of Mokhá as far as Múshij, including the mountains bordering on Tehámeh. His influence with the neighbouring tribes of Bedawis is so great, that Mohammed Alí, the Páshá of Egypt, is glad to purchase his alliance, or, more properly speaking, his neutrality, at the rate of eight or ten thousand dollars a year. He is absolute in his own territory, and his commands are obeyed with the blindest devotion. His nominal residence is at the fortress of Heis, situated in a deep ravine eighteen miles N.-E. of Múshij, but it is never certainly known where he is. He is held in such dread by the peasantry, that they scarcely mention his name but in a whisper, and he bears the highest character for impartial but strict justice. For several years his alliance has been courted by the Imám of San'a', who is naturally anxious to secure his co-operation in defending the country from an invasion of the Turks; but the Sheikh persisted in remaining neuter, till the continued encroachments of the Governor of Mokhá roused him. He then at once renounced all friendship with Mohammed Alí, and, in company with Sídí Kásim, the exiled uncle of the Imám of San'a', invested the fortress of Ta'ez, where there were two regiments of Egyptian infantry, and which, as we understood, he succeeded in reducing.

The latest accounts we had, stated that he had furnished the exiled Sídí Kásim with troops; and that, in company with the tribes of Do Mohammed and Do Husein, whose territories lie in the neighbourhood of Dhamár and Ebb, Sídí Kásim had dethroned 'Alí ben 'Abd-allah el Mansúr, the reigning Imám, and established himself at the head of the Government. Thermometer in shade at 1 P.M., 95° Fahr.

*July 15.*—Our next stage, of eight hours in a north-north-east direction, to the hamlet of Sherjah, was of little interest, the country being nothing but an arid sandy plain, covered with a coarse kind of grass and stunted bushes, here and there intersected by the dry bed of a mountain-torrent. Thermometer in shade at 1 P.M., 95°.

*July 16.*—From Sherjah to Zebíd, six hours and a half, in the same direction, the country presented a better appearance, being in many places carefully cultivated. This valley is mentioned by Niebuhr as the "largest and most fruitful in the whole of Tehámeh;" and in a prosperous season it certainly would deserve that appellation. Four years of continued drought had, however, completely burned up the soil, and the husbandman could not but despond when he had placed the grain in the ground, and saw no prospects of a return for his labour.

Wadí Zebíd is in many places covered with a thick brushwood of tamarisk, which affords shelter to numerous wild guinea-fowl. We shot several, and found them quite as palatable as the domestic birds bred in England.

We did not reach Zebíd till midnight; and, the gates of the city being closed, we were obliged to search for accommodations in the suburbs, which, after some difficulty, we found.

Zebíd is a city of moderate size, not quite so large as Mokhá. It had a peculiarly gloomy appearance, owing to the dark colour of the bricks with which the houses are built, and the ruinous state of many of them. It is, I believe, considered as being the most ancient town in Tehámeh. The Arabs have a tradition that it has been three times washed away by floods, with the exception of the Mesjid el Jámi', or principal mosque, which certainly wears a venerable appearance.

That edifice is very large, and has an octagonal menáreh, which is ornamented with a light net-work of stone, giving it a very elegant appearance. The interior is the same as in other mosques, and consists of one large room, with the kiblah pointing out the direction of Mekkah, and several small adjoining oratories branching off in different directions, containing the tombs of deceased "welís," or saints. The "súk," or market, is remarkably well arranged and divided into three compartments for fish, flesh, and vegetables. The supplies are ample for the garrison of 700 men, and the inhabitants, who may amount to 7,000 persons.

With the exception of a few rusty 24-lb. carronades at the principal gate Zebíd is destitute of artillery. Like many other Arab towns, the number of tombs and mosques outside the walls render it practicable to march an invading force within 100 yards of the town without the slightest exposure. So long as the Arabs have no artillery the Egyptian troops are safe in Zebíd. In that case the town is well adapted for defence, the walls being high and crowned with numerous towers with loopholes for musketry. The town is well supplied with water; indeed, on our return, we found the road impassable from the overflowing of a mountain-torrent.

In many parts of Arabia, and particularly in Socotra, the marks of very heavy mountain-torrents are evident, but with one exception I never witnessed the effects of one at the time; this was on our return from San'á when, crossing a broad mountain-stream, a sudden rush of water took place that carried a donkey on which I was mounted off his legs, and drowned him before we could succeed in catching him, nor did I land without much difficulty; ten minutes afterwards the stream was impassable, and the remainder of our party that had not crossed it were compelled to wait patiently till it had subsided. This must account for the numerous rivers that we see marked in old maps of Arabia; and in no place would a person be so easily deceived regarding their permanency as in Tehámeh, where the water always takes "its old bed, and where the ravines are always clothed with thick underwood.

I have, in the small map, traced the river at Zebíd as it appeared on our return, but it must not be supposed that it is thus throughout the year. Four years, as I before stated, had elapsed without a drop of rain, and many persons may have been to Zebíd in the interim and found everything dried up, as we did on our first arrival. With the exception of that of Zebíd, all the streams I have laid down are perennial, generally of small size, but the best proof we have of their duration is the fact of their having many fish. Therm. in shade at 1 P.M. 96°.

*July 17.*—We left Zebíd in the afternoon, and after a very long and fatiguing stage of nine hours and a half, or nearly thirty miles, in a north-easterly direction, we reached the city of Beít el Fakih,\* an hour after midnight. The country we had passed over was, if anything, more arid and barren than any we had hitherto seen, and we heard with much satisfaction the assurances of our guides that this was our last stage in the plains of Tehámeh, and that the following night would see us, "In shá állah!" (please God), across the Turkish frontier and in the dominions of the Imám of San'á.

We found Beít el Fakih a large town of 8,000 persons, with a citadel of some strength in the centre of it. The town itself was unwallled, and consisted generally of a large kind of

\* Lawyer's house.

house, built partly of brick and partly of mud, and roofed with branches of the date-tree. It is the frontier-town of the Egyptian Government, and as such is of some importance, it being the emporium for all the coffee that comes from the interior. The principal articles of trade in Zebíd and Beit el Fakih are piece-goods from India, consisting chiefly of coarse blue and white cloth, English shawls, which are in great request, spices from Java, and sugar from Mauritius, which are bartered for money, wax, gums, and frankincense, and a small quantity of coffee that the neighbouring Bedawis bring down in preference to sending it to the San'a market. Indian Banias are the principal merchants in the place; they are very numerous, but they have to pay a very heavy tax to the Governor, and one of them declared, with tears in his eyes, that they could not make near so much profit as in India under the Government of the English. A heavy duty is here levied upon all kafilahs (caravans) of coffee that arrive from San'a on their way to Hodeidah, or Mokhá, and so vexatious are the continual demands upon the Sa'ná merchants that it will end, in all probability, in their carrying their coffee to 'Aden, more especially as it is now under the English flag. The distance is nearly the same, and we frequently heard while in San'a that the merchants contemplated changing the route, if practicable; though of course, when this was said, they knew nothing of the treaty since formed by the Bombay Government with the Sultán of 'Aden.

Beit el Fakih is, without exception, the hottest town we found in Tehámeh, the thermometer being at noon 102° in the shade and 141° in the sun. The land between the city and the sea is higher than that on which the town stands, which prevents the sea-breeze from cooling the air. In fact, we found the wind so heated in its passage across the dry sandy plain that lies between Hodeidah and Beit el Fakih, that it was less oppressive when it was calm. The fort is governed by a bimbáshí,\* or sub-captain, and the garrison consists of about 500 men. The Governor was extremely civil, but evidently thought we were going to the court of the Imám, to set on foot a treaty regarding the expulsion of the Turks from Yemen. He pointed out to us the numberless dangers of the road, and strongly advised us not to go; finding, however, his remonstrances of no avail, he no longer endeavoured to make us relinquish the attempt, and allowed us to depart with a good grace.

*July 18.*—We left the city at 6 p.m. and travelled in a north-east direction for eight hours immediately towards the mountains, the base of which we had for the last two days been skirting. After an alarm of robbers, on passing through some thick underwood at the foot of the hills, which made us alight and prepare for an attack, but which proved groundless, we reached a pass, and, crossing over a low shoulder of the mountain, descended, by a densely-wooded ravine, into the beautiful valley of Senníf.† Dark as it was, it was evident that the scene was changed. Tall, majestic elm-trees mingled with the wide-spreading tamarind, and forming a natural avenue, met our view. The bubbling of a brook was heard, and the sound of our footsteps was lost in the grass. To us, who for six days had been travelling in a comparative desert, the change was delightful in the extreme.

*July 19.*—At 1 a.m. we reached the village of Senníf, and were soon established in a comfortable serái, or meháyé, with a temperature comparatively so much lower that we were glad to sleep under cover. The village was very full, owing to its being the day of the "súk," or market, and we in consequence could not procure beds till an hour before daylight, when we retired to rest much fatigued.

On rising in the forenoon we found Senníf a large village, built entirely of conical straw huts, with the exception of the sheikh's house, which was a large barn-like building. Its

\* Bing-báshí: *i. e.*, head of 1,000, a Turkish title.

† This cannot be the Sennef of Niebuhr, Voy. i. 334.



population may be 1,000 persons. The sheikh sent us a fat sheep as a present, and offered us every assistance in his power. We found not only the appearance of the country but the dress of the natives totally altered; the men wearing conical straw hats and the women wide blue cotton trousers drawn tight round the ankle, their head-dress consisting of a handkerchief profusely ornamented with steel chains; they were also fairer than the peasantry of Tehámeh, owing probably to the greater coolness of the atmosphere in the mountains. In Socotra we found the Bedawís of Jebel Hajjích much fairer than the town-Arabs, and attributed it to the same cause.

The valley of Senníf has the shape of a horse-shoe, and is as carefully cultivated as the lands of India; wheat, jowári (*Sorghum vulgare*), and barley, flourished in great luxuriance, with several small patches of Indian corn, and some indigo.

Senníf is a market-town, and is also called "Súk el Jum'ah," or Friday-Market. There are seven market-towns between this place and Šan'a, in each of which the market is held on a different day of the week, and they are a night's journey distant from each other. The sheikhs of the different villages levy a tax upon all merchandise, and take the merchants under their protection for the time.

We here first saw the Bedawís of the mountains; they are very slightly but elegantly formed, and their average height is five feet six inches; their colour is lighter than that of the Bedawís on the southern coast, and they have long, black, curling hair. The dress of the higher classes among them consists of a blue frock or shirt, with very wide sleeves, bound tight round the waist by the belt of their yambé' or dagger, and no sash, or, as it is termed in India, "kamar-band." The dagger is different from any other that I have seen, being much longer and nearly straight. Their turban is of blue cloth, with several folds of cotton of the same colour bound round it, the Bedawí disdaining to wear the straw hat used by the cultivators of the soil. They carry a short sword with a very broad, spoon-shaped point, if I may use the term, and a long matchlock. When on horse-back they carry a very long spear, having a tuft of horse-hair close to the steel head. They appear to be very quick in taking offence, but their quarrels seldom last long. I have seen a man deliberately draw his sword and endeavour to cut down another with whom he was disputing, nothing but the folds of his turban saving his life, and I have been surprised to see the very same men quietly smoking their pipes together on the evening after the quarrel. We found them inquisitive, but not impertinently so. They would collect round us when we halted and listen to our accounts of "Wiláyat,"\* or England, or to what they infinitely preferred, the musical box which we had with us. Some, indeed, after hearing the box for a minute or two, would exclaim, "'Audhá Billah min Sheitán e rájím!"†—"God preserve us from the power of the devil!"—and walk away, but they were generally laughed at for their folly. They all expressed the utmost detestation of the Turks, or "El Ahmarán" (the red men), as they designated them, and laughed at the idea of their endeavouring to penetrate into the interior through the intricate mountain-passes.

Our party was here increased by the addition of the leader of a large káfilah, which was awaiting us about twenty miles further on, and two Šan'a merchants, mounted on two very beautiful Abyssinian mules. Therm. in shade at 1 P.M. 88°.

July 20.—As the intricacy of the passes would not admit of our journeying by night, we left Senníf at daylight and proceeded through a very romantic valley called Wádí Koleibah, on our way to Hajír, which was to be our halting-place for the night.

\* The (foreign) country; hence Wiláyet, corrupted by the Bengalese into Biláiti.

† "'Audhá billah min Sheitán e rájím," lit. (I fly) for refuge to God from Satan the stoned.

As we gradually ascended, the scenery hourly became more striking and magnificent. The hills were thickly clothed with wood, and we recognised several trees that we had formerly seen in the Jebel Hajjiyeh of Socotra. The villages became more numerous, and, the sides of the mountains being in their natural state too steep to admit of grain being cultivated, they are cut away so as to form terraces, which in many places gives them the appearance of an immense amphitheatre. The hamlets are generally built of loose stones with flat mud roofs, and, perched upon overhanging rocks as they generally are, they add considerably to the romantic beauty of the scene. After a halt of an hour during the hottest part of the day at one of these villages called Abu Kirsh, as its latitude, we again pursued our way up a steep ravine where we had to dismount. We here observed many large trees, one in particular, of a spongy nature, the stem about two feet six inches in diameter, and the leaves very large and of a leathery texture. It is called by the natives the "Tolak-tree," (*Ficus Bengalensis*) and is generally covered with the nests of the "baia," \* a small kind of sparrow. I have seen upwards of 300 nests upon one tree. They are of a pear shape, having a long funnel-like aperture at the base, and the interior divided into two compartments, one for the male and the other for the female and her progeny.

Partridges (the red-legged species) and Guinea-fowl are plentiful, though wild, and we also observed the jungle-cock of India.

A very fatiguing ascent of three hours brought us to a large fortified serai, or, to use the mountain term, "simsārah," on the ridge of a mountain, and commanding the pass on both sides, and this we found was our halting-place for the night. The simsārah† of Hajír was a large square building about forty feet high. Round the interior were two stories of cells, and the central space was appropriated to the beasts of burden. We found the temperature here 79, which, to us, who had not forgotten the heat of Beit el Fakih, was very low, and we were glad to creep into our cells, though we soon discovered that we were not the sole occupants of them.

On another ridge immediately above Hajír is a fortress of considerable strength belonging to the Bení Dhoelbi tribe, though nominally one of the frontier garrisons of the Imam. We found, however, that of late years his authority has been much curtailed, and the Bedawí tribes now levy an arbitrary tax upon all káfilahs of merchandise, whether going or returning, that pass through their territories, in return for which they furnish them with a guard. We here found a large káfilah of goods from Hodeidah, bound to San'á, and an escort of about thirty men from the fortress to attend them, accompanied by Sheikh Gházi Naijî in person. We joined their party, and whether they did not think it worth while to demand a tax from us, or whether they were in fear of the Imám, we knew not; they received us civilly, and said we were welcome to join them. Hajír is about 1,200 feet above the sea.

July 21.—We started at sunrise, and, descending the ravine on the east-north-east side of Hajír, pursued our way through a broad and well-cultivated valley, gradually increasing in width as we approached Husún§Dikarah or Dakrah, a very strong hill-fort on a conical-shaped mountain, belonging to the same tribe. The valley called Wádí Şeihán here opened out into a broad plain, increasing in size till it was lost in Tehámeh, some miles to the northward of the parallel of Hodeidah.

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\* Baiah ?

† Not found in this sense in the dictionaries, but Simsār, "a broker," or "valuer," one who assists strangers in making bargains, gives a clue to the meaning of simsareh or simserah, "the place of brokerage."

‡ Probably the Bení Doleibi.—Niebuhr, Descr., p. 248.

§ Husún, the plural, is commonly used by the Arabs for the singular, Husu.

The mountains on the north side of this plain are known as *Jebel Harráz*, and on the other side they are called *Jebel Burra'*. On both these mountains are coffee-plantations, but those on *Jebel Burra'* are small and insignificant, while *Jebel Harráz* produces very superior coffee. It is likewise celebrated for the variety and abundance of its fruit.

In many places in the vicinity of our road we found large enclosures of several kinds of grain, but were cautioned not to straggle from the main body of the party, as a small tribe called the *Bení Khórah*, who reside in the ravines bordering on *Jebel Harráz*, were in the habit of waylaying any unfortunate straggler, and, contrary to the usual custom of Arab banditti, murdering their captives. A party had been seen in the valley that morning, and our escort accordingly received an additional reinforcement from *Husún Dakrah*. This dreaded part of the plain is known as '*Khúbt ibn Deran*,'\* and we were shown several graves which remained as monuments of the cruelty and ferocity of these miscreants.

We now crossed over an undulating country for several miles, much more barren than that we had left; and, shortly after fording a broad stream that runs down *Wadí Şeihán*, we reached the village of *Samfúr* at noon.

We here found another large *káfilah* from *San'a'* bound to *Mokhá* with coffee, and, therefore, our guards left us to take back this party, and made us over to the charge of *Sheikh el Jerádí*, who was to see us safe as far as *Mofhak*, or two days' journey towards *San'a'*. The village of *Samfúr* may contain about 20 houses or huts. Therm. 82 in shade.

*July 22.*—On leaving *Samfúr* the next morning, we found several people by the road-side with baskets of fruit from *Harráz*, amongst which we saw the peach and apricot, several kinds of grapes, walnuts, and a small species of pear, like the stone-pear of England.

The *Harráz* mountains are at least 1,500 feet high from the plain on which they stand, and by our estimate about 3,000 above the level of the sea. They are apparently composed of a species of trap-rock. They afford a residence to many tribes of Arabs, who are nominally under the dominion of the *Imám*, but, like all the other tribes, pay no tribute beyond the tax which is levied upon their coffee as it passes through the gates of *San'a'*. The coffee of *Harráz* is very superior, but not of the best kind, the trees from '*Uddem*,' the "*Uddemí*," being much larger than the others, and about twelve feet high.

The valley now became much narrower, in many places not exceeding twenty yards in width, while the mountains on either side rose to the height of 1,200 or 1,400 feet above the plain, thickly wooded to within 200 feet of their summit, where they presented a barren sheet of grey limestone rock. Under a huge mass which had fallen and completely blocked up the valley, we found a coffee-house and two or three small huts. Understanding that there was a coffee plantation in the neighbourhood, and of the very best quality, we gladly availed ourselves of the suggestion of *Sheikh el Jerádí*, and halted there for the day. A scrambling walk over the before-mentioned rock, by means of steps cut in it, brought us to the coffee-plantation of *Dórah*.† It was small, perhaps not covering half an acre, with an embankment of stone round it to prevent the soil from being washed away.

The coffee-plant is usually found growing on the side of any valley or other sheltered situation, the soil which has been gradually washed down from the surrounding heights being that which forms its support. This is afforded by the decomposition of a kind of clay-stone, slightly porphyritic, which is found irregularly disposed in company with a kind of

\* Probably the *Khóbt Derham* (Drachm-plain) of *Niebuhr*.—*Descr.* 149.

† Coffee-plantation *Eddórah*.—*Niebuhr, Reise*, i. 433.

trap-rock, among which, as we approached Šan'a' basalt is found to predominate. The clay-stone is only found in the more elevated districts, but the detritus finds a ready way into the lower tract by the numerous and steep gorges that are visible in various directions.

As it is thrown up on one side of the valley, it is there carefully protected by stone walls, so as to present the appearance of terraces.\* The plant requires a moist soil, though I believe much rain is not desirable. It is always found growing in the greatest luxuriance when there is a spring in its vicinity; for in those plantations where water is scarce the plant looks dry and withered. The bean is gathered twice a-year, and we were told that one of the Dórah trees, though of the smallest quality, ought to produce in the two crops at least ten pounds, or a Šan'a' "maund."†

We found the fig, plantain, orange, citron, and a little indigo, growing among the coffee. A stream of water from a neighbouring spring was drawn through the garden, and we were told that the roots of each plant were regularly watered every morning and evening. The plant is said to live six years; three of which are requisite for bringing the tree to perfection, for three it bears, and then dies and is rooted up. Therm. in shade 75°.

July 23.—The following morning, accompanied by the Sheikh and his party, we left Dórah and took the road to Mofhak‡ travelling for nine hours in an east-half-north direction. The country was more open and highly cultivated. Barley seemed to be the principal grain, though there were many enclosures of Indian corn and wheat. In this stage particularly, we observed many of the trees found in Socotra. I had (when Captain Haines of the *Palinurus* was employed in surveying that island) accompanied Lieut. Wellsted, and was on the island for nearly two months; a great part of which time was spent among the rocky ranges of Jebel Hajjiyeh. At that time, Dr. Hulton, my present companion, was of opinion that they were peculiar to the island, but I have since seen them on the mountains, at the back of Dhofár, and also on the hills of Yemen, especially the dragons-blood-tree, and the lubán or frankincense-tree, which we at first thought was not to be found in Socotra, but, on comparing the sabhúr tree§ of Socotra with a specimen of the lubán that I procured on the southern Arabian coast at Hásek, they were found to be exactly the same.

The valley of Dórah, through which we travelled in an E.N.E. direction, opened, after three or four miles, upon a large plain, in the midst of which was the village of Šeihán.|| The country was the same as that we had hitherto passed through, though not so mountainous. At three we reached the village of Mofhak, and found good quarters in a simsereh. This village of 50 huts is situate on the crest of an oblong hill, about 300 feet high, the sides of which are too steep for any beast of burden to ascend. It presents the appearance of an immense fort, and with a little care might be rendered impregnable. We here found another plantation of coffee of the 'Uddeini sort. The trees were about twelve feet in height; but, owing to a scarcity of water in the immediate neighbourhood, looked sickly and faded.

Our Arab guards here left us, as no further danger was to be apprehended. A piece of white cloth and a little gunpowder made the old sheikh quite happy, and we parted good friends. The lat. of Mofhak, deduced from a mer. alt. of the sun taken seven miles west of the village, is 15° 8' N.; therm. in shade 74°.

\* See Niebuhr, Voy. I. Pl. lxiii, lxxv.

† Man, pronounced maun by the Bengalese, whence the English "maund" an Indian measure introduced by merchants, as kirah, in the plural kuráh, from the Turkish ghurush, is derived from the German grosch, and used as the name of the piastre.

‡ Niebuhr, Descr. p. 250. Voy.

§ Subbúr?

|| Šeihán, Niebuhr, Voy. i. 432.



*July 24.*—On the following morning we made a short stage of four hours, in an E.N.E. direction, to the village of El Hudheïn,\* and here we sent on a courier to Şan'a with a letter to one of the principal merchants, which our Mokhá friend, Hájí 'Abd-er-Rasul, had kindly provided us with. Thermometer in shade, 73°; temperature of a spring, 64° (Fahr.).

In the immediate vicinity of El Hudheïn are several villages, and the inhabitants of these, hearing that two white men had arrived, crowded round us to beg we would tell them if any rain was coming. For some days the appearance of the weather had been threatening, and we therefore told them that rain would come, and they departed, quite satisfied that we knew all about it.

*July 25.*—At 6.30 started for Motteneh, distant eight hours and a half, in a general E.N.E. direction. At 3 m. we passed the village of Sūk-el-Khamís; at 7 m. reached the village of Bowán, where we found a neat stone bridge thrown across the stream that flows to the Wádí Şeihán; at 13 m. passed Yazil, a hamlet of about 30 houses. On leaving El Hudheïn we ascended gradually for about two hours, when we reached the ridge of the mountains; and from the summit a most magnificent view burst upon us. The hills formed an immense circle, like the crater of a huge volcano, and the sides of which, from the top to the bottom, were cut regularly into terraces. I counted upwards of 150 in uninterrupted succession; and the *tout-ensemble* was most extraordinary. At the bottom of this basin ran a small stream,† which, from the height at which we were, looked like a silver thread.

Small hamlets, each with its little white mosque, were scattered over the sides of the mountains, and added greatly to the beauty of the scene.

We skirted the edge of this natural amphitheatre, and shortly afterwards reached a long table-land, very barren and stony, that extended to the village of Motteneh.

We had now attained our extreme elevation, and I do not think we were less than 5,000 feet above the level of the sea; and, as this was the last stage before we reached Şan'a, I will here introduce a few hasty notes made by Dr. Hulton before illness rendered him unequal to any exertion:—

“The hills in the neighbourhood of Sennif are not high, and seem to be composed of a species of trap-rock of various kinds. Hills of the same kind prevail as far as Samfúr, where the compound becomes more crystalline, and partakes of the character of granite. Here the hills assume a remarkably varied appearance. Stupendous masses are heaped one on the other to an immense height, and others have rolled down of such dimensions as almost to obstruct the road through the valley.

“Near Mofhak this rock disappears, and a mixed kind then prevailed, with a large proportion of hornblende, aluminous matter, and quartz.

“From El Hudheïn the clay predominates; and from this bed it would seem that the chief part of the soil deposited in the valleys is washed down. After surmounting the lofty hills beyond Khamís,‡ the country is less mountainous, and appears to be more of a volcanic nature, large masses of cellular trap and scorix lying scattered on the plain.”

During our stay at Motteneh we had a most terrific storm of thunder, lightning, and rain. It lasted about three hours, and washed down many of the huts in the village. We were told that it was the *first rain that had fallen for three years* and the event was celebrated by a kind of festival. Therm. in shade, at 8 P.M., 72°; at 2 A.M., 53°. Population of village 250 persons.

\* Hadeia, Niebuhr, Voy. i. 431.

† The Wádí Şeihán, according to Niebuhr's map. ‡ Sūk-el-Khamís (Thursday market). Niebuhr, Voy. i. 431.

*July 26.*—On the following day we left Motteneh at seven A.M., and continued over a table-land, in a N.-E. direction; at 10 h. we passed the village of Lalwá, and at noon reached that of Assúr, seated at the eastern verge of this plateau, and saw the city and beautiful valley of Šan'á\* stretched before us.

My first sensation was that of disappointment; but it soon gave way to a more pleasant feeling. We quickly descended about 1,200 feet into the valley, and at three o'clock entered the suburbs of the city by the "Báb Ká'-el Yahúdí,"† or the Jews' Gate.

The first thing that struck us on entering the city was the width of the streets and their cleanliness. This, however, did not last long, as we became more acquainted with the town. The suburb of Bír el 'Azab, through which we were passing, is now walled round, although it was not so in Niebuhr's time. We saw no guns on the fortifications.

Proceeding through the Jewish town, we were met by Ismá'il Waláni, our Šan'á friend, to whose care we were consigned. He received us very cordially, and conducted us to a very neat house in the Bír el 'Azab, where preparations had been made to receive us. We were now told that our sudden arrival had caused great uneasiness to the Imám, as he imagined we were nothing more than Turkish spies. We hastened to convince Ismá'il of the error, and were shortly after waited upon by the Vizier, Moḥammed Sa'di, who had a long conversation with us, and having ascertained that we were British officers, welcomed us formally, in the Imám's name, to Šan'á.

The etiquette of not allowing strangers to receive visits, which existed in Niebuhr's time, is still in force: we were therefore carefully locked up for the remainder of the day; but everything we could wish for was brought to us, and, with the exception of not being allowed to walk about the town, we did as we pleased. On the following day the Vizier again called, and told us that the Imám had provided another house for us in his own gardens, and accordingly we were conducted thither. Shortly after our arrival we were summoned to attend the Imám in his palace of Bustán el Metwakkil.‡

We found His Highness in a large saloon, very splendidly furnished,§ sitting on a raised throne of richly-carved wood, with a silk canopy overhanging it. By his side stood his uncle Seyyid Moḥammed, or the Seif el Khalifah.|| The Imám wore a white turban, with a skull-cap of cloth of gold, a rich crimson silk robe reaching to his ankles, and a Kashmír shawl. His dagger, which was quite a blaze of jewels, had a gold hilt and scabbard. He received us kindly, ordered two chairs to be brought in for us, and accepted the presents we had to offer him. He repeatedly asked if we were not French, and seemed pleased at our declaring ourselves to be English. Dr. Hulton prescribed for some imaginary pain that he complained of and we were then told that our audience was at an end.

A present of five sheep, some wax candles, and a bale of Persian tobacco, followed us; and we were besieged on all sides for a "Bakhshish," or present of money, by the eunuchs who brought them. We were permitted to walk through the gardens, where we found many English fruits in great luxuriance; but there had been a great scarcity of rain here, as well as on the mountains, and everything looked dry and withered.

\* Capital of Yemen, or Arabia Felix.

† Báb-el-ká'el Yahúdí, i.e. Jews' Plain Gates. Yahúdí, also called 'Oseir, was a separate town in Niebuhr's time. Deser. p. 232.

‡ Properly Mutewakkil. El Mutewakkil billah (he who trusts in God) is a title assumed by the Imáms of Šan'á.

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¶ The Khalif's sword.



A large fountain played in front of our house, overshadowed by a huge vine that almost broke under its load of fruit. Walnuts, figs, and plums were plentiful; and the trees were the resort of a great number of black monkeys, which I suppose had been settled there for the Imam's amusement. We went out in the evening; and, though the people crowded about us in great numbers, no insult was offered, and we were allowed to do as we pleased. As, however, a daily journal of our movements here would be tedious, I will endeavour to describe the city and the court of the Imám as we found them in 1836. In Şan'á we adopted the English costume, as it was already known there, and, having proclaimed ourselves English officers, we thought it best to appear in our uniform.

The Imám of Şan'á has two large palaces with extensive gardens adjoining; the whole walled round and fortified. The first and largest is called *Bustán el Sultán*, or the Garden of the Sultán; the other, which is the most ancient, *Bustán el Metwokkil*. They are built of hewn stone, plastered over with a grey-coloured mortar, having the windows and cornices of a bright white colour, which gives the house a very light and airy appearance. Fountains appear to be indispensable in the houses at Şan'á, and in the *Bustán el Metwokkil* there are several. The Imám has a stud of very fine horses that are always piqueted in front of the palace. They come from the desert of Jóf, to the north of Şan'á, and for the first four years of their life rarely taste anything but dates and milk. They are larger than the "Nejdi" breed, but I believe are not considered as inferior to them in symmetry or speed.

At daylight every morning the levee takes place, and by eleven o'clock the Imám is no longer visible. 'Alí Mansúr, who was the reigning prince during our stay (though since deposed), was much addicted to drinking spirits, and in fact was rarely sober after midday. He was a young man, born of a Nubian mother, and with a peculiarly disagreeable expression of countenance, owing to a cast in his right eye. As a Zeidí in faith, the use of tobacco was forbidden to him; but it can hardly be supposed that a man who would disregard one precept of the Korán would hesitate to break another. His days were consumed in smoking and drinking with the lowest of his servants, who plundered him in all directions. We were twice invited to join him in his house during these hours of recreation, but were too much disgusted to repeat the visit.

On Friday the Imám goes in state to the mosque, and the procession we witnessed was very splendid. Troops were called into the town to assist at the ceremony, and during the time of the procession the city gates were, as usual, closed. About fifty armed Bedawís formed the commencement of the cavalcade. They walked six abreast, and sang in chorus. The principal people of the town followed, mounted on horseback, each carrying a long spear with a small pennon. The Imám next followed on a splendid white charger, and very superbly dressed. He held in his hand a long spear with a silver head, having the shaft gilt. His left hand rested on the shoulder of a confidential eunuch, and two grooms led his horse. A very magnificent canopy, much like an umbrella in form, was carried over his head, having the fringe ornamented with silver bells.

The Seif el Khalfah came next, having a canopy held over his head likewise, but smaller and less costly. The commander of the troops and the Imám's relations and principal officers followed, and about 100 more Bedawís closed the procession.

On reaching the square in front of the palace, the footmen ranged themselves round it, and the Imám, followed by his nearest relations, galloped repeatedly round the square,

brandishing his spear, and making a feint of attacking the nearest horseman. After this had lasted some minutes, the Imám stood still in the centre of the square, and the people rushed from every quarter to kiss his knees. He then retired towards the palace, and as he passed under the archway, a gun was fired to give notice that the ceremony was at an end.

The government of San'a under an Imám is, we were told, to be dated from the time that the Turks in the reign of Suleimán, commonly styled "the Magnificent," were driven from that part of the country about 210 years since. The greater part of the fortifications in the old city of San'a were built by them, and there are the remains of a noble aqueduct yet existing, said to be their work. The first Imám was Kasim Abú Mohammed, a "sherif" or descendant of the Prophet, of the family of Imám Hádi—Abú Mohammed's son took the name of "Met-wokkil Allah," God's Vicegerent\*—and this is now common to all the Imáms, as well as that of "Mansur,"† or Conqueror. The Arabs of San'a have a tradition that a descendant of the Imám shall assume the name of "El Hádi," the Regenerator,‡ and carry every thing before him, when, having taken the name of "El Mahadi," and converted all nations to the religion of "Islam," the world will come to an end.

Sidi Kásim, uncle of the reigning Imám, who was banished during our stay, all his property having been confiscated, soon after our departure assumed the title of El Hádi, and so worked upon the superstitious fears of the Arabs, that he was enabled, through their assistance, to dethrone the Imám, and, under the name of "El Mahadi," assume the government himself.

The valley of San'a lies about 4,000 feet above the sea; it is from 6 to 9 miles broad, extending northward as far as the eye can reach; it is bounded on the east by low table-land and a mountain called Jebel Nagam, rising about 1,500 feet above the plain: to the west it is bounded by the table-land of Asár and Lúlúwah, about 1,200 feet in height; while to the south, at 7 miles' distance, it contracts into a narrow valley called Tarík el Yemen.

The population of San'a is great, perhaps 40,000, and I should say that in the four towns in the valley, viz, San'a, Ródah,§ Wádi Dhar, and Jeráf, there are not less than 70,000 people. The old city of San'a is walled round, and, including Bír el Azab, is  $5\frac{1}{2}$  miles in circuit: it has some guns, but in a very bad condition. The houses are large, and the windows of those of the higher classes are of beautiful stained glass. A handsome stone bridge is thrown across the principal street, as in wet weather a stream of water runs down it. The streets are narrow, though broader than those of Mokhá and Zebíd. Great hospitality was shown us on entering their houses; we were always pressed to stay, and never allowed to go without taking a cup of coffee, or rather of an infusion of the coffee husk called "Keshr"; for, strange to say, though in the heart of the coffee country, coffee is never taken as a beverage, being considered as too heating. The infusion of the husk is very palatable; and we found it much more refreshing, and nearly as powerful a stimulant as the infusion of the bean itself.

The merchants form the principal body of men in the town. They are generally wealthy and live in good style.

The Banias are also numerous, but they are compelled, like the Jews, to conceal what they really possess, and however wealthy they may be, to put on an outward show of abject poverty.

The principal trade is of course in coffee, but the San'a merchants are so fearful of trusting their goods to the Turkish government, that they prefer filling their warehouses with it in San'a to sending it to Mokhá.

\* "The Trustee in God."

† "The Guide, or Leader."

‡ "Aided by God;" thence "Victorious."

§ Raudhah or Raudah, i.e. Garden.

The whole cost of transporting a camel-load of coffee from San'a to Mokhá is forty-four dollars, upon which the merchant clears a profit of three dollars and a half. It is brought into the San'a market in the months of December and January, from the surrounding districts. The nearest place to San'a where the coffee grows is Haffásh, about a short day's journey south-east of San'a. Attempts were made by the last Imám to cultivate the plant in his own garden, but without success, owing, it appears, to the cold. The varieties of coffee are "Sharji" (the best), "Uddeini," "Maṭarí," "Harrázi," "Habbat," "Haumi," and "Shirázi;" of these the Sharjî and Habbat are the smallest and best. Keshr (busk), being more in demand at San'a, obtains a higher price. The best is the 'Anezi (Habbat), and is sold at twelve dollars for the hundred pounds; the inferior sorts at four, five, and six dollars for the same quantity. The imports are principally piece-goods and Persian tobacco, with dates from Tehámeh; and a great quantity of thread, or rather twist, for weaving. The import duties in San'a are very light, and indeed almost nominal. Glass is in great request, and the demand is supplied from Egypt. Very magnificent silks and velvets are exposed for sale in the bázár, as well as spices, sugar, &c., &c.

The principal artisans are the Jews; these amount to about 3,000 persons, and live in a quarter of the city appropriated to them. As infidels, they are exposed to many exactions and repeated insults. Each man pays twenty-five komásís per month, or about a dollar per year for permission to reside in the city. A sheikh is appointed, who is responsible for the regular payment of this impost, and of the heavy taxes that are likewise laid upon their vines, gardens, &c. They subsist chiefly by the sale of silver ornaments, gunpowder, spirituous liquors, and many by working as common artisans, such as shoemakers, &c. The mosques in San'a, about twenty in number, are very splendid, many of them having their domes gilt, particularly those containing the tombs of the Imáms. The baths are also very good, and on the same plan as those in Egypt; they are a favourite resort of the merchants, who meet here to discuss the state of trade and the news of the day, over their cup of keshr and their never-failing hukkah. The San'anís are very much addicted to chewing the leaf of a tree which they call "kát." It appears by their account to exhilarate and produce appetite; it also causes great thirst, and if taken in large quantities, will bring on spasms. It is the never-failing accompaniment to the breakfast or dinner; and, from long use, appears to be indispensable. The wealthy merchants on week-days generally ride a very fine-spirited kind of donkey, much larger than the English ass, and very strong and fleet. These donkeys are similar to those from Babrem, in the Persian gulf. On Fridays, all who can afford it, appear on horseback to join the procession of the Imám to the Mesjid el Jámi'.

About five miles N.N.W. of San'a is the town of Ródah, which is much cleaner and neater than the capital, being the residence of nearly all the merchants, who retire to their country-houses after the business of the day is over. The gardens at Ródah and Wádi Dhár, another town five miles to the west of the former, are very fine, and the vineyards beautiful. The vines are trained over a trelliswork about four feet from the ground, and are very extensive: the best kind of grapes are "el Bedá," a small white grape without a stone, and the "'Ayún," a large black one very richly flavoured. Peaches, apricots, plums, &c., were abundant, and indeed formed the principal food of the lower classes. The town is well watered by several small streams: on the banks of one of these I saw the only gum Arabic tree which we had seen during the journey: there was an immense quantity of gum dropping from and incrusting on the bark, but it appeared to be considered as of no value by the town-Arabs. Half way between Ródah and San'a is the town of Jeráf, built much in the same style as the former places, and furnishing vegetables chiefly, for the San'a market. Each of these towns is governed by an Amir, who levies the government taxes in the name of the Imám.

The climate of San'a is too dry to be healthy: there is rarely any dew at night, and the wind produces a feverish feeling in the hands and face. In average seasons, rain falls three times a year, i.e. in January, in very small quantities, and frequently not at all; in June for about eight days: by this time the seed is sown and the cultivator looks forward to this season with great anxiety. Lastly, it falls in the latter end of July, when it is in the greatest abundance: a few farmers defer sowing till this period; but this is not commonly done when they can reasonably expect rain in June. In July the wind from the south-east prevails during the day, but, declining in force during the afternoon, it is met by a current of air from the north-west, and the two strata of clouds meeting in different states of electricity, thunder, lightning, and rain are the result. Thus it is that rain is never known in these regions at this period without being accompanied by vivid lightning and loud peals of thunder.

For nearly four years preceding our visit they had hardly had a drop of rain, which was the cause of incalculable distress to the people in the vicinity. This long drought had added considerably to the general unhealthiness of the country. The people on our first arrival were dying at the rate of 150 per day, from the effects of a malignant fever which was raging with great violence, and which generally carried off the sufferer in four days. The famine was also dreadful here,\* and dead bodies were seen in every corner of the streets awaiting the compassion of some one to afford them the means of burial. Many of the wealthy merchants fed a stated number daily, and boasted loudly of their charity. On inquiry, however, we found that the food furnished consisted merely of refuse grapes, such as were literally of no use. The Imám, too much engaged in his favourite amusements of smoking and drinking, thought little of the distress which his people were enduring; and though the incessant funeral chant, as the bodies passed under his windows on their way to the burying-ground, ought to have roused him from his gross sensuality, he heeded it not: the consequences fell heavy upon him. In a month from that time he was dethroned, insulted, and immured in a dungeon, while his uncle, who supplanted him, wisely endeavoured to secure the affections of the people by relieving their distresses with a liberal hand.

During our walks through the city we discovered the accompanying inscriptions,† and forthwith copied them on the spot. On close inquiry we found that the stones had been brought from Máreb, about two days' journey distant to the N.E.,‡ and that there were many more to be found there. The longest inscription was on a slab of white marble, and, when we saw it, served to cover a hole in the roof of a mosque. A bribe of a dollar had a magical

\* To give an idea of the great scarcity experienced in 1836, and at the same time of the usual fertility of the soil in this part of Arabia Felix, I subjoin an account given to me by one of the principal Banian merchants in the town. Wheat, which in time of plenty is sold at 1s 6d the gaddá of 54lbs., was now selling at 3 dollars or 13s 6d. the gaddá. Barley, usually sold at 6d, was now 8s. the gaddá. Jowári, usually 9d., now 9s. the gaddá. Beans, usually at 8d., now 12s. the gaddá. Ghí, or clarified butter, usually sold at 4d, now 1s per lb.

† That these inscriptions are specimens of the *Musnad* or ancient Himyarí character, will hardly be doubted by those who have read M. Rödiger's learned paper in the *Zeitschrift für die Kunde des Morgenlandes* (Gott. 1837, 8vo, p. 382), though the corresponding alphabet given by him from an Arabic MS. may be fairly set down as one of the many literary frauds with which the half-learned in Asia have endeavoured to raise their reputation at the expense of truth; such, for example, are '*Ancient Alphabets*' and the late Mr Price's interpretation of the *Persopolitan Inscriptions*, from a Persian MS. The striking resemblance, at first sight, between these Himyarí characters and those on the ancient Bactrian coins deciphered by Mr. Prinsep in the *Calcutta Asiatic Journal*, did not escape Mr. Cruttenden's notice; and it is possible that a further acquaintance with these characters will prove their identity: if so, the happy conjectures of Dr. Lepsius, in his tract on *Indian palæography*, will receive an extraordinary and unexpected confirmation.—F.S.

‡ Professor Goasenius, to whom all our inscriptions have been sent, has, we understand, deciphered the words, "King of the Himyarites."

§ Between seventy and eighty miles, according to Niebuhr's calculation.



effect on the scruples of a servant, and the stone was brought to our lodgings that night to be copied, and carefully replaced before daylight. The Jewish workers in gold assured us that frequently square gold coins were brought to San'a by the shepherds of Máreb for sale, and a Banian merchant corroborated this account, adding also that jewels, particularly pearls, are found there usually, after heavy rains, when the people closely search the water-courses, and generally find something to repay them for their trouble. In the Imám's garden I one day found a marble head, and on inquiry learned that this also came from Máreb: to my great mortification I was told that the figure arrived at San'a perfect, but was immediately broken by order of the Imám, as a relic of ancient idolatry, and I was unable to find the other parts of the statue: the head, however, I secured, after some demur on the part of the gardener, and brought it to England; it is the only specimen of sculpture that I have ever observed in Arabia Felix, and as such I esteemed it a curiosity.

Hearing so much about Máreb we forthwith determined to go there, and for that purpose sent for a shikh who lived in that part of the country. The Imám, however, now became jealous of our proceedings, and for six days we were not allowed to leave our house in the garden. Our agent Ismá'il also gave us strong hints that we had better go at once, as the people in San'a were becoming troublesome, and the Imám attributed it to the "Christians." At this time the uncle of the Imám, Sidi Kasim got timely warning that his head was in danger, and escaped that night, accompanied by about forty of the Imám's servants and guards, mounted on his best horses. We now found that we could do nothing: our garden-door was always locked, and what with disappointment and anxiety, my companion's health began to decline, and he soon was in a state that precluded all possibility of travelling.

After nearly three weeks of severe illness, Dr. Hulton thought himself strong enough to return to the vessel. As travelling on horseback was out of the question, I constructed a kind of palanquin out of an old litter belonging to the Imám, and procured twelve men to carry it.

I also went to take leave of the Imám, who sent us two fine horses and some shawls, as a parting present. On the 20th of August therefore we left San'a, having been resident in the town nearly a month.

The thermometer during our stay reached 75° as the highest and 55° as its lowest point, between the 26th of July and the 20th of August.

The crowd collected in the streets on the occasion of our departure was immense, but so far from insulting us, many appeared to commiserate the emaciated appearance of Dr. Hulton. All our friends assembled to see us depart, and accompanied us to the gates of the city, when we bid them farewell, and pursued our way slowly to Matench. Our journey to the sea was of course slower than it had been upwards, but on our arrival at Sennif my friend Dr. Hulton was sufficiently strong to travel on the back of a donkey; and in fourteen days from our leaving San'a we reached the gates of Mokhá.

Nothing worth notice occurred during our way down, except the demand of a few dollars made by the Arabs as toll for the passage of the escort across the Wádi Seihán, and the improved appearance of the country, owing to the great fall of rain that had taken place during our residence at San'a. We found the ship still anchored at Mokhá, and all our friends very uneasy at our protracted absence. I hoped that the return to the sea would restore Dr. Hulton's health, but it was too late, and he died very shortly after he reached the ship.

In closing this brief Memoir of our journey into Yemen, I can only regret that the task has not fallen into abler hands than mine: I am well aware that an account drawn up by a man of such general attainments, and especially in geology, as Dr. Hulton, would have been far more valuable and satisfactory.

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**NARRATIVE**  
**OF A**  
**JOURNEY TO SHOA.**

# NARRATIVE

OF

## A JOURNEY TO SHOA.

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### JOURNAL.

I had heard of battles and I longed  
To follow to the field some warlike lord.—*"Douglas," by Home.*

A similar feeling induced me to give up the command of the "Euphrates" (a ten gun brig) and to accompany the party, under Major Harris of the Bombay Engineers, proceeding through the wild deserts of the Dankali to the court of the Christian King of Shoa with costly presents from the Indian Government.

Never shall I forget the feeling with which I, for the first time after a period of nearly thirteen years' uninterrupted service, found myself freed from that strict restraint so necessary in naval service. I indeed felt free! But little did I then think of all the dangers, the difficulties we had to encounter in crossing perhaps the most inhospitable desert on the face of the earth, exposed during the day to the scorching rays of a tropical sun, and at night to the lurking crease of the midnight assassin. Verily part of the prophecy has been fully carried out in these wild sons of the desert, for their "hand is indeed against every man."

And but too soon we experienced its reality; but of that hereafter. I shall not attempt to describe the innumerable annoyances we had to suffer before we could procure the necessary number of camels to carry the costly presents with which we were intrusted, nor the many difficulties we had to encounter in conciliating the various petty chieftains, who had all conspired to plunder us as much as they could.

We at length commenced our journey on the evening of the 1st of June 1841, the anniversary of one of our greatest naval battles, and hence we considered that we had launched into the desert under rather favourable auspices.

Our party consisted of Captain Harris of the Bombay Engineers, Lieutenant Charles Douglas Graham of the Bombay Native Infantry, Assistant Surgeon R. Kirk, Dr. Röth, naturalist, myself, an escort of ten European soldiers, volunteers from the Bombay Artillery and Her Majesty's 6th Foot, and a motley assemblage of all nations. The presents and our baggage required a string of 180 camels, and besides we had 35 mules and 17 horses.

We had also a Native escort, of whom the Chief was Izakh, brother of the wily old Sultan of Tajura, all of whom were sworn to conduct us in safety: the sequel will show how they did so.

Our course for the first two marches lay along the sea-beach, the schooner "Constance," commanded by my old friend Lieutenant Christopher of the Indian Navy, keeping company with us from station to station. It was not, however, till midnight of the 4th of June, that we took our final departure from the coast. The signal gun was fired from the schooner exactly at midnight. Great was the confusion and uproar for the space of nearly two hours. The last camel then moved off, and the utmost quiet succeeded to the Babel-like confusion. The moon was near the full; not a cloud was to be seen, not a sound heard except the washing of the sea against the pebbly beach, the almost noiseless tread of the camels on the sand, and the creaking and groaning of the wheels of our gun-carriage, which was drawn by mules. We had not proceeded far, however, before we reached the foot of the hills, where the ground became so

bad that it was found necessary to dismount the gun, and having selected two of the stoutest of our camels to carry it, we transferred it to their backs: this piece of ordnance ~~was~~ a brass three-pounder field-piece. We had plenty of ammunition of all kinds, and 150 British muskets, all presents for the King. When we placed it on the backs of the camels I declare the animals moved on so stately that they appeared proud of their load! At about eight o'clock on the morning of the 5th we reached our destined halting-place on the elevated table-land forming the northern boundary of Gobaad Kharab, about 1,500 feet above the sea—a most barren desolate place;—not a tree, not a shrub to be seen: nothing to keep off the glare, which was very distressing to the eye. To add to our discomfort, a hot south-west wind blew the whole day, which was felt the more as we had but a limited allowance of water, and that of the most indifferent quality.

During the night the Ras-el-Kafilah awoke me to say that the “Bedoos” had threatened to attack the camp unless they were well supplied with blue cloth, warning me to have all the muskets loaded. He was assured that we were well prepared. He came again a second time but received a similar answer. After some time he again called, and assured me that he had taken upon himself to present the said worthies with the cloth demanded; and the night passed off in peace.

Here we remained till three o'clock the following morning, when we resumed our march. At the distance of a few hundred yards we commenced our descent of the Ra-Eesah pass, a place every stone of which could tell its tale of midnight murder. Woe to the unfortunate traveller who should venture through this pass alone, or have the temerity to halt here! In this pass the Eesah, who inhabit the south side of the Bay of Tajura, are always at enmity with the Dankali. A few years back they suffered a most sanguinary defeat from their hereditary foes. The story was thus related to me. The Eesah, at the voice of their chiefs, assembled suddenly in great numbers and made a descent upon the lands of the Dankali, and penetrated to the remotest corners thereof, carrying everything before them. Flushed with success, they were returning laden with spoil, when a resolute few of the Dankali attacked them in this pass: seized with a panic, many of them threw themselves from the cliffs into the sea rather than fall by the hands of their bitterest foes. The slaughter was complete, for scarce one of them returned to tell the dreadful tale.

We descended by a narrow winding path scarce wide enough to admit of the camels passing in single file. As the day dawned we had just cleared the pass, and found ourselves once more on the sea-coast on the verge of Gobaad Kharab; we again ascended over a mass of lava and volcanic remains which divides the waters of Gobaad Kharab from Bahr Assal, or the Salt Lake. There was not a breath of wind, and no sooner had the sun risen above the hills than the heat was most oppressive, almost overpowering. At length, at eleven o'clock, we reached our halting-ground on the borders of the lake, six hundred feet below the level of the sea, but not a tent near; the camels were still in the rear, nor did the whole of them arrive till a late hour at night.

Here we found Lieutenant Christopher, who had succeeded in beating the schooner up Gobaad Kharab, and who had gallantly come across with a small party to receive our last despatches.

Never shall I forget this day. The heat was indeed fearful, the glare oppressive; in vain we looked for shelter, a few stunted acacias, scattered here and there as if in very mockery of nature, was all that could be obtained, and even there we were not allowed to remain under in peace, for both camels and mules, throwing off their accustomed fear of the “lords of the creation,” crowded together and were with difficulty kept off.

I mentioned that Lieutenant Christopher had come over from his vessel to receive our last despatches. One of his men, an Englishman, on returning, fainted and sunk down on the way; his companions were compelled to leave him and proceed to the vessel for assistance. A party was instantly sent in quest of him, but he could not be found, so they came to our encampment, and one of the natives volunteered to return with them. On the road back the unfortunate man was picked up quite exhausted, and, notwithstanding that every means was resorted to for his recovery, he lingered but for a few hours and in great pain, and then, in the emphatic language of Scripture, "was gathered unto his fathers." He was buried at Tajura, the first victim on this side to African discovery. Lieutenant Christopher remained with us till about ten o'clock in the evening, and then returned to his vessel.

This was a night that will never be forgotten by any of our party, a night of great suffering. While at Tajura a number of skins had been purchased, to furnish us, as we thought, with a never-failing supply of water on our march. They were all new, and to make them watertight were thickly coated on the outside with rancid butter, and on the inside with some vile mixture, a compound of herbs and the bark of trees, which gave to the water a most disgusting flavour. Many of these skins had burst, so that, bad as it was, we had taken only a scanty supply. I had been on short allowance of water at sea, and compelled to drink water collected in tarpaulins, savouring strongly of all that is unpleasant; but what would I not have given for one single pint of it now!

After much delay and discussion among the chiefs of the caravan, we at length, at eleven P.M., departed from this furnace, leaving the baggage and everything else in the hands of the worthy Ras-el Kafilah, or sender of the caravan, and had not proceeded far before man and beast began to sleep by the wayside from sheer exhaustion; in vain every encouragement was held out, their sufferings were too great.

Our road lay over a broken mass of lava for some distance, and again we gradually ascended, till as the day dawned the foremost of our party arrived at some small pools of water the most refreshing man ever tasted. A supply was instantly sent back to the sufferers, and the party pushed forward, descending again to the south-east corner of the Salt Lake. We there crossed over a mass of salt hard as ice, and at length reached our halting-place about eight o'clock in the morning. The whole party, however, did not get up till late in the afternoon.

Had it not been for one good Samaritan amongst the Dankali, I do not think one of us would have survived to tell of the horrors of that night; his name deserves to be recorded—Mohamed Ali, the son of Ali Abbi, of the tribe of the Wulasma, one of the principal sub-tribes of the Dankali.

While encamped on the borders of the Salt Lake intelligence had been received that a small quantity of water was to be found on the hills around. It was immediately proposed by Mohamed Ali that we should proceed there forthwith; this was objected to by all the others, who exclaimed that we should drink it all up, and none would be left for them. "Better that the infidels should die than that we should suffer" was the exclamation.

Mohamed Ali, however, grasping his spear and calling two or three of his followers, exclaimed, "I will take them there; they shall not perish." We accordingly followed him; he, however, did not take us to the water, but sent some of his followers in advance with empty skins, which were filled and brought out to us; for he was afraid if we once saw the water we should not be persuaded to quit the place.

Of our numerous party, about forty individuals and seventeen horses and thirty-five mules, arrived safe at Goongoonteh, our halting-place above the lake. For two days and a half our cattle had not tasted a drop of water; one dog perished on our dreary march.



Goongoonteh is situated in a deep ravine, down which the water in the rainy season pours with great velocity to the Salt Lake. It appears to have been split apart, cliffs towering up almost perpendicularly several hundred feet on either side. A small stream of water issuing from some hot springs in the head of the ravine was murmuring along when we arrived: nothing could restrain our animals from making to it: they would not wait to have their bridles removed.

Owing to the narrowness of the ravine our encampment was rather scattered, but we took, as well as we could, every precaution against being surprised. A portion of our Native escort was stationed some yards in advance, and an English sentinel kept watch and ward in our immediate vicinity. All passed quietly that night.

On the 8th, our party having suffered so much in crossing from the coast to this place, it was determined to halt here another day to refresh ourselves. During the day we found shelter in some caves by the side of the ravine, and passed a fearful day though we had plenty of water. In the evening we moved down by our last night's encampment, and observed the same precautions as on the previous night. All passed quietly till about three o'clock on the morning of the 9th, when we were startled by a loud scream from one of our followers, cook to the English escort. Only a short time before two of the party were awake and talking, remarking how beautifully the moon sailed through the heavens,—and indeed had but just lain down again. We were not long in ignorance of the cause of our being disturbed, for the poor cook had been stabbed in the stomach, and two of our soldiers lay weltering in their blood. Accursed deed! It would appear that three of the dastardly savages had crawled along the sides of the ravine among the broken masses that had been hurled down by the mountain torrents, and, watching when the sentry's back was turned, had accomplished their murderous intentions.

When the alarm was given they were seen for a moment and then they disappeared behind the rocks. Our unfortunate men were murdered merely for the sake of murder; no attempt was made to steal. One was lying on the right side; he had the carotid artery severed on the left—a cut not half an inch long; he must have passed from sleep unto death. The other was stabbed to the heart. The poor cook lingered a few hours, and was buried on the line of march.

When the alarm was first given suspicion fell strong on the camel-men, for after their conduct at the Salt Lake we could repose no confidence in any save Mohamed Ali.

"It is related of the Taifabæ," says Gibbon,\* "one of the tribes of the Goths (in the latter part of the fourth century), whose military renown was disgraced by the public infamy of their domestic manners, that the youth could only prove their manhood by slaying in single combat a huge bear or wild boar of the forest." These wild savages of the nineteenth century have a more atrocious method of evincing their manhood, namely, by slaying a male of their own species and after having mutilated the person, displaying the disgusting trophy to the admiring gaze of their savage countrymen. It is this that renders their country so dangerous to the strangers; they dare not slay a man of one of the tribes, for fear of establishing a blood-feud; but whom has the unwary traveller to revenge his death?

This suspicion, however, soon wore off from the deep sympathy they evinced. I have observed that three individuals were seen hurrying away; they were pursued but without success. Graves were prepared by the camel-men and our Native escort, to which, as the day dawned, the remains of our slaughtered companions were consigned, our leader reading a portion of the burial-service.

\* *Decline and Fall of the Roman Empire*, cap. xxi., p. 437.

We were anxious to quit a spot fraught with such dire disaster at even this early stage of our wanderings, but some of the camels had strayed away in the confusion, and were not recovered until about eleven o'clock in the forenoon. Loud and bitter were the curses heaped upon their hereditary foes the Eesah by our camel-men and Native escort. "It is they who have done this accursed deed," they exclaimed. "Did you not observe the skulking villains as they went past with their flocks? They are infidels, the descendants of infidels."

As we wound up this valley of death the road became much worse. In one part in particular huge masses of rock, which had been washed down by the last torrent, obstructed the way to such an extent that we were obliged to unload the camels—there being no room for them to pass with their burdens—and to carry the bales and boxes through. We were cautioned not to straggle. As we ascended the ravine again widened out. It was a dreary march—every one was buried in his own thoughts. At last we reached our halting-ground, at Alooie, signifying fresh water.

To us this place appeared a perfect paradise after what we had suffered in crossing the Tehama, a large pool of water teeming with wild duck, which ere long garnished our table.

We had now better encamping-ground, and got the gun mounted, due notice whereof was given to all evil-disposed persons that might be lurking about at eight o'clock. A stronger watch was also set, namely, an officer, two soldiers, a horsekeeper, and one of the servants, who relieved one another every hour, firing a musket.

Our Native friends were loth to quit so pleasant a place, so we were detained the following day with the usual excuse that a camel had strayed. It was a very warm day, the wind blowing in fitful gusts from the south-west. We managed, however, to shoot several gazelles which proved a most agreeable addition to our by no means luxurious fare.

Near midnight the order was given to be up and stirring, and after a lapse of nearly two hours we moved on over a low, broken range of hills, crossed a dry water-course, and then ascended to the plains of Hender Addi Dowar and Gurguddi; the latter plain we were three hours in crossing. We then again passed through the dry bed of another water-course, and encamped on the elevated plain above it, at a place called Bedi Kurroo Ruff. Nothing to relieve the eye; the same desolate appearance in every direction. During the march I frequently entered into conversation with our Native escort. One young man in particular was very talkative, a nephew of the Sultan of Tajura. With regard to the Eesah, those of the sea-coast, said he, are inoffensive, but those of the hills are devils incarnate. They are constantly wandering about, more for the sake of murder than plunder, in parties of from three to ten travelling night and day without suffering either from heat or cold.

About a year ago a return caravan of the Dankali from Abyssinia lost one young man. It appears that, being tired, he had halted behind a rock for a while, when he was attacked by six of the Eesah and killed; his cries, however, had been heard by his companions, who gave chase to and succeeded in capturing the whole six, one of whom was immediately put to death—"life for life;" the remainder, despoiled of their arms, were released.

But a few years back the road between Tajura and Abyssinia was closed for the space of three years by the repeated incursions of the Eesah on the south and the Madaïtoe on the north, until Johita ibn Ibrahim, Akil or Chief of the Debeni, assembled his clan, and drove the robbers on either side back to their fastnesses, since which all has been quiet, and the Eesah in particular are better disposed owing to their intermarriages with several families of the Debeni.

On the 12th of June, at half-past three o'clock in the morning, we again moved on, the country still of the same desolate character; the heat still dreadful, the thermometer showing

111° Fahr. in the tents. And thus we marched on from day to day; to give particulars of each day's journey would be tiresome.

*June 16th.*—We had been detained to receive a visit from the renowned Chief of the Debeni mentioned above; he did not, however, make his appearance till dusk. A short description of him may prove interesting. His height was about five feet ten, his age about thirty-five; he had a very determined look, bright twinkling eyes, hair rather scanty and well coated with grease. His only dress consisted of a filthy rag reaching from his loins to his knees, and a pair of sandals made of cowhide; he wore no head-dress. His only ornament was an armlet of buffalo horn above the right elbow; he carried also a crease or dagger, a spear and a shield. The spear had several brass rings about it, in token of his being a great warrior. His crease, a formidable-looking weapon for close quarters, was about fourteen inches long, curved, very broad, and double-edged. Be it observed that the crease is used for all purposes—for slaying, whether man or animal, eating with, shaving, cutting wood, &c., &c.

Acknowledged, nay dreaded, as a chieftain of great power, a mighty warrior, yet he dared not accept even a small present of cloth and trinkets for the sharp eyes of his myrmidons, but waited till the hour of darkness arrived, when, watching a favourable opportunity, the said presents were clutched—I can use no other expression—with a greedy grasp, and instantly concealed beneath his only garment. He departed, as he came, without salutation of any kind. It was amusing to observe the deference paid to him by our Tajura friends—Izakh, brother of the Sultan and leader of the caravan, in particular was respectful even to servility. Mohamed Ali was the only one who appeared at his ease, laughing and joking;—by the by, that was all on his side, for I do not think the Chief moved his lips except to smile at some joke, but sat there in sullen dignity.

*June 17th.*—To-day we shifted our encampment four miles to the bed of a water-course, where there are some ponds of water to be found by digging in the sand. We filled up all our water-skins, for at the next stage there is no water. Here for the first time since leaving Goongoonteh we saw several flocks of the black-headed sheep so common about Berbera and its vicinity, tended not by pretty shepherdesses, but by old fat and ugly wenches whose sole covering was a kind of leather kilt from the waist to the knees, well saturated with grease, and which appeared to have been handed down for several generations. The nights are now becoming cool, though the days are still warm; thermometer in the tents 108°.

On the 19th we halted at a place called Dah-way-la-kayl, where we found a pool of filthy water, but we were glad to get even that. We passed a herd of wild asses, too wild for us to get a shot at them. On one occasion I observed that in passing a certain spot each of the Dankali picked up a stone and throwing it towards a pile by the wayside exclaimed “Aooz bellah el Shitan el Rajeem!” “I fly for refuge to God from Satan the stoned!” Tradition says that an old man was here stoned to death for incestuous intercourse with his daughter, since which period all travellers observe the custom above alluded to. Judging from the appearance of this pile, not only many years must have elapsed, but many travellers must have passed by it.

By slow and tiresome marches we at length arrived at the Wady Kilullo, where we were detained till the 30th. This is one of the principal resorts of the various tribes of the Ayao-mauli, Debeni, Wulasma, and even the Eesah and Mudaitoo; for during the dry season it is the only place where water can be obtained for many miles around. Innumerable flocks and herds were driven in during the day.

While detained at Kilullo, the weather being threatening, we pitched our rain tents, of painted canvas. These were very small for three persons. One evening at dusk my servant had just made my bed in one of these tents on the ground, when, unluckily, one of the



savages who had cast an evil eye on my blanket stole up to the tent, and quietly slipping his hand underneath managed to withdraw the article and was off like a shot. He really deserved to succeed, it was so dexterously managed.

Many were the disputes to be settled here, that had arisen on the line of march from Tajura, between Mohamed Ali and the brother of the Sultán of Tajura and their respective parties. The most noted chieftains appealed to were Mohamed ibn Hagaioo (Oogass) and Ali Abbi, uncle and father respectively to Mahomed Ali, and Ibrahim Ibn Mohamed, Akil or Chief of the Aysomauli, each of whom sent presents of sheep, bullocks, &c., and in the evening, as soon as it was dusk, honoured us with a visit, partook of tea, coffee, dates, and snuff, and then according to what appears their universal custom, rose up and departed without a word or ceremony of any kind.

During our stay here there was no end to their continued consultations, and, "by way of keeping their hand in," the savages managed to establish a few quarrels. Blood was drawn freely, but I do not think any lives were lost.

One day in particular we were disturbed by hearing a great noise which originated in a "tale of love." It appears that one savage, some years previous, had run away with the betrothed of another. The injured man had long waited for a convenient time to have his revenge, but he was disappointed of his victim by the interference of the others, only laying open his scalp from the crown to the temple. It was verily a dreary time, and annoying in the extreme to see hoary-headed old men squatted in groups, endeavouring to arrange matters between the disputants; at last all was settled, and we moved forward six miles on the 30th, when we were again detained one day to fill up our water skins, as for three days' journey we should find no water.

On the evening of the 1st of July proclamation was made that Ibrahim ibn Hagaioo, Oogass of the Wulasma, had lost his spear, and those concerned in the abstraction thereof were called upon to restore it. On the 3rd, 4th, and 5th we made very fair marches of sixteen, eighteen, and twenty miles. Road much better, weather cooler. On the 6th we arrived at Toor Erain Murroo. Here there is a large pool or basin of water, to which we descended by a gradual slope and encamped immediately under the bank, which rose almost perpendicularly behind us, the pool of water being about a hundred yards in front.

Many were the tales we heard of the ferocity of the tribes in the vicinity. Seldom indeed did a caravan halt by the side of the pool, but encamped on the ground above, for fear of the Galla and Mudaitoo. The former in particular are much dreaded, and described as infidels who fear neither God nor man; the latter were said to be nominally Mussulmans, yet some of them are cannibals!

Notwithstanding all we had heard, we passed the night without alarm, but the following morning Izahk, about ten o'clock, became very fidgetty, hurried the loading of the camels, and begged that every man would have his musket loaded, as he had heard we were to be attacked. His fears were not at all alleviated by the sudden arrival of three horsemen in the camp, wild-looking savages of the Takyla tribe. We cleared the ground, and soon gained the summit of the table-land to the westward, where the caravan was drawn up in close order, and moved forward as we arrived at the head thereof, in double file, when a body of twenty-five or thirty men was seen marching towards the pool with spears erect, but on seeing the caravan they made instantly towards it. A halt was called, and the camels huddled close up together without much order; each of our camel-men together with our so-called Native escort, grasping spear and shield, hurried forth to meet the advancing party. We were requested to draw up on the opposite

side to await the result. Our party out-numbered theirs in the proportion of three to one. The parties passed within a short distance of each other, and one from each side advanced to a parley. The strangers gave out that they were on a foray against the Galla, for whom they took us at first, but rejoiced that they had met friends instead of foes. Had the wily savages outnumbered our party, or caught us unprepared at the pool below, doubtless they would have attacked us.

We continued our march over a very level country and passed several herds of antelope. We encamped on the eastern bank of the river Hawash on the morning of the 10th. As we approached its banks the country gradually improved, and game became abundant. Here on its banks the vegetation was most luxuriant, and our weary animals at length, for the first time since quitting the coast, had abundance of grass.

The Hawash takes its rise in the country of the Garagin, situated to the southward and westward of Shoa, and empties itself into the lake Oussah. The rainy season had only just commenced, and we found the river at this period a dirty muddy stream flowing at about two miles an hour, about fifty yards wide and eight feet deep, with precipitous banks twenty-five to thirty feet high. Early on the morning of the 11th we commenced crossing the river on rafts, floated by inflated water-skins, and got all across by about four o'clock in the afternoon. and took up our abode on its western bank: we lost one musket and a few trifling articles.

One of our followers, a washerman, had been furnished at Tajura with an ass to carry himself and chattels. The poor beast partook too freely of the waters of the river, to remedy which its owner tied a rope to its hind legs, at the suggestion of some mischievous wag, and suspended it to a tree, as he said to let the water run out of its mouth; the consequence was that the poor animal was suffocated. Our party, with the exception of Dr. Kirk, had gone to one of the small lakes to the north of the river, to try to get a shot at a crocodile or hippopotamus, when we were startled by loud shouting in the direction of the camp. We instantly returned, fearing an attack had been made upon the camp, when, behold! the unfortunate ass was found suspended by the heels from the bough of a tree, and the shouting proved to have been caused by the united lungs of the European and Native escort, in their exertions to remove the unfortunate animal from his unenviable position, and although he was immediately lowered, life was extinct. During the night we were much disturbed by the laughing and cackling of packs of hyenas, which had come down attracted by the smell of the dead ass, lying just beyond our encampment. We watched, but in vain; not one would venture within range of our guns, so we gave it up in despair. The following morning not a vestige of the animal was to be seen, not a hair or a bone—all had been carried off. About four hundred yards to the westward of our encampment is a small lake, apparently deep, swarming with crocodile and hippopotami, and again still further to the westward there is another lake, the waters of which have a very sulphureous taste.

After crossing the Hawash the country again displayed much the same character as to the eastward, a barren desert, with, however, this advantage, that the climate is now much cooler. On the 14th of July we at length arrived at the frontier station of his Most Christian Majesty's dominions, but not a soul was there to greet our arrival, or offer us a welcome: this did not please us.

Mahomed Ali, however, having volunteered, was despatched with a letter to the Reverend Mr. Krapp, a missionary resident in Shoa, and we unloaded the camels to dry our tents and baggage, for we had had a smart shower during the night.

At about noon we had almost completed our arrangements for resuming our march, when the Wulasma Mohamed Abogaz, hereditary Governor of the Eastern Frontier, with a disorderly

retinue of about three hundred spears, made his appearance and halted about a hundred yards from our encampment.

He sent a message to say that the King's orders were that we were to stop here till a guard of honour arrived to conduct us into his country; and shortly after he condescended to pay us a visit, accompanied by the Wulasma Moosa and his wild retinue.

As we had much to do with the worthy Wulasma Mahomed Abogaz, a short sketch of him is necessary. He is about forty-five years of age, rather stout, and has the appearance of one who has led a very dissolute life. He has a most unprepossessing countenance, with small deceitful eyes; his head is shaved, he wears no head dress; his clothing consists of short loose unmentionables, a waistband, and a long cloth of Abyssinian manufacture hanging from his shoulders downwards to the ground—no sandals. After the defeat of the great Mohamedan invader of Ethiopia, Mohamed Izakh, by the Portuguese auxiliaries of the Christian king in the sixteenth century, several of the chiefs of the defeated army seized upon certain portions of the frontier, which they were permitted to retain, owing to the weakness of the Abyssinians, and from one of the most powerful of these Mohamed Abogaz claims his descent.

He holds his lands for military service to the King of Shoa, to whom, at certain periods, he has to pay his respects. In addition to the important post of Governor of the Eastern Frontier he is the keeper of the state prisoners. Alas for the barbarity of the customs! the sole crime of many of them is that of being related to the reigning monarch! A follower of the false prophet, as his name indicates, as bigoted as he is ignorant, and possessing to the utmost extent the Moslem's contempt for the Nazarene, the more so that he is compelled to acknowledge one for his lord and master, it may be supposed that he looked with no friendly eye on the arrival of the white Christians, and this he with difficulty kept from showing on every occasion.

When he paid his visit he was, as I before mentioned, accompanied by the Wulasma Moosa and a host of his followers; one bore his sword of state—an unwieldy straight blade, much resembling the old Roman falchion, with a silver sheath; another bore his shield and spears.

The shield formed of the hide of the Baza (oryx, *Antelope leucoryx*), an animal forming as it were the connecting link between the cow and the antelope, having straight horns about two and a half feet long, the body shaped like that of the antelope, with long spindle legs, a cow's head and tail, and the cow's gait in running. It is an animal very common in the Dankali country (the only one I ever saw killed weighed 216 pounds). The whole surface of the shield was covered with symbols in silver and brass, the Cross and the Crescent predominating—an unseemly association.

The Wulasma Moosa wore a silver-sheathed sword curved like a reaping-hook, and the extremity of the sheath formed of a fluted silver knob. He formed a striking contrast to his superior; the one was bloated and surly-looking, the other thin and all smiles; yet there was something unpleasant in his appearance also. Of the two I should rather have trusted Mohamed—his countenance could not conceal the working of his mind; the other would smile and stab. Notwithstanding, he was no match for his gruff superior, who some months afterwards caused him to be disgraced, and his silver sword and office taken from him.

The Wulasma repeated what he had before sent by a messenger, that we were to wait here for the King's gunmen; so there was another weary night of watching; for since that night at Goongoonteh we had never ceased to keep a vigilant watch.

Verily, I do think there is not a more inhospitable desert than that we have just traversed. On one occasion only, on the banks of the Hawash, did we ever have grass, wood, and water; at

the same time out of seventeen horses one only was in a state fit to mount; our mules were almost as bad, for, poor animals! on several occasions they were two and even three days without water. All that can be said of the country is that it is worthy of its possessors, a wild race whose hand is against every man, who fear neither God nor man—indeed, whose whole life is spent in bloodshed, murders of the most atrocious kind being of daily occurrence. Nature appears to have set her curse upon the country and its inhabitants, for it is scorched and burnt up, the greater portion having been at one time subject to volcanic action, as thermal waters are to be found scattered all about the place. The inhabitants are liars and murderers from their youth.

Our encampment, two thousand feet above the level of the sea, was at the foot of the lofty mountains of Shoa, which towered some six thousand feet above us. It was not a well chosen place; however, with a thorn fence we fancied ourselves pretty secure against wild animals; hyenas in particular were prowling about the whole night.

On the morning of the 15th we moved our encampment to Denel Melei, about five miles; this is the place where all customs are levied.

About noon the Reverend Mr. Krapf and Mr. Beke came down from the capital to us with orders from the King that we were to be feasted and assisted in our march towards the capital, and instantly large quantities of bread were furnished by Mohamed Abogaz, together with two bullocks, and jar after jar of a kind of meal called by them "tej," and a kind of beer, *small, very small indeed*, called "tulla." This day we made our first good meal since quitting Taj, a period of forty-five days, so that ample justice was done to the Chief's good cheer.

In the evening the sound of musical instruments, discharging of matchlocks, and the voices of the multitude proclaimed the approach of Itoo Kotama, General of the Gunmen, and shortly after of Itoo Woldo Lanna, Governor of the capital (Ankobar), who instantly came over and paid their respects to the Ambassador, bringing words of welcome from their renowned master. On the following morning, after much wrangling, we moved on to Fari, about two miles distant only, where the baggage was delivered over to the King's people, after many vain attempts on their part to ascertain which was the King's; had they been told, ours would doubtless have been left behind.

And now we were within the dominions of Sehela Salassie, King of Shoa, Efat, and the Galla—a high-sounding title!

On the 17th, having delivered over all the baggage to the authorities, to be carried on men's shoulders, the country being too hilly for camels, we set out at eleven o'clock in the forenoon for the village of Alio Amba, where we arrived at 5 p.m. What a contrast to the country we had just left! Our road wound round the sides of the mountains, across running streams of the most clear and delicious water—a great treat to us—the hills crowned with villages whose inhabitants greeted us with loud shouts of joy, for we were "the King's strong strangers," and accompanied by the royal troops, the principal of his Governors, and the General of the Gunmen. Our hearts felt quite light as we wound our way cheerily along, for all around smiled peace, and the country had a refreshing appearance. They had had a few showers, though the rainy season had not fairly set in, which caused the green grass to show itself; we heard the warbling of birds; verily it appeared to us a perfect paradise. Who has not read of the happy valley in Johnson's Rasselas? We fancied that he had chosen this very spot for the scene of his tale.

However, instead of being ushered into comfortable houses, we were huddled up into wretched barn-looking places, swarming with vermin of every kind, where we were destined to remain till the 1st of August. And a very tedious time it was; for on the day after our arrival



the rains set in in earnest, so that we could not come out; the nights were cold, and even during the day we were glad to have a fire in the room, and had to endure all the discomforts of the smoke, besides being pestered with visits from people from all quarters of the country. It appears that His Majesty half repented him of having invited so large a body of "gipsies," as they honourably termed us. Many were the tales told of our conquests of foreign lands; which our Dankali friends took good care to exaggerate, and place in the most unfavourable light. "True they are few in number," said they, "but they have with them guns, and fire (alluding to the rockets) which, if thrown upon the ground, will destroy whole armies."

And then the several nobles were afraid that we should make the King too strong for them. Prophecies were quoted and invented, one that the country would be visited by red men from the East, who would seize upon the country, and destroy all the inhabitants. Another prophecy, however, was favourable. The late monarch had dreamt that during his son's reign, men from Egypt (from whence the term "gipsy") should come bringing with them presents such as their fathers never even pictured, and still greater presents should be brought during the following reign.

The only compensation we had for all our vexations was the beautiful scenery around, but this also became tiresome from its sameness.

Below, as far as the eye could reach, extended the inhospitable plains of the Adel; bounded on the north by the volcanic mountains of Ayaloo, to which is attached many a strange tale, and to the south by mountains of the Eto Galla, and about the time of the sun's rising the Hawash might be seen rapidly filling with the rains poured down from the mountains—winding its tortuous course towards the great lake at Oussah, also the smaller lakes of Abhibbah and Laahdoo.

To the north-east, distant about eight miles, is the hill of Gouchoo, on the summit of which is the stronghold of the Wulasma Mohamed, surrounded by a triple stockade, and accessible only on one side. There, in vaults, are confined the state prisoners of the kingdom of Shoa including the male relatives of the reigning monarch.

To the north the mountains of Emameret, or Mother of Mercy, towered some two thousand feet above the adjacent hills (many a legend is attached to this also), where the King is said to have concealed the riches of his kingdom.

To the westward is the capital, Ankobar, situated on the summit of the range. It was beautiful in the early morning to see the clouds rolling up from the valleys below, and to cast one's eyes around and observe the innumerable cascades in every direction, but all tending to feed the still thirsty Hawash, or still more thirsty plains of the Adel.

It should be observed that the term Dankali is applied to the whole of the tribes inhabiting the plains below; the Adel, or Adaiel, is the principal tribe in this part, and therefore the country is frequently called the land of the Adel.

At a subsequent period it was my destiny to dwell alone in the place for three months; so that hereafter I shall give a more particular account of it. Suffice it that we felt quite a relief when instructions were at length given, on the 1st of August, to prepare for an audience with the monarch of this most *Christian* people, who at length had conquered all his scruples, and determined to receive us at his private residence at Muklewans, only about three miles from this, and about the same distance from his capital.

However, delays were still made, for, instead of proceeding at once to the monarch's residence, we were compelled to halt for the night in some rude huts on a farm still more uncomfortable than our residence at Alio Amba.

The following day set in with repeated showers of rain; we, however, moved forward attended by the King's gunmen firing their matchlocks, loaded *with ball*, in a most indiscriminate manner (it was really a wonder no one was wounded), and at length arrived at some tents that had been pitched for us, within a few hundred yards of the royal residence.

About two o'clock in the afternoon, all being prepared, we at length set out for the palace, all in full uniform, which led some of the troops to observe that it could not be true that the "gipsies" had come to take away all the gold out of the country seeing that they had brought more in than had ever before been seen or the country could produce.

But even now, after we had entered the enclosure round the palace, more delay was necessary to show the dignity of the monarch. "He might be sleeping;" so we were ushered into a dark room which had recently been used as a granary, where we were gazed at by all the court menials, until at last it pleased His Majesty to send for us.

We were ushered into the royal presence at last. The apartment was a rude thatched building. In a sort of alcove reclined the monarch, immediately surrounded by his pages, and squatted on the floor on either side of the throne were the several nobles of the kingdom all bare to the waist—for none of his subjects dare appear in the "presence" otherwise; and in immediate attendance, as master of the ceremonies, stood the Boulder Abbul, or introducer, with a green rod as the symbol of his authority. Immediately opposite the King was a similar recess adorned with "kitchen materials;" the walls around were hung with the royal shields, about forty in number, somewhat similar to that described as belonging to the Wulasina Mohamed, and several matchlocks, with a few double-barrelled percussion guns.

I have observed that the King reclined in a sort of alcove (which was raised about four feet from the ground); he was supported by silken cushions, had a silken canopy overhead and a splendidly embroidered footcloth under him; some old Persian carpets were spread in front of the throne. Doubtless he had been anxious to make an impression. The monarch had no headress or covering for his feet; his hair was frizzled up and well greased; he had silken small-clothes, and the usual Abyssinian robe but adorned with several broad red stripes at each end and also in the middle. He had evidently determined to receive us with reserve, and as we entered he glanced at each of us with his one eye (be it observed, he has lost the use of the other), returned our salutation in a scarce audible tone, and then begged us to be covered and seated:—we had previously sent our chairs, which were placed in front of the throne.

The European escort had been left behind with the little gun, which, after they had fired a royal salute in our own honour, they brought up in front of the door.

After the letter from the Bombay Government had been delivered, and the usual compliments, and after the Ambassador had replied to each of the many anxious questions of the monarch of How are you? Are you quite well since your journey? and a host more to the same purport, the presents were at length called for.

A magnificent musical clock, musical boxes, a Brussels carpet, dress swords, silks, muslins, Delhi scarves, *ad infinitum*, were displayed before the King, to each of which the answer given was "May God reward thee! May God restore it unto thee!" with the utmost gravity.

The escort then made their appearance, and went through the manual and platoon exercise. At the moment when the movement was made to receive cavalry, the King exclaimed "Ah, that will do here, but would they thus kneel before the cavalry of the Galla?" They retired and brought in the muskets; hitherto the King had retained his gravity, but about the time the hundredth musket, with its bright polished bayonet, was laid before him, he gave vent to

his feelings in a prolonged shrill whistle. Ye gods! what an unkingly act! Shortly after we took leave, and were that evening regaled with all the luxuries the royal kitchen afforded. Upon the whole I was disappointed with the appearance of the King; although only forty, he appeared to be full fifty years of age, caused by the very dissolute life he has led: his eye, it is said, was lost by disease.

On the following day we had a private audience of His Majesty, that is to say, only the immediate retainers of the king were present; the remainder of the costly gifts were then spread out for His Majesty's acceptance, with the ammunition and the three-pounder field-piece. To initiate him into the use thereof we had some artillery practice in the evening, at which he appeared perfectly delighted.

In the evening the King's confessor, a dwarf three feet six inches in height, aged about fifty, was sent with a speech from the throne which was to the following purport:—"During the reigns of seven kings" (the limit of the present dynasty) "travellers have from time to time arrived from far countries bringing with them strange things but none have ever brought such things as you this day have given to the King, none have wrought the wonders that you have this day performed. May friendship, lasting friendship, exist between your Queen and me! saith Sahela Selassie; from this day ye are my children, Sahela Selassie is your father." A suitable reply of course was returned. Beeroo, the favourite page, a lad of about twelve years of age, son of one of the nobles, was sent some time after dusk with a huge pie from the royal table highly seasoned with red pepper, and bearing a salutation from the King: "May my children sleep well!"

*Wednesday, August 5th.*—Having had another private audience we took leave, and proceeded towards Ankobar, winding round the sides of the hills, along very narrow pathways, and after a ride of about an hour and a half arrived at Ankobar, amidst the universal greetings of the inhabitants, who were loud in their praises of the munificence of "the King's strong strangers."

Here we were shown to a house certainly superior to any we had yet seen, the roof of which had suspended from it the inner fly of a tent, and the walls surrounded with its "*kunnauts*" thus dividing off separate apartments. We fancied ourselves tolerably comfortable. The night was very cold, the thermometer 48 Fahr, everything very damp from the continual rain. In looking at these Abyssinian dwellings one is reminded of the saying that man's first attempt at architecture was in imitation of the birds. Verily, these people have made but little improvement thereon. Here there is no attempt at laying a foundation, no levelling the ground beyond the removal of a few stones perhaps, that may be inconveniently in the way, but, having chosen the spot on which to build his dwelling, the Shoan commences by driving into the ground, in a circular form, a number of stakes of the requisite dimensions: these are bound together at intervals with ropes made of green twigs: this forms the interior. Another circle similar to the other is formed six to ten feet beyond the former one, and is generally plastered over with mud, having gaps here and there to answer the purpose of windows. If two doors are required, they are invariably placed opposite each other. A conical roof is generally prepared, the frame of which rests upon the stakes, and projects some four or five feet beyond the outer wall. It is also supported by a beam laid across them, on which there is a pole to support the centre. The houses are in general well thatched. The inner court is inhabited by the master and mistress, the outer indiscriminately by slaves employed in grinding wheat, cooking, &c., and by animals—mules, horses, sheep, &c. Fires, which one can hardly dispense with, are a great nuisance, inasmuch as there is no way for the smoke to escape otherwise than through the doors or the so-called windows.

A Shoaan requires but little furniture, and of cooking utensils still less. A cot of rude manufacture, no mattress, but merely strips of cowhide laid across and across, a wicker table, formed something in the shape of an inverted hat, and chairs (esteemed too great a luxury to be used as with us) of sufficient height to eat from when seated on the bare ground. Leather jars for their beloved beverage "tulla," or very small beer, a few horns to serve for drinking-cups, comprise nearly the whole of the former; and as for the latter, among a nation who generally live on raw meat, it cannot be supposed that they have made great advancement in their *cuisine*; a few earthen pots, and a flat baking-pan sometimes made of iron but more commonly of clay, are found more than ample. Bedding they have none, the long robe worn in the day answering the purpose both of sheets and coverlid at night.

And these were the dwellings we were destined to occupy for several months.

But a brief sketch of the history of this once famous province of the mighty empire of Ethiopia will not be uninteresting.

The monarchy of Shoa is of comparatively modern date, the present being the seventh king from the founder. They trace their pedigree to the "queen of Sheba" who went to Jerusalem "to hear the wisdom of Solomon," and who, they say, was queen of Ethiopia. It would appear that the wisest man that ever lived, not content with his "seven hundred wives, princesses, and three hundred concubines," became enamoured of this queen, and, to show how much he was flattered by the visit of so great a sovereign, gave unto her all that her heart could desire, even "whatsoever she asked," "so she turned and went to her own country, she and her servants," and the Abyssinians look with great respect on their monarchs, considering them as the lineal descendants of Solomon by the queen of Sheba.

It is well known that the Ethiopians were a mighty nation, that they conquered a great portion of Arabia, and even attempted the conquest of its "Holy City," but "the Lord rained hail upon them from heaven, each stone as big as a pigeon's egg, and utterly destroyed their army." (See Sale's Koran.) The fate of Ethiopia was similar to that of the Roman empire: attacked on the south and west by fierce tribes of the Galla—those Goths and Vandals of Africa—and on the east by the followers of the false prophet under Mohamed Izakh, whose descendants dwell at Aussa, in the country of the Dankali, they were at length compelled to give way. Assistance was asked for and obtained from the Portuguese. Their successes, though brilliant, were but of short duration. The fate of Ethiopia was sealed; each chief endeavoured to secure for himself some portion of the dismembered empire; and we find at the present day the northern province, with its ancient capital, Gondar, of which Ras Ali is Chief, and Tigré, of which Wabi is Chief; then in the extreme west, Gojam and Damot, of which Beeroo is Chief. The plain between Shoa and Gondar is inhabited by the Wooloo Galla, who have become converted to the Mohamedan faith; and, lastly, there is the southern portion, Shoa, of which Sahela Selassie is the Chief.

Still the Christian portion all acknowledge the supremacy of the high priest at Gondar in all ecclesiastical matters. He is appointed by the Greek patriarch at Alexandria.

In the south-west portion of Shoa there is the ancient city of Tegulet. It is built on a table-capped hill accessible only on one side. This was for a time the capital of Ethiopia, in its wars with the southern Galla: it was here that the Portuguese embassy was received: now it is a mere heap of ruins.

Sahela Selassie, whose name signifies "the Bounty of the Trinity," was twelve years of age when he ascended the throne, and at the time of our arrival had reigned twenty-eight years. He makes three expeditions yearly against the Galla, and has conquered a considerable portion



of the lands lost by his ancestors to these wild people. There are stated periods for these expeditions, which remind one of the saying of Scripture "at the time when the king went forth to battle."

Though a despot he is not cruel, at least to his subjects,—only one, a person of some distinction in the country, having been put to death since his accession. The career of this person is not without some romantic incidents. Itoo Metookoo, for such was his name, had been raised from one post of distinction to another by his sovereign, for his valiant conduct in the field, until he was made governor of the conquered Galla to the south-westward of the capital, and as such became the most powerful subject in the kingdom. He had the temerity to propose allying himself with the monarch by marrying one of his daughters, for which he was sentenced to be confined in Gouchoo, the state prison before alluded to, but from which he managed to effect his escape, and fled to the seat of his government.

Having collected a large army he determined to depose the King and seize upon the throne himself. One of his sons informed the King of his father's intentions, but was not believed, and was compelled to join his father from the ignominy with which he was treated by his sovereign.

The King upon subsequent information prepared to meet the danger, and surrounded Angollala, where he was then residing, with a rude wall, sufficient, however, to keep off the Galla horsemen, and then, having assembled his forces, marched forth to meet the rebel army which was approaching.

The King halted in the plain of Angollala, in a well chosen position, and had pits dug and stakes driven into the ground to check the advance of the enemy; a severe battle was fought, in which the King was victorious, and the rebel leader made prisoner and again sent to Gouchoo, from whence he a second time managed to effect his escape, but, instead of flying from a country in which he had so much to fear, he proceeded to the royal residence, where the King was sitting in judgment, and there braved the resentment of the monarch. He was seized—but not till he had killed and wounded several persons—and, in accordance with the sentence passed by the assembled nobles, was stoned to death. He is described (this occurred only about seven years before our arrival) as having been a tall muscular man, and one much respected for his valour, as well by friends as foes. His sons are still living, and one of them has been promoted to great honour—he who gave the first intimation to the King—but it is said that Sahela Selassie secretly fears him. The King has gained much power by this timely defeat of so renowned a warrior, yet the unfortunate rebel is always spoken of with respect.

His Majesty's principal residences are Muklewuns, Ankobar, Angollala, and Debra Berhan or the Monastery of Light.

They are all built on the summit of conical hills, and well fortified by stakes around, or stockades. The description of one will serve for a description of all; so I shall just give an idea of Ankobar. The ascent to it is by steps cut in the sides of the mountains, and at the surface there is a cleared space or courtyard, surrounded by the royal kitchens and outhouses; in this place the King's workmen are employed under his own eye, he being generally seated in a balcony commanding a view of the whole court.

Here also he sits in judgment daily for a certain portion of time, being assisted in the distribution of justice by the *four chairs*, men who are privileged to sit in the "presence" on iron chairs; he can, however, overrule their decision.

Every morning we were disturbed at an early hour by loud cries of "Abiet!" "Abiet!" proceeding from the stentorian lungs of the middle-aged, combined with the shrill accents of the

*softer sex* and children, and the feeble voice of the old man, lifted up against the oppressor. At a given signal the gates are thrown open, and the crowd sent into the "presence," where they immediately prostrate themselves to the earth, bare to the waist.

At length order is restored, and each individual in turn is permitted to state his grievances. Some cases were trifling indeed, and it was laughable to observe the air of wisdom adopted by the sages "the chairs," and the patience with which they listened to each trivial case.

A burly-looking savage would step forth and state, with much action and energy, how his mule had been fastened in its place and by some strange accident had got into his neighbour's field, who had seized it, and refused to restore it until compensation was made for the injury his crop had sustained. "Sahela Selassie eniot! (May the King die!) I did not send it there." The other in reply would say: "Sahela Selassie eniot! this neighbour's mule has done me injury to the value of several pieces of salt, which he, the owner, refuses to pay me." Then after the monarch's brief judgment, "Pay him," another pair are brought forward, and so on.

It is a singular custom that of swearing by the life of the King, but it prevails throughout the kingdom; their greatest asseveration, however, is "Be Sahela Solassie Umbus! By Sahela Selassie's God!" He himself swears "May Woosun Juggut die! (his father, who has been dead this long time.) In the villages the people swear by the life of the Governor of the district in the same way. The custom even prevails amongst his Mohamedan subjects.

We were detained at Ankobar, scarcely ever moving a yard from the house, until the 23rd of September, when we were invited to pay his Majesty a visit at Debra Berhan, to be present at a review of a portion of his troops. After the usual wrangling and squabbling about mules, baggage, &c., and being half-deafened by the repeated cry of "Sahela Selassie eniot!" from old and young,—man, woman, and child,—we at length made our escape, and after a ride of about an hour descended some fifteen hundred feet to the valley of the Chaffa, through which the river Izabra, flows to add its mite to quench the burning thirst of the plains below. Having crossed it (it is a miserable river, or rather a brook; the meaning of the name is "He shall not be pardoned"), we scrambled up the mountains of the Chaka to an elevation of some fifteen hundred feet above Ankobar.

On gaining its summit an extensive plain lay before us, extending as far as the eye could reach to the westward, the ground slightly undulating, covered with fields of various grains; the tall grass moving to and fro in the wind gave it a wave-like appearance reminding one of old times at sea.

To the north-eastward the peak of Emamaret reared its black summit almost to the skies, and to the eastward the contrast was very striking—a waste, a desert, a howling wilderness; and as the wind bore along huge columns of sand it appeared that "the Spirit of Evil" was still at his post. The Dankali when they meet any of these flying columns of sand, cut at them with their creases or daggers, exclaiming "Aooz bellah el Shitan el Rajeem!" "I fly for refuge to God from Satan the stoned!"

After halting here a short time to admire the prospect, we again pushed forward to Debra Berhan, where we arrived at about 3-30 P.M.; it is twenty miles W.N.W. of Ankobar.

*September 25th.*—At about eight o'clock in the morning we were summoned to the "presence," whither we accordingly proceeded in full dress.

The King was seated in the porch of the palace, surrounded by his courtiers. A Persian carpet was placed at the foot of the steps, and several hassocks for seats for our use. Our escort performed the manual and platoon exercise, and fired several rounds of blank cartridge. The King appeared much pleased with the rapidity with which they loaded.

Here we found tents prepared for us about half a mile from the palace, which was built on a rising ground, surrounded by a loose stone wall, and four rows of stockades, rendering it thus a stronghold against the Galla.

The surrounding country is highly cultivated, and bears testimony to a long reign of peace; but there is a great sameness in the appearance, scarcely a single tree or aught else to diversify the scene for miles.

Towards evening people flocked in from all quarters, either to take part in or to be spectators of the review.

Debra Berhan is in latitude  $9^{\circ} 42' 11''$  N., Ankobar in  $9^{\circ} 34' 47''$  N.

A short time afterwards Itoo Lestowald appeared with his troop of menials, four hundred in number. These are attached to the royal household, and are generally employed to convey messages to and fro, and to act as spies for the monarch, being placed with strangers on their arrival in the kingdom to act as "Janissaries." They are styled Aferoch Phual Afresol.

These men came in dancing, shouting, and capering about like madmen, each furnished with a rod of green rushes. On entering the "presence," at a given signal, they all made a most terrific shout, and threw their rods down at the foot of the temporary throne and then squatted down in four rows.

Shortly after, a horseman rode in, fully accoutred for war, who as he galloped up and down between the seated Aferoch, kept shouting out "Ana gaita folaje!" "I am the King's slave?" and shaking his spear at the imaginary foe dared the Gallas to the combat. At this period the Aferoch jumped up and gave a loud roar, probably intended to imitate that of the lion.

He retired and a foot-soldier next appeared, went through the same antics, and retired also. Then the order was given to clear the court, and His Majesty dismissed us by telling us we had better go home and get something to eat. We returned to the tents, but found that our worthy Abyssinian servants had devoured all that had remained from the previous day.

In about half an hour the head blacksmith, Itoo Habti, who appears to act as master of the ceremonies in the introduction of all foreigners, and has the confidence of the king, being one of the principal men in the kingdom, came to usher us once more into the royal presence. Following him, we were shown into a small tent which had been prepared for us close under the walls, and to the left of a temporary throne erected on the walls, where His Majesty was seated, surrounded as usual by the pages and others of the household; at the foot of the throne was spread the Brussels carpet hanging down over the wall, and all were dressed in their best. The gun was placed near a pole some three hundred yards in advance of the King.

We were graciously received and accommodated with bread, raw meat, and mead in abundance. The review commenced by Itoo Kotama bringing forth his gallant band of gunmen, in number about six hundred, chanting forth songs in praise of the "Bounty of the Trinity," and shouting defiance to his enemies, the worthy General, in his cracked voice, screaming "Behold in me the King's great warrior! I have slain the Galla till their blood flowed like water! I am the King's slave!" to which his worthy followers replied by a loud shout of "Wo-Wo-Wo!" in a kind of chant. Having discharged their muskets and matchlocks in what might truly be called "independent" firing, they advanced to the foot of the throne, bared themselves to the waist, and fell prostrate to the earth. They then arose, and marched past, shouting and singing as they came, and their General galloping up and down their ranks screaming as if he were frantic.

These are the King's favourite troops, and were the only portion allowed to come up to the very foot of the throne, the others not being permitted to approach nearer than three hundred yards. Itoo Kotama was clad in silken small-clothes, his "loins girded up" with some sixty or eighty yards of cloth, wearing a particoloured chintz waistcoat, and the skin of the lion buttoned round the neck and hanging over the left shoulder. He had a silver-sheathed sword, his shield (carried by a young man, his shield-bearer) was studded with silver devices, the Cross predominating. On his arm he wore a silver gauntlet, and armlets of the same metal and ivory above his elbow, and his appearance altogether was the very type of the savage warrior.

Itoo Kotama is by birth a Galla, but taken prisoner in one of the King's early expeditions, his youth and his comely appearance pleased the monarch, and he was spared the brutal infliction of the knife, which is indeed but too common among the Amhara, and subsequently, for his fidelity and bravery, he was advanced to his present post, and enjoys no small share of his sovereign's confidence. Thirteen Governors passed by in the same order as the gunmen, with their several contingents, varying from six hundred to a thousand each, mostly cavalry, and lastly the Galla cavalry, under Itoo Maretech, which had been drawn up on one side of the ground.

These were the finest body of men, in number about two thousand. They came forward at a hard gallop in a double line, and pulled up so suddenly that their horses were almost thrown upon their haunches. "I have slain men!" shouted forth Itoo Maretech as he approached to make his obeisance: he then galloped off along the line of his followers, and returning shouted 'I am the King's slave! Behold in me the Father of Warriors!' and then throwing his spears at some imaginary foe (which were nimbly picked up by his shield-bearer) and throwing his sword, his men gave a loud shout, then galloped past, and were soon lost in a cloud of dust.

Itoo Maretech was habited much after the manner of Itoo Kotama, excepting that hitherto he had disdained to accept of any of the silks or satins brought by the "Gipsies," and in addition to the ornaments worn by the latter he had the "Akoo Dama," which is worn only by the bravest of the brave." It is a silver bar which is fastened across the forehead, and to which there is appended a row of silver chains reaching below the eyes, and at each extremity of the bar down to the shoulders, imparting a peculiarly wild appearance to their swarthy features. There were several Governors who had been honoured with this royal mark of distinction, but none did it become so well as Itoo Maretech.

Shortly before the approach of Itoo Maretech with his contingent we were requested to take our places by the gun, in order that "the King's strong strangers" might be seen, and to fire the gun quickly.

We fired about thirty rounds, till the little gun danced about in fine style. These valleys had never before been disturbed by the roar of cannon. Great astonishment was depicted in every countenance.

During the review a messenger arrived from Tajura bringing us letters, &c., amongst others a very peremptory one commanding my *immediate* return to Aden. I had before this volunteered to proceed to Harrar, and had obtained our Chief's sanction, so that I was not much put out by it.

At about three o'clock in the afternoon all was over, and we departed to our tents. I should think at least twelve or fifteen thousand men must have passed by: the effect was striking, and gave one some idea of the power of the Christian King.



We were feasted liberally, and in the evening we astonished the surrounding thousands with the display of a few rockets, doubtless to the great dread of the distant Galla.

The following day all rested from their labours, and at an early hour the day after we accompanied the King to another of his "palaces," Angollala, distant about five miles south-west.

His Majesty was escorted by about a thousand cavalry; he rode on a mule in advance, and, had a crimson umbrella carried on either side of him, the sign of royalty. Our road lay over undulating ground and, as we advanced, troops of horsemen joined the cavalcade. As soon as they approached within two or three hundred yards of the umbrellas, they dismounted and fell prostrate to the earth, in which posture they remained till the King passed by. One wild horseman rode in front of the King curvetting backwards and forwards anglewise with the road.

We passed the spot where the daring rebel Itoo Metookoo in one night slew a thousand of the King's subjects, and also the site of the great battle wherein the rebels suffered so severe a defeat. Tents were prepared for us here as at Debra Berhan; these tents are made of a kind of coarse black woollen cloth, and are similar to those used by the Gipsies in England, having a pole to support each end, and one along the centre, the sides being pegged down to the ground.

*Monday, 27th.*—We had a private audience with His Majesty, who has now got over all his fears, and treats us with confidence. Immediately on entering his palace he dismissed all his attendants, and throwing off all reserve seated himself beside us on a couch. This is the only stone building in the country, and was erected by an Albanian named Demetrius.

After he had expressed his great admiration of all our guns we offered them for his acceptance; he set aside three from which to select one, and as we took leave he said "You are all my children; I will show you my country. Sahela Selassie will give you great things. May Woosun Juggut die!"

*28th.*—His Majesty, accompanied by two hundred men, took us out to show us his country. In passing a pool of water the escort were directed to take up their position around, and we were invited to see the royal sport of this mighty monarch, namely, shooting wild duck! To his annoyance, more fell by the hands of the "Gipsies" than by his own; no one else dared to fire.

We returned in the afternoon to our tents, the weather delightfully cool.

On the 29th it was intimated to the King that I had been ordered to return to my country and his assistance was requested in forwarding me by Harrar, to which he gave his consent and promised me a letter of introduction to the Emir, or Prince, of that country.

While in command of the "Euphrates," and after that, I had received a good deal of information regarding Harrar, and it had long been my wish to visit the place. Prior to my recall I had received permission from Major Harris to go there.

On the 1st we returned to Ankobar, the mission to prepare for the approaching expedition against the Galla, and I for my journey to Harrar. A proclamation was made prior to our quitting Angollala to the effect that the King had enemies and would defeat them. Certain of the Governors were cited to appear with their several contingents at a certain spot, with provisions for twenty days. Eighteen days was the time allowed them to prepare for the expedition against the enemies of the King, and the concluding part of the proclamation was that he who failed, his family, slaves, and property should be confiscated to the mighty monarch, and remain his for seven years. I now commenced making preparations in earnest, and on the 3rd of October went to Alio Amba to one Abdool Liki, Chief of the Harrargi, an individual whose

acquaintance I made at the review at Debra Berhan, and who on that occasion was suffering from ophthalmia. I therefore supplied myself with the necessary medicines, hoping to gain his favour, and thus be enabled to carry out my long-cherished wish of paying a visit to his country.

I was received with much kindness by Abdool Liki, and spent the day with him. In the course of conversation I mentioned that the King had given me permission to quit Shoa, and had promised to furnish me with a letter of introduction to the Emir of Harrar. He replied that if the King sent me it would be well, but at the same time tried to dissuade me from attempting the journey. I returned to Ankobar in the evening.

*October 7th.*—A messenger arrived from the King saying that he was anxious to see me before I left his country, and that he would do great things for me.

*October 9th.*—The Reverend Mr. Krapf having kindly offered to accompany me to Angollala to take leave of the King, we quitted Ankobar at 7-20 A.M. Descending to the valley of the Chaffa, our course lay W.N.W., along the left bank of the river Irahra ("He shall not be pardoned"), which we crossed about six miles from its source, at a narrow part and a very tolerable ford, and from thence ascended the Chaffa. There are four roads over this mountain, the northernmost is the *King's own road*; we pursued the one next to it. The ascent was very gradual to the height of about fifteen hundred feet above the level of Ankobar, or nine thousand five hundred feet above the level of the sea.

Having attained the summit, we had an extensive view of the surrounding country. The sky was beautifully clear, and the sun shone forth in all his glory, which was very desirable, inasmuch as there was a bleak north-easterly wind.

To the eastward, as far as the eye could reach, extended the inhospitable and parched up plains of the Adaiel, bounded in the extreme distance by the mountains of Ayooloo and Haybooti; the lakes of Ahibulloo and Laahdoo were very distinct.

To the north-east about five miles, still towering several hundred feet above us, stood the frowning black mountain of Emameret, or Mother of Mercy.

To the westward, a striking contrast to the plains of the Adaiel, lay those once belonging to the pagan Galla, but now to the Christian King of Shoa, in a state of high cultivation, the token of a long reign of peace. It was indeed as it were a moving sea, the crops waving to and fro with the wind, the ground gently undulating with a gradual descent to the south and west; here and there might be seen a solitary tree, marking the spot where once stood a Galla village. The religious ceremonies, if so they may be termed, of these people are always performed beneath the shade of a tree. After having halted for a short time to admire the surrounding scenery, and to refresh ourselves and our animals, we again continued our journey, and at two o'clock in the afternoon arrived at Angollala, the distance from Ankobar being about twenty-five miles. About an hour after our arrival Itoo Habti, Chief of the Blacksmiths, Introducer of Foreigners, and one of the most confidential of the King's advisers (if the despot can be said to have advisers), called to see us, bringing a present of two loaves of bread, ten eggs, some dried meat, &c., besides which we received the usual "dirgo" or daily allowance from the King's kitchen, and a tent was pitched for me close to Mr. Krapf's house.

After the usual compliments had passed, Itoo Habti rose to take leave, saying as he quitted the tent "All is arranged; the King will send you away with great honour."

On the following day, being anxious to pay our respects to His Majesty, we waited till near noon (for Itoo Habti had promised to call early to usher us into the King's presence), and then proceeded to the palace, in the outer court of which the worthy individual was having his hair

dressed, so we had to wait some time, until the last finish had been given to it, when he condescended to lead us to the "presence." The King was seated in the porch of the palace. After the usual salutations and inquiries had passed, Mr. Krapf told his Majesty that I had called to take leave of him, and to request a letter of introduction to the ruler of Harrar. To this he replied "My son, why do you wish to leave my country, having been here only a few days? You must accompany me to the expedition against the Galla, which will only last ten days? after that I will let you go, and will give you many things. My son, why do you leave my country?" It was explained to him that I had been recalled, and that my Queen would be angry if I did not return soon. To which he replied: "Say to your Queen that Sahela Selassie would not let you go; he wished you to see his country."

*Monday, 11th October.*—We were awake at dawn this morning by the loud cry of "Abiet! Abiet!" proceeding from the stentorian lungs of about thirty of His Majesty's liege subjects appealing for justice against their oppressors. His Majesty holds a court daily, and he dare not refuse to listen to the complaint of the meanest subject, lest his name should be destroyed. He generally sits in a kind of verandah. The four Judges, or as they are called the Wambewatch or Chairs (being privileged to sit on iron chairs in the "presence"), are seated immediately below him, and try each case in succession. The King confirms, modifies, or cancels their decision.

Even when the King has been out riding I have frequently observed people throwing themselves on the ground before him and crying out "Abiet! Abiet!" He would sometimes settle the matter at once, at others appoint a time for hearing it.

After innumerable vexatious disappointments, the King at length consented to my departure from his kingdom, that is, he permitted me to go towards the frontier to make preparations for my departure, presented me with a mule, and sent a message to the Governor of the frontier to assist me. As will, however, hereafter be seen, the Governor did not pay that strict attention to the King's wishes which the generality of his subjects were in the habit of paying.

The 18th of October is a day ever to be remembered by me. At the earliest dawn there was an unusual bustle and confusion; we had all assembled at Angollala, Major Harris, Graham, and the other members of the mission in readiness to accompany the King on his expedition against the Galla, myself to obtain final permission to leave the country, and once more to brave the dangers of the desert in order that I might return to civilised life.

This was the day appointed for the assembling of the King's army at a place called Waloo, about five hours' journey to the south-westward of Angollala; Governors, Deputy Governors, freemen and slaves, and even women and children, were seen in all directions, as if actuated by one and the same mind, rushing forward to the appointed rendezvous to swell the hosts of the Christian despot.

It was a stirring sight to see with what spirit the royal commands were attended to. At last the royal trumpets gave warning that the King was leaving the palace, and it became necessary for me to part from my fellow-travellers. In a few moments they were gone. I stood alone gazing in vain to catch a last glimpse of them, for they were soon lost in a cloud of dust, and I felt for the first time alone in a strange land. We had shared dangers and much hardship; the kindness of two individuals in particular I shall never forget: long may they live to enjoy the society of their numerous friends! Who could know the author of "Wild Sports in Southern Africa,"—that mighty Nimrod, that fearless traveller,—and not admire his character, and not feel at once a desire to be considered the friend of such a man?

My ride back to Ankobar was a solitary one ; I had not even a servant with me. I could have cried from very bitterness of soul, and then the thought passed through my mind, Shall I ever again see those from whom I have just parted ? Shall I ever see my own country again ? Shall I ever be able to pass in safety through that desert, dreary and inhospitable, the abode of thieves and murderers ? My answer to all these questions was, as it would be now : Thy will, O God, be done ! I *did* pass in safety through that dreary desert ; I *have* seen those friends again ; but my country, England, the pride of the universe, am I ever again to visit *thee* ? Thy will, O God, be done ! I still say

And now from this day my trials commenced in earnest. I did not arrive at Ankobar till late in the afternoon. Our house was deserted ; but this was not a time for vain regrets. It was necessary for me to "be up and doing." On the following day I rested, and the day after proceeded to Alio Amba, where the principal market is held every Friday, and there took up my abode to make preparations for the journey. As soon as I had obtained lodgings and got all my baggage removed from Ankobar, I determined upon visiting the Wulasma Mohamed Abogaz, hereditary Governor of the Eastern Frontier, to ascertain what instructions he had received from the King.

October 21st.—Having obtained the assistance of one Hajji Sayad as an interpreter, I proceeded at an early hour towards Gouchoo, the residence of the Wulasma, about six miles distant from Alio Amba. Our road lay over a hilly country intersected with numerous ravines, and crossed by three inconsiderable streams, namely, the Jami, Dunki, and Wamburroo ; the last-named flows round the foot of Gouchoo, and all flow eastward. At this period they had only about sixteen inches water in each, and varied in breadth from thirty to eighty yards. The hill of Gouchoo is only accessible on one side, and that is very steep ; the residence of the Wulasma is at the very summit, and surrounded by a triple stockade, each about 12 feet high—for here, as mentioned in a former part, are confined the male relatives of the reigning monarch. It was near the harvest-time, and the whole country was groaning under the hand of all-bountiful Nature. Grain of various descriptions were almost ready for the reaper. *Jowári* (*Holcus spicata*) appeared to be the most abundant, and grew to a great height.

We were about three hours on the journey, but our ride was a very pleasant one. Game rather scarce :—indeed we saw but a few of the small kind of antelope generally known by the name of Salt's antelope, and some few beautiful specimens of the feathered tribe. We found the Wulasma, truly *d l' Abyssinc*, squatted on a stone by the roadside a few hundred yards in front of his dwelling with about twenty of his immediate followers, dispensing justice to all who chose to demand it. After the usual salutations, and on his inquiring to what he might owe the honour of this unexpected visit, I told him that I was about to leave the country, and wished to know if he had received any instructions from the King about me ? He made no reply, but after a while inquired if I were a follower of Islám ? On my replying in the negative, he begged I would go to his house and refresh myself (it was the month of Ramazán). I accordingly proceeded thither, and was warmly welcomed by his wife and daughters. Food was instantly set before me, and having satisfied my inner man the young ladies became very inquisitive, asking me all sorts of questions, and examining every part of my dress. All this took place during the absence of their mother, the wife of the Wulasma. Immediately on her return they resumed their occupation, spinning with true Mussulman gravity. The wife of the Wulasma was about thirty-five years of age, well formed, and with some pretensions to beauty ; she had five daughters, the youngest of whom, about thirteen years of age, was decidedly beautiful, a brunette with dark eyes, and long dark eyelashes, arched eyebrows, well-formed lips and mouth—indeed the prettiest girl I had seen for some time. She was, as is the case with most beauties, fully aware of her charms, and withal very coquettish.



Her mother again quitting the room, she came to me and said in the most piquant manner imaginable, "You Captain, I am told that all white people are exceedingly clever, and have great knowledge of medicine; my eyes are weak, pray give me something to do them good." Although she pretended to be displeased at my answer; it was evidently what she expected: "Your eyes are only too beautiful, and are more likely to cause harm to others."

Opposite the door by which I entered was a long passage, which was crowded with the attendants of the unfortunate prisoners; this passage led to a staircase communicating with the vaults below, where their masters were confined, and for what crime?—I am tired of repeating it—merely that of being allied to the reigning monarch.

I was shortly after again summoned to the presence of the Wulasma. I found him at the same spot, attended only by one of his nephews, by name Jalee; after conversing upon various subjects, he at last told me that he had received instructions from the King about me, and that I should be forwarded immediately. Alas! I was detained three months. Upon the whole my visit was satisfactory, for before leaving I presented the Wulasma with a shawl, a box, &c., and we parted on very friendly terms. And now I set to work in earnest to prepare for my journey. It would be tedious to relate what passed daily; I shall therefore allude only in general terms to my residence here.

In the first place I hired a hut belonging to a Mohamedan woman, a native of the place, a widow with two children; her husband had been killed on his way to Harrar by the Adaiel. Her name was Miriam; she acted as my housekeeper, so that I had not the trouble of attending the markets. The hut was nearly circular, with a sort of box attached to it about ten feet in diameter; my bed was placed in the box or recess. There was a rude court on one side for visitors, the kitchen on the other side, so that it at once formed bedroom, parlour, and kitchen. It was so scantily thatched that it would keep out neither wind nor rain—quite a Jack Straw's house.

A few evenings after I had taken up my abode there, Hajji Sayad being in the hut, my worthy hostess, having prepared coffee and burnt frankincense, asked Sayad to say a prayer; he quoted part of the Koran, and concluded with "May the Most High God protect and preserve him from all his enemies, and may he return to his father's house in peace!" my hostess continually repeating "Ameen, Ameen." I was indeed much affected, for they both appeared to be sincere. During a sojourn of three months I experienced many acts of kindness from these poor people; verily they acted the part of good Samaritans.

Many people called to see me, so that, what with preparing for the journey, &c., my time was fully taken up. On the 27th of October I received a visit from Inceat Dajah, a Mohamedan devotee, one of the most unprepossessing creatures I ever saw—in fact, ugliness itself—about five feet ten inches in height, old and wrinkled, with filthy rags about her person, and an immense number of charms, packed up in red leather bags attached to each other and suspended round her neck in the form of a necklace, reaching considerably below her waist. I really never saw anything so frightful, such a fiendlike specimen of humanity. She said that hearing I was about to depart alone to brave the dangers of the desert, and to tempt the ready daggers of those midnight assassins the Adaiel, she had called to give me her blessing. Having come for so charitable a purpose I could not do less than make her a present, and accordingly gave her four pieces of salt, upon which she arose and with uplifted hands blessed me and said, in a sort of prophetic tone, that by the grace of God I should return in safety to my country. The instant she quitted the hut Miriam and Sayad kissed my right hand, and the former said, "The Lord be praised that caused you to behave as you did towards that woman! she has blessed

you, and her words never fall to the ground. Now I know that you will return in safety to your country." Better this, certainly, than that she had cursed me. It appears that her father was a very devout Mohamedan, and died when she was very young, since which she has taken up her abode at his tomb, living on the charity of strangers. She is about sixty years of age and a virgin. Scarcely a caravan arrives or departs without a collection being made for her. On the following day I was sitting alone in my hut and meditating upon what I had seen and heard the day before, when I received a message from one Alee Arab, a Tajuran, begging me to come and see his slave-girl, who was very sick. I went to his house, about half a mile off, and saw her, a poor child of about ten years of age, a native of Garagin. They told me that she had not eaten anything for many days, that she had no pain but would scarcely answer the questions put to her. Poor thing! she appeared to be actually pining away. She was brought here but a few weeks back, and no doubt she was fretting for parents, sisters, and brothers. I recommended that she should be treated with kindness, and that attention should be paid to her slightest wants, so that, if possible, she might be led to think less of her home and friends.

On the 31st of October, hearing that the King had returned to Angollala, I left at day-break to pay my respects to him, and also to see how it fared with my countrymen. I arrived at Angollala at four o'clock in the evening. Itoo Habti brought me a message from the King: "My son, why did you remain behind? you did not act well in remaining. Did I not tell you I should be away only ten days? Have my people behaved well?" I replied that I had difficulty in procuring beasts of burden, and that his people had behaved well; and I sent my congratulations to His Majesty on his success.

The following day I had an interview with the King, who assured me that he had given orders that I was to receive every assistance from the Wulasma Mohamed and his people, and that I might depart from his kingdom as soon as I wished. I returned to Alio Amba the same evening, a pleasant ride of about seven hours.

The King had been very successful in his expedition; the unfortunate victims were the Finfinny tribe of Gallas, who inhabited a fertile valley about fifty miles to the south of Angollala. The royal forces fell upon them by surprise, and it is said slew about four thousand men, women, and children, drove off all their cattle, to the number of nearly twelve thousand, and destroyed the whole of their crops by fire.

The barbarities committed by this Christian people almost exceed belief. There is a savageness in Abyssinian warfare unheard of in other parts of the globe I believe—I trust so, for humanity's sake. It is that having slain their foe, they proceed to mutilate the body, the virile member of which they cut off and exhibit as a proof of the undaunted courage of the warrior. Fifteen thousand of these disgusting trophies were exhibited before the King the day after the battle—battle forsooth! it was like a battle between wolves and sheep; there was little or no resistance.

Imagine the scene the day after the battle. The King, having caused a sort of temporary throne to be erected, sat in state to receive the accounts of the acts of prowess committed by his loyal subjects. The brave warriors rode past in succession, each, as he approached the throne, shouting forth the praises of the King in general and his own in particular, in something like the following words; "I am the King's slave. The King is a warrior; I also am a warrior. Behold in me the King's strong soldier! I have slain men." On this he raises his arm as if in the act of spearing some one, and exhibits the disgusting trophies hanging from his waist, Who can boast of the superiority of human nature after witnessing a scene like this? And

what is the close of the day's proceedings! A night worthy to follow such a day, a night spent in the grossest debauchery. Verily a handful of brave men would have crushed the hosts of the Christian despot in a few hours. Christian did I say? Ay, Christian, but only in name. No wonder that the surrounding nations should prefer, ay, the *light* of paganism to such *dark* Christianity! One anecdote and I have done with this subject. In the midst of rejoicing and congratulations, a message was brought to the monarch that a Galla had been discovered in a tree, which was instantly surrounded by hundreds of the Amhara. The King thought this a fitting opportunity for his friends the "gipsies" (or English) to show their valour, and requested Harris to go and shoot the unfortunate man. Upon his declining so great an honour the King himself went to the spot with his rifle, and, taking deliberate aim, shot him in the leg. The poor fellow dropped to the ground and was about to be speared by the Amhara, but the King stayed them—a solitary instance of mercy. He had adjured the King by the "life" of Woosun Juggut (the King's father, dead some twenty-eight years) to spare him, and he *was* spared. The morning after I returned to Alio Amba, namely, the 2nd of November, I was disturbed by a great noise between Miriam, my worthy hostess, and her uncle. It appeared that during the night my mules had got loose and committed trespass by breaking through the hedge surrounding his dwelling. He had taken great offence at Miriam's receiving an *infidel* into her house, and thought this a good opportunity of showing his contempt; however, I did not interfere, for Miriam had much better assistance in one of her own sex, the wife of a Mohamedan priest living next door, and between the two the old man was completely driven out of the field, and compelled to retreat. Marvel not; the tongue was the weapon.

In the evening the priest came to see me, and we had a long chat; he was very friendly and said "Don't let that old man's words disturb you; I have plenty of room at the back of my house; tie your mules there." This man became to me quite a companion, and tended much to while away the time. By birth an Edjou Galla, when young he had professed Mohamedanism, and I believe was sincere in his profession: he was one in whom there was no guile. He had seen but little of the world, yet was not an ignorant man, and he had less bigotry than any Mohamedan I have ever met with.

One morning, the 6th of November, I was on the point of setting out for Ankobar to visit my friends there, when I was called to visit one of the Harrargi who had received a severe wound on the head in a drunken row the preceding evening. It was of no avail my declaring my total want of surgical skill: the only answer I got was "All white men are skilled in surgery;" so I had to do what I could. The wound was on the left side, from the crown to near the left temple, inflicted by a sharp crease or dagger. I plastered his head up, bid him live quietly, and in about a fortnight he was quite well. The person who had bestowed this mark of regard on him was sentenced to pay a German crown as the price of blood; he had also to pay five pieces of salt, or a quarter of a dollar, to the Governor of the town, and the same sum to Abdool Liki, Chief of the Harrargi. Had the man died there could have been no compromise, but life for life. This is only one of the many disputes that occurred during my sojourn here. From my treatment of this individual my fame spread far and wide, and I was daily visited by many people for medicine for real or imaginary diseases, protection against the "evil eye" being the most common demand.

On the 14th of November I received a visit from Jalee, nephew of the Wulasma Mohamed. As it is said he has great influence with his uncle, I made him a present of a few dollars, a looking-glass, &c. He declared in the most solemn manner that I should be forwarded on my journey as I desired, that his uncle had sent for guides, and that I should depart in six days.

His six days were exactly two months. One of the principal Harrar merchants called, and promised every assistance, but I afterwards found out that it was merely done to ascertain whether I really intended going to Harrar or not; for from this day reports were put constantly in circulation regarding the dangers of the road, and the hatred that the Emir of Harrar had against all strangers, but particularly against "infidels."

On the 18th I went to Ankobar, and this day the King made his triumphal entry. Not having my uniform with me I could not witness it. For the first time the glorious ensign of Old England was displayed at the *Residency*. I returned in the evening to Alio Amba. On the 22nd I paid a visit to the King with the intention of obtaining his signature to a letter of introduction to the Emir of Harrar. The courtyard was thronged with workmen of every description, busily employed under the eye of the monarch. Some of the principal people of the kingdom were in attendance on the monarch—Itoo Melkoo, Master of the Horse; Itoo Kotama, General of the Fusiliers; the Alafa Wolda Geosgis, Head of the Church. The King was evidently in a bad humour, so I did not present the letter, deeming the time unfavourable. It appeared he had asked one of the members of the Embassy to give his rifle, but received a pistol instead. I again returned to Alio Amba.

23rd.—My fame is now completely established as a master of medicine, much against my own will, for should a man die I should have the credit of having killed him: I have therefore to be extremely cautious. To-day the Deputy Governor of the village called on behalf of his brother, an old man about fifty years of age. "My brother," said the applicant, "in former years was a great orator, so much so that when he rose up to speak men marvelled at his eloquence, but the hand of fate had fallen heavily upon him, he had been smitten with disease, caused no doubt by the evil eye of some envious person falling upon him. He was sick for about a year, nigh unto death, but at last recovered, and from that day his speech failed him! he became a silent man." Now I imagined that he had become dumb, but to my great astonishment the individual himself shouted out: "But it is not always so with me: there are times when I can speak as before, but at others, when my heart is full, the tongue refuses to perform its part." This I was obliged to declare beyond my comprehension altogether. The old man departed, evidently much displeased and disappointed. From the Wulasma there was a message received by the Harrargi to the effect that he had sent to the chiefs of the Adaiel to prepare guides for them, and that he expected they would be in readiness to depart in six days, and that I should accompany them; whereon a general meeting was called in the market-place, and a great discussion arose as to the propriety of my travelling with them, one old man saying "Have not the Adaiel sworn to murder any Feringhee that shall attempt to pass their road? Will not our lives be endangered by his presence? And even granting that we escape and arrive in safety at Harrar, who will be answerable to the Emir for having brought a stranger into his kingdom?" It was decided that I should not accompany them.

Another greybeard then arose and said "Who has shown the Captain this road? Who has purchased his mules and asses for him? Who has purchased his provisions for him? Is it not Hajji Sayad? Behold, there he stands!" Whereupon the whole assembly shouted out "Hajji Sayad is the man." "At this moment," said Hajji Sayad, for he it was that told me all this, "I could have died with fear, for they are a bad people; however, Abdool Liki took my part, and said that I had done no evil:" the meeting then broke up.

On the following day, accompanied by Hajji Sayad and my servant Adam, I proceeded to Gouchoo, in order to acquaint the Wulasma with all that the Harrar people had said. He appeared to be much enraged with them and said "Who are they? they came not here neither



can they depart hence without the assistance of the tribes. Fear not; you shall go with them; the day after to-morrow I will see the King, and all shall be arranged satisfactorily." Having partaken of refreshments as before, I took leave. He sent a guide with me to show me the tombs of his ancestors (nothing remarkable in them, by the bye, no inscriptions), and also the King's "garden," as it is called, in which there are a few plantain trees and sugarcanes; why it is called a garden I am at a loss to understand. I returned to Alio Amba in the evening.

In the morning I set out for Ankobar to tell His Majesty also the determination that the Harrar people had come to. He tried to dissuade me from attempting the journey, and begged I would remain in his country; but at length, finding me determined, he carefully perused the letter to the Emir of Harrar which had been written in Amharic, having a translation in Arabic, ordered his seal to be brought and attached it to the document. The letter was as follows, as translated by the Reverend P. L. Krapf: "May this letter from Sahela Selassie, King of Shoa, Efat, and the Galla, reach the hands of Abou Bekr, the Ruler of Harrar! How are you? Are you well? Are you quite well? I am well. The bearer of this letter is Captain Barker; he is an Englishman and commands a vessel in the sea of Tajura. He has been ordered by his Queen to return soon to his country; now, in order that he might do this, he wished to return by the nearest road, and begged of me a letter of recommendation to you. I am thinking of him very much; and I wish that on his road, and when he passes through your country, nothing should do him harm. I therefore wish that you should protect him perfectly, and assist him in all that he wants. The love which you show to him I will consider as shown to myself, and it will give me pleasure to hear that he has reached the sea-coast in safety by your assistance. He came to me by order of his Queen, and I am in great friendship with her; if you will show kindness to him, my name as well as yours will be honoured beyond the Great Sea. A traveller when in a far country has no father, no mother, no relations; it is therefore becoming in the watchmen of kingdoms, in the Kings and Rulers of Provinces, that they should protect travellers and assist them in all that they desire. If they do this they will be blessed by God and honoured by men. I command you this; I command you this." The seal was attached to the lower corner; it is in Arabic characters, for the Emir of Harrar is a Mohamedan. In writing to Christians he has a seal in the Amharic character.

Having obtained the above document I returned to Alio Amba with a lighter heart than I had had for a long time, thinking that before such a weighty document all difficulties would vanish. But alas! man is doomed to suffer disappointments at the time when he least expects them. No sooner had I quitted Alio Amba in the morning than the Harrar people seized my interpreter, Sayad, and gave him a sound beating, for having gone with me to Gouchoo, and as they expressed it, shown me the way to Harrar. He could hardly walk from the bruises he had from the sole of his foot to the crown of his head. I wanted to set out and complain to the King, but he begged me not to do so, for if any of them were punished they would kill him.

What with preparing for the journey and attending to my patients my time is fully occupied. On the 4th of December accounts were received that there had been several disturbances on the frontier, and that more murders had been committed at Tajura. On the 8th I sent my interpreter and Adam to the Wulasma to beg of him to assist me on my road; they returned with a civil answer. When is all this to end? When shall I get away? On the 10th of December the Wulasma came to Alio Amba, and took up his abode there for the night. The following morning, at an early hour, he sent for me; I proceeded to his house with Sayad and Adam. He received me kindly, and placed me on his right hand beside him. The principal people of the village called to pay their respects, and a great number of the Harrar people. The Fat'hah or opening chapter of the Koran was read, and after that coffee and a small piece of bread were handed round to each person present.

The Wulasma then pointed to one of the Tajura people present, and said to me "That man will convey you in safety to Tajura." I then declared that I would not go that road; that he was aware of the vile murders that had been committed in the valleys of Goongoonteh; that I could never pass that spot; that the blood of my slaughtered countrymen called for justice; that I had no doubt this would be obtained in due time, but that rather than return by that route I would beg my bread from door to door in Abyssinia. I then produced the King's letter; the seal he acknowledged was the King's, but said that the letter could not be his. On this I rose up and retired, leaving him with the Chief of the Harrargi.

In the afternoon I had again a private audience with him, his nephew Jalee being the only one present besides Sayad and myself. They both swore in the most solemn manner that I should go the road I wished. I told him that unless I left soon I should die, that I was at the mercy of bands of savages, that my servants had been beaten, that indeed my life was a burden to me.

I occasionally went to Ankobar to see my friends there; once during my absence there my servant Mohamed, an Arab lad about sixteen years of age, was beaten by the townspeople for discharging one of my fowling-pieces. At another time a man rushed at Adam with a crease (they had had some words); one of the bystanders in attempting to lay hold of the man's arm caught the crease instead, and was severely wounded. The sight of blood prevented all further disturbance. However, I thought I had waited patiently long enough, so I determined upon sending the King a letter, which I was enabled to do through the kind assistance of the Reverend P. L. Krafft, and which was presented by Captain Harris on the 2nd of January 1842.

The letter was thus worded:—"May this letter from Captain Barker come to the hands of Sahela Selassie, King of Shoa, Efat, and the Galla! Are you well? Are you quite well? I am well. May you bear me in love! You know that I have been ordered by my Queen to return to my country. You consented to my going by way of Harrar, and gave me in kindness a letter of recommendation to the ruler of that province. I have now been detained nearly three months at Alio Amba; no kafilah has left during that time. My heart is very sore; will you therefore, as a kind father, take away my distress, and give orders that I may accompany the kafilah which is to leave in about fifteen days, should you not furnish me with a special guide before that time. My ship is waiting for me at Zeyla. If I do not return soon they will think some evil has befallen me, and my Queen will be angry. I beg of you therefore to give orders that I may accompany the first kafilah to Harrar. I know that you can and will do this." About the same time I received a message from the Wulasma to hasten my preparations for the journey, as he had procured me a guide. I asked for what road; he replied "even to Tajura." So I said to the messenger. "Return to the Wulasma and say 'you have promised in the most solemn manner, calling the Most High God to witness, that you will forward me to Harrar; now if you cannot do this say so; I will go to my country by way of Gondar.' Tell the Wulasma he has sworn to forward me, and he must do it. Shall I have to say that in Shoa they are all liars? These are my last words to the Wulasma."

*January 4th.*—Proceeded to Ankobar. The King returned a verbal answer to my letter through Major Harris that he had been very angry with the Wulasma for having detained me so long upon the frontier and issued orders that I should be forwarded on my journey immediately.

*January 7th.*—The Wulasma being at Ankobar I called upon him. He said "Why did you write to the King? He has been very angry with me." I replied that I had remained quiet too long, that I was compelled to write to clear myself in the eyes of my Government for having remained so long after I had been recalled. He said, "Well, now the day of your departure is