for the first time, in the Desert. Our caravan is numerous; and besides a good deal of merchandise, and many of the timbers, and other things belonging to the vessels at Suez, we have with us a large and brilliant party of the modern courtiers and grandees of Egypt. The Pasha himself went yesterday with a small escort on dromedaries, meaning to reach Suez, without halting for a night. The distance is from seventy to eighty miles: they suppose that he would accomplish it in about fifteen hours.

Very soon after we left Cairo all traces of vegetation disappeared: this part of the Desert is not mountainous nor sandy, but consists of a bed of pebbles, many of that sort which we call Egyptian pebbles; with numberless pieces of petrified wood*, some of which are of a great size, looking like whole trunks of trees. Carriages might pass wherever we have been.

Feb. 1.—We proceeded at two in the morning, and only rested a little once or twice for coffee; either allowing the heavy caravan to pass us, or riding forwards, and waiting until it came up; and at five in the evening we were too happy to reach a few stunted Acacias, where we had been told that we were to pass the night. The appearance of the Desert is much the same as yesterday. There are some high mountains to the south and south-east.

Feb. 2.—Set off at a quarter before seven. We passed the ruins of an old Turkish fort (Ajerout) and a well of bad water (Bir-el-Suez), and reached Suez at half-past ten. The deception of sight, which the French call Mirage, was very frequent this morning: large pieces of water seemed to be spread before us; and we were at times within less than a hundred yards of these imaginary lakes before the appearance vanished.

Nothing can look more desolate and deplorable than Suez; a few houses built of mud and wood, and bounded by the desert and the

* Pococke, in his journey from Cairo to Suez, observed "many stones that looked like petrified wood." See also the remarks on the "mineralised wood" found in the desert, in Clarke's Travels, vol. v. 8vo. 161.—E.

sea; not a blade of grass, or the leaf of a tree in sight. Crowds of vultures were feeding on the carcasses of mules, horses, and camels, as we approached the town.

Feb. 3. — The preparations for the expedition against the Wahabee have given an appearance of life and activity even to Suez. The flotilla consists of three or four vessels from forty to a hundred tons: some Greeks have been brought to manage them; for not only is the navigation of the Red Sea dangerous, but its sailors notoriously inexpert. * These matters are, we find, likely to detain all the world here for some time; and as the place has no charms for us, and the return to Cairo, without an escort or caravan, is thought to be unsafe, we have been employed, since we came, in negotiating the means of making an expedition to Mount Sinai. The Pasha has been very good-natured about it; and this morning he sent for us, and committed us to the care of some chiefs of the tribes who occupy that part of Arabia; telling them that we are his friends, and his guests; and that their heads should answer to him for our safety. The Bedouins put their hands to their foreheads in sign of submission, and we have now nothing to do but to prepare for our journey.

Feb. 4. — We laid in our stock of rice, onions, biscuit, and coffee; and what meat we could find. The Bedouins had sent round a sufficient number of camels and dromedaries to wait for us on the other side of the narrow arm of the sea which runs up to Suez. We put on Turkish dresses; and at five in the evening crossed over, and landed in Arabia. While we were stepping into the boat, an Arab, whom we had dispatched last night with letters and messages to Cairo, came running naked and breathless to the shore: after the

* "I observed (probably from inadvertence) no remains of the canals formerly existing between the Nile and the Red Sea; though some, it is said, may be seen near Ajerout, among other places. The precise spot where the Israelites crossed into Arabia is still a matter of dispute among the learned; and tradition is here so vague as hardly to assist us. The natives point out indifferently either the valley of Bedea, or the passage from Suez, or even the places opposite Ajoun Mousa, or Corondel near the Hamman Faraoun." — Note added after the journal was written.

first confusion of questions and exclamations was a little over, we found that he had been met on the road by a large party (he said ninety or a hundred) who had stripped him to the skin, and were with difficulty prevailed upon to allow him to escape. Our Arabs were much disconcerted by this event: they entered immediately into deep consultation on the prudence of our proceeding further. The Bedouins who had plundered our messenger were well known to belong to a hostile tribe; and it was suspected that they might have information of our march, and be tempted to pursue us. We understood what was going on by means of our dragoman Antonio; but as we could not be judges of the degree of danger or of the manner of avoiding it, we left the decision to our guides, whose fidelity we had no reason to question. At last it was determined to advance; and at eight in the evening we set off; a party of twelve persons, including ourselves, and ten camels. We avoided, as we were told, the usual track, and did not go to some wells (Aijoun Mousa) by which we were to have passed; and where the robbers were supposed to have stationed themselves. We were hurried on, and forbidden to speak, or light our pipes: and scouts were detached in every direction to listen and reconnoitre. In the silence and solitude of the desert, suspicious sounds and appearances are, I suppose, easily detected; and as the vigilance of the Arabs is in constant exercise, their senses are probably acute. We were not relieved from this state of anxiety until three in the morning, when our Arabs with a shout of joy proclaimed our safety, and told us that we were now far within their own territory, where their enemies would not dare to pursue them. A ride of some hours upon a dromedary for the first time, independently of all other reasons, made this news very welcome. We pitched our tent, and lighted a fire, and with our pipes and coffee fancied ourselves in a state of luxury.

Feb. 5. — The sea was close to our tent. We set out at eight; came to a well of tolerable water at one, where we rested about an hour; and at five halted for the night. We have kept all day near the sea. The desert here is rather more sandy than between Cairo

and Suéz: we have met with scarcely a trace of vegetation; now and then only a few parched thistles; and a low shrub resembling what is called, I think, Sea Holly; about the well, indeed, which we passed this morning were some stunted palm-trees, a number of tamarisks, and a good deal of a plant exactly like the Soda or Barilla which I remember to have seen in Spain. The camels prefer the thistles.

Feb. 6. — Continued our journey at half-past six. At half-past ten we halted for an hour; and saw, across the sea, some high mountains to the south-west, which the Arabs told us were near Cosseir. They can hardly, I should think, be so distant. At four we came to water, and a few palm-trees; the water though drinkable would not keep, so that we did not fill our sacks. At seven, there was a division in the road, (if the tracks in the Desert deserve such a name,) one path leading, as we are told, to Tor; the other, which we follow, bends to the eastward, in the direction of Sinai. At ten we encamped for the night. In the course of this day's journey we have passed great quantities of a substance which in its appearance resembles gypsum; and over a good deal of ground looking more like the Fiumaras in Sicily than any thing I have ever seen. Indeed the whole of the desert through which we have yet travelled is like the dry bed of a body of water: covered every where almost with round pebbles, apparently worn by attrition; in places looking as if it had been swept, and furrowed by torrents.

Feb. 7. — Set off at a quarter before eight, and at ten, waited for half an hour under the shade of a rock. The climate is quite in extremes: in the morning before sunrise the cold is so great that large woollen cloaks will not keep us warm, and when the sun has been up an hour or two, we are impatient to obtain some shelter from the heat. *

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* I have since met with a description of the same sensations in an old traveller. "In the daies that I was in this sea, contained from Toro (Tor) to Suez, I felt by night the greatest colds I can remember to have borne; but when the sunne came the heate was unsufferable." Purchas, ii. 1145. This was in April.

The road for some time to-day led us along a narrow valley worn apparently by water, which stretched towards the east among some high mountains of granite; the first that we have seen of that stone. This continued from half-past ten until a quarter-past two, when we descended into a valley of sand lying between hills of brown-coloured slate. The rocks, even at a great height from the ground, had all the appearance of having been worn by water. *

We stopped near a well, where the water to us seemed excellent: the spot, too, was not without pretensions to beauty: there were some wild acacias about, and many tamarisks, and a profusion of the soda plant. One hails with delight any thing green in this part of the world. We filled our water-sacks, but rain came on, which was looked upon as a sort of prodigy; at least, our Bedouins told us that they had seen none for four or five years. The storm soon blew over: but we pitched our tent for the night. The Arabs first thought of their coffee and pipes, and then, as usual, passed the time in telling stories; or singing them in a sort of recitative. This is their invariable custom when we stop at night, and frequently on the march; and they insist upon it that the camels derive no less pleasure than themselves from this practice. We sometimes make Antonio explain

* Upon referring to Niebuhr, and one or two other travellers, while I was writing over this journal, I find that they notice these appearances, and ascribe them to the violence of winter rains. I suspect that they have done this a little inconsiderately; and Niebuhr particularly, in the first volume of his travels, p. 183., and p. 185., and in the "Description de l'Arabie," p. 347., speaks of torrents of rain quite as a thing of course. That it may rain occasionally in this part of the desert, and more frequently in the mountains about Sinai, is probable; but when in all February we only met with one shower, and even that appeared to excite surprise, and when Niebuhr and the Prefetto of the Franciscans saw no rain in September, and the first half of October, and Pietro della Valle only a snow storm on Mount Saint Catherine in December; and as neither these travellers nor Shaw, nor Pococke, nor, I believe, any others who have left a description of their adventures, have ever spoken of having seen great rains here, or have been prevented from proceeding by the force of these torrents, I cannot think that these appearances are to be ascribed to the violence of rains. There is no account of travelling being interrupted by rains. Christopher Furer makes no mention of rain in the whole of November.

these stories to us: they seem to relate to the loves of Bedouins; the persecution of bad, and the protection of good Genii, with much of magic; and ending generally in some happy spot of verdure discovered in the Desert.

Feb. 8. — We began our journey at five; and stopped to breakfast at nine. The Arabs prepare their mess by first scraping a hole in the ground, in which they make a fire with camel's dung: when this oven is sufficiently heated, they put into it a thin cake of dough, which they suffer to remain for a very short time, and take it out long before we should call it baked; they then pull it to pieces, and mix it up with honey and liquid butter, which they carry about with them in leather bags. This seems to be their constant breakfast: they squat round the bowl; and feed themselves with the fingers of the right hand; each waiting very politely until it is his turn. They enjoy this much: I have tasted it; and perhaps one might become reconciled to it.

We set off again at half-past ten; and in our way, or perhaps a little out of it, went to an Arab encampment, and drank coffee with its inhabitants. One or two of the women were pretty: they show their faces with less reluctance than in the towns; indeed the Bedouins are accused of being but lax Mahometans; and here particularly, being placed on a sort of neutral ground between the old orthodox Mussulmans, and the new sect of the Wahabee, and obliged probably to maintain an intercourse with both parties, they profess and appear to care but little about the result or merits of the controversy.

A female slave who had but lately been taken prisoner, came up to us before we left the camp, beseeching us to obtain her freedom, and carry her away with us; we could only recommend her to the care and compassion of her master. The people call us Sultans; and the protection of the Pasha of Egypt is so powerful that we pass for persons of great consequence.

Our road led us through narrow valleys, producing a few acacias, between high cliffs, first of slate and afterwards of red and grey granite, frequently marked with perpendicular and horizontal veins

of some dark stone. The immense masses of rock which are detached from these cliffs, and lie about the valley, have given to a part of the road the name of the "Broken Mountain." A ridge of dark-coloured rock nearly closed the valley at some distance before us; but through an opening we saw what they told us were the mountains of Horeb and Sinai: these were far off, and beyond them we could faintly distinguish the outline of other mountains, which were, however, so distant as to be almost lost in the clouds.

At five we stopped for the night under some huge cliffs of granite that sheltered us from the wind.

The tents of the Arabs which we have seen this morning are but wretched habitations; the climate alone can make them supportable: they are of black woollen cloth, the produce of their camels or goats; and are so imperfectly stretched, or strained to the ground, as to afford little shelter against wind or rain. You can hardly stand upright in them: one side is always left open for an entrance: mats are strewed within; and the furniture consists of one or two wooden bowls, a coffee-pot, and whatever arms the Arab may possess that are not on his person.

They seemed glad to see us: one or two children only were frightened, mistaking us probably for Turks, who are no favourites. The coffee which they gave us was excellent: the berries were green, but they soon roasted and pounded them. We were told, I know not how truly, that they had previously been boiled, and that this precaution is taken with all coffee before it leaves Yemen, lest the plant should be cultivated elsewhere.

To-morrow we hope to reach the convent of Saint Catherine.

Feb. 9. — Began our journey at five: the high mountains about us were covered with clouds: we rode on till nine; and then breakfasted at the entrance of a pass so craggy and difficult, that we were obliged to abandon our beasts, and scramble through it on foot: the dromedaries followed slowly, and with pain: their soft feet are better suited to sands than to such a road as this.

At one o'clock the great object of our journey, the convent at the foot of Mount Sinai, was in sight: we discovered it at the end of a long valley through a sort of avenue of rocks and precipices, which rise abruptly on three sides of it: half an hour more brought us under the walls, and in parley with the monks: the door is walled up, and opened only for the Archbishop, who compounds dearly with the Arabs for this honour. A rope with a stick fixed transversely to the end of it was let down from a window about forty feet from the ground, and we were soon dragged up by a windlass, and deposited within the holy precincts. There was a crowd of priests about the window, who saluted us with καλῶς ὁρίσετε, Χατζή: thus giving us the title of Pilgrim, one of more estimation in the East than among us, and to which a visit to this shrine entitles the traveller. Our visit was attributed to motives of devotion: wax tapers were put into our hands: the priests began to chaunt; and we were led off in procession to the church, which is much ornamented in the manner of Greek churches, and very pretty. At one end is a chapel, called that of the "Burning Bush," and said to have been built by the Empress Helena over the spot where God first appeared to Moses. The zealous priests scarcely allowed us to pause here, but hurried us along to the shrine of their patroness, Saint Catherine, whose death at Alexandria, and miraculous removal, first to a mountain in the neighbourhood, and then to the convent, form the subject of a favourite legend with this sect of Christians. We found here only twenty-five monks: in other times not only was the number within the walls far greater, but the valleys and mountains about were crowded with hermitages and devotees.

Feb. 10. — We went to mass; and after again visiting the different shrines, we received some silver rings which had been in contact with the holy reliques of Saint Catherine.

The order of the convent is not to eat meat: as an indulgence they allowed me to shoot some pigeons that were flying about in the Desert; and in our present situation this was a matter of some interest to us.

In one of the cells assigned to us we found a paper giving the following account of Dr. Seetzen's journey hither from Palestine.

" Le 9 d'Avril, 1807, U. J. Seetzen, nommé Mousa, voyageur Allemand, M. D. et assesseur du Collége de S. M. l'Empereur de toutes les Russies dans la Seigneurie de * — en Allemagne, est venu visiter le couvent de la Sainte Catherine, les monts de Horeb et de Sinai et de la Sainte Catherine, après avoir parcouru toutes les provinces orientales. anciennes de la Palestine; scavoir; Auranitis, Trachonitis, Gaulonitis, Paneas, Batanæa, Decapolis, Galaaditis, Ammonitis, Amorrhitis, Moabitis, jusqu'aux frontieres de la Gebalene (Idumæa), et après avoir fait deux fois l'entour de la Mer Morte, traversé le desert de l'Arabie Petreé, entre la ville d'Hebron et le Mont Sinai par un chemin jusqu'à ce temps lá inconnu, après un séjour de dix jours il continuoit son voyage pour la ville de Suez."

This is rather pompous; but Dr. Seetzen is, unquestionably, a traveller of great enterprise: he has been seven or eight years in these countries, and his experience, and habits, and knowledge of Arabic, qualify him in a remarkable degree for the pursuits in which he is engaged. We heard much of him from Dr. Malpurgo, among others, at Cairo, who told us that his ultimate design was to cross Africa, nearly in the latitude of Melinda. He is at this moment said to be on his way to Djedda and Mecca. The Arabs know him well by the name of Mousa.

There is also in one of the rooms a memorandum of two French travellers, which is worth copying for the amusing vanity of the dates.

" Le quintidi, 5^{e} Frimaire, l'an 9 de la République Française, 1800 de l'ere Chrétienne, et 3^{e} de la conquête de l'Egypte, les citoyens Coutelle et Rosiéres, membres de la commission des Arts et des Sciences, sont venus visiter les lieux saints, les ports de Tor, Ras Mohammed, la mer de Suez, et l'Accaba, l'extrémité de la

* A word here, and some of the following names, are nearly erased in my journal.

presqu'isle, toutes les chaines de montagnes, et toutes les tribus Arabes entre les deux Golfes."

Feb. 11.—We were let down from the convent by the rope, and set out on an expedition to the top of Mount Sinai*; one or two of the priests, and a real pilgrim, a Greek, who had come from Cairo, and taken advantage of our escort from Suez, were with us. Great part of the ascent is made tolerably easy by steps, which are said to be another instance of the Empress Helena's munificence to this sanctuary: it took us about three hours to reach the top. We passed in our way many little chapels dedicated to the Virgin, and various saints, where our party burned tapers and performed their devotions. About three quarters of the way up is the chapel of Elias, and near it a fine cypress, which seems to start from the bare rock. In this chapel we found the name of "E. Wortley Montagu," dated 1761; hardly any other European names, and those of very old dates; one or two in the 15th and 16th centuries. At the top of the mountain is a Christian chapel and a mosque, both in ruins. Near the mosque is preserved the impression of one of the feet of Mahomet's camel in that mysterious journey when at the same instant, one foot was on this spot, another at Cairo, the third at Mecca, and the forth at Damascus. Our Mahometan companions here performed their prostrations, and covered themselves with dust, which with the Arabs is the substitute, in religious ceremonies, for water. It is difficult to imagine a scene more desolate and terrific than that which is discovered from the summit of this celebrated mountain; a haze indeed limited our prospect, but if that which was concealed resembled in any degree what we saw, we lost little by not seeing more; for, except a glimpse of the sea in one direction, nothing was within our sight but snow, and huge peaks and crags of naked granite. We found snow soon after we left the chapel of Elias; and Antonio, who had

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* Le Sinai des Chrétiens auprès du couvent est presque tout de roc de granite rougeatre, et à gros grains. Niebuhr. — E.

never been further from Cairo than Alexandria, was as much puzzled with its appearance as he had been with the tides at Suez. The mountain of Saint Catherine looks formidable, higher and steeper, and has more snow than Sinai: we are come to sleep below it in a small uninhabited convent, called the Convent of the Forty Saints.

A Bedouin has brought us some game: the skin and head are gone; but we suppose it to be part of a gazelle.

A strange scene passed this morning under the walls of the convent at Mount Sinai, showing not in a very favourable light either the manners of the Arabs, or the condition of the priests. We were just preparing to set off, when a great noise out of doors, and much agitation within, induced us to go to the window, from whence we saw below us, a crowd of Arabs brandishing their daggers and guns, and screaming with every appearance of fury. The few priests who ventured to show themselves were imploring mercy; and as the Arabs not unfrequently climb up the rocks which overlook the convent and fire into it, we thought that this was the beginning of an attack. Our coming to the window produced a moment's pause; and fortunately some of our own companions from Suez were among the crowd. By the help of Antonio and the priests we soon found that the Arabs were complaining of some irregularity in the usual distribution of bread and fuel: their animosity was chiefly directed against the priest who superintended these matters; and as they understood that this culprit intended to accompany us to the mountain, it was thought a good opportunity to be revenged. Their passion luckily did not allow them to wait until we were all down and in their power; and one savage more furious than the others, flourished his dagger, and swore by the milk of his mother's breasts (an oath said to be held very sacred among them) that the monk should not escape him. As we remained at the window, he concluded by appealing to us as friends of the Pasha of Egypt to witness the justice of his cause: this alone enabled us to interfere with any chance of success; and after some persuasion and promise, and remonstrance, we obtained a truce. The monk was allowed to go with us, on our engaging that

he should return with us to the convent before we left the country. All parties were at once at their ease: the obnoxious priest descended without fear; and the Arabs either took no notice of him, or spoke to him as to any of the others: but the priests do not seem to infer from this that the conditions may be evaded, or that the quarrel will not be renewed as soon as we are come back, and the truce is over.

CHAPTER II.

Ascent of the Mountain of Saint Catherine. — View from the Summit. — Valley of Rephidim. — Departure from Mount Sinai. — Different Tribes of the Arabs. — Tor. — Shells, Corals, Madrepores of the Red Sea. — Remarkable sounds issuing from a bank of Sand. — Observations of the stars by the Arabs. — Application of the name Camel and Dromedary. — Arrival at Suez. — Abyssinian Women. — Gazelles, or Antelopes. — Reference made to them by the Arabs when speaking of their Women.

Feb. 12. — At half-past eight we left the convent of the Forty Saints, and began to climb the mountain. In about an hour we came to a small spring named the "Fountain of the Partridge," from having been shown by one of these birds to the priests many centuries ago when they were removing the body of Saint Catherine, and fainting with thirst. We found a good deal of snow, and the climbing was severe; but on the whole we fared better than Pietro della Valle, who went up in a violent snow-storm, and gives a lamentable account of his adventures here. We reached the top at half-past eleven: there is a shed over the spot from whence the Saint was removed: the rock is said to have swelled upon that occasion, and assumed the form of her body: its appearance, whether produced miraculously or by art, gives currency to the story: it was covered with scraps of rag and other such pious offerings. The view from hence is of the same kind, only much more extensive than from the top of Sinai: it commands the two seas of Accaba and Suez: the island of Tiraàn and the village of Tor were pointed out to us: Sinai was far below

us: clouds prevented our seeing the high ground near Suez: all the rest, wherever the eye could reach, was a vast wilderness, and a confusion of granite mountains and valleys destitute of verdure.

Our Arabs pointed to some mountains towards the south-east at a great distance, and much higher than those about us; and called them "El Aecaba," a well-known ridge near the extremity of the gulf of the same name, over which passes the road from Cairo to Mecca. These mountains are sixteen days from Cairo, and twenty-five from Mecca: the caravan from Damascus joins that of Cairo two days before they reach Mecca: from Damascus to Mecca is a journey of forty days; this at least is what the natives have just told us. At half past twelve we began to descend, and waiting to dine at "Partridge Fountain," we did not reach the convent of the Forty Saints until three: at four we mounted our dromedaries, and before six were once more drawn up into our old quarters; welcomed by all the tribe of Caloyers and Papádes, except the old Superior, who was too ill to see us. In our way this evening from Mount Saint Catherine to the convent, we passed by the church of Saint Onofrio, and through the valley of Rephidim, where we saw what is always shown as the rock of Meribah: it is a large mass of reddish granite standing alone, and detached from other rocks in the middle of the valley: there are marks and channels upon it, which look as if they had been worn by water; and many inscriptions were cut upon its sides in characters quite unknown to us: inscriptions in the same characters, as well as in Arabic and Greek, are numerous on the rocks about.

Feb. 13. — A day of rest. We were shown what professes to be the celebrated firman of Mahomet, granting many privileges, particularly to the priests of this Convent, and generally to Christians; there is, however, reason to suppose that the original document was taken away by Sultan Selim, the conqueror of Egypt, who thought it too precious and sacred a monument to be left in Christian hands. The original was signed by Ali, and Abubekr, and many of Mahomet's chieftains, the Prophet having consecrated it with his own seal. Selim, at all events, left a firman confirming the same privileges; and

to come to more modern times, we found one also from Buonaparte, when in Egypt, promising friendship and protection to the convent. In the library are many antient and modern Greek books and manuscripts, which have been examined by learned men, and are said to be of little value. It was whimsical that in the midst of them we should find a volume of the Spectator, and one of the British theatre. One of the monks pointed to Wallachia on a modern Greek map of the world, and asked if it was not America? The poor old Superior was so ill that he could not leave his couch: he sent for us this evening, and seemed very wretched; and after complaining much of the intrigues of the Convent, and the treatment which he experienced from the monks, he concluded by entreating us, with much earnestness, to take him with us to Cairo. His own infirmities, however, make this quite impossible, without considering the tribute which the Arabs would certainly exact for his passage.

Feb. 14.—This was our last day: we walked in the morning once more over all the convent*, of which not the least curious circumstance is the enclosure of a Turkish mosque and Catholic chapel within its walls. They took us also to the cemetery, a large vault where the skulls of the deceased fathers are preserved. The monk

* After Mr. Davison and Mr. Montagu had quitted the convent, they went into a valley where they found the Manna of the Scriptures. The passage in Mr. D.'s MS. journal deserves to be transcribed; it mentions also a curious custom of the Arabs.

"Nous partimes du couvent; et laissant à main gauche le chemin par lequel nous étions venus, nous cheminames entre des hautes montagnes. Nous nous arretames près le sepulcre de Sheick Saleh, dont nos Arabes approchoient avec grande dévotion. Ayant dit une courte prière, ils retournoient avec une poignée de poussière, qu'ils jettoient sur les têtes de leurs chameaux pour qu'ils participassent à la benediction. Ils y sacrifierent un mouton suivant l'usage et le mangerent. Nous partimes l'après midi et passant une pierre sur laquelle on dit que Mahomet se reposa, nous fumes nous coucher dans une vallée pleine de ces arbres que les Arabes appellent Turfé. Nous vîmes quantité d'une espéce de gomme, que brilloit comme des perles sur les branches. Les gens du païs l'appellent *Men*; et par plusieurs circonstances qui repondent à la description dans l'écriture on croit que c'est le Manne que les Israelites mangoient pendant les 40 ans qu'ils erroient dans le desert. Il est de la consistence de miel, et d'un gout un peu fade."—E.

who conducted us burned incense before the bones only of the more dignified ecclesiastics. The garden, the approach to which is by a subterraneous passage from the convent, produces fruit-trees and common vegetables; but though much extolled, it owes, I think, its principal merit to the contrast of the surrounding Desert.

We were now obliged to take leave of the old Superior, who to the last seemed to indulge himself in vain speculations of being able to go with us, though he was lying almost lifeless on his couch. All reasoning was quite lost upon him; and, as the only chance of doing him any kindness, we left in his hands our present for the Convent, in hopes, that while he has any thing to give, his monks may be induced to treat him with a little more regard. The chance is, I fear, a bad one; but it was all that we could do.

About half-past ten we were let down by the rope amid clamorous adieus from the convent window, and were received below by our old friends the Bedouins, who had brought us from Suez, and with whom we set off immediately to pay a visit to Awàtt, the best of them, at his own encampment.

The tribe of Arabs in this neighbourhood is, they tell us, divided into three smaller ones. They seem to give the name of Tor to the whole; and when they speak of the divisions or branches, to distinguish them as follows*: Souwàllah; chief, Sali; Mizaàni; chief, Gimaàn; and Allahaàt; chief, Ibrahim. The first of these is the most powerful; and Sali its chief is generally about the person of the Pasha of Egypt, and acts there for the whole. Awàtt is of the Souwàllah branch; and Diako, the old Arab with a red turban, and the most cunning of our party, belongs to the Allahaàt. The lesser Sheiks, or chiefs of ten or twelve families, are named by the great

* Niebuhr, I find, upon referring to him, gives the following names to three tribes; Leghàt, Sauâlha, and Saud: the two first are evidently the same as those given to me: the third is indeed very different from Mizaani. I probably either misunderstood what was said, or was misinformed: Niebuhr was much more capable of making enquiries from his knowledge of the language; and he is much more likely to be right.

Sheik of the tribe, and their authority is said to depend upon his pleasure. In their dress (for both Awàtt and Diako are in possession of this subordinate rank) there is scarcely any thing to distinguish them from the commonest Arabs; their tents only are a little longer than the others; they are those in which strangers are received. The Sheiks are much consulted in all disputes: it is they who make peace: here, as elsewhere, war has little to do with deliberation, and seems to result accidentally from private injury, avidity for plunder, or any sort of caprice. Of justice their notions are, I believe, strictly limited to retaliation and compromise. Awàtt some years ago quarrelled with an Arab of his own tribe, and killed him: he fled to Acre until the matter could be settled, and it ended in his paying thirty camels, and ten slaves to the man's family. There may be, perhaps, a little exaggeration in the numbers, but I have no doubt that something very like this took place. Hassan, a nephew of the murdered man, is with us; and he and the assassin are better friends, and more constantly together, than any two of our party.

Awàtt, who, in spite of this history, was a favourite, welcomed us cordially when we reached his tents, and did not forget the hospitality of his nation: he gave us fresh dates, which were delicious, and recommended them by reminding us that such had been the food of his Prophet: he killed a kid also for us; so that we fared sumptuously, and pitched our tent for the night in the middle of his camp.

Feb. 15. — Our road, after passing a mountain of no great consequence, entered into a narrow defile between two cliffs of granite. About half-past eight the head of our little caravan suddenly stopped; and on riding up to see what was the matter, I found the people in great confusion about poor François, my Greek servant, who was lying lifeless on the ground. His dromedary had started, as it was supposed, at a serpent which crossed the path, and had thrown him, head foremost, upon the rocks: his turban probably saved his life. By degrees we brought him to his senses, and supported him slowly to some wells, and the shade of some palm-trees which were, very fortunately, near us. Here we determined to pass

the day. The Arabs, in their anxiety to discover if any limbs were broken, squeezed and pulled the poor man about with violence enough to dislocate every joint in his body: they prescribed for him a dose of hot coffee and butter; and as this strange medicine appeared at least to be harmless, and might possess some secret virtues, we thought it right to insist on his swallowing it.

The valley, which hitherto had been narrow, opened at this spot into a kind of amphitheatre, with a profusion of palm-trees, and tamarisks, and other shrubs, which the moisture of the wells had encouraged to grow to an unusual size among the rocks. The cliffs that surrounded us here, like almost all that we have seen, look as if they had been worn away by water: even at a great height from the ground they are full of those circular excavations smoothed and rounded out, which one observes in rocks exposed to the action of the sea.

Our Arabs were put out of humour at so long a halt: they contrived, however, to pass the time, and amuse themselves, with firing at a mark, which they generally struck with great accuracy. Their powder is of their own making, and very coarse: their guns are matchlocks.

We thought that we might venture to move François a little this evening: we set off at four, and about six came to an end of this long defile, and entered the plain of Tor, where we soon encamped for the night. The mountains of Upper Egypt are in sight, and the village of Tor is, we are told, within a few hours of our tent.

Feb. 16. — We set off at six, and travelled along the plain till about ten, when we came to a thick grove of palms, and a few mud-huts, which they called "El Waadi." The inhabitants of Tor have most of them taken refuge here, to avoid the soldiers of the Pasha of Egypt on their passage to Djedda. The people of the village are Greeks: one of them, named Malim Elias, and a priest, received us most hospitably: they swept their huts, and prepared for us a mess of something between Vermicelli and the Barbary Couscousou.

The Papàs proposed to cup François, who grew worse after we came

here: he performed the operation by making incisions in the back of his neck with a rusty razor, and then drew the blood into an old wine glass: these simple instruments, and the practice, however barbarous, quite answered their purpose, and the patient was instantly relieved.

The Papàs, whose name is Gerasimus, of the convent at Mount Sinai, says that he has not heard of Mousa's (Seetzen's) death, which within a day or two had been rumoured among the Arabs; but much of his conversion to Mahometanism at Djedda, and of the magnificence with which he had been treated by the Sheriffe.

The Bedouins of the neighbourhood are come in, and insist upon carrying us to Suez. They say that it is their invariable custom, and undoubted right, to take charge of every traveller who passes here in that direction; and they swear by their beards that it shall be so now. However, we have no thoughts of giving up our old friends; and as we are sure to have some Arabs on our side, we are not quite at the mercy of these new rascals.

Feb. 17. — We left El Waadi, and rode to a small Ospizio belonging to the convent of Mount Sinai: it is surrounded by palms, and there are several springs of hot salt-water. This spot is generally supposed to be Elim, famous "for its twelve wells of water, and threescore and ten palm-trees;" though some of the learned are in favour of Corondel, near the Hammam Faraoun. The Arabs pointed to what they called the impression of the fingers of Moses on the rock, and told us the waters had been turned salt, to mark the indignation of the lawgiver at some insult which he received here. The real wonders of these countries are so striking, that they might well be left to make their just impression; but the inhabitants seem to think that they have done but little to entertain a traveller, unless they invent a miracle for every spot, and answer every question by relating some extravagant tradition.

We went on to the deserted village of Tor, where every thing is in ruins, and nothing remarkable except an old fort, said to have been built by Sultan Selim.

The Papàs, Gerasimus, showed us, in the course of the day, certificates of his hospitality, that he had received from Sir Home Popham, and other officers who have landed on this coast.

We sent for our tent, and determined to pitch it close to the sea, near Tor, and to remain here rather than at the village, until François is well enough for us to continue our journey. Tor and El Waadi are principally peopled by little colonies of Greek Christians, who observe in their persons the most ostensible rite of the Jewish and Mahometan religion; and who seem to depend for their livelihood, principally upon their skill in fishing. We found on the shore many of those beautiful shells for which this sea is famous; and as the natives observed us gathering them, they proposed to us to go with them in their boats, and promised to show us what they called trees growing at the bottom of the sea. These people have a great reputation as divers, and they fully justified it. There was not a breath of wind: the water was as clear as crystal; and when we had rowed out to some little distance from the shore, we saw clearly what they meant by trees: large clusters of coral, and madrepores of different forms and colours *, and some of great size, looking like shrubs growing out of the sand, and among these a profusion of shells, either scattered over the branches of these marine plants, or lying between them on the ground. The divers went down, and brought up, without fail, any shell to which we pointed, and broke off branches of the

* The following are among the remarks made on this subject by that able naturalist, Forskal, the companion of Niebuhr. See the F. O. p. 130.

Corallia.

1. Madrepora solida. Nunquam satis admiranda Coralliorum copia in Mari Rubro. Montes hi lithophyti vocantur Sjææb. Luxus et lusus naturæ. His in locis observator curiosus plura detegit paucis diebus, quam toto anno alibi. Usque ad decem orgyas .idi hæc saxa surgentia; dum aquis extrahuntur, suprema parte inveniuntur molha; inde magis magisque cartaliginosa; fundus est lapis solidus. Specimina nullo negotio colliguntur. Incolæ paratos lapides habent in mari, quos facilius secant et ædibus struendis aptant, quam saxa calcarea quæ totos montes adjacentes constituunt. — E.

coral. They walked along the bottom of the sea, and remained under water for a length of time that astonished us.

Afterwards, when we had landed, and were going by the shore towards our tent, some one cried out, "Water;" and my Sëis (a groom who had come with us from Cairo) began to scrape away the sand: he found the water fresh and good a foot below the surface, and not a yard from the beat of the sea.

Feb. 18. — We could not venture to set off to-day; and we passed the morning very agreeably in another diving expedition.

It is settled that we do not change our dromedaries; but one of the Sheiks of Tor goes with us, in order to re-assert before the Pasha the rights of the Arabs of this village, and, as we should say, to protest against their yielding to our resistance being drawn into a precedent injurious to their privileges.

Feb. 19. — We left Tor at eight, and in an hour came to El Waadi. About ten we sent on the baggage camels by the straight road, to wait for us at a spot agreed upon, while we, under the direction of Malim Elias, went among some mountains to the left, in quest of a spot where it was said that supernatural noises might be heard.

About an hour and a half to the north of El Waadi, keeping along the shore of the sea, we came to the foot of a high precipice, and a bank of fine white sand which went in a rapid slope nearly to the top of it. It is pretended here, as at the antient Memnon, that the noises are only heard when the sun is at a particular height; and the hour at which we got there was fortunately favourable for the experiment. Elias crossed himself devoutly, looked a little frightened, and then scrambled up the bank. When he was about half the way up, he stopped, and began to slide down again; during which we distinctly heard a sound, sometimes like one piece of metal struck against another; sometimes the sound was more continued, and reminded us of the musical glasses. We then went up ourselves, and as we were sliding down, the same sound was produced, louder or softer, as we pressed more or less against the sand. We felt too, very sensibly, a

sort of quivering or vibration, proceeding, as it seemed, from something immediately under the surface of the sand; and this feeling always accompanied the sound. The sand, on the surface, is light and dry, and in digging as deep as I could with my hands and a dagger, I found only a bed of moister sand. Whether there is any cavity below, or from what causes this phænomenon may arise, I cannot pretend to guess; but I have attempted to set down correctly what we heard and felt. The Greeks and Arabs agree in calling it miraculous, and never expect to hear the sound until Saint Catherine or Mahomet have been invoked. They have, of course, a crowd of legends about saints, and departed priests and demons, and good and evil genii, who celebrate their respective mysteries under this incomprehensible bank of sand.

We made the best of our way to regain the Suez road; and having joined our baggage about sunset, immediately pitched our tent. Diako, who commanded the party which went on to wait for us, had met some Arabs in his way, who informed him that the Maazes (the robbers who had nearly deterred us from leaving Suez) had been to the wells by which we had intended to pass on the first evening of our journey, and though disappointed in the prey which they probably expected, had seized thirty camels and made off with them. Our Sheiks listened with much gravity and interest to this story, and took very deservedly great credit to themselves for the plan they had pursued.

Feb. 20. — We set off at four, and went along a plain of flinty pebbles, in a northerly direction, between a range of high mountains to the east, and a lower range near the sea to the west. At eight we stopped to breakfast, when some strange experiments on the camels were exhibited: proceeding again at a quarter after nine, we reached the end of the plain at twelve, and at three we halted at the opening of a valley near the sea. We began our march once more at half-past, six and it was half-past nine before we were allowed to pitch our tent for the night. We were now close to the sea.

The Arabs make great use of the stars, not merely to guide them in the direction of their march*, but as indications of time. I frequently compared their calculations with my watch, and never found them mistaken in above a quarter of an hour. This habit of observation may be perhaps common with other people destitute of both compass and watch.

Feb. 21. — We started at seven; at nine we halted for half an hour, and again at twelve, at the foot of some mountains, which bounded the plain to the north-east. Our camels and dromedaries were here sent to water at a little distance from the road.

I cannot quite satisfy myself about these two animals. Camels are generally said to have two humps on the back, and a dromedary but one; in this country, however, there are none with two humps, and the natives seem to say camel or dromedary, with reference to no distinction between them but their comparative size and lightness; a dromedary here bearing the same sort of relation to a camel, that with us a hunter does to a race-horse. In the more northern parts of Asia, near the Caspian, and in the Crimea, as well as towards Constantinople, there is, I believe, a breed of camels with two humps: I know not whether there are any dromedaries formed in the same way; but here, as well as in Egypt, the slow camels that march with heavy loads in the caravans, and the dromedaries used for riding, and purposes of expedition, have neither of them more than one hump. If, therefore, the opinion that two humps are essential to a camel is to prevail, it follows that those animals do not exist in Egypt, or in Arabia, which have always been supposed to be in a peculiar degree their native countries. The camel and the dromedary breed together;

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* "No where could we discover in the face of the heavens more beauties, nor on the earth fewer, than in our night travels through the deserts of Arabia; where it is impossible not to be struck with this contrast: a boundless dreary waste, without tree or water, mountain or valley, or the least variety of colours, offers a tedious sameness to the wearied traveller, who is agreeably relieved by looking up to that cheerful moving picture, which measures his time, directs his course, and lights up his way." Wood's Balbec. — E.

and it is sometimes difficult in their mixed progeny to say to which tribe a particular individual should belong. I think I have observed that "camel" is occasionally used almost as a generic term to express all animals of this description; "dromedary" is certainly always meant to distinguish a particular class. *

We left our watering place at three; halted for dinner close to the sea at half-past four; set off again at six, turned into a track among the mountains to the right, and at half-past nine we encamped first beyond the cross paths where we had slept a fortnight before. It was a sort of comfort in this solitude to be able to claim acquaintance even with the rocks. The day after to-morrow we hope to be able to reach Suez.

Honesty is not quite banished from among the Arabs. We picked up this day some cloaks, and a sack of flour, which had been dropped here in our way out, to avoid the trouble of carrying them: we had expressed some surprise at the time, but the Bedouins then told us that this was a common practice, and that as the things were left within the territory of their own tribe, no one would think of taking them. In this instance, they were not deceived; and it seems a proof of their confidence, both in each other's honesty, and in the fineness of the weather; much rain would, of course, have been fatal to their sack of flour.

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* The following remark of Forskal, in the Fauna Orientalis, may throw some light on the passage in the text: —

Camelus vulgaris. *Djammel.*

Animal natum ad tolerandos labores, et incommoda orbis meridionalis. Os et gingivæ mira cartilagine inductæ ne noceant spinæ plantarum deserti, quæ omnes fere armatæ sunt, quasque cætera animantia horrent; quarum vero helluo camelus est.

C. Dromedarius. *Hadjin.*

A camelo non specie sed propagatione variat; corpore apto et gracili; imprimis capite, collo, pedibus. Cursu equo citatior.

C. Bactrianus. *Bócht.*

Gibbo dorsi duplice. Exoticus, et proceribus tantum inter animalia rariora reservatus. — We find in this last paragraph the reason why the camel with two humps is not found in the desert. — E.

Feb. 22. — We set out at half-past six. The cold for the first hour or two was as intense as the heat was afterwards. We are travelling now quite among old acquaintances, and at half-past nine halted at the wells, where we had stopped on the sixth of this month. We continued our journey again at a quarter after ten; the wind from the south, and very warm.

We narrowly escaped a very disagreeable event this morning. Gally Knight and myself, and one or two Arabs, had gone forward; and we were smoking our pipes under the shade of a rock, when the rest of the party came up evidently in great agitation. The Arab Awàtt, who seemed to be the most concerned, and whose name was loudly repeated by the rest, came forward and told his story. It appeared that François (destined always to get into scrapes from accident or his own fault) had begun by falling into a passion with his dromedary, and ended by striking Awàtt. The Arab fortunately restrained himself, and did not, as is usual, take immediate vengeance with his dagger or his gun. François was led up to us as a culprit: he was not allowed to quit his dromedary, and his stick was taken from him. The Bedouins looked fiercely at him, and rather suspiciously at us: they hardly gave time to Awàtt to finish his story, (which he himself told with great composure,) but interrupted him at every instant, by shouts and gestures very unpleasantly significant. As soon as he had concluded, the others began to scream all at once, some telling the story fifty times over in fifty different ways; others describing the blow, and acting the whole scene in pantomime. We were not quite in a disposition to be so much amused at this uproar, as we might have been had we been less interested spectators: however, the barbarians, as they are called, behaved admirably; and after a little pause, and representing the insult they had received, and appealing with great earnestness to the fidelity and care with which they had conducted us through the Desert, they ended by referring the dispute entirely to our decision. François was made to get down from his dromedary, and rebuked before them all with great solemnity; and we then turned round to the Arabs, and by means of

Antonio told them how much we were offended with the Greek, and that we hoped he never would forget that he owed his life to their mercy: and when we began to express our concern, that after having travelled so many days and nights with them in peace, and so often eat together in each other's tents, any such misfortune should happen to disturb our friendship, they were soon appeased, and coming up to us, kissed our hands and the crowns of our heads, and called us their Sultans, and said their lives were at our service. Awàtt and François embraced; and the generous savage passed suddenly from rage to the warmest affection and tenderness, vowing that from that moment he should look upon our servant as his brother.

Thus ended this unpleasant affair, which might easily have cost some of us our lives; and had one fallen, the rest would, perhaps, scarcely have been spared. We went on again at half-past six, and did not pitch our tent till a quarter past ten.

Feb. 23. — We halted at nine this morning near the place where we had slept the first night. We set off again at ten; and as we were now near the end of our journey, we did not confine ourselves to any very regular order, and one of the Bedouins challenged me to a race. Either his dromedary was better than mine, or, what is at least as probable, he knew better how to urge its speed; but after galloping a mile or two I was obliged to yield. Indeed, three weeks' experience of the quieter paces of the dromedary are not at all a sufficient preparation for the jolts of its gallop: no motion can be compared to it but that of a ship in a storm; and the effort seems as laborious to the animal as it is inconvenient to its rider. The pace at which we have generally gone, a sort of amble, is easy and far from disagreeable: the walk is uncomfortable, from the great length of the strides. In point of speed, travellers compare its trot to the gallop of a horse: I never saw them tried together; but I have often put the dromedary to a full trot, and the rate of going can hardly be less than nine or ten miles an hour. This pace is rather rough: it is used by the Arabs in flight or in pursuit; and there are accounts of their keeping it up for eight or ten days together, making

not less than forty leagues a day. It is not uncommon for these wonderful animals to go six or seven days without water, and with scarcely any food: a handful or two of flour and water made into a ball, or a few thistles, where the Desert produces them, are sufficient for their support. They are very tractable and gentle: we guide them either by a string fixed to a slit in the nose, or by a common halter. When the caravan halts they obey a particular signal; and crouching upon the ground, with their legs bent under them, enable you to load and unload them, and to get off and mount again without trouble. The Arabs often ride them without any saddle: upon the baggage-camels there is a sort of wooden frame, like a pack-saddle, which covers the hump: smaller machines of the same kind were placed on ours, and with the addition of cushions we had very tolerable seats.

At two we came to the beach opposite to Suez, which after the scenes that we had been now for some time accustomed to, suggested ideas almost of luxury. In half an hour a boat crossed over to us, and took us in a few minutes back to human habitations, and the business of common life. The Pasha was walking on the shore, surrounded by courtiers of many nations, Arabs, Turks, Copts, and Armenians: he welcomed us with much good nature, and after joking a little on our Turkish dresses, which we had put on for the journey to Sinai, he told us to get a good supper, and be prepared to proceed to Cairo to-morrow. His Italian physician, Mandrici, gave us wines and many other things to which we have been long strangers; and he seems more rejoiced, even than ourselves, at the thoughts of leaving Suez. Our Arabs and dromedaries forded the arm of the sea a little higher up, but came here this evening.

Feb. 24. — The Pasha went on with a small escort on dromedaries, not meaning to stop until he reaches Cairo. We found our horses here, and abandoned our dromedaries, to the Arabs, the baggage, and the servants. This is no longer severe travelling, and hard fare: we are now in the midst of treasurers, and governors, and soldiers, and merchants who spread their Persian carpets, and feast splendidly, and set the Desert at defiance. Besides these, two

Abyssinian ladies, who do not seem quite so much at their ease, excite great attention: they are carried together in a large wooden box on the back of a camel: the box sometimes loses its balance, and the distress of its unhappy prisoners is then proclaimed by their screams to the whole caravan. Their guards look fierce; and prohibit all approach: at night, too, when we encamped, the cage was not opened till their tent had been raised over it; and the ladies have not been visible during the whole journey. They are said to be the property of some rich Turk at Cairo. Abyssinian women are much admired in this part of the world; and though formerly Christians might purchase them, this privilege has lately been confined to the true believers. The faces of one or two whom I have seen were not disagreeable: their complexion is of the deepest bronze.

We have also with us some Arabs, coming, as we are told, from parts of the Desert to the westward, who have lately made alliances, or perhaps rather capitulations, with the Pasha: every thing about them indicates their belonging to rich and powerful tribes: their horses are beautiful; their arms of value; and their dress very different from that of any Bedouins we have yet seen. Their complexion is fair, and their manners courteous: they seem glad to talk to us, and speak of their having maintained an intercourse with the English when we occupied Egypt.

Feb. 25. — We set off at half-past five, and halted about eight to breakfast under some of the few wild acacias that are to be found between Suez and Cairo. I begin to suspect that our discipline in Arabia was pretty severe; at least the difference between this journey and that to Sinai strikes us more and more every instant. Our party was then small, and our baggage light; and from a sense of danger, or for the sake of company, we all kept together, making the best of our way, and stopping only when it was necessary to feed or rest. But now, besides our caravan of loaded camels, the line of whose march reaches sometimes above a mile, we have soldiers and rich Turks and Armenians on horseback, glittering in arms and silks, and giving to the Desert an appearance of any thing rather than its common soli-

tude and desolation. Our own poor Bedouins are almost lost in the midst of all this new finery. We pitched our tents at four: Mandrici invited us to sup with him; and as our provisions were nearly exhausted, the offer was most acceptable: his canteen is always well filled; and the Champagne soon led to a curious theological controversy upon the comparative merits of the founders of the Christian and Mahometan religions. This was carried on between our host and an Albanian chief, who had assumed the name of Buonaparte: the Pasha's first dragoman made them intelligible to each other, and at the same time to us; for Mandrici only understands Italian. It ended in their mutually professing an entire disbelief in either mode of faith; and in vehement and incoherent exclamations of blasphemy: this did not much surprise me on the part of Mandrici; but I had never before heard a Turk speak with so little reserve of Mahomet.

Feb. 26. — We began our last day's march at half-past five. I happened to be for a little while this morning quite at the head of the caravan; and on coming to the brow of a hill saw an immense herd of gazelles, or antelopes, close below me: they ran off instantly in all directions. When an Arab talks of the beauty of a woman, all his comparisons are drawn from the gazelle: her eye is as large* and as black; her limbs as slender and her movements as graceful as the gazelle's. We had repeatedly seen these little animals in the desert; but never before very near us, or in great numbers.

Our beasts, unlike the dromedaries, were getting very faint, and our stock of water was quite exhausted, when about twelve we reached the plain irrigated by the Nile. There was a rush of man and beast towards the first reservoir of water: the horses plunged their heads under; and many men jumped at once into the tank. The most delicious wine is not to be compared to the first draught, after the

* "The moon has stolen her charms; and the antelope has borrowed the magic of her eyes." — See Antar, p. 130., translated from the Arabic by Terrick Hamilton, Esq. — E.

dirty, brackish, and almost putrid water that we have been obliged to drink. The sight, too, of this delightful plain, covered with the brightest verdure, after our parched sands and barren rocks, excited a feeling of pleasure and joy that I never can forget. *

At two we were once more at the gates of Cairo: our own party here rallied round us. Awàtt led the way on his dromedary, shouting as if in triumph, and brandishing a huge pole to the terror of all who met him: he soon cleared the way for us through these narrow and crowded streets, and brought us safely to the Franciscan convent, where the friars, and Mr. Schutz, and our other friends, welcomed us with the greater cordiality, as there had been a report of our having perished in the Desert.

Our faithful guides and companions, the Arabs, soon came to take their leave of us: we tried in vain to persuade them to pass a day or two at Cairo; but they all, at once, declared that the confinement of the houses and the town would be more than they could bear; and they are gone this very evening without the walls, to return instantly to their Deserts, and to resume their lives of fatigue and wandering, and unmolested liberty.

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* The same feelings which the author has here described are expressed also by the late Mr. Davison, in the following passage of his manuscript-journey to Sinai: —

" Le dernier jour de notre voyage, en passant une montagne, nous decouvrimes avec une joie inexprimable, les heureuses plaines de l'Egypte; dont la beauté, la fertilité, et les délices formoient un contraste le plus frappant avec le desert sec, sablonneux, et brulant, d'ou nous n'étions pas encore sortis. Le desir de quitter l'un fut aussi grand que l'envie d'atteindre l'autre. Nous n'avions plus la patience de rester en compagnie avec la caravane. Nous partîmes d'un consentement commun; il sembloit que les dromedaires même prenoient part à notre plaisir. Ils oublioient leur fatigue, et paroissoient de ne faire que commencer un voyage. Ils couroient avec une vitesse que rien ne pouvoit égaler, excepté notre empressement d'arriver au Caire, pour boir un moment plus tôt de l'eau delicieuse du Nil. Nous avions une idée si extraordinaire de notre soif et de la quantité de l'eau qu'il falloit pour l'étancher, que nous nous felicitâmes que c'étoit le temps de l'inundation en Egypte; comme si cela auroit pu faire quelque difference sensible. Nous arrivames enfin; nous bumes quelques verres de cette eau charmante avec un plaisir, que ceux qui en boivent tous les jours ne sont guére en etat de concevoir."

ON A LAW OF CUSTOM

WHICH IS PECULIAR TO THE ISLANDS OF THE ARCHIPELAGO.

[*COMMUNICATED BY MR. HAWKINS.*]

In a well-known work of Mr. Guys, containing some original information respecting the manners and customs of the modern Greeks, we have the first intimation of a very singular custom which prevails in the island of Mytilin. It is to be found in the following passage of one of his letters: —

" Il y a dans l'Isle de Métélin, qui est l'*ancien* Lesbos, un usage bien extraordinaire, quoiqu'il ne soit peut-être pas destitué de raison, et qui pourroit provenir des Lesbiens. Toutes les propriétés et tous les immeubles appartiennent aux filles, et à la fille aînée; ce qui importe l'exhérédation des garçons. Comme dans le cours de mes voyages, je n'ai fait qu'aborder à cette Isle, et que je n'y ai pas fait de séjour, je n'ai pu vérifier le fait par moi-même. Mais on me l'a bien assuré, et le premier Météliniote que j'ai questionné sur celà, m'a dit que le fait étoit vrai, que cet usage étoit très-ancien, et que les garçons consentoient volontiers à tout céder à leurs sœurs, pour leur procurer de meilleurs établissemens. ' Ils pourroient,' ajoûtoit-il, ' s'ils vouloient, reclamer la loi Turque, qui admet tous les enfans au partage des biens paternels ou maternels; mais ceux qui voudroient ainsi se soustraire à la loi du pays, seroient deshonorés.' "

No farther notice of this very remarkable fact seems to have been taken by any traveller, until the late Earl of Charlemont communicated to the Royal Irish Academy some particulars concerning it, which he

had received on the spot from a gentleman who had long resided there as French Consul.

This report, drawn up by his Lordship rather in the form of an amusing narrative than as a plain statement of facts, is unfortunately so deficient in clearness and coherency, as to convey very little precise information, either respecting the custom itself, or the circumstances which are connected with it. By a comparison, however, of these two reports, the state of the case appears to be as follows: —

On the marriage of the eldest daughter, to which the parents have no right to refuse their consent, all the real property becomes vested in her; and the other daughters, for want of a marriage-portion, are condemned to perpetual celibacy. Should the father, however, by his industry, acquire any more property of this description, a great part of it, if not the whole, must be given as a marriage-portion with the second daughter; and so on in succession.

It appears by the testimony of both these travellers, that this is a custom of long standing, to which the minds of the natives are habitually reconciled; insomuch that there are few instances of any endeavour having been made to evade its operation by an appeal to the Turkish law.

The perusal of the two accounts above mentioned first directed my attention to this subject of enquiry, when I departed from England in 1793, on my second visit to the Levant. I felt anxious to learn how far this custom was peculiar to the island of Mytilin, and what circumstances, connected with it, had been omitted or disregarded by these travellers.

At the close of the year 1794 I had the good fortune to meet Mr. Guys, at Zante. The misfortunes of his country (Marseilles) had driven him, at an advanced age, to the Levant, where he had spent several years of his early life; and he had immediately availed himself of the advantage thus afforded by his situation, to resume his former enquiries. I was pleased to see the lively interest with which he pursued this object, and the judicious use which he designed to make

of the various information he obtained. Our conversation often turned on the singular custom of Mytilin, which he had first made known to the public, and I promised to communicate to him what farther particulars concerning it, I might have the good fortune to collect.

Accordingly, at the close of the year 1797, I transmitted to Mr. Guys, as the result of those enquiries which it had been in my power to make; that in a large proportion of the islands of the Archipelago, the eldest daughter takes, as her marriage-portion, the family-house, together with all its furniture, and one-third, or a larger share of the maternal property; which, in reality, in most of these islands, constitutes the chief means of subsistence. That the other daughters, as they marry off in succession, are likewise entitled to the family-house then in occupation; and the same share of whatever property remains. Finally, that these observations were applicable to the islands of Mytilin, Lemnos, Scópelo, Skyros, Syra, Zea, Ipsera, Míconi, Paros, Náxia, Siphno, Santoríni, and Cos; where I had either collected my information in person, or had obtained it through others.

As the subject is so interesting, I shall here literally transcribe the notes from which the above information was compiled. To begin with Mytilin, which is divided into two dioceses. In the diocese of Methymnæ, which extends over the southern half of the island, the antient usage is preserved; the eldest daughter, whenever she pleases to marry, taking possession of the family-house and furniture, together with all the family-property. But in the diocese of Mytilin, the natives have been prevailed on, by the present bishop, to adopt some modifications, which mitigate the evils occasioned by this singular usage; and the rule, as it is now established, is as follows:— If the family-property be valued at more than 1000 piastres, (equivalent in 1797 to about 80*l.*) the eldest daughter's marriage-portion is one-third of the amount, and the second daughter's portion one-third of the remainder; and so on, if there be more daughters; the eldest having the choice of her third, and being allowed to take something more. As for the sons, they have a right to nothing, and the re-

maining property may be bequeathed in whatever manner the father pleases.

In Paros, the eldest daughter, when she marries, takes possession of the family-house, and one-half, or nearly that proportion, of all the family-property. The other daughters divide the remainder as they marry; leaving a small part to the father, mother, and brothers.

In Naxia, the daughters, when they marry, take the property of the mother, and the sons inherit that of the father; but the eldest daughter, who is always stiled Kura, Mistress, (Κυρα, a corruption of Κυρα,) by her brothers and sisters, takes the family-house, and a much larger portion than the others; leaving however, to the parents what is sufficient for their subsistence, under the title of Γερονδομοῖρι.

In Siphno, the eldest unmarried daughter marries first, and takes the family-house, together with a considerable portion of the property; after which the next unmarried does the same.

In Skyros, the eldest daughter, when she marries, is entitled by the law of custom, to a considerable portion of the family-property.

In Santorin, she is distinguished by her superior dower, but is not always entitled to the paternal house.

In Lemnos, each daughter in succession, when she marries, takes the family-house.

In Scopelo, Syra, and Ipsera, every daughter in succession, has a right to a house, as her marriage-portion. In Scopelo, the eldest takes when she marries, not only the family-house, and all its furniture; but the whole of the maternal property: and if the son-in-law prove avaricious, which is sometimes the case, and there is no other property in the family, the parents are stripped of every thing.

No custom of this kind prevails either at Tinos, Andros, Miconi, or Zea. It is equally unknown at Hydria, Spezze, and Poros, which are peopled with Albanians of the Greek ritual.

My information extends no farther. I lament that it is, upon the whole, neither so precise nor so circumstantial as I could wish; and I still feel how much remains to be supplied by the industry of future travellers. Imperfect, however, as it is, no doubt can remain of the

existence of this very singular custom in a great many, if not in most, of the islands of the Archipelago, under various modifications; and of its having long prevailed there.

Here, then, two questions naturally arise:—Have the islanders derived this singular usage from some parent-stock of high antiquity, as both Mr. Guys and Lord Charlemont suppose? or is there any thing in the circumstances of their situation, which may have suggested the expediency of its adoption?

In respect to the first head of enquiry, Mr. Guys endeavours to account for the origin of this custom, by recurring to the period of a particular event of the Peloponnesian war; and by supposing that the female part of the population, upon that occasion, were spared by the Athenians, when the males were all massacred; and, lastly, that the females married the new settlers, with the view of securing the possession of the family-property. This, to say the least of it, is but a weak attempt to prove the antiquity of this custom; and scarcely merits the notice which Lord Charlemont has bestowed upon it. Let us see, however, whether his Lordship is more happy in his conjectures.

Three quotations are brought forward by him from Herodotus, Plutarch, and Nicolaus Damascenus, to prove that something of this sort prevailed among the Lycians. According to the two former writers, "The Lycians are called after the names of their mothers, not of their fathers;" according to the latter, "Among the Lycians, the women are regarded with more respect than the men, who are, moreover, distinguished by the names of their mothers; *the property, too, is inherited by the daughters, and not by the sons.*" * The circumstance here last mentioned is the only one which bears directly upon the subject before

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* Λύκιοι τὰς γυναῖκας μᾶλλον ἢ τὰς ἄνδρας τιμῶσι, καὶ καλεῖνται μητρόθεν· τὰς δὲ κληρονομίας ταις θυγατράσι λείπουσιν, ἀ τοῖς υἱοῖς. — Nicolaus Damascenus de Moribus Græcorum.

To these authorities may be added that of Heraclides Ponticus, de Politiis Græcorum: Λύκιοι διῆγον ληστεύοντες. Νόμοις οὐ χρῶνται ἀλλ' ἐθεσι, και εκ παλαιοῦ γυναικοκρατοῦνται. See the note on this passage by the late editor Köhler.

us; and this his Lordship says he at first laid hold of, supposing it possible that some colony might in latter ages have passed over from Lycia to Lesbos, and there have established the custom here spoken of. This supposition, however, being too gratuitous, he has recourse to a passage in Diodorus, which he thinks will go a great way in confirming it. We are told, says he, by Diodorus, that the Pelasgi, who under their leader Xanthus, the son of Triopas king of Argos, first inhabited Lesbos, had previous to their settlement in that island, dwelt for some time in a certain part of Lycia which they had conquered. Now, says he, these Pelasgi may be supposed to have brought hither the usage in question. After this attempt to prove its remote antiquity, which makes even his Lordship smile, as well as his readers; no farther stress is laid on this hypothesis than it deserves: it is termed only "a possible way of accounting for a thing," or, "it may have so happened." Had his Lordship been able to prove the existence of such a custom in Lycia, even so late as the time of the Romans, we might have some hopes of being able to trace its transmission to the islands of the Ægean: for I should here observe, that both Plutarch and Nicolaus Damascenus were merely transcribers and compilers from works of a much older date. Instead of this obvious course, we are at once carried a thousand years still farther back, to the time of the Pelasgian invasion of Lesbos; or, in other words, one difficulty is brought forward to remove another; for if we can suppose that this usage had subsisted from so remote a period in Lesbos, how is it, that neither the three writers above quoted, when they speak of some remarkable usages in Lycia, which bear some analogy to this, should have noticed it, nor that any other writer of antiquity should even have hinted at its existence; when it is well known that most of these writers, especially Plutarch, who treats expressly of the character of the female sex, were fond of noticing every thing that was remarkable in the civil institutions, manners, and customs of different nations. The legitimate inference from all which, is, that the usage here in question did not exist in antient times.

But if we are unable to trace up this singular usage to a period antecedent to the establishment of Christianity, the question may be fairly asked, How can it have originated since? for it is certain that the Justinian Code admits of no modification of the law of succession, which is favourable to such a policy. To remove this difficulty, we must have recourse to the supposition that some method was devised of evading the written law, by substituting a customary one; and I find in the Theodosian Code, (lib. v. tit. xii.) that a long established custom, which was not contrary to the good of the public, was allowed to have the force of law. *

The enquiry into the origin of this custom being thus confined to modern times, and there being no events in the political history of these islands, either during the middle ages or subsequently, which can possibly account for it; it remains for us to ascertain whether there are any peculiar circumstances in the state of society here, which may have suggested the expediency of its adoption.

The obvious tendency of such a customary law, is to prevent the farther partition or accumulation of landed property; but in order fully to comprehend the object of such a permanent restraint on its disposal, it will be necessary to take a view of the natural advantages and disadvantages of these islands.

I shall observe then, in the first place, that these islands are, for the most part, of so limited an extent, that the inhabitants occupy only a single town or village; from whence they visit every day their little farms, or rather plots of vineyards and arable ground. In the next place, that the proportion of arable ground and of vineyards, or of ground adapted to these purposes, is extremely small; the surface of the country being in general so rocky and uneven as to admit of a very thin covering of vegetable mould. Many of the smaller islands have not even the smallest portion of level ground, except that which has been

* "Venientium est temporum disciplina instare veteribus institutis. Ideoque cum nihil per causam publicam intervenit, quæ diu servata sunt, permanebunt."

Interpretatio. Longa consuetudo, quæ utilitates publicas non impedit, pro lege servabitur.

shaped, by the labour of the inhabitants, into terraces, and is supported by stone walls. The agricultural labours, therefore, of these people are carried on under every possible disadvantage; and their scanty crops, in this dry climate, make a miserable return for their unwearied industry. To these observations may be added, that little or no wheat is grown in the Archipelago. The bread of the islanders is made of barley; and the remainder of their food consists of pulse and of dried figs: for the more choice articles of food which are obtained here, such as cheese, honey, and wine, must be disposed of to pay the poll-tax, and other government-impositions.

Under these circumstances, it is evident that there can be no such thing as revenue in the shape of rent; and that each spot of arable ground can be cultivated with effect only by its actual proprietor. Here, then, if we except the class of merchants and navigators, all the male inhabitants are necessarily cultivators; and, from the nature of their local circumstances, the majority of them can be occupiers only of as much ground as they can cultivate. It follows, that each portion must be well cultivated, or it would produce nothing, and thus no resource would be left for the discharge of the very heavy pecuniary impositions which are laid upon it; and this, perhaps, will account for the exclusion of the males, above a certain age, from the occupation of land, which is the virtual consequence of the customary law above mentioned.

If, under this view of all the circumstances of their situation, we admit the expediency of fixing the size and extent of each portion of landed property, on the first settlement of an island; the quantity of land so fixed, must be regulated by a calculation of what is sufficient for the decent maintenance of each family, and at the same time for raising as much surplus produce as would discharge the public burdens imposed on it. This quantity being once ascertained and fixed, the population of the island will be regulated by it; and the excess will be under the necessity of migrating, and colonizing on the same principles other islands; until all are inhabited and cultivated. When this however is accomplished, and there are no more unoccupied islands,

the supernumeraries must necessarily betake themselves to other modes of industry; as is actually the case. Numbers of these, in fact, become navigators and merchants: many of both sexes migrate to Constantinople, Smyrna, and Salonica, where they are usually employed in the capacity of menial servants; and no small proportion of these supernumeraries devote themselves to religion and celibacy.

This mode of accounting for the usage in question, will appear more clear and satisfactory, if we reverse the hypothetical case upon which I have argued. Let us suppose, then, that no restraints whatever have been laid on the disposal of landed property in these islands; which property is become, in process of time, as unequally partitioned, as it is in other countries; that is, some of the inhabitants have much more than they can personally cultivate, many less than they can cultivate, and many none at all. In this case, we will admit that the possessions of the great proprietors may be cultivated by the hired assistance of the two other classes: the burden of the territorial impositions being borne by the land-owners, while the poll-tax, with some variation, falls upon all the inhabitants. The result of this state of things must be, first, the same numerical population, although of a very different character; a few only of the inhabitants being at their ease, without being rich; but by far the greater part in extreme indigence. Secondly, a very inferior produce; for the soil, under all these circumstances, cannot possibly be so well cultivated: to explain which, it will be proper for me to observe, that in the system of agriculture which alone is practicable here, the hoe, the shovel, and the pruning-hook are much more operative instruments than the plough. In short, the partition of property in such a country as this, seems to be absolutely necessary to its perfect cultivation. The principal articles of produce are, barley, various sorts of pulse, gourds, cotton, silk, wine, figs, a few olives and almonds, honey, and goats' cheese; all of which are obtained from the cultivation of small portions of land, dispersed over the whole surface of this hilly country, and lying, for the most part, at a great distance from the dwellings of their occupiers. In all the smaller islands, as I have already remarked, the population is as-

sembled in a single town or village, although this town is not always placed in the most central and convenient situation, and sometimes, for its greater security, at one end of the island.

I have here treated the subject purely as a question of political economy, and have given what I conceive to be the most easy and obvious solution of it. But I must again observe, that the introduction and adoption of such an Agrarian law, whether under a heathen or a christian government, can be supposed only to have taken place at the period when each island was newly colonized. In the natural course of events, it must have been transplanted from one island to another by the new settlers, and as, in the infancy of each colony, it was found to be peculiarly well adapted to all the circumstances of their new situation, it must have gradually acquired the force of habit before the natives began to feel its inconveniences. I suspect, therefore, that the more liberal form under which this customary law now appears, in most of the instances which I have cited, has been merely the result of such a feeling.

The history of the Archipelago affords sufficient authority for the supposition that most of these islands have been at some period deserted, and at other times gradually re-peopled. We know that, during a long interval, they were exposed to the depredations of the Saracens, who were succeeded by the Turkish pirates of Pfokia. At length, after the conquest of Constantinople by the Latins, all the larger islands were separately taken possession of by Italian and Catalonian adventurers. These petty sovereigns were finally expelled in the years 1537 and 1538, by Barbarossa. The islands have been subsequently exposed to the insolent rapacity of the Maltese cruisers, and in all the wars between the Turks and the Venetians they have suffered from the alternate exactions of both powers.

Whatever may be the judgment of my readers as to the origin of this Agrarian law, if I may so call it, and as to the period of its introduction, it must be generally admitted that it has derived its existence solely from local causes, some of which are perhaps still uninvestigated. I shall, therefore, conclude with noticing a curious

fact, which may be thought to have operated in conjunction with those already mentioned, in producing it. Travellers, from the beginning of the fifteenth century to the present time, concur in remarking, that the female population, in a great many of these islands, is much greater than the male; and, as far as my enquiries extended, a much greater number of female than of male children are born here.

THE LABYRINTH OF CRETE.

[*COMMUNICATED BY MR COCKERELL.*]

Among the antient writers who have mentioned the Labyrinth of Crete, none have given the description of an eye-witness; on the other hand, of the modern travellers who have published their observations upon the same island, Tournefort is the only one who has given a detailed description of that remarkable cavern, at the foot of Mount Ida, and near the site of the antient Gortys, which the modern Cretans suppose to have been the Labyrinth.

Although some reasonable doubt may continue to exist as to the identity of this cavern, we are surprised, that its singularity, and apparent antiquity, combined with the extreme interest attached to a work so celebrated by the antients as the Labyrinth of Crete, have not excited in a greater degree the curiosity of travellers as to the existing excavation.

There is nothing that renders our curiosity upon this subject more reasonable than the unanimity of the antient writers upon the subject of the Labyrinth: they all agree that it was formed by a king, named Minos, who lived several centuries before the Trojan war; and that

the artist was an Athenian, named Dædalus, on his return from Egypt, full of the information derived from the contemplation of the wonderful works of that country.

Hence we cannot help entertaining a hope of finding, in the Labyrinth of Crete, some marks of the earliest imitation, by the Greeks, of the works of that country to which they were indebted for so large a proportion of their Mythology and sacred Architecture; and it was this sentiment that formed one of my strongest motives for visiting that island, and in particular the place which is still known by the name of the Labyrinth.

We had been detained nearly a month at the capital of Candia, when, with some difficulty, we obtained permission to visit the Labyrinth. The confinement and caution to which we had been obliged to submit, by the jealous and lawless character of the Turkish militia, and by the ceremonious hospitalities of the higher orders, rendered this permission as grateful as our stay had been irksome.

It appeared to us that the disposition of the Turks of this island, so much more savage than in the rest of Greece, had been in a great measure occasioned, or at least strengthened, by the late *French* and *English* expeditions to Egypt. The alarm which these had excited, the reflection on their distance from the capital, and the wretched state of their fortifications, served to increase their apprehensions, and render them particularly averse to the sight of Europeans. We found also among them a ferocious recollection of their long and destructive contest with the Venetians, in an island which was called the grave of the Mussulmauns.

We were easily provided with an escort of Janissaries, from the town of Candia to the Labyrinth; for they were glad enough to take advantage of the *boyourdi* or passport of the Vizier, to regale themselves at the expense of the unfortunate Greeks; and, in order to prolong this privilege, we were conducted by a circuitous route of two days, to perform a journey of not more than twenty miles.

We were, however, repaid for this deviation from the direct road by passing over some ruins, which, by the correspondence of the site

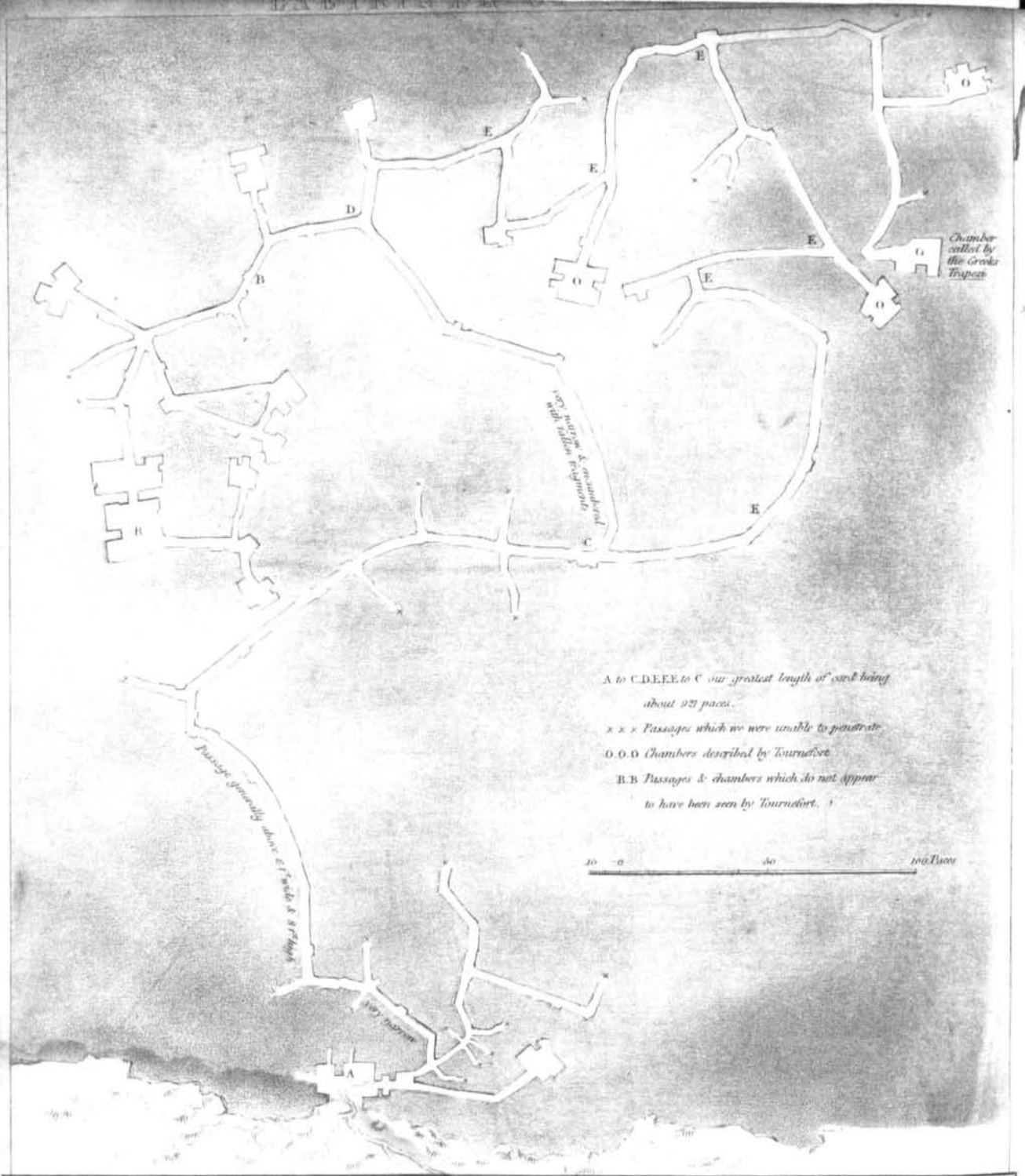
with the description of Strabo, we could not doubt must have belonged to the city of Cnossus. At the distance of about three miles (south-east) from the city of Candia, and at about two miles from the sea-shore, we found the remains of some antient constructions in the plain; and along the side of the road, which then led us southward into some rocky passes, we observed a vast number of catacombs, which we considered as a confirmation of our conjecture.

Our journey, during the first day, lay through a rocky country, intersected by small plains, naturally fertile, and formerly interspersed with villages which are now decayed. Early in the second day we entered the plain of Messaria, the most productive in the island; but we did not find the country by any means so picturesque as the scenery we had passed in a former journey, in our road from Canea to Candia, at the foot of the Sphachiot mountains.

At Agio Deka, which is situated very near the antient Gortys, we procured guides. Upon the site of the city we observed the ruins of a theatre, and some other inconsiderable remains; but we found nothing which could engage us to delay our progress towards the Labyrinth. We crossed the side of a mountain which forms one of the roots of Mount Ida; and at the distance of about three miles from Agio Deka we ascended the steep hill in which the mouth of the excavation is found. This entrance is not distinguished by any remarkable appearance, and we should easily have passed it as an ordinary cavern.

We examined the surrounding declivity, but could not find the smallest vestiges of any building which might have been attached to it; nor indeed would the site have admitted of any such works. The opening, which is low, and encumbered with earth and fallen fragments, leads by a descent into a double vestibule, which is about 25 feet broad, and 45 feet long; from thence four door-ways conduct into the interior of the excavation, of which, however, that on the right hand only is penetrable. Here we established a trusty guard to secure the end of a clue; a precaution, as necessary, as it was classical.

We then proceeded in our examination, each holding his torch, and our guide always taking every turning to the right. We made the


E
E
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O
O
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O
Chamber called by the Greeks Tropea
D
B
B
C
E
A to C.D.E.E.E. to C our greatest length of cave being about 921 paces.
x x x Passages which we were unable to penetrate.
O.O.O Chambers described by Tournefort.
B.B Passages & chambers which do not appear to have been seen by Tournefort.
10 0 50 100 Paces

circuit of the first chamber, and of the adjoining passages, till we arrived at that which conducted to the interior: this we found extremely low and narrow, and for some paces we were obliged to crawl on our hands and knees *; but we soon reached the principal way, which is about eight feet wide and as many in height: this we pursued for some distance without interruption. On the sides we observed the stones cut into convenient sizes, as if for the purposes of building, and ranged in a careful order; but in the pavement, or path, which is nearly on a level throughout the excavation, we could not discover any tracks of wheels.

It occurred to us that the intention of the Labyrinth might have been sepulchral; and that in imitation (in some degree) of the Egyptian works, its winding passages might have been designed to protect the bodies deposited in the remote chambers from violation, more effectually than could be done even by the immense masses of the pyramids, or the long passages of the tombs of the kings at Thebes; we were therefore careful in searching for any vestiges of sarcophagi, or of niches for the reception of coffins; but we could not discover any remains whatever of this kind.

We did not leave a single passage, of those which are still penetrable, unexplored; but we found the greater part of them stopped up by the falling ceiling, or with fragments of stone thrown in; and considering their number †, and that besides, the three principal entrances from the vestibule, are now quite impervious, it may be presumed, a small portion only (although in the whole length and winding of the passages nearly three quarters of a mile) is now accessible.

The designed irregularity of the passages quickly bewilders the traveller in its present state; but were they all open, the task of un-

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* Tournefort considers the narrowness of this passage a strong argument against the opinion of Belon and others, that this excavation was a quarry, from the impossibility of drawing any quantity of stone through it; but an observation of the plan will show at once that it was merely a communication between the passages which lead to the entrance, either for ventilation, or to increase the intricacy.

† See the plan.

ravelling the maze would indeed be one of serious difficulty. Three or four door-ways seem often presented to confuse the traveller, and so to bewilder the recollection, by the frequent turnings, as to make it quite impossible to retrace his steps with any certainty.

In proceeding to the part termed Trapezi by the Greeks, and which they consider the most remote chamber, we were sometimes obliged to make our way again on our hands and knees: here we found many Italian names, and some of our own countrymen. There is also a small spring here, and the water that exudes from the rock produces a kind of fungus; but the chambers are generally remarkably dry: they are considerably higher than the passages, and piers are judiciously left in them to secure the impending rock. In one of these we were much inconvenienced by the number of bats put in motion by the explosion of a pistol, and we had nearly extinguished our lights in the confusion.

In the course of our walk we were a good deal alarmed by the loss of one of our companions, a mad Greek*, who had wandered into one of the passages unperceived, and as our guides declared that there was no termination to the passage, we were in considerable anxiety for some time; we at length, however, found him in one of the most distant chambers.

At the place marked c in the plan, we were surprised to discover our clue again, not having been aware of the circuit we had been making; we however followed it until we came to a passage we had left unexplored, and which conducted us to several chambers which I have reason to believe were not seen by Tournefort, or the generality of travellers.

We did not, however, find any difference in the style and manner of the excavation, nor any thing which could in the least convey to us a clear conception of its original intention.

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* In Turkey, lunatics are treated with a superstitious regard, and when they are harmless they are allowed to go about freely. This poor fellow, attracted, as he assured us, by the likeness of two of our party to St. Michael and St. George, had ran beside our horses all the way from Candia.

We returned, not unwillingly, to the open air, after nearly four hours passed in exploring these passages, sometimes crawling with difficulty along the floor, incumbered with fragments, and always in apprehension of falling into holes, or over the blocks of stone, which in some places are lying on the floor.

The object of this excavation is still a matter of conjecture; but the quality of the rock, which is a sandy freestone, very easily cut, and perfectly adequate to the common purposes of building, added to the vicinity of the place to Gortys, inclined us to the opinion that it had served the purposes also of a quarry during the foundation of the city of Gortys; and that the long passages and mazes of this singular form had been given as a secondary object, either for the concealment of property or the security of prisoners. Examples of this combination of purposes occur, both of antient and modern date.

Such are the cemeteries or necropolis of Syracuse, the quarries of Latomiæ, and the Ear of Dionysius, in the same place; the excavations at Agrigentum, Malta, Paris, and one in Maestricht of very considerable extent, which much resembles the Labyrinth of Crete.

Tournefort has supposed it to be a natural cavern, made practicable for the purpose of concealment, or as a place of refuge in times of persecution; but an excavation of this extent would hardly be undertaken for a temporary object; besides, the nature of the rock is such as furnishes no instance of extensive natural caverns; these, if I am rightly informed, are never found but in rocks of calcareous formation.

Whatever may have been the manner in which it was constructed, I am inclined to think that it is the identical Labyrinth alluded to in the writings of antiquity.

I may be allowed perhaps to state a few reasons for this opinion. It must be admitted, indeed, that Strabo and Pausanias* are decidedly adverse to it: they agree in saying that the Cretan Labyrinth was not at Gortys, but at Cnossus; and the evidence of Herodotus

* Strabo, lib. x. p. 476. Paus. lib. i. c. 27.

also, who describes the Labyrinth of Egypt as a building, together with that of Pliny *, who compares the Labyrinth of Crete with that of Egypt, tend in some measure to confirm the supposition, that the cavern near the ruins of Gortys was not the Cretan Labyrinth. The observation, too, of Diodorus Siculus †, that not a vestige of the Cretan Labyrinth remained in his time, seems more applicable to a building than an excavation in the rock. On the other hand, we find that the Greek word "Labyrinth" was not exclusively employed to signify a building; for Strabo ‡ applies it to some caverns near Nauplia. It is impossible, moreover, for the traveller who has been bewildered in the mazes of the Gortynian cavern, and who has experienced the absolute necessity of a clue to guide him through its windings, not to admit that it is admirably adapted to the Athenian tale of Theseus, released from the Labyrinth by means of a clue supplied to him by Ariadne; while, on the other hand, such a tale seems hardly admissible when applied to a building above ground. Unless, therefore, there was a similar one at Cnossus, it is difficult to believe that the cavern near Agio Deka was not the reputed scene of this story.

We know from Homer, that although Minos, who confined Dædalus and Theseus in the Labyrinth, had his residence at Cnossus, or at least that Cnossus was his foundation, and one of his favourite cities, yet it is evident, likewise, that his dominion extended over the greatest part of Crete, and must certainly have comprised Gortys, which was only twenty miles distant from Cnossus, and which did not become an independent republic, and a rival of Cnossus, until after the extinction of the regal family of Minos. The placing of the Labyrinth at Cnossus; therefore, by Strabo and Pausanias, may have been an error, arising from the circumstances of the king, to whom it belonged, having his residence there; or merely because that city had been called by Homer "the Minosian Cnossus."

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* He remarks that the Labyrinth of Crete was not a hundredth part of that in Egypt. Lib. xxxvi. c. 13, 14.

† Diod. Sic. lib. i. c. 61.

‡ Lib. viii. p. 369.

Soon after the age of Strabo and Pausanias it appears to have been equally the custom to suppose Minos to have been the ruler of *Gortys*. Statius calls Minos *Gortynius arbiter*, and Catullus places the scene of the adventure of Theseus, not at Gnossus, but at *Gortys*.

We trace the same opinion prevailing in the 11th and 12th centuries; for Cedrenus describes the place where Theseus was delivered by the clue of Ariadne, as a cavern near Gortys; and Eustathius gives his testimony as to Gortys being the situation of the Labyrinth. Here also the local tradition still continues to place it.

If, therefore, the authorities in the time of the Roman Empire are in discordance as to the position of a place, which is stated by one of them to be no longer in existence, we are the more justified in referring solely to the testimony contained in the story of Theseus and Ariadne, the circumstances of which have such a perfect agreement with the singular excavation still existing near the ruins of Gortys; the extreme antiquity of this excavation can hardly be doubted; and that of the tale of Theseus and Ariadne is equally evident, from its being found designed upon so many antient vases, and from its having been related or sung by most of the early writers.

ON THE SCULPTURES OF THE PARTHENON.

[*COMMUNICATED BY MR. WILKINS.*]

Pausanias, to whom we are indebted for a variety of information relating to Grecian art, has contented himself with offering a few scanty remarks on one of the noblest productions of the most enlightened age of Greece. His architectural notices, indeed, are every where superficial, but his descriptions of statues and paintings frequently extend to the minutiæ of the composition.

His neglecting the opportunity of signalising the sculptures of the

Parthenon, has been by some attributed to the celebrity of the subjects he so carelessly mentions; all information relating to them being supposed in the possession, not only of the people amongst whom these objects of admiration were preserved, but of Greece at large.

Such an assumption is wholly inadmissible, so long as analogy is allowed to be one of the tests of fair criticism; for, laying aside all consideration as to the improbability of a traveller suppressing, in his narrative, all mention of the *chefs-d'œuvre* of the country he visits, merely because these productions and their authors were universally known, we must, in order to admit of the argument, be satisfied that in thus abstaining from eulogy, he was acting upon a general system of silence, in all cases where the celebrity of the object seemed to render description unnecessary.

Numberless instances might be adduced, in proof of the observance of a principle diametrically opposite; it will be sufficient to mention one; where, if description could ever be dispensed with on account of the celebrity of the subject, an occasion presented itself — the statue of Jupiter at Olympia! This most celebrated of the productions of Phidias, the importance of which entitled it to be ranked amongst the wonders of the world, situated in a part of Greece more resorted to than any other spot, is mentioned with all the minuteness of professional description.

The only notice taken by the Grecian traveller of the sculptures adorning the two pediments of the Parthenon, relates to the subjects of the compositions; if, therefore, any inference is to be deduced from the total absence of remark, either as to the design or execution, it would be more rational to conclude, that, however estimable they appear in the eyes of modern criticism, they excited no strong sensation in the mind of the writer accustomed to the contemplation of works of higher pretensions. What a vast idea of the excellence of Grecian sculpture is conveyed by admitting the existence of such transcendant specimens of the art! These, indeed, called forth descriptions, not only of the principal features, but of their less important accessories. The short passage in which allusion is made to the sculp-

Western Pediment of the Parthenon.

Bacchus from the East Pediment of the Parthenon.

Bacchus from the Monument of Lysicrates.

ATHENIAN VASE.

tures in question, furnishes us, however, with a circumstance of some interest — the subjects considered by the Athenians appropriate for the embellishment of this their splendid and noblest temple. "On entering the temple called Parthenon," says Pausanias, "all the circumstances relating to the birth of Minerva occupy the part called the pediment: the rear of the temple displays the contest between Neptune and Minerva for Attica."

Those who have contended that the Athenians regarded, as the entrance of the temple, the front which first presented itself to a spectator on entering the acropolis through the Propylæa, argue in manifest contradiction to the religious observances of the Athenians *; exemplified in all the other temples of Athens, and particularly in the Erectheum upon the citadel itself.

The entrance into the acropolis was determined by circumstances admitting no alternative. A rock, accessible on one side only, left the projectors of the Propylæa no option as to site, and we enter at the west end. The Parthenon is on our right; and the Erectheum, which lies less out of a direct line drawn from west to east, is on the left. The western fronts of both buildings, therefore, are those more immediately facing us. If, on this account, the eastern front of the Parthenon, from the impossibility of approaching the acropolis at this end, were to be considered as the ὄπισθεν of Pausanias, the same law of necessity must lead us to regard the western end of the Erectheum as the front, properly so called. The plan of the building presents an unanswerable argument in opposition to such an inference — there are three entrances; the west end alone is closed! †

* Πρὸς ἑω τῶν ἱερῶν βλεπόντων. Plut. in vit. Num. 14. The golden shields which Lachares removed from the acropolis, were those suspended over the columns in the front of the temple. We know that they were fastened to the Epistylia of the *eastern* front only. The holes receiving the cramps still remain, and the whole of the area covered by the circular surface of the shields is strongly marked in the marble.

† There are certainly traces of a narrow aperture also in the west front, in the κρηπις, or plinth, supporting the semi-columns; but it appears to have served some temporary purpose, and to have been closed when the building was finished. It was without any architectural decoration, made, without any regard to symmetry, *immediately under* one of the semi-columns.

If any doubts could reasonably exist as to which was really the principal front of the Parthenon, the drawings by Nointell, of the groups in the pediments, made previously to the Venetian bombardment in 1687, would, by illustrating the observations of Pausanias, be sufficient to dispel them. These drawings, although taken from a disadvantageous and distant point of view, convey a tolerable idea of the whole composition. In some particulars they are erroneous, but the general forms are verified by such of the statues as escaped total destruction during the siege of Athens, which took place about fifteen years after the visit of Nointell.

The two principals in the contest represented in the western pediment, are obviously Neptune and Minerva; the latter is identified by the ægis, which, in one of the drawings alluded to, is decidedly marked: a fragment of it was recently found in digging below the steps of this front. The figure of Neptune was long regarded by the early writers on the subject of the Athenian temples, who supposed the west end to be the ἔμπροσθεν, as representing Jupiter. Where Wheler supposes the eagle of Jove to have been between the legs of this figure, there was, in fact, the trunk of the olive produced by Minerva in the contention *. a large fragment of it with the feet of the figure, considerably worn by time and accident, is preserved in the British Museum. † The action of Neptune, in opposition to the quiescent Jupiter, in *bas reliefs* representing the birth of Minerva ‡,

* In all speculations on the subject of the Athenian remains, we should do well to lay wholly aside the glaring absurdities and blunders of Wheler and Spon. First, conjectures on every subject not admitting of direct proof, are readily accepted: a dissent from them must be supported by argument, which nine-tenths of mankind are too indolent to examine. The hasty opinions of these travellers have involved the subject of Athenian antiquities in difficulties. Chandler and Stuart suffered themselves to be misled by those who preceded them. In their discussions, truth is perpetually struggling against the force of received opinions.

† This fragment is usually viewed, not as it was placed in the pediment, but with the inner side outward. It is not the only piece of the Elgin collection in which the finish all around has led to a similar error of position.

‡ Millin. Gal. Mytholog. plates 36, 37.

pourtrays the whole energies of the Divinity called forth by the nature of the contest.

The other groups, not so immediately recognizable, have given birth to many opinions as to what personages of the heathen mythology they were intended to represent. Names, indeed, have been given to all; but they are supplied from conjecture only, which in most instances has not been happily exercised.

In the description of some of the temples of antiquity, such, for instance, as that of Jupiter at Olympia, we cannot fail to be struck with the architectural symmetry observed in the respective groups in the pediments, in the right and left divisions of the tympanum. We have

Pelops,	opposed to	Oenomaus,
Hippodamia, the wife of Pelops	— —	Sterope, the consort of Oenomaus,
The charioteer of Pelops, supposed to be Sphærus,	———	Myrtillus, the charioteer of his competitor,
Horses and car of Pelops,	———	the car and four horses of Oenomaus,
Two grooms of Pelops,	———	two grooms of his rival,
River Alpheus,	———	the river Cladeus.

In the two pediments of the temple of Jupiter-Panhellenius at Ægina, recently published in a periodical work *, we have similar examples, of almost perfect equilibrium, preserved in the arrangement of the groups.

How far this formality prevailed in the eastern pediment of the Parthenon we have no means of deciding; the groups remaining appear to have been placed in something like conformity with this practice. Thus we have the chariot and horses of the morn opposed to the equipage of night: the reposing Bacchus †, or Theseus, as

* Journal of Science and the Arts, No. 12.

† It is an ascertained fact, that in the statues and bas-reliefs of the deities, the Grecian sculptors frequently followed some one great and celebrated model, with little variation of

this statue has been denominated, and the adjoining group, balance the two sitting figures and the reclining third in corresponding parts of the pediment.

In the west front, this severity of composition seems to have been in great measure abandoned; nothing appears by way of *pendant* to the figure borne in a chariot, which has hitherto been conjectured to represent Victory conducting the car of Minerva; unless Amphitrite, in a marine car drawn by dolphins, formerly occupied a larger space on the right of Neptune than Nointell's drawing leads us to imagine. The remaining groups, on the right and left of the principal figures, are more nearly corresponding in attitude and position, making all necessary allowance for the inaccuracy of proportion observable in the production of Nointell's draughtsman.

This abandonment of symmetrical arrangement in the composition admits of a nearer approach to graphical representation, where greater latitude was observed. The comparison, therefore, with an early painting, representing the same subject, may be supposed to offer greater coincidences than would occur where the severities of art prevailed.

A vase of terra-cotta, found in pursuing some excavations immediately under the walls of Athens, was brought to England by Mr. Graham, and is now in the possession of Dr. Edward Clarke of Cambridge. The subject of the representation painted upon it was one predominant in the thoughts of the Athenian people; proud of the patronage of Minerva, and inhabiting a spot consecrated to this favorite deity. The names being written over the several *dramatis personæ*, afford an illustration of the personages employed in, or spectators of, the fabled contention. The vase was broken into several pieces, and some fragments are wanting, but enough remains for the purposes of elucidation. *

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attitude. A great coincidence of posture and action may be remarked between the Theseus of the Elgin collection, and the Bacchus on the frize of the monument of Lysicrates: whence I venture to suppose the former to be intended for this divinity.

* The inscriptions were in letters of gold. A recent experiment to unite the several pieces, filling the interior with plaister of Paris, caused the gilding to disappear, and almost

In the centre of the painting are Neptune and Minerva; the latter has not recovered from the effort made in striking the earth, although the olive has been produced. The obliquity of the stroke with the spear, which the attitude of the goddess denotes, causes the olive to appear in the rear of the monarch of the ocean, whose figure at rest seems awaiting the issue. In the sculptured figures of the pediment, the action of producing both prodigies is simultaneous.

To the right of Neptune appear Venus, with Peitho, the ordinary attendant upon the goddess of desire. Love, easily recognised by his youth and his wings, required no superscription. After Love comes Pan, a deity highly reverenced by the Athenians, whose habitation they pretended to be in the side of the acropolis, below the wall at the north-west angle. He appears, not as he is commonly represented, with the feet of a goat, but with gilded horns upon a youthful visage. Cymo, one of the Nereïds, who in that character cannot be considered as out of place in such a composition, follows Pan. She appears to be the harbinger of Apollo, denoting the appearance of the sun rising from the bosom of the ocean, in allusion, perhaps, to the time of the action. The absence of a fragment over the head of Apollo, renders the superscription incomplete, but the initial A, succeeded, after a proportionate interval, by the final ΟΣ, can leave no doubt of the name they assisted in displaying.

Beyond Minerva, on the left, appears the head of a female, whom the inscription above shows to have represented Psamathe, another of the sea-nymphs. The animals beyond are either a representation of Proteus, the son of Oceanus and Tethys, or, as some mythologists imagine, the offspring of Neptune and Phenice, who, thus considered, would be no inappropriate spectator of the scene; or they are acces-

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obliterated all traces of the letters. I had, however, the good fortune to see the gold in all its original brilliancy, and compared the inscriptions with the printed copy Dr. Clarke had caused to be taken from them. No opportunity, therefore, was left for conjecture on the subject of the inscriptions. The bosses and bits of the horses, the diadems, ear-rings, and buckles of the females, and the wings of Love, were likewise gilt, before the experiment above-mentioned was made.

sories to the group next in succession. In conformity with a practice amongst Grecian artists, we have now an episode to the principal action. The marriage of Thetis and Peleus seems to have been the object of the painter. The lion and serpent, the forms assumed by Thetis to elude the pursuit of Peleus, are represented in a *bas relief* *, the subject of which is the successful termination of the suit of the hero. The same subject was sculptured on one of the sides of the celebrated coffer of Cypselus, described by Pausanias †, as an accessorial group to the principal action which represented the marriage of Jason and Medea. In this work of art, Thetis is accompanied by only one of the two emblems which in the Greek vase form the group; if these be not introduced, as I have already observed, with a different intention.

It has been imagined that the figure borne in the car, placed in the western pediment of the Parthenon, was that of Apteral-Victory, conducting the chariot of Minerva. ‡ This conjecture, which is an emendation by Visconti, of the original idea of Wheler and Spon, is equally ill-founded. It is certain that in the acropolis there was a statue of Victory represented without wings, but it is no less so that the Athenian artists usually distinguished Victory by the common appendages; witness a group in the frize above the pronaos of the temple where the genius attendant on Minerva is thus represented. §

The fact however is, that Visconti has mistaken the Amphitrite of

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* Gal. Mythолog. de Millin. pl. 133.

† Πεποίηται δὲ καὶ Θέτις παρθένος, λαμβάνεται δὲ αὐτῆς Πηλεὺς, καὶ ἀπὸ τῆς χειρὸς τῆς Θέτιδος ὄφις. Pausan. v. 18.

‡ This is one of the errors which has originated in the crude conceptions of Wheler, who imagines the principal female figure to be Victory, leading the triumphal biga of Minerva, the goddess herself occupying the chariot. When it was ascertained that the principal figure was that of the protectress of Athens, the two statues were made to change characters, as the easiest mode of obviating the difficulty which had now arisen.

§ For the same reason that the Athenians had a statue of Victory, without wings, says Pausanias, the Lacedemonians possessed a statue of Enyalius, or Mars, with his feet chained. The conceit is obvious. It does not follow that the statues of Mars were always thus represented in Laconia.

Nointell's drawing for the figure formerly placed in the car. This explanation, first offered by Quatremere de Quincy *, is undoubtedly just. The statues having been finished all around, it would have been difficult, without the aid of Nointell's drawing, to determine which side they presented when fixed in the pediment; from this, however, it is obvious, that the Amphitrite, whose *left* arm is thrown back, and whose garment separates over the left thigh, has been reversed, and mistaken for the occupant of the chariot. The drawing above mentioned represents this figure in an attitude nearly the reverse of the other, the left arm being extended and draped. Although, in all the recent discussions on the sculptures of the Parthenon, the chariot has been usually considered as an accessory of Minerva, there is no antient representation of the goddess of wisdom thus accompanied. In the Iliad †, Minerva goes forth to join the battle in the car of Juno. She again appears conducting the chariot of Diomed, but never in an equipage of her own. In the drawing of Nointell, the figure inclines to the female form, and is attired in a flowing robe. Such is the appearance of Apollo on the vase; the puer æternus of the poet ‡, the Apollo puber of Pliny, the Apollo βούπαις of the Greek Anthology; and such that of the youthful competitors in the games, represented upon the frize of the Parthenon, whose feminine forms have led a learned antiquary into a similar error with regard to the sex of the objects. §

According, therefore, to the illustration afforded by the vase, we must regard the group as the ΟΧΗ ΑΠΟΛΛΩΝΟΣ, the equipage of Apollo, conducted by the god of day himself.

The figure appearing behind the horses may probably be Pan; for

* Letters to Canova, on the subject of the Elgin marbles.

† Iliad, v. 720. viii. 374.

‡ Ovid. Metam. iv. 17. Puer insidiose. Mart. xiv. 172.

§ Visconti has again erred in mistaking one of these for a female figure of Victory. The tuft of a helmet becomes, in his eyes, the wings of the Genius. Stuart's Athens, ii. pl. xviii.

it is unnecessary to identity that it is deficient in the usual characteristics of this rural deity. The Egyptians, as well as the Athenians, says Herodotus *, represented Pan with the head and legs of a goat, not because they thought the representation correct, believing, as they did, that in these respects he resembled the other deities. In the vase, the head and the legs, so much of them as remains, are human; and on the medals of Olympia † the god is represented with all the members of the *beau ideal.*

The group on the left beyond Apollo probably represented Venus, attended by Peitho and Love. Beyond it, is that most absurdly supposed by Wheler to be Hadrian and Sabina. Chandler, in attempting to reconcile this anachronism, supposes them "intruders on the original company;" their heads, he thinks, were probably "placed on trunks which before had other owners." In thus adopting the absurd notions of pseudo-dilettanti, he is obliged to have recourse to a supposition wholly at variance with the fact of both figures being sculptured from single blocks. The female figure still retains its coëval head; the other was, for the first time, separated by the cupidity of a Turk, in the expectation of selling it to some of the English lately at Athens, who purchased every fragment with great avidity, and thus contributed to the destruction of the monuments of Athenian antiquity. Visconti supposes this group to be Vulcan and Venus; but the helmet of the male figure is incompatible with this conjecture. The vase again affords us assistance in determining the personages intended to be represented, and no circumstance militates against our regarding them as Peleus and Thetis. The reclined figure, filling up the angle of the pediment, is imagined, with sufficient reason, to be the river Ilissus, by Visconti; who supports his opinion by reference to the description of the temple at Olympia, afforded by Pausanias. His criticism, however, upon the action and anatomy of the statue, is deficient in soundness.

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* Herodot. ii. 45.

† Gal. Mytholog. i. 72.

The other compartment of the pediment, on the right of the central group, was occupied by marine deities, and partisans of Neptune. Amphitrite, who appears in Nointell's drawing seated with a dolphin at her feet, and accompanied by the Nereids, doubtless formed a principal part of the composition. The sitting figure with two children, hitherto imagined to be Latona and her infants, may represent Leda with the children of Tyndarus, Castor and Pollux, the tutelary protectors of mariners. The other group may be Thalassa, with Galene. *

It is to be observed that the order is reversed in the two designs. In the pediment of the temple the supporters of Minerva are in the rear of the goddess, and the companions of Neptune are behind him. In the vase, the contrary mode seems to have been observed.

In attempting to elucidate the subject of the sculptures, I have considered the propriety of ranging on the side of Minerva the mythological personages more particularly venerated in the capital of Attica; and mentioned by Pausanias as possessing statues and temples, or consecrated places, among the Athenians. In like manner I have given names to the followers of Neptune, taken from the Memorabilia of Corinth, recorded by the same writer; for there this deity presided.

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* Τοῦ Ποσειδῶνος δέ εἰσιν ἐπειργασμένοι τῷ βάθρῳ καὶ οἱ Τυνδάρεω παῖδες, ὅτι δὴ σωτῆρες καὶ οὗτοι νεῶν καὶ ἀνθρώπων εἰσὶ ναυτιλλομένων, τὰ δὲ ἄλλα ἀνάκειται Γαλήνης ἄγαλμα καὶ θαλάσσης. Pausan. ii. c. 1.

NOTICE OF SOME REMARKABLE ANTIQUITIES,

FOUND AMONG

THE RUINS OF SUSA, IN PERSIA.

" To see old Shushan is neither unworthy our labour, nor out of the way. Shushan is every where famoused. It was one of the three royal palaces the Median monarchs so much gloried in; Babylon, Shushan, and Ecbatan. It is spoken of in the first chapter of Hesther, that there Ahasuerus feasted his lieutenants over a hundred and twenty-seven provinces, a hundred and eighty days, with great cost and triumph. Nehemiah also, and Daniel, remember it to be in Elam, Persia; and notwithstanding the many mutilations and miseries it had from avaricious tyrants, yet was it able to smile upon Alexander, when he extracted thence, to pay his soldiers and fill his bags, 50,000 talents in bullyon, and nine millions in coyned gold." — HERBERT'S TRAVELS, p. 220.

" THE plain, in which once stood the city of Susa, is overspread in various directions with heaps of earth, shaped like tumuli, and with vast mounds; one, in particular, far surpasses the rest in size, and is called the Kala of Shush. To this spot I first directed my attention. Beneath our feet, and on every side, we beheld fragments of earthenware scattered in the greatest profusion; these, I was told, are to be traced for the distance of seven fursukhs, and are equally numerous. Whether they be coëval with the existence of the city, so as to mark its vastness, or rather its immense population, I cannot pretend to decide. The natives say the ground has been thus strewed ever since the destruction of the city; and I believe the fragments to be of great antiquity.

" The Kala is between three and four hundred feet high; its sides are in many places nearly perpendicular, and the top of it is perhaps