

nigh at hand ; go to Alio Amba, prepare your provisions, I have a good guide for you." I accordingly repaired to Alio Amba, gave the necessary instructions for the purchase of provisions, and returned to Ankobar in the evening.

On the following morning I waited on the King to take leave. I assured him that I was fully sensible of his kindness to me and my countrymen, that it was not of my own will that I was about to leave his country, but that, as he was aware, I had been recalled. I wished His Majesty a long and prosperous reign, that he might be victorious over all his enemies, and that his name might spread throughout the world as a great king and conqueror. In return he wished me a safe and speedy journey. I then took leave and went to Alio Amba.

Sunday, January 9th.—Yesterday there was a meeting of the Harrar merchants, at which it was decided that they would not travel with me, that if I went their road they would remain behind. Haji Sayad was well-nigh getting a second beating ; yet they are all friendly in their manner towards me, especially the principal people.

I was one day going to Ankobar when I was thrown from my mule ; some of those who saw it came immediately to my assistance, and caught the mule for me, offering me the loan of one of theirs—the one I was riding was a borrowed one, my own being out grazing—and indeed on all occasions treated me with great deference. The Wulasma came to Alio Amba, as he had promised, told me not to care about the Harrar people, that he had a good guide, and that I must come to his house to be introduced to him.

I accordingly set out for Gouchoo on the morning of the 10th of January. On arriving there I was treated, as at other times, with the greatest kindness and hospitality. The Wulasma had been detained on the road by some appeal from the villagers, and did not arrive till the evening ; my guide arrived about noon. Sayad immediately recognised him as the "protector" of a kafilah of Harrargi some three years back, who were plundered as soon as they were out of his "protection," because he had demanded a hundred and eighty pieces of cloth and they would only give him eighty. The kafilah was attacked by his people ; he himself did not appear :—scarcely a soul escaped to tell the tale. A pleasant fellow for a guide certainly !

The name of this individual is Datah Mohamed, Chief of the Seedy Habroo, one of the sub-tribes of the Debeni. His height is five feet ten inches, his age forty-five years ; he has small twinkling eyes, deep-arched wrinkles over either eyebrow, meeting at the bridge of the nose ; thick, bushy eyebrows ; one of his front teeth black, apparently decayed ; hair thin but long, and sticking out stiff like porcupine quills, just turning grey. His dress consists of merely a filthy rag secured round his loins by the narrow leather belt of his crease or dagger, and barely reaching to the knees, and an equally dirty rag thrown carelessly over the shoulders ; add to this dirty black nails, a roll of tobacco stowed away under the upper lip, and the most villainous expression that ever disgraced the human visage, and the picture is complete.

He had a shield, spear, and crease ; his only ornament was a black horn armlet worn above the elbow. The dagger was about fourteen inches long, well curved and sharp, double-edged and much worn. In the evening the Wulasma arrived and introduced me to the worthy I have been endeavouring to give a sketch of ; he then presented a sheep to us, which we were both to partake of together. In a marvellously short time the sheep was killed, and a considerable portion of it simmering in an earthen vessel over the fire with just sufficient water, by the bye to keep the pot from burning—for water has to be brought from the foot of the hill, about a mile and a half distant—and before it had time to be well warmed through I found myself seated on the ground endeavouring to partake thereof. I was obliged to eat a little, well seasoned with red pepper ; my new "protector," however, enjoyed himself amazingly. All present were

invited to the feast of friendship, my servants even. Adam I instructed to pay due attention to the worthy. (It is considered a joint compliment here to cut off a titbit and force it into the mouth of an individual you may delight to honour.) He did so almost to choking him. Coffee was afterwards served. However I had friends in camp, who, as soon as it was dusk, brought me something much more palatable, in the shape of fine white bread, sausages, and other dainties, from the Wulasma's table, and some "tej" or hydromel, far superior to any we ever received from the King's kitchen. I had made a great friend of the Wulasma's youngest son, by giving him a little powder and one or two gilt buttons. He was a fine young lad, about ten years of age, evidently the spoilt child of the family, and he was continually backwards and forwards bringing me something. The most welcome gifts were a couch and a new Abyssinian cloth large enough to form bed and covering into the bargain. So that my first night spent (I trust I shall never have to spend another, notwithstanding) in the state prison of the King of Shoa passed off agreeably enough.

In the morning we all assembled in one of the inner rooms, a private room of the Wulasma's, and made the final arrangements with my guide. The Wulasma on his part was to give him certain presents now, and others when he received intelligence of my safe arrival at the coast. I was also to give him a present of cloth; a horse, a spear and shield he was to get in my name from the Wulasma.

The Wulasma said: "This is the best guide I can procure you; all the Adel are bad people. He knows his interest and will protect you." He told me the same story that Sayad had told me regarding him, with this addition, that two of his children, a son and daughter, some months after the transaction, venturing to the frontier village of Fari to purchase grain, were there seized and conveyed to the prison at Gouchoo. On the receipt of this intelligence the tribe were for setting out at once and rescuing them by force, but the old man said "Nay, I will rescue them." He waited a short period, and then proceeded to Fari with a present of a few bullocks for the Wulasma, and was immediately forwarded on to Gouchoo. The Wulasma, much surprised to see him, taxed him with the attack on the Harrar kafilah. He stoutly denied the charge and said "Had I done so do you think I would have ventured here? I have brought a small present for you; release my children, for what have *they* done? do to *me* as you please; put me on the fire and roast me." The Wulasma, struck with the boldness of the man, immediately ordered the release of his children, and having feasted them and their father permitted them to return to their native wilds.

"Now," said the Wulasma as he finished his tale, "they have tasted the air of Gouchoo, and you know how dearly the 'Bedoo' loves the free air of the desert; so fear him not." By this politic act the Wulasma has gained a much greater ascendancy over these wild sons of the desert than he would have done by harsh measures.

In the afternoon I returned to Alio Amba to make final preparations for my departure, and from thence proceeded to Ankobar to say goodbye to my countrymen.

On the 14th of January, having completed everything for my journey as far as my very limited means would allow, I addressed a petition to Captain Harris, of which the following is a copy:—

"Alio Amba, January 14th, 1842.

"SIR,—I have the honour to report my approaching departure from this kingdom, having at length obtained a guide to take me to Harrar.

"The Wulasma Mohamed Abogaz, in obedience to instructions from the King, came to this village on the 9th instant, for the purpose of sending me on with the people of Harrar, but they one and all declined to proceed with me, on the plea that the Emir would probably confiscate their property, and perhaps kill the leading members of the kafilah, for bringing a stranger into his kingdom. On hearing this I told the Wulasma that I had not asked the Harrargi to take me on; that I looked to *him* to carry out the instructions of the King; all that I required was a guide. He consented to furnish me with one, and begged I would accompany him to Gouchoo on the following morning.

"I cannot divest myself of the idea that my proceeding to Harrar will be greatly to the advantage of British interests in this country, for I feel assured that a speedy communication with the sea-coast is all that is wanting to render the residence of the British mission at the Court of Shoa of the greatest importance towards carrying into effect the humane intentions of all well-disposed persons relative to the abolition of slavery and the civilisation of Africa.

"On the 10th instant, accompanied by a relative of the Wulasma, I proceeded at an early hour to Gouchoo, where, on my arrival, I was treated, as at other times, with the greatest kindness and hospitality. The Wulasma did not arrive till the evening, when he introduced me to Datab Mohamed, brother of Bedur, one of the chiefs of the Debeni, a tribe of the Adaiel, as the person he had selected for me as a guide from hence to Emier, and Bedur is to forward me from thence to Harrar. All arrangements being concluded, the Wulasma presented us with a sheep, which was immediately slaughtered, it being the custom among the Adaiel, at the conclusion of all arrangements of this nature, to slaughter an animal, of which both parties—indeed, all present—partake.

"On the morning of the 11th we again talked over my approaching journey. Datab Mohamed declared that I should be forwarded with a strong band, the Wulasma assuring him that as soon as he heard of my safe arrival on the coast he would handsomely reward him.

"I am at a loss to account for the extraordinary behaviour of the Harrargi, many of whom had promised to accompany me, and in fact assisted me in making preparations for the journey; probably they thought I did not intend to go, but finding me determined they have not only refused to go with me, but by repeated threats have so frightened Hajji Sayad that he also has declined to travel with me. I am the more provoked at his conduct, as up to yesterday, he constantly assured me of his determination to accompany me wherever I went, and I am now unable to obtain another person in his room; consequently but little information can be gained on the road, from my total ignorance of the language of the tribes.

"I beg, however, to bring to your notice the great assistance I have received from the Wulasma Mohamed Abogaz and his people in general, more especially his nephews Jalee and Johar. My limited funds would not allow me to reward them as I wished; I therefore recommend them to you. Nor must I forget Abdool Liki, Chief of the Harrargi, who on all occasions treated me with great kindness, but who, unfortunately, had not the power to overrule the prejudices of the majority of his countrymen. A most absurd story was put in circulation that he had received a bribe of two hundred dollars from me to betray his country: no doubt these reports will be conveyed to the ear of the Emir.

"It is my intention to quit this early to-morrow morning, and I trust that I shall quit Chanoo (the frontier) the following day. Notwithstanding the difficulties thrown in the way of my proceeding, by the ill-feeling displayed by the majority of the Harrargi, and the defection

of Hajji Sayad at this the eleventh hour, I am still sanguine of succeeding in gaining the consent of the Emir of Harrar to the establishment of a safe and direct route between Teejlol and Shoa.

I have the honour to be, &c.,
W. C. BARKER.

TO CAPTAIN W. C. HARRIS,

Bombay Engineers,

On special duty at the Court of Shoa."

And now before taking my departure from Alio Amba, I will endeavour to give some account of a place where I spent a weary time of three months, and in so doing will copy my official letter on the subject to Captain Harris, dated 7th January 1842.

"The village of Alio Amba is situated about five miles to the E.S.E. of Ankobar, and is built on an elevation of about three hundred feet above the adjacent valleys, inaccessible on the eastern side. Two insignificant streams wash the base to the south and north, dignified with the appellations of Alio Amba Wah and Jami.

"Eastward, as far as the eye can reach, extend the inhospitable plains of the Adaiel, bounded on the north by the Ayaboo and adjacent range, and on the south by the mountains of the Eto Galla. The lakes of Laahdoo, or 'water yet distant,' and Ailuhullo, are plainly distinguishable and towards the close of the rainy season the river Hawash may be seen, but only about the time of the sun's rising.

"To the north-east, about four miles, is the hill of Gouchoo, on the summit of which is the house of the Wulasma Mohamed Abogaz, beneath which, in vaults, are confined the state prisoners of the kingdom of Shoa, the only crime of many of whom is that of being related to the reigning monarch, and for which they are condemned by a barbarous policy to a life of perpetual confinement.

"To the north the mountain of Emaneret rears its proud summit some fifteen hundred feet above the adjacent range; according to legend it once towered to the very skies.

"Southward about three miles, is the village of Abder Russool, the grand slave-market of Shoa.

"The surrounding country is highly cultivated, producing various kinds of *jowári*, wheat, barley, &c., and a grain called 'teff' by the natives, and which, made into bread, forms the principal food of the lower classes. The *jowári* in the more secluded parts grows to the height of from fifteen to eighteen feet, a height I have rarely seen it attain in other countries.

"The innumerable villages which crown every rising ground give to the country a pleasing appearance, which would be greatly heightened by the presence of a few trees, but in this particular Abyssinian, or rather Shoan, scenery is, generally speaking, deficient. The village of Alio Amba consists of about three hundred houses or huts—for they hardly deserve the name of houses—and contains a fluctuating population, amounting at present to about eight hundred souls, chiefly Harrar merchants and Angola, with some few Amhara.

"The principal market of the kingdom of Shoa is held here every Friday, when the villagers supply their wants for the ensuing week; all kinds of grain, horses, mules, asses, horned cattle, and sheep, hides, cotton, cotton cloths, zinc, copper, beads, &c., &c.,—in fact, every article of domestic economy, as well as for the use of the merchant, is sold. The bustle and din of human voices on this day is particularly striking; during the rest of the week the village has almost the appearance of being deserted, except when its quiet is disturbed by some drunken

brawl. At an early hour people of both sexes may be seen hurrying to and fro, while from every quarter people from the adjacent villages may be seen pouring in—Galla, Amhara, Angola, and Adaiel—all in wild confusion. The market is held on a clear space to the west of the village, where the Governor and his myrmidons may be observed availing themselves of the scanty protection against the sun's rays afforded them by an almost withered and solitary tree. About noon the confusion is at its height, and by 5 P.M. the village subsides into its usual quiet. Until within a few days Alio Amba was governed by a Christian (who is now in confinement for embezzling the royal revenue), but the present ruler is a Mohamedan, an Angola by birth, by name Aboo Bekr. It may be as well to mention that the Mohamedan subjects of Sahela Selassie are called generally Angola, in contradistinction to the Christians, who are called Amhara. The Angola are the principal inhabitants of the adjacent villages, and hence towards the eastern frontier.

"As above mentioned, Alio Amba is chiefly inhabited by Harrar merchants, who reside here until they have disposed of their merchandise, and then return with slaves to their native country, a fresh swarm taking their place.

"Having once taken up their residence here they are loth to quit for some time, which is not at all surprising when it is considered that with the produce of their merchandise brought from Harrar they purchase slaves at Abder Russool, which they take to Gedem, a journey of only two or three days, and there dispose of at a profit of from thirty to fifty per cent. There they buy the 'amolee' or salt money at the rate of twenty-three to twenty-five per German crown which they sell here at from eighteen to twenty. The hire of an ass for the trip is five 'amolee;' having made a few such profitable trips they are enabled to purchase prime slaves, with which they proceed to their country, and from thence to Berbera or Zeyla.

"That it costs them such a mere trifle to live comfortably, according to their rude ideas of comfort, is also another reason for their remaining here. The morality of both sexes is at so low an ebb that but few resort to marriage, and even that is only a slight check upon them. On the departure of their liege lords, the women live in open adultery, and even during their husband's residence here it is said are not at all sparing of their favours, an indifference existing on the part of the men as to the conduct of their wives which is most surprising, more especially when it is considered that they are Mohamedans, who are usually rather particular on this score.

"The marriage ceremony is merely a mutual agreement between the parties in the presence of the Kazi, when the bridegroom settles a certain sum upon the bride, which is hers in case of divorce. A hundred pieces of salt, or five German crowns (about one guinea), is considered a large sum; the parties then retire, but not to rest, for the friends of each, both male and female, assemble to converse with them for several nights in succession.

"The knot which when once tied it is so difficult a matter to loose in more civilised countries, costs but little trouble to untie here, for it is only necessary for the husband to repeat three times in the presence of the Kazi 'I divorce thee,' to pay the sum agreed upon at their marriage, and the matter is settled.

"The Mohamedan law is rather curious on these points. The prophet, as a check to the too frequent resort to the 'triple divorce,' ordained that the parties should not marry again until the lady had married and been again divorced, so that in the event of a man in a moment of anger saying to his wife 'I divorce thee by the triple divorce' and repenting of it in his cooler moments, he has only to procure a 'dullal' or agent, to whom the wife is married, and with whom she must retire and remain alone one entire night, the said 'dullal' for a consideration abstaining from all intercourse. Instances have been known, however, where they have not been able to resist, where the spirit has been willing but the flesh weak, and as she has become the wife of the 'dullal' no one can compel him to divorce her.

"One 'amoollee,' value twopence halfpenny, is generally given each market day by those who are not married, to the women in whose houses they live, which is sufficient to purchase provisions for both parties for the ensuing week. Occasionally a quantity of flesh is bought in addition to the above, about eight pounds for one 'amoollee,' which is cut into strips and dried: most of their houses are ornamented with this dried meat, which is called 'inantah.' They have only two methods of cooking, either grilling on the coals, or making a sort of stew highly seasoned with red pepper.

"'Tulla', or beer, of which they are very fond, is made from barley-water fermented, six jars of which, each containing about two gallons and a half, is sold for one 'amoollee.' Weak, unpalatable trash as it is to the taste of Europeans, yet, as above mentioned, these people are very partial to it, drinking it night after night till they become intoxicated.

"I was called one morning and saw a repetition of the case of the Harrar man I cured of a severe wound caused by the *potency* of their favourite beverage.

"Many instances of the kind occurred during my stay. It appears that the Harrargi are very fond of drawing the crease; they do not, however, seem desirous of killing, but merely of marking for life. The so-called Governor has not the power to prevent the frequent occurrence of such disturbances, and perhaps he secretly rejoices over them.

"The Chief of the Harrargi at this place is duly appointed by the Emir of Harrar: the present man is Abdool Liki. At Debra Berhan, at the review, he applied to me for medicine for his eyes, which were very weak. On returning to Ankobar I found him laid up with fever; a little opening medicine soon restored him to health, and cold applications cured his eyes. This was my first acquaintance with the Harrargi. I privately related to him my intention of visiting his country. He advised me strongly against attempting such a step, but at last allowed that backed by a letter from Sahela Selassie there would be no danger; at the same time he assured me of his friendship, but said he was afraid to assist me in the matter. Abdool Liki will remain here till another person is sent to relieve him; he has full power to settle all disputes between his countrymen, and can chastise and fine them; from his decision they dare not appeal except to the Emir.

"The Angola are generally employed in weaving; their machinery is of very inferior construction; the cloth is, however, well made and cheap. The men wear short loose inexpressibles. The Harrargi more generally wear a 'fatah' or striped cloth around the middle, reaching to the knees, and over all the Abyssinian cloth or 'shumah.' None but Hajjis, or those who have performed the pilgrimage to the holy city Mecca, wear turbans. The women wear a kind of chemise, very loose, which reaches the ground. They permit their hair, which they plait, to grow long (contrary to the practice of Amhara), and it hangs down below the shoulders. Both Mohamedan and Christian women practise the absurd custom of shaving their eyebrows. The former are distinguished not only by allowing the hair to grow, but also by a red cloth laid over the head lightly and buttoned under the chin.

"Both sexes are exceedingly superstitious, and, notwithstanding their avowed contempt for the white strangers, are obliged to confess that these strangers are superior to themselves in several points. Many were the visits I received from persons residing at a great distance who came to be cured of real or imaginary diseases, or to procure medicines for their relations. One man begged earnestly for medicine for his daughter, residing at Angollala, upon whom the 'evil eye' had fallen, and many others consulted me for equally absurd things (here will perhaps be recollected the case of the man whose speech had failed him). There were others with more reasonable complaints; these I had pleasure in relieving.

"The following story will give some idea of the skill of the Galla as physicians. A native of Harrar on his way to this place fell sick of a fever; a Galla of the Eto undertook to cure him. Having made him insensible by means of some powerful herbs or drugs, he, with the assistance of several others, cut and burnt him from the crown of his head to the sole of his foot. A more miserable object I never beheld; his whole body was covered with scars. He was one of those who came to be cured, complaining that he could neither eat nor drink without pain. No wonder! his skin was so drawn up, by the innumerable cuts that had been made in it, that it had actually become too 'taut' for his body. It is scarcely necessary to add that the skilful Galla physician waited not for his patient to recover, but decamped without his fee.

"To return to my narrative. The yearly revenues of Alio Amba cannot be less than three thousand German crowns in cash besides the value of about two thousand in kind. Salt money alone pays an import duty of twenty per cent. As before mentioned, the slave-market is held at Abdar Russool; for each slave a head-tax is paid to the King of four "amoolee" or pieces of salt. When it is considered that the Berbera, Zeyla, Harrar, and Tajura markets are chiefly supplied from this, as well as Gedem, from whence they are sent to Gondar and Massowa, the annual import of slaves cannot be estimated at less than three thousand: they are principally brought from Garagin and the Galla countries to the south-west. Girls of from eight to fourteen years of age are sold at from twenty to forty dollars a head, boys of the same age at from twelve to twenty; above the age of fourteen the price of both sexes decreases.

"The merchants from Tigré and the north generally resort to Abder Russool. It is worthy of remark that though the Galla are mostly hostile to Sahela Selassie, yet they never molest the traders; persons can proceed singly from hence to any of the surrounding countries of the Galla, and even to Massowa, a journey of about thirty days for a messenger, without fear. Not so through the country of the Adaiel or Adel; this is frequently closed for months, and it is seldom safe for persons to journey alone either to Harrar or Tajura. I have endeavoured to ascertain the cause of the long detention of the Tajura and Harrar kafilahs. It would appear that it is really fear of the Adaiel, who at the close of the rainy season are to be met with in large parties along the road, but who again retire towards the highlands on either side as water and pasturage become scarce. The merchants would rather suffer all the inconveniences arising from a limited supply of water than expose themselves or their slaves to the knives of the blood-thirsty savages.

"It may not be out of place here to mention that during my residence at this town I have had several opportunities of confirming the account of Harrar I forwarded through you to Government on the 17th of September last, by the testimony of one Ali, an Egyptian, and several others.

"I also received the following account of the route from Kilulloo to Zeyla from Deeni, a native of Tajura, who pursued that route in the months of August and September 1840, being unable to proceed to Tajura for fear of the Mudaitoo, who were then at war with the Adaiel. The kafilah with which he travelled consisted of about fifty camels, carrying provisions for the slaves and people of the kafilah, altogether amounting to about two hundred and fifty souls, of which nearly two hundred were slaves, mere children, of both sexes.

"They quitted Kilulloo under the guidance of Sayad ibn Gaguioo, and on the morning of the tenth day arrived at Zeyla. The first day's march was over a hilly country and through the Wady Hoombelli, a stream of brackish water, and from thence over tolerable ground to Jebel Warrah Ambili (this hill is marked in the Trigonometrical Survey of the Bay of Tajura), one day's journey from Taccoodah, which is about four miles to the south-west of Zeyla. As it was the rainy season they had water in abundance the whole way. During the dry season there

This individual, a short time after the Wulasma had left, accused me of being the cause of his not having received a present, "for," said he, "you were the mouthpiece of the Commander (Harris). You loaded Izakh Kashim, the son of Ali Abi, and others, with presents, but to me you have given nothing. Now we shall see: you think to pass through the country of the 'Bedoos;' we shall see. I have as it were a knife in my stomach, which is continually cutting me; this knife you have placed there; but, Inshallah (God willing), it is now my turn; I will be quits with you; you don't know me." I replied: "It is true, I knew not that you were the leader of our caravan. You say that you have as it were a knife in your stomach; I can remove that knife. Those that treat me well shall be rewarded. Now I am about to return to my country. There, the Lord be praised! I have the means of rewarding my friends; those that treat me ill shall also receive their reward." Knowing that this man had it in his power to do me much mischief, I determined to gain him over to my interests. Accordingly, there being a young man in the caravan who spoke Arabic fluently, and who, moreover, was indebted to me for some medicines and a few trifling presents while in Shoa, I took him apart and begged of him to assist me as interpreter in the first place, and in the second quietly to explain to Ibrahim that he would gain much more by civility than the reverse, that if he treated me well I would reward him, if not, a line or two dropped to my friends at Aden would be sure to cause him misfortune. To this he readily consented, and soon induced Ibrahim to change his behaviour.

We were detained at Dabharah till the morning of the 19th, owing to one of the mules of the Ras-el-Kafilah having strayed, when we resumed our journey. As we pursued the route traversed by the Embassy it is needless for me to give a description of it; I shall merely remark that the country at this season assumes a much more lively appearance, grass being abundant. I observed also that there was much gum acacia on the trees by the roadside, which was gathered by the people as they passed.

At noon we halted under the shade of some venerable acacia trees, having been travelling since 7 A.M. Here we met six Bedouins of the Woemah tribe, who were going to Shoa; they gave an account of the disasters that had befallen the party that had preceded us. It appears that they were attacked by a party of the Takyle, an Arab boy was killed, and the rest were plundered of all they possessed. One man, an Arab, being mounted escaped, but they could not tell us whither he had gone, the remainder were taken under the "protection" of the Chief of the tribe. They further stated that a party was lying in wait for us on the banks of the Hawash. Two of my servants, my friend the African and a Greek servant of Captain Harris's, both large of carcass but small of heart, were for retracing their steps to Shoa, but I persuaded them to go on another day's journey, when I would be guided by circumstances, and doubtless their reports were exaggerated.

My guide proposed that, as we were all mounted, we should make a dash for it, but this was overruled by the Ras-el-Kafilah. The guide then sent off to one of the neighbouring tribes for assistance, and we pursued our journey to the lake Laahdoo (water yet distant).

The following morning the requisite assistance arrived, consisting of about twenty-five stout-looking savages well armed with spear, shield, and dagger, and we again continued our journey, passing numerous deserted villages, until we approached the Hawash, where we found several villages the inhabitants of which had not yet retreated towards the heads of the water-courses, as is their wont when pasturage becomes scarce. We crossed the Hawash, about waist-deep, at 3 P.M., but saw no signs of our anticipated enemies. Both banks of the river swarmed with herds of cattle. We journeyed on till 5 P.M., when we halted at the extremity of the plain of the Hawash, about one mile eastward of a small pool of water.

At daylight of the 23rd my guide's horse was missing, owing to his confidence in the honesty of the people. Several times when it had strayed during the night my servants had tied it up for him, but he had loosed it as often to feed, remarking that no one would steal it. On my endeavouring to console him for the loss of so noble an animal he replied: "Never mind, I know who has stolen it; but God willing, I'll steal the best of his camels. My cousin that was with us yesterday is the thief; he has stolen it because I refused to give it to him." A short time afterwards I observed one of the Bedouins walking away in the quietest and most leisurely manner with the old man's saddle, and pointed him out. Chase was given immediately and the man, finding there was no chance of escaping, quietly stood still, and on delivering it up said: "Why, of what use is your saddle to you now that you have no horse?" It was taken from him, however, and given to another man.

Having settled with our escort, we bade them adieu and resumed our journey. The Ras-el-Kafilah having become very friendly with me, we frequently rode side by side. In the course of conversation he told me one day that it was absurd my trying to go to Harrar, that the "Bedoos" would kill me; "indeed," he said, "I will not let you remain behind; you must accompany us to Tajura." On my replying that I had not provided myself for so long a journey, he offered to share all he had with me, and as another inducement for me to accompany him to Tajura he remarked: "Have you not observed the longing eye your guide is continually casting towards your baggage?" I had indeed, and I took the hint by causing it to be distributed amongst the kafilah people, who promised to take care of it for me.

When we encamped, there being an unusual scarcity of water, I had contented myself with some parched grain, not having sufficient of the precious liquid to make bread* with. Datah Mohamed, however, supposing that my servant had secreted his usual portion, became exceedingly angry, and a dispute arose between him and Adam, which I had some difficulty in allaying.

Having lost his horse, he insisted on having one of my mules, as he said he was an old man and could not walk; and indeed he began to be so very troublesome that I reflected on what Ibrahim had told me, and determined on giving up the idea of going to Harrar.

As we resumed our march at daylight on the morning of the 23rd, Datah Mohamed requested the loan of two mules, in order, as he said, that he and his friend might ride forward and prepare the people to receive me in a friendly manner. I lent him two, and they departed, but shortly after he returned to change the mules, saying I had given him the two worst: of course I was obliged to comply.

About noon we arrived at the lake Yoor Erain Murroo, where we fell in with a great number of Bedouins, who were watering their cattle, to the amount of at least three thousand head of horned cattle, and sheep innumerable. Datah Mohamed was seated under the shade of a spreading acacia. I joined him, and was introduced to the savage band as his guest and the friend of the Wulasma Mohamed Abogaz.

A huge bowl of fresh milk was produced for me, and a similar one for my servants, which was very refreshing, for the day was exceedingly warm. Shortly afterwards Datah Mohamed and his friends quitted us, and we prepared our encampment for the night.

On the following morning the whole of the caravan people, as well as myself and servants, were invited to the village of Datah Mohamed to partake of his hospitality and be present at

* Bread.—Flour and water mixed together in a frying pan, then beaten out between the hands to somewhat of the shape of a pancake but much thicker, and baked dry in the pan. This was a luxury! (Memo.—Very like tough leather.)

his marriage festivities, for the old man was about to take unto himself another wife. We accordingly set out thither, and found him, with the principal people of his tribe, seated under the shade of a venerable acacia, indulging in a luxurious feast of raw beef. Six bullocks were slaughtered immediately on our arrival, and we were desired to "eat and be merry."

The village consisted of about sixty huts arranged in a circular form, with an open space in the centre for the cattle, and the whole surrounded with a thorn fence, to keep off the wild beasts. The huts are formed merely of four curved sticks, their ends resting in the ground, covered with mats, of an oval shape, about fifteen feet in length, eight feet broad, and five feet high.

We encamped at a short distance from the village, and failed not to keep most diligent watch and ward, for bitter experience had told us that our *friends* were not to be trusted. We were feasted abundantly with *raw meat* and milk *ad libitum*, and as the sun set, a fine young camel was led out in front of the village and slaughtered for the good of all, and as a mark of great favour.

As soon as it was dark, Datah Mohamed came to me, and the old man began: "My son, you have as yet given me nothing; the Wulasma gave me everything. My horse has been stolen. I want a mule and much cloth." I told him that it was myself that gave him the horse and cloth, but he interrupted me by saying "No, no, my son, the Wulasma is our father; he told me that he gave them to me, and he said that you would give me great things on arriving at my village. My son, the Wulasma would not lie!!" I confess I felt the full force of the complaint, and was about to make an angry retort, when he was called away.

25th.—Early in the morning we were summoned to the dwelling of Datah Mohamed; Ibrahim ibn Burantoo, Deeni, myself and servants, and one or two others, quite a hufful. Here we beheld the unfortunate victim to his brutal passions, a young girl who appeared the very picture of misery. I could almost fancy that she had but just been rescued from the grasp of some ferocious monster; the tears poured down her cheeks in torrents, and her bosom heaved as if it would burst at every throb.

I can fancy her having been a comely maiden, well formed and of moderate stature. Her age was about fourteen. She was seated on a wicker frame about six inches from the ground. After the opening chapter of the Korán had been recited by a venerable sage, to which all devoutly responded "Ameen," a large bowl of sour milk was produced, thickly sprinkled with red pepper, not at all savoury in smell or pleasing to the eye. What was the surprise of the old man when I declined partaking thereof! Not drink sour milk! "There is no God but God! God is great!" he exclaimed; however, he had the civility to send for a bowl of fresh milk, and I partially regained his favour by the ample justice I did to this, almost equal to the relish evinced by my Tajuran friends to the former bowl. Fresh ghee (clarified butter) was then handed round, with which all anointed their bodies, and we then took our departure.

The Dankali have an idea that fresh milk is unwholesome, but they are very partial to sour milk, drinking large quantities of it daily.

A short time after, the wily old Chief returned my visit and said to me: "My son, you see I have treated you with great honour. I have feasted you with meat and milk in plenty; now I want a mule and plenty of cloth, for all my people want cloth and as yet you have given me nothing." I became angry, and told him that I had given him the horse and cloth, &c.; he smiled and said "Yes, I know that, but I want a mule; my horse has been stolen." He also said he wanted some blue cloth, and he took a great fancy to my Arab cloak, my only covering at night. My portmanteau being torn, he thrust his fingers in between the outer leather and the lining, and said, with a most avaricious grin, "What have you here?" Upon this I arose and said, "I see now

that you are no longer my father. 'The Wulasma Mohamed said you would be kind to me ; is this your kindness ?' He begged pardon, and said, "Don't be afraid, my son ; I will take nothing but what you give freely. People have been telling you bad things of me, but don't believe them. I am an old man now, and have given up plundering people."

It now became necessary to ascertain what Datah Mohamed's intentions were regarding me, for I had been intrusted to his charge, and I was fearful he might make some objection to my going on with the Tajura people. I found that I had been most miserably deceived in Shoa, for there I was told that my worthy guide was the brother of Bedar, one of the principal chiefs of the Adaiel, and that he resided at Errur, both of which statements were false.

Datah Mohamed told me that his marriage festivities would last seven days, after which he proposed forwarding me to the renowned chieftain Bedar, who would act as he thought fit in forwarding me on to Tajura or Harrar.

Vexed and disappointed that I should have suffered so much to no purpose, I felt compelled to give up all hope of reaching Harrar. By remaining with the Bedouins I should but be ban-died about from one Chief to another, and the constant demands of Datah Mohamed for tobacco, cloth, &c.,—in fact, for all that his covetous eyes lighted upon—did not give me any encouragement to trust myself with him after the departure of the Tajurans.

Besides, on leaving Shoa the Mission treasury was at so low an ebb that I had only the small sum of three German crowns with me : however, as it was currently reported that Mohamed Ali was on the frontier, and we knew of his having been upwards of two months of the road with a fresh supply of cash, I anticipated meeting him and obtaining as much as I wanted to carry me from Harrar to Zeyla. But he was at Kilulloo, some days still in advance.

The Tajurans also all begged of me not to think of remaining with the Bedouins. "Think not of your property alone," cried out Ibrahim, "but also of your life and the lives of your servants. Remember the belly of the 'Bedoo' is never filled. Come on with us ; we will share with you our provisions and travel with speed." So I gave my consent, and to my delight the old man made no objection.

Again, as soon as it was dark, Datah Mohamed came to me, and asked for a mule and all the cloth I had ! Seeing that he was determined to have a mule—for had I refused to give him one I felt assured he would steal all, so as to make sure of having the best—I deemed it prudent to make a virtue of necessity. I therefore said to him "Listen to me My father, you have treated me kindly ; you have feasted me with milk and have slain bullocks for me. You have asked me for a mule : I will give you one, but remember, should any of my country-men pass through your country at any time you must be kind to them and assist them." To this he replied in the affirmative, but on my pointing out the mule for his acceptance he said, "I will not have that one ;" in fact, he would only be satisfied with the best, the one I rode. Then he demanded cloth ; I gave him all I had, and had to borrow three pieces from the kafilah people before he was content. At last, near midnight, he took his departure, leaving the mule for me to take care of till the morning.

26th January.—At earliest dawn Datah Mohamed came for his mule, but it was a long time before he could make up his mind which one to take. He then demanded more cloth. I had none to give him. He then demanded my Arab cloak, which I refused to give him, as it was bed, coverlid, everything, during the night, and during the day formed a rude kind of tent, to keep off the scorching rays of the sun. He at last departed with his mule.

I had, however, but a short respite, for in less than an hour he returned, bringing with him a very particular friend of his, who had come a long distance on purpose to see me. I fully

understood the drift of this, expressed my sense of the honour his friend had conferred upon me, and regretted much my inability to prove it otherwise than by words, as he himself had received my last cloth; "however," I continued, as I observed the old man's brow darken, "I will try and borrow a cloth for your friend." Deeni, who was present, after some little difficulty, got me one, which was rejected as being too coarse. I then exclaimed: "You see my dress, this cloth is better than what I myself wear; but here, take my turban." This had the desired effect; the cloth was accepted, and I retained my turban. The old man dared not plunder me; he could only take what I *freely gave* him! What an odd mixture of good and evil is to be found in the Bedouin character! Had we not feasted together at Gouchoo, had we not eaten salt together, this man would assuredly have plundered me, aye, and have thought as little of murdering me as of killing any animal by whose death he would have been benefited! Yet he dared not infringe the rites of hospitality; the "sacred salt" was my safety. At 2 P.M. the welcome order was given to load the camels and prepare once more to move forward. We were detained a short time by the parting speech of the old man, who gave me over to the charge of the leader of the caravan in a most impressive manner, conjuring him to watch over me by night and by day, "for I was unto him as a son," and then giving me his blessing. Most heartily did I join in the "Ulhumdilillah!" ("Praise be to God!") of the Tajurans as soon as we were once fairly on our journey.

Notwithstanding that the Galla and Eesah are said to be the hereditary foes of the Adaiel, yet during our short sojourn the village was visited by several of both these tribes. The Eesah are a fine race of people, subsisting chiefly on wild fowl and by the use of the bow and arrow (in war they use poisoned arrows*); they are said to be good marksmen, and very persevering in the chase; these people had several hides and skins for sale. The Galla brought with them tobacco and coffee to barter for the brass wire, beads, cloth, &c., of the kafilah people.

27th.—We were on the point of resuming our march, when two of my mules ran away; chase was instantly given, and we succeeded in catching them after a run of about an hour. The whole of the people of the kafilah were loud in their congratulations that I had been persuaded to give up the idea of going to Harrar, and were very civil and obliging. At nine o'clock, as the sun was getting very warm, we halted at Coduitoo; the country bears marks of having been densely populated during the rains, but at present, owing to the scarcity of water, not a soul was to be seen.

While at Murroo we had filled up our water-skins for a journey of two days to Doomi, but on the Ru-el-Kafilah telling me he had heard that at that place the Bedouins were as numerous as the hairs of his head, "and many of them were his relations and would want much cloth," it was deemed advisable to make a détour to the south, and proceed to Harrah Ambili, where there was plenty of water to be obtained from wells in the valley, and where, owing to the scarcity of pasturage, we were not likely to be troubled with many of these gentry. So, starting forward again at 3 P.M., we continued our journey to the Wady Boondeerah, where we halted at 9 P.M.; from thence we proceeded at 4 A.M. the following morning to Geera Dohiba, where we halted at 11. We again pushed forward at 4 P.M. through a dry water-course, the road very bad, through Madeera Dubbah, the "place of lions" (we did not see any, however), till 10 P.M., halted at Hagaioo Geera Dubbah; no water yet. This was formerly the dwelling-place of Hagaioo, Chief of the Woemah; the rude inclosures for the cattle still remain, made of loose stones piled one on another. The Eesah surprised them by a night attack and swept off the greater portion of their cattle, since which time the place has been deserted.

*The arrow poison of Eastern Africa is obtained from the *Waba* plant, a toxicodendron.

The slaves were now beginning to feel the effects of the journey, more especially the last march; several of them were obliged to be tied on to camels. From the scarcity of water I was obliged to content myself with parched grain and a wee drop of coffee.

29th.—At daylight we continued our journey to Harrah Ambili, where we arrived about noon, having passed an encampment of the Eesah, with their pretty maidens tending their flocks.

Here we had plenty of water, but not of the best quality—indeed in some of the wells the water was quite brackish, and several were hot springs—wild fowl in abundance, besides antelope and wild boar. Here I obtained intelligence of Mohamed Ali, who was in charge of the presents, &c., for the embassy that we had left at Tajura. It appears that on the 18th he halted at Kilulloo and sent his camel-men to Aussa to purchase grain, and while they were absent a dispute took place between some of his people and the Eesah, and a man was killed on each side; immediately on the return of his camels he quitted Kilulloo and proceeded to Errur.

A kafilah from Tajura passed by this day. I took the opportunity of sending letters to my friends in Abyssinia, giving them all particulars connected with my journey. Mohamed ibn Burantoo, one of our kafilah, presented me with a sheep, which of course I was only too glad to accept, but it was near being the cause of a misunderstanding between the Ras-el-Kafilah and myself. It appears that there was a grudge of long-standing between them, so when he heard that I had accepted the sheep he said to my servant Adam, "Is it well for your master to take presents from other people? If he wanted a sheep why did he not ask me for it? We shall see." Adam replied: "Don't be angry; my master did not ask for the sheep; it was given to him, and has just been slaughtered; I was looking for you to distribute it among the people. Further, if my master hears what you have said he will be angry, for he wishes to be friendly with everybody, and for that reason accepted the sheep." This quieted him.

In the evening I had a long conversation with the Ras-el-Kafilah, and endeavoured to persuade him to accompany me on to Tajura, leaving the kafilah to follow; but to this he objected, saying that it would not be safe for us to go on from here, but that he would accompany me from Dahwaylakal, three marches in advance. He also gave me a sheep, which, like the other, was slaughtered *pro bono publico*.

Remained at Wassah Ambili during the 30th, to allow the slaves to recruit their strength and at 1 P.M. of the 31st broke ground and marched till 9 P.M. to Bussoo Ruddah; passed several small parties of the Eesah.

February 1st.—We marched from 4 till 11 A.M., when we halted in the valley of Fiahloo; grass abundant, but no water. At 3 P.M., we again moved forward. In crossing the plain of Ahmahdoo some men were observed in the distance marching towards us; the alarm was instantly given of "the Eesah!" and all were ordered to close up. The slaves were all placed in the centre, and the camels drawn up around them. The men threw aside their upper garments, girded up their loins and prepared for battle, then, like true believers, with their faces towards Mecca, said their prayers. As the strangers approached, two valiant warriors accompanied the Ras-el-Kafilah a short distance to the front. Doubtless to the joy of both parties, they proved to be friends, and we went on our way rejoicing, many of the young men boasting of what they would have done had the party turned out to be the cowardly Eesah, instead of their own most particular friends the Aysomauli. We halted about eight o'clock in the plain of Dahwaylakal.

2nd.—At daylight, accompanied by three of the kafilah people and two of my servants, I rode on in advance of the kafilah to water our mules and give them some rest at Dahwaylakal, where we arrived about an hour before noon, and found the Bedouin women watering their

herds from a small well in a ravine:—a little hollow is made in the ground by the well-side, and the water baled up by one of them. Our mules were so knocked up for want of water that they rushed in the most frantic manner towards it alarming the damsel in the well, who instantly set up a shrill cry. Hitherto we had seen only one of the rougher sex, but in a moment we were surrounded by about twenty savages, fierce-looking fellows, armed with spear, crease, and shield, who claimed the well as their own; and as we were not in a position to dispute their right to it, we moved further up the ravine, till at the distance of about one mile we came to a pool of water the filthiest I have ever seen, black as ink, containing the concentrated essence of all that is vile. Thirsty as we were, we could not touch it. Our mules, poor things! were not so fastidious, for, ere we had time to remove the bits from their mouths, they rushed into it in the most frantic manner: they had not tasted water for upwards of two days.

We again moved down the ravine, and found the kafilah had just arrived, and, what was more gratifying, that the inhospitable "sons of the desert" had taken their departure, so, that we were now in a position to retaliate, if we felt so inclined, upon any newcomer. From hence I determined upon setting out for Tajura, leaving all my baggage with the kafilah people. A sheep was purchased and boiled for our journey, and one mule selected to carry such things as we actually needed, which consisted of a very small quantity of coffee, parched grain, and a little flour, a coffeepot and a frying-pan, and a change of clothing for each; this mule was taken in tow (to use a nautical phrase) by one of my servants.

At 3 P.M., the whole of the kafilah people assembled to see us off, and to wish us "God speed." The party now consisted of Ibrahim, the Ras-el-Kafilah; Deeni, the interpreter; a Bedouin of the Assoubah tribe (a sub-tribe of the Adaiel) who rejoiced in the designation of "Adam the Black;" John, a Greek; Adam, an Indian; Mohamed, an Arab (my servants); and myself; altogether seven, all mounted on mules and well armed.

We started off at a good pace, but had not proceeded far before we came up with a party of the Eesah who were tending their camels: they appeared much alarmed at our approach. We rode on in peace, Adam the Black telling them that we were a party of the Assoubah proceeding to the coast with letters from the King of Shoa. At 7 P.M., we arrived at a retired place where grass was abundant, having been four hours in the saddle; and after tying the mules' forelegs together, to prevent their straying, we lay down to rest.

February 3rd.—Before one o'clock, we again saddled our mules, and pushed forward at a rapid pace till four o'clock, when we halted for about half an hour, and had each a cup of coffee *à l'Arabe* (not much more than a large thimbleful) and a handful of parched grain, and again went onward. At daylight we came up with an encampment of the Debeni. Loud and shrill were the cries from the fair damsels driving their flocks out to graze; Adam the Black proceeded to pacify them and we rode on. We halted at 8 A.M., at the Wady Rummoo-delly to water the mules and fill up our water-skins, and at 10 A.M., having arrived at a convenient place, we halted for breakfast, after having been nearly nine hours in the saddle.

Our breakfast consisted of parched grain, a cup of coffee as before, and some of the meat we had remaining from yesterday.

At noon we moved forward again, and at about 3 P.M., arrived at a pool of water called Mushahr, in the Wady Dalaboyeh, where we refreshed ourselves with a wash, and indulged in the luxury of some bread made in the most primitive manner,—indeed mere flour and water. After an hour's rest we continued our journey through the Wady, passing several encampments of Bedouins, and a little after dusk descended to the plain of Gingaddi.

As we had to pass near several encampments, the fires of which we could see in the distance, we halted and sent the Bedouin "Adam the Black" forward as a scout, to ascertain whether they were friends or foes. Dismounting from his mule, stripping himself perfectly naked, and grasping his crease or dagger in the right hand and his shield in the left, the wily savage crept along on his hands and knees.

We awaited in breathless suspense the return of our scout: at last Ibrahim whispered to me "They have found him out; let us go forward: he is a 'Bedoo' and will take care of himself." We had moved but a few yards, however, when he was in the midst of us—he had approached so cautiously. The encampment nearest to us, he said, was one of the Debeni. Although a friendly tribe, it was deemed advisable to pass them as quietly as we could. We succeeded in doing so without disturbing one of them, and having got a respectful distance by half-past eight we halted in a clear space, so that we could see any one approaching.

Ibrahim begged me not to light a fire, but I was quite done up, and longed for a wee drop of coffee; so collecting a few sticks we made a fire, covering it all round with our shields, which as soon as the coffee was prepared was extinguished and covered over with sand.

We slept for about five hours, keeping watch alternately—that is, my servants and myself; as for our worthy companions, they are too confirmed fatalists to think of taking any such precaution.

February 4th.—At 3 A.M., we resumed our journey, and at half-past four, coming to a good patch of grass, halted to let our poor mules have a feed, as they had nothing yesterday, and indulged ourselves with a cup of coffee; time was precious, however, as we had yet a long journey before us, so after a halt of about an hour, we again pushed forward at seven o'clock, and arrived at Allooli—the station this side of the abominable and never-to-be forgotten valley of Goongoonteh,—where we watered our mules, and then, instead of pursuing the route by which the Embassy came across the Salt Lake, we struck off to the right, over broken masses of lava and volcanic remains, and had a splendid view of the lake from the summit of the hills. At one o'clock I found the heat so very oppressive that I was obliged to halt for a couple of hours under the shade of some detached rocks. The wind was blowing with such violence that it considerably retarded our progress, so that we did not arrive at Dahfurri till sunset. Here we found a large pool of fresh water, clear as crystal; this we must have passed, on going to Shoa, within a few hundred yards, at a time when we suffered so much from the want of water, and only four miles from our halting-place at the Salt Lake. However, Ibrahim declared to me that at that time it was a mere pool of filth, but that the late rains had filled it as we found it now.

Having filled our water-skins, we retired to some distance from the pool, and kept a most vigilant watch till one o'clock next morning. We had a slight adventure in the early part of the day. Conceiving that none but ourselves could be wandering in such a desolate place, we had omitted to observe the usual caution of keeping together. Ibrahim, deep in thought had got some distance in advance. I was walking alone, my mule following me, my servant, some distance in the rear, when I was startled by a man jumping-up suddenly from behind a rock just after Ibrahim had passed it. As he was coming towards me, I half drew my sword,—my pistols were in the holsters; he placed his hand on his crease, and thus we passed within a yard or two of each other. At this moment Ibrahim turned round and exclaimed: "The Lord preserve us from Satan the stoned! Did I not tell you now, Captain, to keep together?" and as I approached him he said "That man is one of the fellows who killed your people at Goongoonteh." My mule had just come up to me, so I seized my rifle; a rock just covered him, but the impulse

was so great that I am certain had he not at that moment been shut from view I should have shot him.

However, he fell in with Deeni and the Bedouin in the rear, who had wandered after some stray camels which this villain had stolen from Tajura—at least that was their story; so they stripped him, beat him, and drove off the camels, taking also his spear and shield.

February 5th.—At one o'clock in the morning we started again so as to clear the Ra Esa pass before daylight, as we had heard at Dahwaylakal that the Bedouins were hovering about there, on the look out for their customary toll from the kafilah.

As we wound up this dreadful pass the barking of dogs betrayed the vicinity of the Bedouins—indeed they were encamped but a short distance above us. Not a word was spoken, but each urged his mule forward by sundry kicks, and as the day dawned we ascended to the elevated plain of Wady Lissan, where we halted for about two hours, and shared the last of our provisions—about a handful of parched grain, and a cup of coffee! Indeed we were so hard pushed that we were glad to eat some *jowari* or millet we had kept for the mules.

Ibrahim was so completely done up that he could proceed no further, at least at our rapid pace, so he begged us to go on and he would follow at leisure.

We had not proceeded far before we caught sight once more of the sea. How delighted I was! "All danger is over now!" I exclaimed; "now I am at home!" At eleven o'clock we reached Sagullo, on the sea-shore. Ibrahim came up about three hours afterwards, and we had a feast of mutton and milk, or here we were among friends. At three in the afternoon we proceeded to Ambaboo, arriving there at sunset. We were kept in suspense for about a quarter of an hour while the elders deliberated; they then came forward, welcomed me to their village, prepared a house for me, and sent over an immense bowl of boiled rice and a quantity of milk, with some grilled mutton and a bag of dates; in fact, they treated me and my servants with the greatest hospitality. When we had satisfied the cravings of hunger, by no means an easy task, the elders came to hear our adventures, and were astonished at the rapidity of our journey, exclaiming "Wonderful! wonderful! God is most great! Verily, God was with them!" They soon left us to the repose we so much needed.

At an early hour the following morning, Sunday the 6th of February, I set out for Tajura where on my arrival I was received with demonstrations of joy by both rich and poor. The Sultan invited me to his house, whither all the people flocked to welcome me on my return; but he, with much consideration, after I had taken a cup of coffee, sent them all away till I had rested, he himself keeping watch at the door. My rapid journey from Dahwaylakal, and the constant excitement I had laboured under from the time of quitting Shoa, had almost worn me out, and I soon fell asleep—the first refreshing sleep I had had for a period of eighteen days! At about eleven o'clock, hearing the door open, I started up and found the old Sultan creeping in softly to see if I was awake, to announce breakfast, which was immediately produced by his woman-servant, who first brought me water to wash my hands. I know not when I enjoyed a meal so much—not that any great delicacies were provided; for it was simple enough, consisting of some very nicely boiled rice, fresh, clear ghee, and some boiled mutton, after which coffee was served.

In the afternoon the people again flocked to the house, and at the head of them the Kazi, who after having recited the Fat'hah, or opening chapter of the Koran, offered up a thanksgiving to God, "the only one God," for having protected me during my journey, and for having enlightened my mind and understanding, whereby I had been led to avoid the cruel and blood-thirsty people of Harrar, and to return to my country through that of *my friends* the Dankali.

Old Izakh, the brother of the Sultan (who had charge of the first detachment of the Embassy), and several others of distinction were there, and responded most loudly "Ameen, Ameen." I was indeed quite unprepared for so much kindness. All were desirous of presenting me with something; one brought eggs, another milk, and others honey, ghee, fish, rice, &c., &c., so that, verily, I felt that I had fallen among good Samaritans. The Sultan asked what my intentions were, whether I would remain at Tajura till the arrival of the vessel from Aden, or whether I would hire a boat. I replied that my desire was to return instantly to Aden, but that I had neither funds nor food, and further that the Bedouin objected to going across to Aden and I had not the means of paying him. Upon this the Sultan said:

"Do as seems best to you: the town is yours if you wish to stay; if you wish to go, there is Aboo Bekr's* boat at your service; and as for the Bedouin, I will advance what you require for him. Your food I will also care for, and if you go to Aden I will take care of your mules till you return or send for them." The sum of ten dollars was instantly advanced, with which I paid the Bedouin, and urged Aboo Bekr to get his boat ready quickly, telling him I would settle with him at Aden. In the evening, however, a larger and better boat arrived from Berbera, intimation of which I received from Aboo Bekr, who said: "I am as fond of money as most men, and that, I dare say, you know, Captain (his boat had been employed by me in the Survey); but you are anxious to return soon to Aden; so, if you wish it, hire the other boat, she sails faster than mine. Aboo Bekr says so!" As I knew that the old man spoke the truth, in this instance at least, I engaged the other boat.

I remained at Tajura till the 10th, as the boat had cargo to discharge and ballast to take in and was treated with every kindness and consideration by all classes. Whenever I went out I was accompanied by some of the villagers, and I was fed, aye, and clothed by them. One in particular, the wife of a man I had frequently received visits from while in Alio Amba, and to whom I had given some trifling presents, sent me word that her husband had desired her to provide me with all that I wanted, and that I had but to intimate to her what I required and it should be given me. I went to see her and to thank her for the kind offer, and declared that the Sultan had supplied all my wants, but she insisted on my accepting milk, honey, and ghee, and during my stay at Tajura she sent me daily a supply of fish that her son had caught. I confess I would not have given the people credit for so much kindness of disposition.

On leaving Abyssinia I was annoyed at a dog, belonging to a neighbour, following me. I tried to drive him back but he would not leave me; the poor creature had attached himself to my fortunes; whenever I lay down he always lay at my feet. The boatmen objected to take him on board, so I was obliged to leave him with the Sultan. In the morning, just as we were starting, we again saw the poor creature, who had managed to get loose and come down; he howled most piteously. He was afterwards stolen.

On the 10th of February I quitted Tajura with the land wind early in the morning, and about noon anchored in Mersa Munger Duffa, on the opposite coast, to collect firewood and to barter with the natives.

In the evening I went on shore to bathe. A number of the Eesah had collected, and were disposing of their goods, to the no small advantage of the Tajurans. The instant they saw me they shouted out "The Lord preserve us from Satan the stoned!" and were seized with such a panic at the sight of a white man that they one and all took to flight, and it was some time

* Aboo Bekr was surnamed by his countrymen Denah-bilu, or "The Liar,"—rather a flattering title, particularly when it is considered that the whole of his tribe are notorious for the same moral infirmity. There is not one who can be depended upon; it is their nature to depart from the truth; indeed their adherence to truth in any one instance would be pronounced most marvellous, and the result, must assuredly, of accident, not of design.

before they could be persuaded to return. The following morning, the 11th of February, we set sail, and at noon anchored under Ras Gomahli, where we remained till the following morning, when we proceeded to Zeyla, where we arrived about noon of the 12th of February. The Governor of the place sent off to invite me on shore; on my landing I was received with all due honour by the "Captain of the Port," and the garrison of the place, who conducted me to the presence of the Governor, firing matchlocks, &c. Immediately I entered the room where the Governor was seated he rose to meet me, welcomed me in the warmest manner, and seated me on his right hand. Hookahs and coffee were instantly brought in, and indeed I was treated with every consideration, the Governor assuring me over and over again that the town was mine to do aught with that my heart desired, &c., &c. On quitting I was accompanied, as before, to my dwelling by the garrison of the place.

I took up my abode in a house belonging to Ali Shermaki, of Berbera, who had sent instructions to his agent here, in the event of my arriving, to see that I wanted nothing. In the evening the Governor sent me a present of a sheep and a large quantity of fresh milk, and I sat down to what would have been a very comfortable repast were it not that the exposure and excitement I had undergone had almost worn me out. I retired, but passed a most fearful night.

Early the following morning I found myself burning with fever, which lasted, without intermission, till 4 p.m. I tried to persuade the boatmen to take me on board and put to sea, but they were not ready.

I was visited by the Governor of the town and several of the people, all bringing presents of sheep, milk, &c., and expressing great anxiety about my sickness. The Governor recommended a quiet, and offered me his house; he also presented my Arab servant with a suit of clothes, which the poor boy much needed.

14th February.—The fever returned with great violence. At daybreak I was carried on board, being quite unable to walk, and we soon put to sea with a fair wind for Berbera. Indeed we could have stood across to Aden, but such is not the custom of these people. Their forefathers when travelling by land had their regulated days' journeys and their established "mauhalia" or halting-places, which are still adhered to. So with their voyages: from time immemorial vessels from Tajura at this season of the year coast it thence to Kurrum, from whence they cross over to Aden, the prevailing wind being easterly; but should a westerly wind set in they would remain there till it veered to the eastward. At 6 p.m. of the 15th February we anchored at Berbera. Ali Shermaki no sooner heard of my arrival than he came off to the boat, and had me carried to his house, where he made every exertion to make me comfortable.

16th February.—At sunrise I was carried again on board the boat, and with much difficulty I persuaded the crew to put to sea. All this while the fever was raging violently and there was nothing to alleviate it. At 2 p.m. the wind freshened so much that our timid sailors bore up for Berbera again! Early on the morning of the 17th I sent for Shermaki to beg he would get me another boat. He had me removed to his house, for I was perfectly helpless, and if kindness could have cured me I should soon have been well. Shermaki could not get me another boat till the 21st; I believe the people were afraid that I should die in the boat. I was indeed quite worn out; the burning fever, and the absence of all means to alleviate or check the disease had reduced me to a living skeleton; moreover, chicken broth and tamarind water had been my sole nourishment since the commencement of my illness at Zeyla.

On the evening of the 21st I embarked in one of Shermaki's boats; he told the Nacodah (master) and the crew to obey my orders implicitly. We moved down to the mouth of the harbour, ready to start with the land wind.

The mere circumstance of an Englishman being in the boat induced one of the Banians (Indian Merchants) to bring two thousand dollars in a bag, and in the most public manner ask Shermaki to send it over to Aden; usually all money transactions are conducted with great secrecy. The money was received. About midnight a brother of Shermaki's came alongside in a canoe and persuaded the Nacodah that Shermaki and the Banian had disputed about the freight, and that they were both waiting on the beach to receive back the money. Accordingly, the stupid man, getting into the canoe, handed the bag to the brother of his master, who kindly offered to take care of it, and away they went to the shore, the brother to look after Shermaki, the Nacodah remaining with the boat. He waited in vain, and at last in despair returned to his vessel and acquainted me with what had occurred. At this moment a fast-sailing boat was seen to glide by; a suspicion instantly crossed my mind that this boat contained the *brother* and *robber*; so off we went in pursuit, and, ill as I was, I got together all my firearms and loaded them, for I knew if we overtook the robber he would not give up the money without a fight. The instant the men in the other boat saw they were pursued, they got their oars out and pulled in for the land, which we determined to prevent; they then tried first one tack and then another, but finding they were cut off from the land they made for sea. Shortly after the moon set, and as I felt assured their making for sea was only a feint, we returned with all haste, and when off the harbour's mouth sent the canoe in with one man to give notice to Shermaki; we then stood along the coast westward.

As the day broke we observed the villains plying their oars and making every effort to get in with the land. Off we went in pursuit, and presently observed a fast-rowed boat filled with armed men coming out from Berbera; it soon passed us, but it was of no avail; the robber had beached his boat and was off, having seized a camel long before the other boat could come up, and so got away into the interior.

During the excitement of the chase the fever appeared to have left me, but as soon as it was over the malady returned with tenfold violence. Towards evening I became delirious, and indeed from this time till my arrival at Aden I scarcely knew what occurred; I only feel deeply sensible of the kind attention shown to me by my domestics.

Early on the 25th we anchored under Seerah southward of Aden. I had so far rallied that I was enabled to land and walk up to the house of the Political Agent, Captain Haines. I was quite worn out, and this, together with the fact of my having adopted the Turkish costume, and presenting a wild appearance from not having allowed the razor to touch my face for upwards of ten months, prevented his recognising me for some time. For many subsequent days and nights I could not sleep. It is impossible to describe the state of mind I was in from the constant excitement of the past five weeks.

APPENDIX.

Route from Tajura to Ankobar pursued by Major HARRIS in 1814.

Names of Stations.	DISTANCE.		Supply of Water.	Elevation above the level of the sea.	Latitude and Longitude.
	Miles.	Furl.			
Tajurah ... ..	...	...	Well ...	.....	{ Lat. 11° 46' 35" N. Long. 43° 0' 20" E.
Ambabo	3	4	Do.		
Dulool	7	...	Do.		
Sagullo	2	4	Do.	.....	Lat. 11° 40' 15" N.
Wady Lissan	14	...	None	1,697	
Bahr Assal	16	...	Do.	{ Below 570	{ Lat. 11° 37' 30" N. Long. 42° 33' 6" E.
Goongoonteh	16	...	Stream.		
Allooli	9	...	Pool	228	
Bedikurroof	16	...	Do.		
Suggadéra	8	...	Do.	.....	Lat. 11° 19' 3" N.
Murrah	4	...	Well	.....	Lat. 11° 17' 3" N.
Duddee	15	...	Pool.		
Gobaad	12	...	River	1,057	Lat. 11° 0' 54" N.
Sunkul	4	...	Pool.		
Suggagidan	7	...	None	.....	Lat. 10° 53' 0" N.
Dahwaylaka	9	4	Pool.	1,228	
Oomergooloof	8	4	None.		
Amádoo	7	4	Pool.		
Fialoo	3	4	Do.	1,605	
Barárudda	15	...	None.		
Kilulloo	12	...	Pool.	1,542	Lat. 10° 34' 33" N.
Waramilli	7	...	Do.	1,752	
Naga-koomi	15	...	None.		
Meinha-tolli	15	...	Pool.		
Madéra-dubba	15	4	None		
Sultélli	17	...	Do.		
Mároo	13	...	Lake.		
Moolu-Zughir	13	...	None.		
Burdúdda	9	...	Pool.		
Háo	15	...	None	.....	Lat. 9° 39' 13" N.
Hawash River	11	...	River	2,223	
Azbóti	12	4	Pool.		
Dathára	12	4	Stream.	2,944	
Dinomali	5	...	Do.		
Fárrí	1	4	Do.		
Alio Amba	13	...	Do.	5,271	
Ankóbar	5	...	Do.	8,200	{ Lat. 9° 34' 45" N. Long. 39° 54' 0" E.
Total Distance ...	370	...			

By the passage of the polar star over the meridian the magnetic variation at Ankobar was observed, with the aid of a well-regulated chronometer, to be 7° westerly.

The longitude was determined both by a series of lunars and by the eclipses of Jupiter's satellites, the mean of upwards of 150 observations being taken.



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