the news from the City of the Faith, or Islamboul, as Constantinople is called among the Mollahs and Muftis of the Turks, we were all alarmed by the passage through the town of a multitude of Arab horsemen, most of them so muffled up about the face, that their eyes could scarcely be seen, all of them armed with lances and swords, and most of them galloping by, without answering the questions put to them, or even returning the salute of peace. Neither the name, the station, nor the destination of these troops could at first be learned, until one of the sons of the Sheikh, who followed in the rear, alighted at the Aga's dwelling; by which we learnt, that it was a friendly tribe going out to the northward, on an expedition against another tribe, who had encroached on their rights, and were now indeed encamped on the eastern border of their territory.

As it was said by all, that advantage had been taken of this tumult, by robbers, who are never wanting here, to infest the roads with impunity, a guard of ten of this friendly tribe was solicited from the Sheikh's son, by the Aga, to protect us as far as the danger was thought to extend. This, the young lad, though still a boy of little more than fourteen years of age, had the authority to grant, and nothing could more plainly mark the high degree of respect in which the authority of Arab chiefs is held, than the promptitude with which, at least a hundred horsemen assembled at the orders of this child. He himself now mounted a high blood mare; and his furniture being costly, and his dress and arms of the very best kind in use among the Arabs, nothing could be more interesting than the figure he made, as he galloped through the crowd of his own followers, poising his lance, and giving it the fine tremulous motion of which it is capable when well balanced, calling out to his tried men by name, and ordering them to follow him as he rode.* All the

* This will remind the reader of Xenophon, of the description given by that beautiful writer of the youthful conduct and accomplishments of the elder Cyrus, who, at an age little exceeding that of the young Arab chief, was distinguished by equal skill in horsemanship, and by a degree of prudence which excited the wonder of the Median monarch.—See the *Cyropædia*, book i.

Arabs are exceedingly fond of this display of horsemanship, and skilful management of arms; and it must be confessed, that when the animals are of a high cast, the accoutrements good, and the riders firmly possessed of their seat, there are few exhibitions which shew either the skill or vigour of the man, or the fire and the beauty of the horse, to greater advantage.

When the ten chosen guards were selected out for us, the young leader headed his troop and left us, to hasten towards the rest of the tribe whom we had met on their march in the morning. We prepared also to depart, and about nine o'clock we left the town of Altoun Kupree, going out over the southern bridge, and continuing our way in close order.

We went now on a course of south-east, over a generally level country, with detached patches of cultivation, and a few small villages scattered in different directions near our road. We travelled in so complete a silence, that not a sound, except that of the tramping of our horses, was heard for several miles; and though we often set out on a gallop as if by one impulse, and drew up again together to ease the horses over bad ground, not a word was exchanged throughout our whole party; even midnight coming upon us, without a single voice having broken silence since our first setting out. Every one, indeed, seemed too intent on looking around him for an expected attack from enemies, to think of any thing beyond preparation for his own defence.

JULY 9th.—Soon after midnight, we came among ridges of stony hills, which, in some places, pointed up the sharp edges of their strata perpendicularly to the horizon, and in other places were of an undulating or wavy form in their outline.

We continued among these for about three hours, our rate of travelling being slower here, on account of the badness of the road, and on leaving them, we came out on a wide and level plain.

Here our Arab escort quitted us, as we were considered to be clear of all the reported danger of the road; they returned to over-

take the rest of their tribe to the northward, and we continued our way more southerly over the plain, till we came at day-light to the town of Kerkook, having galloped about thirty-five miles since leaving Altoun Kupree, and in a general direction of south-south-east.

After reposing from the fatigues of the night, we all arose before noon, and I went out, as was my usual custom, with some one of the inhabitants as a guide, to see as much as I could of the town during our halt here. It is composed of three distinct portions, each of a considerable size.* In the principal one of these, is a high and extensive mound, artificially shaped on the inclined slope, like that of Arbela, before described. On this, stands a fortified town, rather than a castle, within the walls of which are included a great number of dwellings, and the minarets of three mosques are seen to rise above the rest of the buildings from below. In this, it was said, none but Moslems were privileged to reside, and the number of these was considered to be five or six thousand, but probably overrated.

The second portion, though inferior, in consequence, as to the rank of those who reside in it, and its importance, as a place of defence, is yet by far the most extensive and the most populous of the three. This is spread out on the plain around the foot of the citadel, as the elevated portion is called, and in it are the principal khans, coffee-houses, bazārs, &c.; though the minarets of only two mosques are seen, as the inhabitants are not all Mohammedan, but contain a mixture of Armenians, Nestorians, and Syrian Christians. The population of this portion amounts to about ten thousand souls, and the burying-ground below is as extensive, in the space which it covers, as a moderate-sized village.

* Rauwolff speaks of it thus: "After the Sabbath of the Jews, my companions, was over, we went on again, and came the twenty-sixth of December to Carcuck, a glorious fine city, lying in a plain, in a very fertile country; at four miles distance is another that lieth on an ascent, whither we also travelled, my companions having business in both of them, and so we spent two days in them before we were ready to go on again." —p. 162.

The third portion is distant half a mile from the two former ones, and it was at a house in this that we had halted to sleep away the burning heat of the day. This is smaller and more scattered than either of the other parts of the town, and cannot add more than a thousand to the gross number of the population of Kerkook, which may, therefore, upon the whole, be nearly fifteen thousand.

This was the first place at which we had seen any trees since leaving Mousul, and here the date-tree was more numerous than any other. I heard a great deal, at this place, of the springs of naphtha, which are in the neighbourhood of Kerkook, and of the earth from which issues flames, which are both looked on by the inhabitants as prodigies, known nowhere else in the world, and marks of God's peculiar favour to their soil. They are said to be chiefly among the rocky hills through which we had passed at midnight on our way from Altoun Kupree to this place, so that I had no opportunity of seeing them.

In the examination of the countries bordering on the Tigris and Euphrates, after passing the Zab, and still speaking of the course of the latter towards the sea, D'Anville says, the country adjoining to the left or eastern bank is called Garm, in which he thinks it is plain to discover that of Garamæi, which is the name of a country placed by Ptolemy in Assyria, near the middle of its whole extent from north to south.* In my inquiries after this name, I could gain no satisfactory assurance of its being applied to the country here, though those of whom I made such inquiries could only inform

* "Le pays adjacent à la rive gauche, ou orientale, est appellé *Garm*, et ce nom conserve evidemment celui de *Garamæi*, que Ptolomée place dans l'Assyrie, vers le milieu de son étendue du nord au midi. Dans M. Assemani, Garm est un district dependant de Maphrein, residant à Tekrit, et il est fait mention d'un metropolitain de Garm—cette metropole est appellé *Beth so loce* (sive Seleuciæ) autrement Kark; et Carcha, dans le recit de la marche de Jovien, par Ammien; Carcha dans Simocatte, dont la leçon est préférable, et qui se lit de même à l'egard d'une ville située egalement en Assyrie, mais voisine de Ninive, comme il en est parlé dans Masius, *in libro Mosis de Paradiso*, et dont Ortelius fait mention."—*D'Anville sur l'Euphrate et le Tigre*, p. 95.

me of what was popularly known, and knew nothing of history or geography. It is probable, however, that the Kark, or Carcha, of Ammianus Marcellinus, and Simocattus, was the present Kark, near Samarra, on the banks of the Tigris, to the southward of this; and that the Carcha nearer to Nineveh, spoken of by Masius and Ortelius, from which the former was distinct, was the present Kerkook, which is generally thought to be the Demetrias of Strabo, and the Corcura of Ptolemy. The three divisions of the town as it now stands are, however, large enough to admit a belief that it might have been a metropolitan see in later times, and have given its name to the district in earlier ones, if it be still thought to be the Garm of Assemani, as it is still the largest town throughout the plains to the east of the Tigris; while, on the other hand, the appearance of its castle, seated on an elevated mound, is sufficient to induce a belief of its having been always a fortified post of some importance, and with equal probability a military station of the Romans during the existence of their power here. At all events, little doubt can remain of this Kerkook being the place intended to be identified with these ancient stations by the French geographer, on a comparison of the details which he gives of its local features with those which actually exist near this spot.* Tibullus, in his Elegies,† speaks of the territory of Erec, one of the cities founded by Nimrod on the banks of the Tigris, and in the land of Shinar, as producing springs of naphtha, which the poet calls the "combustible waters of the land of Erec," alluding, probably, to

* "Dans le voisinage de cette ville, il sort des rochers, de l'huile de napthe, qui est reçue dans un espèce de puits; et je trouve dans une relation manuscrite d'un voyage au Levant par le Père Emanuel de St. Albert, visiteur des Missions de son ordre des Carmes, et depuis Evêque *in partibus*, qu'en remuant la terre aux environs, il en sort des bluettes. On lit dans la Géographie Turque, qu'en creusant la terre sur un tertre appellé Khor-kour-baba, il en sort du feu qui fait faire flamme, et que des vases posés dans des trous, qu'on y voie, bouillir l'eau dont en les a remplis; en ajoutant, qu'on éteint la chaleur de ces trous en les comblant de terre."—*D'Anville sur l'Euphrate et le Tigre*, p. 107.

† Lib. iv. Memoirés de l'Academie des Inscriptions, tome xxvii. p. 30.

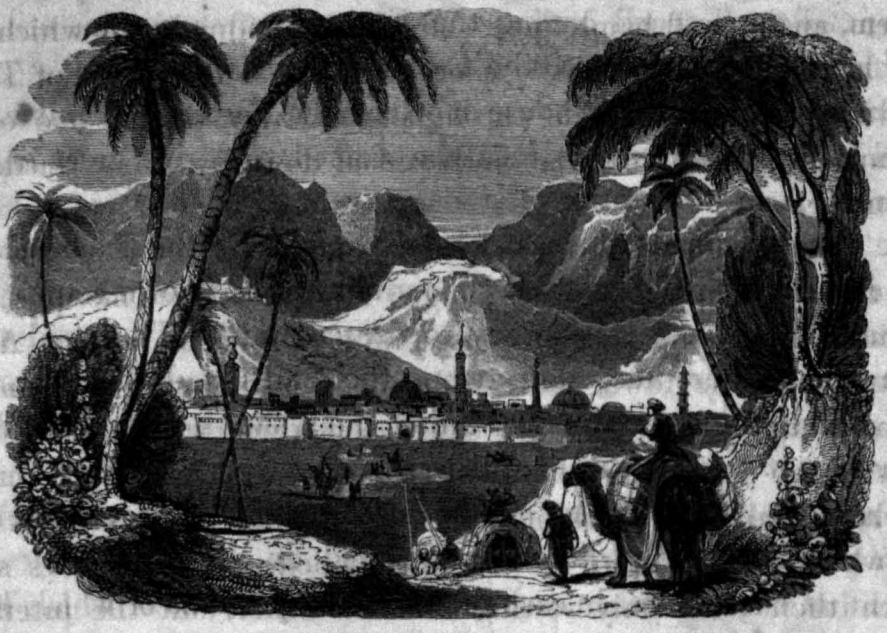
some known account in his own time of these springs, as the geography of Babylonia and Assyria must have been always popularly known to the learned among the Romans, after the histories of Alexander's expedition into the East were written.*

On my return to the house at which the Tartars had put up, I found a large party assembled, who seemed to derive great entertainment from the antics of a dancing bear. This was a large white shaggy animal, which had been brought by the Koords, who exhibited it, from the snow-clad mountains of their own country, at a distance of four days' journey to the eastward. They said that these animals were very rare among their hills, and the liberality with which the spectators rewarded their shewing it, seemed to imply that it was a creature still less frequently seen here.†

From the report of my guide, corrected by some confronting testimonies of others whom I questioned on the same subject, I learnt that there were, in each of the three portions of which Kerkook is composed, ten mosques, twenty-four coffee-houses, ten khans, and two public baths; and that the number of Christian places of worship, of different sects, was either four or five. The town is subject to the Pasha of Bagdad, and its environs are sufficiently productive to yield him a respectable tribute. The governor is one of his own immediate dependants, and attached to him are just a sufficient number of soldiers only to form a body-guard for his personal defence.

Naphtha is mentioned as abounding in Babylonia, and was said to run in the manner of liquid bitumen. The affinity between it and fire is insisted on, and it was thus, says Pliny, that Medea burnt her husband's concubine. Her girdle, being anointed by it, was caught by the fire when she approached the altars to sacrifice.—*Plin. Nat. Hist.* book ii. c. 105.

† Wild beasts of almost all the larger species were found in this country in the time of the elder Cyrus; and the hunting of them formed an important part of the education of the princes and nobles of Persia.—*Cyropædia*, book i.



CHAPTER XVIII.

FROM KERKOOK, BY KIFFREE, TO KARA TUPPE, OR THE BLACK HILL.

When the Tartars had partaken of a hearty meal, and lounged away an hour over their pipes, we prepared again to depart, though the heat of the day, to avoid which was the alleged cause of our long halt here, instead of having subsided, was now at its greatest height. There was no persuading my companions to this, however, so that we saddled our horses and mounted, and at three o'clock set out from Kerkook.

Our course went now to the southward, over a country that was generally waste and uncultivated, and on the south-east of us was an extensive plain, the horizon of which was as boundless as that of the sea, and to the east and north-east the view terminated in the hills of Koordistan.

At sun-set, having gone about eighteen or twenty miles, we came among a number of gardens, with watch-towers dispersed over them, and a small hamlet near; and before midnight, by which time we had gone about ten miles more, we came to the village of Taook, having passed no stream throughout our way, though one of the branches of the Lesser Zab is there laid down by Major Macdonald Kinneir.

This place, from as much as we could observe of it at this hour of the night, appeared to be large; I noticed three mosques, with minarets, and a number of houses, built of ancient bricks. At the entrance of the town, was a Mohammedan tomb of a very singular construction. Its base was a square, on which was raised a dome, not of the usual shape, but pointed like a sugar-loaf, and formed of a chequered open work of bricks, resembling the pyramidal form, in which cakes of soap are sometimes piled up in perfumers' shops, with their ends only resting on each other, and the interstices hollow.

We were entertained at this place with a good supper; changed horses with less noise and bustle than we had any where yet done; and being furnished with another escort of five Arab horsemen for the way, we departed about midnight, observing, as we went out of the town, a tall isolated minaret, with a square base and circular tower, like the pedestal and shaft of a large column.

July 10th.—On leaving Taook, we continued our course still southerly, over a desert country, which was often pebbly, and destitute of cultivable soil, but never loose or sandy.

We next came to a ground of gravel and clay, and passed in sight of some small villages scattered near our route, when, at sun-rise, after a ride of about twenty miles, we entered the town of Koolmāty.

This is a large place, stretching itself along the eastern foot of a range of barren hills; the whole town, however, lying in the midst of gardens, plantations of date-trees, and cultivated patches of

land. There were three or four mosques, and some good dwelling-houses, a market abundantly supplied with fruit, and springs of excellent water.

We were entertained at the house of the Aga, or governor of the town, where it is usual, when there is no good caravanserai, for the Tartars to halt; and after sleeping for an hour, we set forward on the same horses, fresh ones not being to be procured at this station.

We left the town of Koolmāty, by a road leading out through gardens and groves of palm-trees, enclosed on each side with mud walls, and resembling, in these features, many of the villages in the Sharkeeah, or eastern part of Lower Egypt. The resemblance was heightened by our coming suddenly out upon desert ground, and meeting large herds of camels and sheep, under the care of Arab drivers.

Our course was still generally a southern one, and, after a ride of about eight miles, we alighted at the Khan of Baiaat, around which were a few scattered dwellings, just sufficient in number to deserve the name of a village.

This caravanserai was one of the finest buildings that we had seen since leaving Mousul: it consisted of an outer and an inner room, both having domed ceilings, very nicely stuccoed, and the latter apartment containing a raised bench for a divan, with beds, carpets, and smaller recesses for the convenience of those who might desire to repose here.

We remained at this place two hours, which were divided in nearly equal portions between eating, drinking, smoking, and sleeping; and at El Assr, or near the hottest part of the day, we prepared again to mount, though, as before, the alleged reason of our making any stay here at all, was to avoid the oppressive power of the sun.

We were furnished with fresh horses for our use, but the baggage-animals carrying the packets could not be replaced by others; and we had an escort of twenty Arab horsemen given to us for protec-

tion, as the road from hence to the southward was said to be still more infested with robbers than that over which we had already passed from the north.

On leaving Baiaat, our course was directed toward the east, and we continued to follow this direction, along the southern foot of a line of bare hills, with desert ground on our right, which continued all the way without intermission, until we reached the town of Kiffree, having travelled about thirty miles.

JULY 11th.—Before we had lain down to sleep, on the preceding night, a great deal of bustle, quarrelling, and abuse, had passed between the Tartars and keepers of the post-horses, at this station; the latter insisting that they could not furnish us with animals until some should return this way from Bagdad. Under this impression, the youngest of the Tartars, Ali, with Suliman the merchant, and myself, composed ourselves quietly to rest, in the firm assurance and belief, that whatever could be done by bullying, would be securely effected by the hoarse voice, the thick whip, and the lordly air of Jonas; and that, if horses were to be had, we should be furnished with them through his influence, without any exertions of our own.

When we awoke in the morning, however, after enjoying an undisturbed sleep, without the din of voices to rouse us as usual, the extraordinary silence and tranquillity was soon accounted for by our being told, that Jonas had left us alone to our fate. We regarded each other with a mixture of surprise, incredulity, and vexation; but it was too true to be any longer doubted; for the noisy little Tartar having found that only one horse could be procured, had silently secured this for himself before it quitted the stable, and had gone off alone, at midnight, to convey to the British resident the news of our being on the way, but leaving the public packets and baggage with which he was charged, to be brought after him by Ali, his companion, abandoning Suliman and myself, by each of whom he had been paid a good round sum for taking us under his

protection, to find our way to Bagdad in the best manner we could.

It may be remarked, with regard to the practice of travelling with government Tartars, that the only reason of its being resorted to, is the impossibility of otherwise procuring relays of horses on the road. In each of the stages, between the great towns of the Turkish Empire, but more particularly in those on the direct road, between Constantinople and Bagdad, there are certain persons, who contract with the government, to supply the couriers with horses from that stage to the next. These, however, keep no greater number than is just barely necessary to fulfil their contract, and these mostly of an inferior kind, and in wretched condition; since the contract is always a losing one to the parties furnishing the horses, and is generally forced on them by the government, as one among many other modes of exacting tribute. A person travelling alone could, therefore, procure no horses on hire at any of these stages, none being usually kept for that purpose. To travel on one's own horse with a caravan, is insupportably tedious to any person in haste, and to proceed either safely or expeditiously alone, that is, without the protection either of a caravan or couriers, is quite impracticable. It is, therefore, usual for all travellers who are in haste, to apply to a Tartar going on the road, and to pay him a certain sum of money for the whole journey. The traveller, for this compensation, is provided with a horse at every stage, and both his provisions and presents to servants are all furnished by the Tartar. The only thing necessary for him to take on such a journey, is his own saddle and bridle, portmanteau, whip, and leathern bottle for water. Every thing else may be had on the road, if the mode of living common to the country be adopted; but neither the articles of table-furniture, wine, tea, or other comforts of travelling in Europe, will be found. The best line of conduct to be pursued towards these men is, according to the testimonies of most persons who have travelled with them, a proud and haughty demeanour, and a general seriousness and reserve. There are no class of people

who domineer more readily, or with more vulgar insolence, over those whom they have in their power, than these Tartars; but, like most braggadocios, they are soon made to yield to a manly and persevering firmness of resistance to their encroachments.

But to return—Ali, Suliman, and myself, were now left here, without an immediate prospect of our being able to procure any animals to proceed. Like good Moslems, we consoled each other with the belief that our detention was written in the Book of Fate, and could not be avoided, although neither of my companions failed to invoke curses on the head of the treacherous Jonas, as the instrument of this infliction; but, unwilling to dwell on what could not be remedied, we ordered the best dinner that the place could afford, and sent out our mandate, as persons in authority, to invite all who would come to partake of our hospitality.

We had scarcely sat down, before there arrived a Tartar from Bagdad, bringing under his charge two Europeans, both dressed as Tartars, and bound to Constantinople. They arrived so opportunely, that we made them joint partakers of our feast; and the two gentlemen, who were but yet in the commencement of their journey, being well provided with cordials and spirits for their own use, we assisted to drain, notwithstanding the heat of the weather and the presence of some of the Faithful, their travelling cases of a portion of the fine French brandy and excellent Ratafia with which they were furnished. The notion of these travellers, that in the dog-days cordials were necessary to repair the exhaustion of animal heat and strength, justified this course in the eyes of the one party, and the bumpers swallowed by Ali and Suliman, to the curse of Jonas who had deserted us in our utmost need, warranted the otherwise forbidden draught in the eyes of the other.

Over our afternoon pipes, and while the Turks beside us were sleeping away the heat of the day, I began to learn more of my companions, who had thus suddenly come upon us, and who now very agreeably relieved the tedium of our detention. Both of them were Italians; the eldest, named Padre Camilla di Jesu, was a friar

of the Carmelite order, who had been many years resident at Bagdad, and was now returning to Rome, by way of Constantinople: the other was a young man who had gone originally from Italy to Constantinople, where he had resided some time with his father, a merchant of that city. Having heard, from some of the distant traders with whom his father corresponded, of the fame of Damascus, he solicited permission to make a journey to that city, and it was granted to him, under the hope of his being able to transact some useful business there, at the same time that he gratified his curiosity. The most singular part of the history of this young man's travels was, however, that he went from Constantinople to Alexandria in Egypt, believing that to be the straightest and shortest road to Damascus; and, after landing there, he went up to Cairo by the Nile, under an impression that that city was also in the direct road to the place of his destination. When he had at length reached Damascus, by this circuitous route, having gone from Cairo to Jerusalem by the Desert of Suez, one would have thought that the recollection of this error would have taught him to make more careful inquiries regarding the relative positions of places he might have to visit in future. But it appears he never did discover that he had not come by the nearest way, believing always, on the contrary, that his voyage to Alexandria by sea, and his journey from Cairo to Damascus by land, had been in nearly a straight line. It was thus, that when he was about to leave Damascus, on his return to Constantinople, having heard of great caravans going from the former place to Bagdad every year, and being aware of others coming also from Bagdad to Constantinople in about the same period of time, he conceived that these caravans must be the same; and concluding from this that Bagdad lay in his direct road home, he had actually journeyed from Damascus to that place over the Syrian Desert, in the hottest season of the year, without ever once asking, during the whole forty days of his route, in which direction Constantinople lay!

The whole of this was narrated to me with such an apparent unconsciousness of its absurdity, that, incredulous as I was at first, as

to such ignorance being possible, I was at length compelled to believe it really to have happened as described, especially when I heard this young man affirm his conviction, that the distance from Constantinople to Bagdad, by the way of Cairo and Damascus, could not be less than fifty thousand miles; while that between Bagdad and Constantinople, by the way he was now returning, could not exceed five hundred; adding that, for his part, he could not conceive why the longer route was ever taken, since it was as disagreeable as it was distant; but, at the same time, shrewdly suggesting that there might be reasons for this course, known only to Him from whom no secrets are hid!

About midnight, the Tartar, who was taking these travellers from Bagdad to Constantinople, being obliged to proceed with the horses on which they had arrived here, gave orders for departure, and the animals being very promptly saddled, and the water-bottles filled, our companions left us, with mutual salutations, benedictions, and regrets.

JULY 12th.—As no hope of a release from our detention at this place yet presented itself, we strolled about the town, and lounged at the coffee-house with as much resignation as was practicable, though without the same sources of entertainment which we possessed on the preceding day to dissipate our cares.

The town of Kufree, or Kiffree, is seated on a plain, at the termination of the line of bare hills, described on our way from Baiaat to this place, and extending throughout the whole distance between them. The town is moderately large, and is enclosed within a wall, which, as well as the buildings within its enclosure, is constructed of mud, hardened by pebbles being imbedded in it. There is a stream of clear water which runs within the wall, on the east; and this is distributed by small canals through the central parts of the town, contributing to the cleanliness of the place, and the convenience of its inhabitants. The wall of the town, near which this stream begins to run, has a high parapet, or breast-work,

pierced with loop-holes for musketry; and the platform of this is ascended to by narrow flights of steps, but there were no cannon planted in any part of it.

The bazārs are very mean in appearance, though they are furnished with a sufficiency of provisions, and particularly with excellent fruit, among which melons and grapes are the best and most abundant.

There is a good cook-shop, at which kabaubs, or roasted meat and sausages, can be procured; and though there is only one coffee-house in the place, this is adequate to the supply of all the idlers and passengers through the town.

The caravanserai at which we put up, during our detention here, was like the one described at Baiaat, in the general style of its architecture, which was purely Turkish. It consisted of many apartments, some of them having fire-places in the walls, like European chimneys; others, with benches and niches, or recesses, for the accommodation of travellers, and all ornamented and vaulted, in the Turkish rather than the Arabic manner.

It is remarkable, that though all the arches in the caravanserai and coffee-house are pointed in the Saracenic form, with concave or hollow parts beneath them, all those seen in the other buildings of this town are of a different kind: some of these are round arches, of the pure semi-circular Roman shape; others are the flattened segment of a circle, approaching to the Saxon form; and others again have a broad indentation in the centre of a flat arch, like those described in the mosque of Ibrahim el Khaleel, at Orfah; all apparently constructed without regard to any fixed rule, just as the caprice of the architect directed.

The language, features, and complexions of the inhabitants are chiefly Turkish. This circumstance, added to the fact of the caravanserai here, and at the last station, being of Turkish architecture, renders it probable, that the first settlement of many of these smaller places, as villages, was the erection of a post-house, or konauk, for the couriers between Constantinople and Bagdad, when

this last became the distant frontier town of the Turkish empire; and that villages of Turks have since grown up progressively around these halting-places. This would sufficiently account for their being placed at stated and equal distances from each other, while all the rest of the country between them is desert and unpeopled; as well as for the great predominance of Turkish features, and the preservation of the Turkish language, in these places, lying in the great post-route, though they are bordered on the one side by Arabs and on the other by Koords.

There are a few gardens, with date and other fruit trees, here; and in walking in one of them I observed myriads of insects, of the genus Coccinella, all seemingly regaling themselves on the Aphides, or plant-lice, which are said to be their favourite food; they covered the leaves of all the lower shrubs, in countless multitudes. They were of the species that have red shells with black spots; though the spots were in many of them not very distinct, and they frequently went in pairs, attached together by their tails. Some pieces of clouded marble were brought to me in the course of the day, as stone from the neighbouring range of hills. These were all the natural curiosities, if these could so be called, which the place produced, excepting the large storks, "Hadjee Lug Lug," which had their nests on almost every house in the town.

On every part of our road from Mousul to this place, we had seen, for the last five days, the beautiful bird, called Syren by the French, and War-War by the Arabs; but here, probably on account of the great heat, we lost sight of them altogether. From the same cause, also, fleas, which had hitherto abounded in our route, had now entirely disappeared; though more offensive vermin were still seen on every carpet and cushion on which we could venture to recline. The heat was, indeed, intense, the thermometer being from 120° at noon to 125° at three hours after meridian, so that even the people of the country were oppressed by it. The wind was south-west blowing from the Desert, and in very light airs; and persons residing here, who had been often at Bussorah and Bagdad,

complained of the sultry air and suffocating blasts of hot wind, as being equal to those of the worst seasons at these respective cities.

As our detention began to be generally known and commiserated, we were invited, after the prayers of El Assr, to the house of a certain Hadjee Habeeb, who wished to learn the particulars of our being abandoned, and expressed an intention of assisting us out of our difficulty. As we proceeded to his abode, Suliman began to entertain an idea that this pilgrim might be a particular friend of his, of the same name, and when they met, this was verified by their embracing each other. We now learnt that the Hadjee had himself come thus far from Bagdad with a small caravan of merchandize, and this being now disposed of, he was homeward-bound with the returns of his speculation, which were to be carried back on the same animals, the beasts and their lading all belonging to himself. Our difficulties, as to further progress, were now at once removed. By increasing the lading of some of his mules, and making his servants dismount from others, to ride and walk by turns, a horse and two mules were set at liberty for the use of Ali, Suliman, and myself. The horse was given to me, as the greatest stranger of the party, it being known to all that I came from Egypt; and though the Tartar, Ali, had not only the self-regard to ask it for himself, but the effrontery to demand it as a right, he being the Sultan's messenger, yet no entreaties of mine could prevail on the young Suliman, for whose sake alone we had obtained these animals, to take the horse, and permit me to ride the mule. The laws of hospitality, he said, forbade it, and he was on this point quite immovable.

At sun-set, a grave and formal party was assembled at the Hadjee's place of halt, consisting of a sleek and full-bearded Moollah, and some of the chief elders of the town. Here, most of the party prayed, Ali and myself being the only ones who did not join; at which the Moollah was not a little scandalized. From hence we retired to the bank of the stream, which ran through the town, and

partook of an excellent supper given by the Hadjee to all his dependants, including two dervishes, who had become permanent hangers-on in his train. We were then summoned to mount, and about two hours after sun-set proceeded on our way; the whole party consisting of six horses, and about fifty mules and asses, besides two Tartars from Mousul, who had just joined us as we were setting out, and who rode the same horses which they had brought from their last stage.

JULY 13th.—Our course, during the night, had been nearly south, and the whole of our road lay over a level and desert plain; when, after six hours of easy travelling, at the rate of about three miles an hour, we entered the town of Kara Tuppé, or the Black Hill, which that name, in Turkish, implies.

While the Tartars, and those who had charge of the laden animals, went to alight at the public khan, a new mosque, which stood just at the entrance of the village, was selected for our place of halt; it being suggested, by the Moollah, who had come with us from Kiffree, that within the building there would be good accommodation for ourselves, and in the court an excellent place for our horses. We accordingly alighted, and after formal prayers, led by the Moollah himself, as Imaum, at the head of the party, we took care of our animals, and all lay down to sleep.

On awaking, which was long after the sun had risen, I found near me an old white-bearded Sheikh, the priest and schoolmaster of the village, who was surrounded by about twenty pupils, all reading loudly the different portions of the Koran assigned to them as their tasks. The book, from which they were reading, was in Arabic; but the language of their conversation with each other, as well as the features and complexions of all, was still Turkish, and sufficiently bespoke their origin. The old Sheikh was very communicative; and as he pressed his inquiries on me with great earnestness, I answered them with readiness and freedom. The sun growing insupportably powerful, even soon after the day dawned,

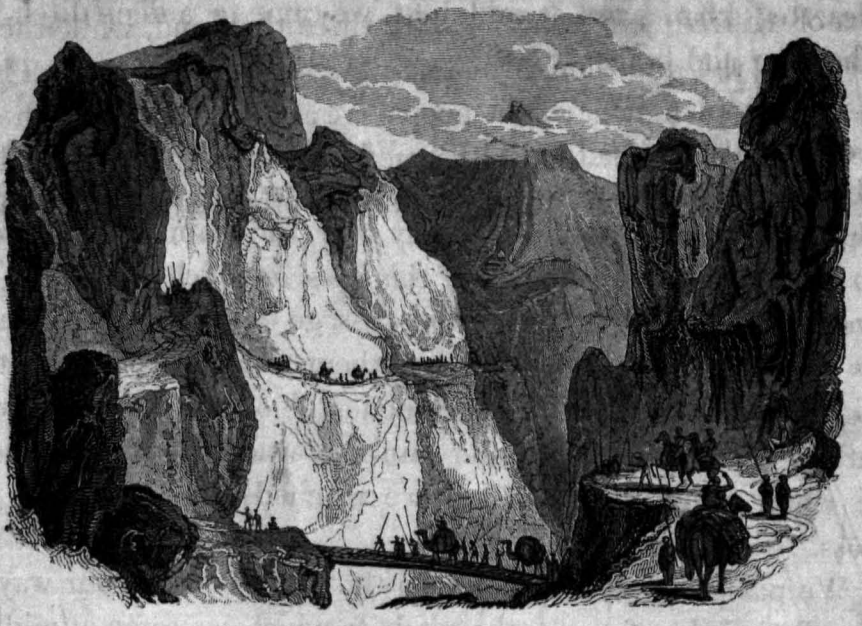
some of the young scholars were despatched by their master to procure the cooling breakfast of raw sliced cucumbers steeped in sour milk, which, however little known among the epicures of Europe, is here a choice and favourite dish. This was set before me by the Sheikh himself; and, little as it was to my taste, we finished it between us. This same old man, who was priest of the mosque, spread out my carpet within the sacred precincts without a scruple, although, by this time, he knew, from my frank communications with him, that I was not a Moslem; and I retired into the most shady part of the building to enjoy a second nap, the whole of my tired companion being still soundly asleep.

When the grave elders of our travelling party awoke, and began to arrange themselves in a line, with the sleek Moollah at their head, for noon-day prayers, this holy and well-fed expounder of the law, on seeing me reposing on the ground near him, started back, as a Pharisee would have shrunk from a Publican, a Jew from a Samaritan, or a Bramin from the polluting touch of a Pariah. Strong objections were now raised by the Moollah, the Hadjee Habeeb, and two others of the party, to my remaining within the temple, and their prayers were consequently interrupted. The priest of the mosque, the young Suliman, and another of our companions, whom I had made my friend, by telling him long and entertaining stories on the road, all contended, however, for my not being disturbed from the spot where I lay. I was awake during the whole of this strife between fanaticism and hospitality; but I continued to remain quiet, and apparently still asleep, from a conviction, that any thing which I could do or say would rather inflame and irritate than calm the contention.

My friends ultimately prevailed; and the others, after a great deal of murmuring, at length went on with their devotions, though they all removed from near me, where they had just ranged themselves, to the other extremity of the mosque, in order to avoid the contamination of an infidel.

Our afternoon was lounged away, without my seeing much of

the town of Kara Tuppé. It appeared to me, to be hardly more than half the size of Kiffree, and the population still less in proportion; that of Kiffree being estimated at three thousand, while the inhabitants of this are thought not to exceed one thousand. The appearance and language of the people are as decidedly Turkish as the name of the place itself, and all seemed to confirm the opinion already expressed as to the common origin and progress of these halting-stations on the road.



CHAPTER XIX.

FROM KARA TUPPE, BY DELHI ABASS, TO BAGDAD.

In the evening, when we prepared to mount, we began to feel the effects of the Hadjee Habeeb's displeasure, though his revenge was, as we all believed, rather at the suggestion of the offended Moollah, than from the dictates of his own more benevolent heart. My long-story-loving friend was "sent to Coventry," for his open espousal of my cause. The horse I had originally mounted was now given to one of the Hadjee's servants, and I was set on a heavily-laden mule; while the unladen animal, on which Suliman had ridden thus far, was transferred to another individual, and he was set on one carrying melons in panniers.

It was in this order that we set out soon after sun-set, kept at a distance by the heads of the party, and held in derision by the rest.

Our course was south-west, over a barren plain: two hours after our setting out, we passed a square enclosure on our left, apparently a deserted khan; and at midnight, we came to a deep ditch, filled with bitter and brackish water.

JULY 14th.—Just beyond this, we began to ascend over a high and rugged range of sand-stone hills, which crossed the road at right angles, and extended widely over the plain. We were full two hours before we got clear of this pass, in which gutters or paths have been formed by the constant passage of animals, and these are now worn to a depth that renders them dangerous, except to the surer-footed beasts. We continued still on the same course of south-west until an hour after sun-rise, when, having travelled on the whole about thirty miles, we reached the station of Delhi Abāss.

We passed no stream, nor even the bed of one, in our way from Kara Tuppé thus far; for the ditch, to which we came at midnight, having bitter and brackish water in it, was crossed by a bridge of a few planks, and was not ten yards wide. In the map of Macdonald Kinneir, the Odorneh, or the Phuskus, is made to pass from the north-eastward into the Tigris, and to intercept the road, just midway between these two stations; but, in this, there must be some error, as the river he speaks of was a very considerable one. In the memoir, accompanying the map, this writer says, "The Odorneh, (supposed, by some authors, to be the Phuskus of Xenophon,) is formed by the junction of many streams, which arise in hills between Kerkook and Solymania. It pursues a south-west course, and falls into the Tigris, twenty fursungs above Bagdad. I crossed the Odorneh," he continues, "at the village of Tooz Khoorma, forty-five leagues from Bagdad, on the road to Mousul. The bed of the river was about sixty yards in breadth, and in the spring it contains a great body of water."*

* Geographical Memoir on the Persian Empire,' p. 297. 4to.

On referring to the map, it is seen that the Touz Kourma, mentioned as the place of crossing, is at the very head of the stream, and a long way to the eastward of the direct road from Bagdad to Mousul; whereas, Tour Khoorma, which I suspect to be the same place, and that at which the traveller supposed he crossed this river on the road to Mousul, is laid down on the branch of another stream between Kufree and Taook, which, from its inconsiderable size, has no name given to it. I cannot omit to mention, however, that between Taook and Kufree I neither observed any such stream, nor did we pass through any place called "Touz Kourma," which is seated, by Major Macdonald Kinneir, on a river sixty yards wide, and made by him the boundary of division between the fertile, populous, and picturesque country to the north, and the barren, deserted, and naked country to the south of it. It must, therefore, be to the eastward of the track by which we came, and not in the direct road, if such be its features; or, if it be the Tour Khoorma in the straight route, then these features of it cannot be accurate.

At Delhi Abāss, we found a river running close to the south of the village, and going towards the south-west. It was not fordable in any part, even at this advanced period of the dry season, but was so broad as to be crossed by a brick-built bridge of four pointed arches. The source of this stream was said to be several days' journey to the eastward, among the mountains of Koordistan, and it here bent its way towards the Tigris in a west-south-west direction. Though this stream is broader, deeper, and of a longer course, than the Jordan of Palestine above the Lake of Tiberias, yet it did not, according to the report of persons living here, reach the banks of the Tigris at all, being entirely exhausted by canals, which drained off its waters for the cultivation of the land around it. I did not readily credit this statement, though I could find no one who positively knew of its junction with the Tigris, while all contended that it did not reach that stream; but the size of the river, and the large body of water it even now contained, justified, as I thought, some incredulity on this point.

As this was the most considerable stream, next to the Greater and Lesser Zab, that we had met with since crossing the Tigris at Mousul, it may, perhaps, be assumed to be that of the Physcus, or Odorneh, of the ancients. In a Memoir on the Expedition of Heraclius into Persia, and the flight of Chosroes from his palace at Dastagherd, by which this expedition was terminated, the author says, "When Heraclius had crossed the Tigris at Mousul, he passed, in succession, the rivers of the Greater and the Lesser Zab, and a third river named Torneh."* This is conceived, from the resemblance of names, to have been the same as the Tornadotum of Pliny, who, when speaking of an Antiochia, thought to be the Opis of Xenophon and Strabo, says, it is seated between two rivers, "*inter duo flumina, Tigrim et Tornadotum.*" A river, called by Tavernier, "Odorne," by D'Anville, "Odorneh," by Xenophon, "Physcus,"† and by Ptolemy, "Gorgus," and thought to be but one stream under these many names, is assumed to be this Tornadotum of Pliny, and the Torneh crossed by Heraclius after his passage of the Tigris and the Greater and Lesser Zab. For myself, I inquired of the few passengers and stationary people here, what was the name by which this stream was known among the people of the country; but I could obtain no other answer from either Turks or Arabs, than that by some it was called "the river," by others, "the brook," and by others, "the water" of Delhi Abāss. My informers were, however, in general so ignorant and indifferent to every thing about them, that I was not likely to obtain any more accurate information regarding the name, than I was respecting the course and ultimate disappearance, of the stream. Its position, as the third in order after passing the Tigris, in a march directed this way, is probably a

* Memoires de l'Academie des Inscriptions et Belles Lettres.

† According to the map constructed from the details of the Anabasis, the Physcus fell into the Tigris considerably below the site of Bagdad. It was sixty miles to the northward of the place where the Greeks crossed the Tigris, and was a hundred feet broad. Opis stood on its northern bank.—*Anabasis*, book ii

more accurate guide than a resemblance of name only, unsupported by other points of coincidence.

It is true, that in the description given by Aristagoras of the royal road from Sardis to Susa, as preserved to us by Herodotus, after enumerating the Tigris and the Greater and Lesser Zab as three of the rivers to be passed in the way, the fourth is called by him the Gyndes. This is the celebrated stream which was divided by Cyrus into three hundred and sixty channels, to revenge himself on it, as it was said, for the death of one of the sacred horses, which was carried away by its waters. But the able Illustrator of the Geography of Herodotus has proved that either Aristagoras himself, or the historian who preserves his details of the road, have confounded this stream with the Mendeli, farther to the eastward, and in the province of Susiana, the fact of Cyrus's division of which was popularly known and accredited.*

The city of Opis is generally admitted to have been near the confluence of the Physcus with the Tigris. It is so placed by both Xenophon and Pliny, and by the latter of these it is also spoken of under the name of Antiochia, which, as we have seen, was given to numerous cities of the East. Herodotus, however, places it below the confluence of the Gyndes with the Tigris, which is the same thing; considering this to have been the name given to the third river after passing the Tigris, by Aristagoras, whose description of that part of the country he had before been quoting.

After all, it may be said, that though this, the third river from the crossing of the Tigris, would answer to the Physcus of Xenophon, the Gyndes of Aristagoras, and the Tornadotum of Pliny, or the Torneh passed by Heraclius in his approach to the Persian palace, if the route of march lay close along the eastern banks of the Tigris; yet, that it might not have been crossed at all, either on Aristagoras's road to Susa, or that of Heraclius to Dastagherd, sup-

* See Rennell's Illustrations of the Geography of Herodotus, 4to.

posing the line of march to have led further east, and the source of this stream to have been left a little on the right. The Diala would then have been the stream meant, as both D'Anville and Rennell agree, though their opinions were evidently formed without any knowledge of the existence of this stream at Delhi Abāss.

The country all around us appeared to be one wide desert of sandy and barren soil, thinly scattered over with brushwood and tufts of reedy grass.

The bare and stony ridge of hills, through the pass of which we had come on the preceding night, intercepted the horizon in the north-east, and a lofty range of very distant mountains bounded the view in the south-east; but in every other quarter of the compass, the prospect was like that of a level and unbroken sea.

We had seen no settlement of pure Arabs throughout our way, since leaving Mousul, until now; the tribe of Arab horsemen, whom we met at Altoun Kupree, being on an expedition, and the people resident in the towns being mostly Turks, or Koords. Here, however, at this small village of Delhi Abāss, the features, the complexion, the language, and the habits and manners of the people, were all purely Arabian, and that too of the Bedouin, or Desert, rather than the Fellah, or cultivating class. By some of these, who were now encamped in brown hair tents, and fed their flocks on the thorny shrubs near the stream, I was assured that the nearest part of the Tigris was three days' journey, for a man on foot, from Kara Tuppé, and two days' journey from this place. By this estimate it could not be less than forty miles from hence, though this is a much greater space than is marked in the map; and the circuit made by the couriers to the eastward, instead of coming in a straight line from Mousul to Bagdad, is no doubt for the sake of passing through the towns in the way, and halting at the stations, fixed at convenient distances, and furnished with water and provisions.

The whole number of families permanently resident at this small station of Delhi Abāss, does not usually exceed twenty; so

that our supplies, except of milk from the goats of the Bedouins near, were very scanty, and no horses could, of course, be procured. We were, therefore, obliged to proceed on the same laden animals which had borne us thus far; and each of us who were in disfavour, namely, Suliman, Ali, and myself, were obliged to load our own beasts before we mounted them.

The very hottest part of the day was now chosen for setting out, just after the prayers of El Assr, or between three and four o'clock; and the scorching power of the sun was even a smaller evil than the parching and suffocating heat of a Simoom wind, which came in furnace-like blasts from the western Desert. Even when reposing in the shade, without garments, catching every breath of air by sitting in its current, and furnished with a fan in one hand and a jug of water in the other, it was still insupportably hot, and every part of the body, even in this state of rest, streamed with the effects of the heat. But to load a refractory animal with a very heavy burden, and without the assistance of any one even to hold his head by a halter, was, as may be imagined, not a very cool or agreeable occupation. I exerted myself, however, with a strength increased by vexation at the indignity thus put upon us all; and, fortunately, a proud determination not to sink under it, bore me through all my labour. I was, however, in such a burning state of fever, and so completely exhausted by the time I had buckled the last girth of my mule, that I was much more ready to stretch myself along upon the earth, than either to mount and ride, or continue the journey on foot beside the beast I had laden. The faithful Suliman, who continued to adhere to me to the last, cheered me, as he passed on a higher and better animal, with the prospect that Bagdad was not now far off, and I regained my spirits and my strength. But, before we finally started, I went down to the edge of the river, and stripping off all my garments, dipped my shirt in the water, and put it on, unwrung, and in a streaming state. I did the same by all my other garments, even to the skull-cap, my head being close shaved; and, beneath the folds of my turban, I

wound a long cotton towel, wetted in the same manner, my whole dress thus containing several quarts of water.

In this state I quitted Delhi Abass, in company with the same party, going out over a bridge of four arches, an old Mohammedan work fast falling to decay, and pursuing a south-westerly direction across the plain. The country was mostly desert, though intersected by canals, some full and others dry. It continued all the way to be intensely hot, so that the richest of our party carried large and thick parasols, and the poorest defended themselves from the sun in the best way they could, by doubling the folds of their cloaks and other thick garments over their heads. The skin of my face and lips was cracked and split by the dry and parching heat, and my eyes were so swollen, reddened, and inflamed, that it was painful even to keep them open. Notwithstanding the precaution I had taken before setting out, of saturating the whole of my garments with water, the evaporation was so great, that the innermost of them was completely dry at sun-set. After this, the air became less oppressive, though it still continued to be hot, even until midnight.

JULY 15th.—We continued our even course over the plain, without once varying the direction, passing a square enclosure, and a small village about midnight, and at day-break, opening a view of a country exactly like Lower Egypt. On the level plain, which now spread itself on all sides, were seen, in different quarters of the horizon, groves of palm-trees, each forming a separate cluster apart from the others, and each marking the place of a separate village. The soil was highly fertile, having already yielded its harvest of the present year, and the plain was intersected by one large canal, with several smaller ones branching off from it, all of which strengthened its resemblance to the lands on the banks of the Nile.

It was just as we had crossed one of the canals, and while suffering intensely from thirst, that I asked a Dervish, who was drinking from the hollow shell of a cocoa-nut at the stream, to give me a

draught of water from his vessel; but this man, though devoted by his order to the exercise of hospitality and charitable offices to all mankind, and though he had but the moment before returned me the salutation of the faithful, added insolence to his refusal, and pricking my mule with a sharp instrument, caused the poor beast, already sinking under his double burthen of a lading and a rider, to rear and kick, and ultimately to throw me off, with a part of the lading upon me. The agility of this Dervish, who was young and active, enabled him to escape the punishment I should otherwise have inflicted on him, for this breach of his own precepts to others; but, as I was now dismounted, I began to reload the articles that had fallen off, after which, I repaired to the stream, to allay both my thirst and my anger at the same time. On endeavouring to remount, which was a task of no small difficulty, as the lading of the beast was wide and high, and there were neither stirrups, nor a stone, or the smallest eminence of any kind near us, the whole of the poor creature's burthen came tumbling on the ground. It had at first perhaps been but badly secured, though I had used all my strength and skill in loading it: but the effect of the rearing, kicking, and rolling of the animal on the earth, when the Dervish provoked it to throw me, had made the whole so loose that it rolled entirely under the animal as it stood. To increase the evil, as I let go my hold of the halter, in order to use both hands in securing the packages, the mule made off at a full gallop, frisking and flinging its head in the air, pawing with its fore-legs, and kicking with its hind ones, as if in derision at my dilemma, and triumph for its own happy riddance and escape. As the rest of the party had by this time got far a-head, I waited in this miserable plight for two full hours, by the way-side, literally guarding the merchandize with one eye, and keeping a look-out with the other on the movements of my truant mule, who regaled himself on the shrubs near; besides being in continual apprehension of having the whole property (which was not my own) taken possession of by robbers, who are never wanting to follow up the stragglers of a caravan, and plunder

all they can lay their hands on. At length, some peasants of the country coming by, very charitably assisted me to catch my mule, and even helped me to reload it, when, with their assistance, for it could not otherwise have been done, I remounted, and continued my way; they themselves soon branching off to their own villages near the road.

Though I was now perfectly alone, and liable therefore to insult and pillage from any handful of men who might cross my path, I went on with a light heart at the prospect of my troubles being soon to be at an end, and had filled my pipe on the mule's back, to smoke away my cares, and to make its enjoyment compensate for the want of a companion. As I abandoned the halter of the beast, by throwing it for a moment across his neck, while I struck a light, which requires the use of both hands, and while I was in the act of drawing my first whiff, the refractory brute, probably from imagining the pricking of the Dervish to be near him again, first cocked his ears forward, then stood fixed and immovable, and at length, after three or four repeated flingings of his hind legs in the air, again unseated me, and now, in the confusion of this totally unexpected result, the baggage and the animal itself came tumbling after and upon me, and nearly crushed me to death by their fall. I was a long while before I could extricate myself from this state, for even the beast was in some way entangled by its own girths and bandages, and could not rise from the ground. When I had with difficulty regained my legs, I found the burthen, from the firmness with which it was last braced on, to be all secure; and by my assistance, and a vigorous effort of its own, the mule rose again, with all its lading fast as before. All my efforts to mount were, however, quite ineffectual; the packages, being large and comparatively light, making an elevation of three or four feet above the animal's back. My poor mule had had his share of disasters, as well as myself; and he seemed determined, by all the freaks and tricks within his power to perform, to shew that he would not hazard any more. I was obliged therefore, bruised and tired and irritated as I was, to trudge the rest of my way on foot, holding the

halter of my charge firmly in my hand, to prevent his escape, and much more disposed to give him the stripes of the Parisian ass-driver, as related by Sterne, than to feed him on the macaroons of the sentimental traveller.

It was not until full four hours after sun-rise that I entered, alone, the village of Hebheb, leading my mule after me, and attracting the inquiries of the idle and curious, as well as of the humane and charitable, as to what accident had befallen me; these inquiries being suggested by the dust with which I was covered, the ragged state of my rent garments, and the fashion of my turban, which was unlike the shape of any class, and my whole costume disordered and awry. I succeeded, at length, in finding out the coffee-house or shed at which my young friend Suliman had put up; and after anointing my bruises, washing myself from head to foot, and giving my torn garments to be repaired, I lay gladly down, to recruit my exhausted strength.

It was long past noon when I awoke, and the pain which I suffered from the bruises sustained in my fall was now much greater than before, and almost disabled me from walking. Suliman expressed the most earnest solicitude for my comfort, and did a hundred kind offices, to which nothing but a humane heart could have prompted him. We were both in the same coffee-shed, or khan, for these were here united, as the Hadjee Habeeb and his friend, the fat Moollah of Kiffree; but these would neither of them now speak to any one of our party: and when they were told of my disasters, they exultingly exclaimed, "Thus does God punish those who violate the sanctuaries of his Prophet." We cared but little for a resentment, so perfectly harmless in its effects, in spite of which Suliman and myself made an excellent dinner together, desiring nothing better than that it might fall to our lot to be fellow-travellers on some future occasion.

I saw no more of the town of Hebheb than the portions passed through on our entry into and exit from it. The most remarkable features of it were a fine stream of clear water running through the

town, many enclosed groves of tall palm-trees intermingled with the dwellings, and in these an abundance of wild pigeons and turtle-doves. The population of the place is thought to be about three thousand, but two would, perhaps, be nearer the truth. I was particularly struck with the resemblance of the people in general to Egyptians, both in complexion, stature, feature, and dress; and even the Arabic spoken here seemed to my ear to approach as nearly to that of Egypt, as the features of the country along the Tigris resemble those of the lands that border on the Nile.

This was the first place at which, during all my travels in Mohammedan countries, which had now been considerable, I had ever seen boys publicly exhibited and set apart for purposes of depravity not to be named. I had, indeed, heard of public establishments for such infamous practices at Constantinople, but I had always doubted the fact. I saw here, however, with my own eyes, one of these youths avowedly devoted to purposes not to be described, and from the very thought of which the mind revolts with horror. This youth was by no means remarkable for beauty of person, and was even dirtily and meanly dressed. His costume was that of an Arab, with a peculiar kind of silk handkerchief, called keffeeah, hanging down about the neck, and thrown over the head. He wore, however, all the silver ornaments peculiar to females; and from his travelling khoordj he exhibited to the persons in the coffee-house a much richer dress of muslin and gold stuffs, in which he arrayed himself on certain occasions. The boy was about ten years of age, impudent, forward, and revoltingly fond and fawning in his demeanour. He hung about the persons of those who were seated in the coffee-house, sitting on their knees, and singing indescribable songs; but no one, as far as I could learn, avowed any nearer approach. There were many of the party, indeed, who insisted that the practice had no existence in Turkey; but that the object for which boys of this description was exhibited was merely to sing, to dance, and to excite pleasurable ideas; and that for this purpose they were taught alluring ways, and furnished with splendid dresses.

Others, however, more frankly admitted that the vice was not merely imaginary, and common notoriety would seem to confirm this view of the case. This youth was under the care of an elder and a younger man, who travelled with him, and shared the profits of his exhibition and his use. As neither the state of morals nor of manners in any country can be accurately judged of without facts of this nature being stated, as well as those of a more honourable kind, I have felt it my duty, as an observer of human nature, to record, in the least objectionable manner in which I can convey the description so as to be intelligible, this mark of profligacy, to which the classical scholar will readily remember parallels in ancient manners, but which among the moderns has been thought by many to be nowhere openly tolerated.

We prepared to set out as on former occasions, after the prayers of El Ásr, and about the hottest time of the day. Some causes of detention however happening, it was four o'clock before we were all mounted and on our way.

Going still in a direction of south-west, we passed several small villages, embosomed in groves of palm-trees, and went over several canals of water, across wooden planks used as bridges. One of these was so loosely held together, that a laden mule and his rider fell through two of the boards as they separated, and were with great difficulty rescued from suffocation.

It was not more than two hours after quitting the town of Hebheb, that we came on the eastern bank of the Tigris, which seemed here to be about the same size as at Mousul, or scarcely at all augmented. We halted on its banks for sun-set prayers, and suffered our animals to drink and graze for the short period of our stay. On remounting, we continued our way in a southern direction, with slight occasional deviations, as we now followed the winding of the river, and kept always close upon its edge.

July 16th.—Though thus upon the borders of a large and fertilizing stream, nothing could be more dreamy and monotonous than

the scenery which, during the whole of our long night's ride, presented itself on every side. We quitted the banks of the Tigris soon after midnight, as it bent a little to the south-east: but though now thus near to the great metropolis of the surrounding country, the tract over which we passed appeared to have in it a much greater portion of desert and unproductive space than of fertile or cultivated soil; and we neither saw villages nor people for many hours in succession.

It was with the earliest blush of dawn that we first gained sight of Bagdad, at a distance from us of about four or five miles. As it seemed to stand on a perfectly level plain, it presented no other prominent objects than its domes and minarets, and these were neither so large nor so numerous as I had expected to have seen rising from the centre of this proud capital of the Khalifs, whose empire once extended from the Pillars of Hercules to the Chinese Wall, and from the Indian Ocean to the Frozen Sea.

At sun-rise, we reached the gate of entrance, on the outside of which Turkish horsemen were now assembling to exercise the throwing of the jereed, and foot-soldiers were collecting in still greater numbers, to form an escort for the Pasha, who was every moment expected on his return from his morning ride.

Being arrested at the gate by the public officers stationed there to guard against the entrance or exit of contraband commodities, I was made to dismount, for the purpose of their examining the lading of my mule; but having said that neither the animal nor the goods belonged to me, I was detained until the owner of the beast should come to answer for himself. This was the Hadjee Habeeb, who I had reason to believe had pushed in among the earliest of the crowd, probably himself carrying contraband articles, and thus forcing their entrance. My belief that he had preceded me was not admitted, however, as a sufficient reason for my being suffered to proceed; neither would the officers at the gate examine the lading in my presence, as I had admitted it was not my own, nor would they suffer me to abandon the animal to the care of another, and go my way.

I continued to wait, therefore, very humbly at the gate of this great city, sitting cross-legged on the dusty ground, and holding the halter of my mule, who continued to be too refractory and ungovernable to the last to be left quietly to himself; and had lighted my pipe, to lessen the tedium of this detention; when a Turkish soldier impudently snatched it from me, and extinguished it, asking me, at the same time, how I dared be guilty of such a breach of decorum just as the Pasha was about to pass.

Presently, this distinguished personage entered, preceded by a troop of his Georgian Mamlouk guards, all gaily dressed, and mounted on fine and well-furnished horses. A troop of foot soldiers followed, all of them having English muskets, and many of them English military coats, which they purchase with the other worn-out garments of the British resident's guards; but their headdress was a huge fur cap, of a semi-globular form and savage appearance, and their whole deportment exhibited the total absence of discipline or uniformity. A few drums and reed-pipes were the only instruments of music, and the sounds of these were far from dignified or agreeable.

Nothing, however, could surpass the awe which the passing-by of the Pasha seemed to inspire in all who witnessed it, though this is no doubt a frequent occurrence. There were two large coffee-houses near the gate, the benches of which were filled with hundreds of spectators; yet not a pipe was lighted, not a cup of coffee served, and not a word spoken, during this awful moment. Every one rose, and either made an inclination of the body, or lifted his hand to his lips, his forehead, and his heart, in token of respect. The Pasha, though he seemed scarcely to turn his head or his eyes from a straight-forward view, nevertheless returned these salutations with great grace, and every thing was conducted with the utmost gravity and decorum.

At the close of this procession, Dr. Hine and Mr. Bellino, the physician and secretary of the British resident at Bagdad, passed close by me, on horseback, as I sat smothered in the very dust of

their horses' hoofs; but though I knew them at the moment to be the persons they were, from their dresses, and from hearing them converse in English as they passed, and though I felt the humiliation to which I was reduced as extremely galling, yet I forbore to make myself known to them under such circumstances and in such a crowd.

When the cavalcade had entirely passed by, and every one returned again to the care of his own concerns, I pressed hard to be released from the unreasonable and hopeless bondage in which I was thus held; but entreaty procured me only abuse, and the satisfaction of being thought an idle vagabond who wished to abandon the property of the man on whose beast I rode, with a view, no doubt, to escape from paying him for its hire. Altercations, hard words, and, at last, on my part also, threats and abuse, succeeded, however, in effecting what I believe gentler terms would never have done; till, at length, being able to bear with it no longer, I drew my pistol from my girdle, and daring any one at the peril of his life to molest me, I led off my mule in triumph, amid the execrations of the guards, for my insolence, but cheered by the shouts and applause of the rabble, for my defiance of a class on whom they look with the hatred of an oppressed race towards their tyrants.

I took the animal to the Konauk Tatar Agasi, or head-quarters of the couriers, where, on representing myself to be an Englishman, (of which the guards at the gate knew nothing,) I was treated with great respect, and suffered to leave the beast, to be delivered to its owner, without any further care of mine. As I waited here until the Tartar Jonas, who had deserted us on the road, was sent for—coffee, pipes, and sherbet were served to me, and I was entertained with the most extravagant praises, which these men bestowed on the character of the English generally, and of their illustrious representative at Bagdad in particular.

When Jonas at length arrived, I took him with me to the house of Mr. Rich, to whom I explained the whole of his beha-

viour to us on the road, and all the consequent inconveniences that I had suffered; and by this gentleman I was assured that proper notice should be taken of the Tartar's treacherous conduct. The reception I met with at the hands of Mr. Rich, was warm and cordial in the highest degree. I found an apartment ready for me, servants placed at my disposal, and, indeed, all the comforts of a paternal home, with the most hearty and oft-repeated welcome. After passing a short time in conversation with Mr. Rich, I was conducted by one of his servants to the bath; and after much enjoyment there, returned to pass a day of unusual happiness in the intelligent and amiable society of Mr. and Mrs. Rich, and the other members of their family.

CHAPTER XX.

DESCRIPTION OF BAGDAD.

July 20th.—The change from all that could be disagreeable, in the way of living, to so much comfort, and, indeed luxury, as I found in the house of Mr. and Mrs. Rich, added to the still higher charm of the intelligent society with which I had become surrounded there, was sufficient to repay me for all the vexations I had suffered on my way. I continued to enjoy these pleasures uninteruptedly for several days, before I felt even a desire to gratify that curiosity which is so generally impatient on entering a large and celebrated city.

I profited however this morning, by the gentlemen of the establishment riding out, to accompany them on horseback, going down through the whole length of the town, passing out through the south-

eastern gate, and making the circuit of the walls, so as to return by the north-western gate of entrance, which leads from the Mousul road. The remainder of the day was devoted to an examination of the interior of the city, in the company of native resident guides; and from this, with the information acquired from other sources, during the few days I had already been in Bagdad, the following account, which if not as full is at least as faithful as I could make it, was carefully compiled.

The city of Bagdad stands on a level plain, on the north-east bank of the Tigris, having one of its sides close to the water's edge. The plan which Niebuhr has given of it, appeared to me generally accurate, both as to the form and extent of the city and its suburbs; to the outline delineation of which, description alone can supply the more minute details.

The wall by which Bagdad is surrounded bears marks of having been constructed and repaired at many different periods; and, as in most other Mohammedan works, the oldest portion is the best, and the latest the worst part of the fabric. The wall is built entirely of brick, of different qualities, according to the age in which the work was done; it has large round towers at the principal angles, with smaller towers, at short distances from each other, in the intervals between the larger ones. On the large towers are batteries planted with brass cannon of different calibre, badly mounted, and not more than fifty in number, including all the fortifications towards the land-side of the city.

There are three gates of entrance and outlet; one on the south-east, a second on the north-east, and a third on the north-west of the city. The last of these is the principal one, leading from the most frequented road, to the most populous and busy part of the town, having the exercise-ground for playing the Turkish game of the Jereed just without it, with the Great Market and the Pasha's Palace not far distant within. The whole wall has a dry ditch of considerable depth around it, but this is merely an excavation, without masonry or lining of any kind.

The best portions of the old work remaining in the walls, are in two of the angular towers, not far from the central gate: these are indeed excellent. The quality of the bricks, which are of a yellowish colour, and the closeness and symmetry of their union, are both equal to any ancient masonry that I had ever seen; and a long inscription, which occupies a broad band of the northernmost of these towers, is executed in the best manner of the old Arabic sculpture. From the form of this inscription, it did not appear to me to be the same that Niebuhr had copied from one of the towers; by which it appears that the Khalif Nasr had constructed it in the year 618 of the Hejira, or 1221 of the Christian era.

The whole of the country to the north and east of Bagdad, as far as can be seen in riding around its walls, is one flat waste, with scarcely a tree or a village to be perceived throughout its whole extent; but, as the roads from the interior traverse this level plain, it is occasionally enlivened by the appearance of troops and parties of horsemen, passing to and fro from the city at all hours of the day.

The interior of the town offers fewer objects of interest than one would expect, from the celebrity which the name of Bagdad has obtained as an Oriental emporium of wealth and magnificence. A large portion of the ground included within the walls is unoccupied by buildings, particularly on the north-eastern side; and even where edifices abound, particularly in the more populous quarter of the city, near the river, a profusion of trees are seen; so that, on viewing the whole from the terrace of any of the houses within the walls, it appears like a city arising from amid a grove of palms, or, like what Babylon is supposed to have been, a walled province rather than a single town.

All the buildings, both public and private, are constructed of furnace-burnt bricks, of a yellowish red colour, a small size, and with such rounded angles as prove most of them to have been used repeatedly before, being taken, perhaps, from the ruins of one edifice to construct a second, and again, from the fallen fragments of that to compose a third. In the few instances where the bricks

are new, they have an appearance of cleanliness and neatness never presented by the old, though even these are still much inferior in those particulars to stone.

The streets of Bagdad, as in all other eastern towns, are narrow and unpaved, and their sides present generally two blank walls, windows being rarely seen opening on the public thoroughfare, while the doors of entrance leading to the dwellings from thence are small and mean. These streets are more intricate and winding than in many of the great towns of Turkey, and, with the exception of some tolerably regular lines of bazārs, and a few open squares, the interior of Bagdad is a labyrinth of alleys and passages.

The Serai, or Palace of the Pasha, is an extensive rather than a grand building. It stands in the north-west quarter of the town, and not far from the banks of the Tigris. It contains, within its walls, most of the public offices, with spacious accommodations for the Pasha's suite, his stud, and attendants; but being a comparatively modern building, with additions made at different periods, it forms a large pile of the most confused plan, offering nothing of architectural beauty, strength, or interest.

The Mosques, which are always the prominent objects in Mohammedan cities, are here built in a different style from those seen in most other parts of Turkey. The most ancient of these is thought to be the "Jāmah el Sookh el Gazel," so called from its standing in the market where cotton thread is sold.*

The body of the original building appears to have been destroyed by violence. No more remains of it at present than the minaret and a small portion of the outer walls. The former of these is a short, thick, heavy column, of the most graceless proportions, built of bricks, diagonally crossed, and varied in colours, as in the minaret of

Jāmah is the Arabic for a mosque; *Sookh*, the name of a public market or bazār. *Gazel*, is the name of cotton thread, and is a different word from *Ghazelle*, the name of the Desert antelope. This market-place, at the time of my passing through it, was crowded to excess by country women, the venders of this commodity; and the scene was one of great confusion, so that my view of the mosque was imperfect.

the Great Mosque at Mousul. The spring of the projection for the gallery, from whence the invitation to prayer is repeated, commences even below the centre of the column, and goes up in a series of pointed arched niches, dropping ornaments like stalactites, &c. till it reaches about two-thirds the height of the shaft, gradually swelling outward, and terminating in the gallery before mentioned. The piece of the column above this is short, and terminated by a roundish summit; the whole is much inferior to the Turkish minarets of Syria, and still more so to the light and elegant ones seen in many parts of Egypt. The exterior surface of this minaret bears also marks of violence; but sufficient of it remains to shew that some parts of it were highly ornamented with the fanciful sculptures of Arabesque work; and an inscription, copied for Niebuhr by an Arab Moollah, states it to have been erected by the Khalif Mostanser, in the year of the Hejira 633, or 1235 of the Christian era, about fourteen years after the date of the tower seen in the outer wall of the city, and already described.

The Jāmah el Merjameeah, a mosque not far distant from this, has some remains of equally old and very rich Arabesque work, on its surface. The body of the mosque itself is modern, and its interior presents nothing remarkable, but its door of entrance is very fine. This is formed by a lofty arch of the pointed form, bordered on each side by a succession of rich bands, exquisitely sculptured, going up the sides, and meeting at the top, nearly in the form of the arch itself. The outermost of these is followed by a large moulding, of sufficient diameter to be called a column, did it not arch over at the top to crown the lesser bands there described. This moulding is spirally fluted all the way up, and on the projecting parts of the flutings are minute and laboured sculptures, in the style of the age in which it was executed. There are a profusion of inscriptions, which might be copied by any one having time to devote to such a task; but it would require weeks at least to complete the labour.

The Sookh el Bafta, or Market of Muslins, which is continued

in a street leading from this mosque, is apparently of the same age. I observed in this market, or bazār, a peculiarity which I had never seen elsewhere: namely, a band of old Arabic inscriptions over each shop-bench, sculptured in large characters, and with as much care as any of the inscriptions on the mosques. These were executed with so much regularity and uniformity, as to induce a belief of their being coeval with the bazār itself, which was very old; but, whether they designated the names of the occupiers at its first opening, promulgated some holy sentence, or marked the date of the foundation, we could not, in the hurry of our excursion, ascertain.

The Jāmah el Khassākey, like the two former mosques, has but a small portion of the original edifice remaining. In this is seen a niche of prayer, peculiarly remarkable. These niches are generally simple and unadorned recesses, directing the worshipper towards the Kaaba at Mecca; and they have been held to denote, at the same time, the invisibility of God, which is supposed to be expressed, by having them perfectly plain and empty, in contradistinction to similar recesses in the temples of the infidels, which were invariably occupied by idols, or figures of human beings. The niche of this mosque, which is of the usual concave form, is crowned by a Roman arch, supported on two small columns. These last have square pedestals, spirally-fluted shafts, and a rich capital of flowers, like a profuse and florid composite. Around the arch, from pillar to pillar, is a sculptured frieze, resembling those seen on the Roman monument called the Tombs of the Kings at Jerusalem, on the door of the Roman Palace at Konnawaught in the plains of the Haurān, and on other Roman temples and early Christian Churches seen and described in the journey through the eastern parts of Syria. A still more striking feature of this niche is a fine fan or shell-top, more nearly resembling those seen at Palmyra and Baalbeck, than those found at Jerash and Adjeloon in the Decapolis; but evidently in the Roman, and not in the Arabic taste. I remembered, however, on this occasion, the fan-topped niche, standing on the outside of

the entrance gate to the Great Castle of Bosra in the Haurān, now used by the Mohammedans residing in that ruined city, for prayer, as it points directly to the Kaaba. I had at first conceived that to have been a Roman military guard-house, converted, from its local convenience, to its present purpose; but, as there are strong reasons to believe that castle to be a Saracenic work, grafted on the ruins of a noble Roman theatre, this supposed guard-house might well have been a chapel, with its fan-topped niche of prayer, just as the same is seen here, in the less doubtful court of the Jāmah el Khassākey, at Bagdad. Down the centre of the back of this niche ran a broad band, richly sculptured with vases, flowers, &c. in the very best style of workmanship, and the whole was executed on a white and fine grained marble.*

The work seen in the interior of this mosque seemed to be of much later date than the original building. It was not merely simple, but mean, though it had several Arabic inscriptions, in a good upright character, and one in the loose and flowing character of the Persians. The minaret is apparently a work of the present century, and offers nothing remarkable in its structure, its form being like the other towers in the town, and its surface one tawdry glare of green, black, and other coloured tiles, mixed with the brick of which it is built.

The Jāmah el Vizier, which is seated near the Tigris, and only a few yards from the Bab el Jissr, or gate of the bridge, has a fine dome and lofty minaret. The great mosque, seated in the square of El Maidān, in the way from the north-west gate to the palace and the British residence, is also a noble building; but most of the others, not here particularly named, are of comparatively inferior importance.

The domes of Bagdad are said to be in the Persian taste; and the difference of their form and style of decoration, from those of

* The mixture of Roman and Saracenic architecture and sculpture in the same edifices has been already frequently adverted to in this and preceding volumes, in which the subject of the different orders has been discussed.

Turkey and Arabia, was one of the first peculiarities which struck me on entering the city. There are two or three insignificant domes, of a flattened form and plain surface; but the principal ones are all high, and disproportionately narrow, their height exceeding their diameter by about one half. They are richly ornamented with glazed tiles and painting, the colours used being chiefly green and white. Some of the inscriptions are also executed in this fanciful manner, in bands running round the foot of the dome. The glitter of these colours, reflected from a polished surface, gives a gaiety and liveliness, rather than majesty or magnificence, to the buildings; but, although unexpected novelty is generally agreeable, yet, both at first sight, and after repeated observation, these Persian domes appeared to me much inferior to the rich and stately domes of Egypt, and especially those of the Mamlouk sepulchres at Cairo.

The minarets, ornamented in the same manner, and offering the same bright assemblage of colours, are not to be compared to the plain and grave dignity of some of the Turkish towers at Diarbekr, Aleppo, and Damascus, nor to the lighter elegance of many of those in the larger towns on the banks of the Nile.

Both on the domes and minarets of Bagdad, the high green rod, with a globe surmounted by the crescent, as represented in most of the Eastern scenery exhibited on the English stage, is however frequently seen, though this is not common in other parts of Turkey. The number of the mosques in this city is thought to exceed a hundred; but, of these, not more than thirty can be distinguished by their particular minarets or steeples; the rest are probably mere chapels, oratories, tombs, and venerated places, resorted to by the populace for prayer.

The public khans, or caravanserais, amount to about thirty, but they are all inferior in their construction to those of Diarbekr and Orfah. One of these, called Khan el Oorthweh, is remarkable, as having both its larger and smaller arches pointed, with an intermediate range of a flattened form and central indentation, after the manner of those before described at Mousul. This edifice bears the

marks of considerable antiquity; it is well built, of a very dark-coloured brick, with white cement, and has all the usual ornaments of Arabic and Turkish architecture, in stalactite drops, overhanging niches, &c.

The bazārs are numerous, and mostly formed of long, straight, and tolerably wide avenues. The best of these are vaulted over with brick-work; but the greater number are merely covered by flat beams, laid across from side to side, to support a roof of straw, dried leaves, or branches of trees and grass. The shops in these bazārs are well furnished with Indian commodities: but this, which I had expected to have found the best part of Bagdad, is perhaps the most inferior of all. Throughout the city, there is not a bazār that can be compared with the one adjoining the Khan el Goomrook, at Orfah. The one most recently built is the largest and the best; this is long, wide, lofty, and well-filled with dealers and wares, but there is still an air of meanness about it, which I had never before observed in any large Turkish city.

The baths are also inferior to those of all the large towns of Mesopotamia, through which I had yet passed. There are said to be more than fifty of these establishments at Bagdad, and, on the day of my arrival, I was taken to one of the best of them. This was large, and well supplied with water; but its bare brick walls, only here and there patched with tiles of birds and flowers, its poor pavement, and general gloom and nakedness, was of the most forbidding kind. The attendants were inferior in adroitness to the Egyptians and Damascenes: of this difference I had the best opportunity of judging: for, being taken to the bath by one of Mr. Rich's servants, I was, on that account, treated with extraordinary respect and attention by the master and his assistants; and if, under these circumstances, the inferiority was very marked, it was likely to be still more so upon a general comparison between them by casual visitors and strangers.

Of the private houses of Bagdad I saw but little, excepting only

their exterior walls and terraces. It struck me as singular, that, throughout the whole of this large city, I had not seen even one pointed arch in the door of entrance to any private dwelling: they were all either round or flat, having a fancy-work of small bricks above them; and even in those parts of the old bazārs and ruined mosques, in which the pointed arch is seen, its form is nearer to the Gothic than to the common Saracenic shape, which I had also observed to be the case at Mousul; so that Bagdad could not have been the original seat of Saracenic architecture, which probably took its rise much farther in the west.*

The houses consist of ranges of apartments opening into a square interior court; and while subterranean rooms, called serdaubs, are occupied during the day for the sake of shelter from the intense heat, the open terraces are used for the evening meal, and for sleeping on at night. From the terrace of Mr. Rich's residence, which was divided into many compartments, each having its separate passage of ascent and descent, and forming, indeed, so many unroofed chambers, we could command, at the first opening of the morning, just such a view of Bagdad as is given in the "Diable Boiteux" of Madrid, shewing us all the families of Bagdad, with their sleeping apartments unroofed, and those near our own abode often in sufficiently interesting situations.

The population of Bagdad is variously estimated at from fifty to a hundred thousand. It is less than that of Aleppo, but greater than that of Damascus, so that about eighty thousand may be near the truth. The chief officers of the civil and military government are from the families of Osmanlies, or Constantinople Turks, though they are themselves mostly natives of this city. The merchants and traders are almost all of Arab descent; and the lower orders of the people are a mixture of Turkish, Arabic, Persian, and Indian blood, in all their different varieties. There are some Jews, and

* This subject still remains in great obscurity, though it would be well worth the careful investigation of some eminent architect and man of taste.

Christians also, who preserve their distinct classes; while the strangers in the town are composed of Koords, Persians, and Desert Arabs, of each of which there are generally a considerable number.

The dress of the Bagdad Turks differs from that of their more northern countrymen, in being less gay and splendid; and their horses, arms, and accoutrements, are all inferior to those used in the other great cities of the empire. The Mamlouk dress of Egypt, so common among the Turkish cavalry, is never seen here; nor did I observe the large shelwar of Constantinople, but in a very few instances. Turbans are rarely or never worn by the Osmanli Turks of Bagdad, the head being covered among them by the cloth cap or Kaook, of a higher and more narrow form than that used at Constantinople, and bound round in a peculiar way by gold-flowered muslin at the foot. Angora shalloons are worn, for the trowsers, jubbé, and benish, or outer robes, during the summer; and cloths for the two last, in winter only; but the dress of the Bagdad residents is, upon the whole, unusually plain, in comparison with that of other Asiatics.

The costume of the merchants is purely Arab, though generally of a better kind than that of the Desert, being made up almost wholly of Indian cotton manufactures for the caftan, fine shalloons for the upper garments, and worked muslins for the waist and head. No where are plain white turbans so general as at Bagdad; the very lowest order of Mohammedans wear them, as a distinction of their faith; and their way of putting them on is at once characteristic and graceful.

The Jews and Christians dress, as elsewhere throughout Turkey, in dark robes, with Cashmeer shawls, or blue muslin, for turbans. The Persians retain the dress of their own country, by which they may be instantly distinguished from the other classes; and the Desert Arabs are known by their keffeah, or silk and cotton head dress, their abba, or large woollen cloak, and their curved yambeah, or dagger of the Yemen shape.

The dress of the females of Bagdad is as mean as that used in

the poorest villages of Mesopotamia; women of all classes being enveloped in a blue checked cloth, similar to that worn by the lowest orders in Egypt, and having the face covered by a piece of stiff black gauze. The women of the surrounding country, who are seen here in crowds in the markets, which are chiefly supplied by their industry, wear no such veils; over their head is often thrown a chequered cotton cloth of red and yellow, and their faces are openly exposed to view, with the exception of the mouth being sometimes covered. As among the Bedouins of the Desert, these women have their lips stained blue, with lines and other marks on different parts of their faces; heavy bracelets and anklets are also worn by them; and the nose is either adorned by a large ring, or a solid, flat, circular piece of gold, stuck in one nostril, of the size, shape, and appearance of the fancy gilt buttons worn by the English peasantry on their Sunday coats.

The government of Bagdad is in the hands of a Pasha, assisted by a council. The Pasha himself, though receiving his appointment from the Sultan at Constantinople, is generally dependant, for his admission into the city and his retention of power, on the public voice, not ascertained by votes as in Europe, but popularly expressed in the clamorous manner in which parties in despotic governments give vent to their preferences. His council is composed of several great officers of state, and the chiefs of the several departments of government: these meet on Fridays, at the public divan, for the consideration of important questions, and their opinions are heard and weighed in all affairs of consequence, though the common routine of ordinary business proceeds without their check or interference.

The government of Bagdad has been, for some centuries past, completely a Mamlouk one, the Pasha being chosen from among Georgian Mamlouks here, and approved by them, as well as by the largest and strongest party in the city, before he can be established in his place, even though supported by the firman of the Grand Signor, who is nominally the head of the empire. The present

Governor, whose name is Assad Pasha, was born in Bagdad, and this is said to be the first exception that has happened to the general rule, of their being purely of Georgian birth: the father of the present ruler, Suliman Pasha, was, however, a native of Georgia, and as he was also high in power here, this was deemed sufficient. A regular body of Georgian Mamlouks is still kept up by the present Pasha, by means of fresh importations from Georgia, which are said to increase every year: this is likely to continue, as the most lucrative offices, as well as the whole of the military commands, are exclusively reserved for this race. The most beautiful women of the Harems in Bagdad are also from the same country. It is permitted only to the Faithful, however, to possess white slaves, black ones being deemed a sufficient indulgence for unbelievers; so that the Georgians and Circassians fall exclusively to the enjoyment of the orthodox, while sceptics and heretics must content themselves with the sable beauties of Nigritia, Soudan, and Madagascar.

The dominion of Assad Pasha extends from Bussorah on the south, to Mardin on the north, and from the confines of Persia and Koordistan on the east, to the frontiers of Syria and Palestine on the west. These are the nominal boundaries of his territory, though his actual influence does not extend so far, particularly on the east and west, where independant Koord Chiefs and Arab Sheikhs set his power at defiance.

Bagdad is always considered as the great frontier town of the Turkish empire towards Persia; and, poorly as it is fortified, when compared with European cities holding a similar position, it has, nevertheless, hitherto opposed a successful resistance to the attempts of the Persians against it, and is equally secure against the most powerful of the Arabs, the Wahābees.

The force of the Pasha for defence is raised entirely within the town; and in this, as in every other department of his government, he receives no assistance from the great capital of Constantinople, so that, except in name, he may be considered as quite independant of the Sultan. His force consists of about two thousand

horsemen, variously mounted and equipped; a small park of field artillery, composed of ten pieces; and a body of infantry, who generally accompany him as personal guards, and do not exceed a thousand men.

The service of a foot-soldier is always held to be disreputable in Turkey, and the infantry of Bagdad are in every sense worthy of being so considered. The corps is made up of the refuse of every class of society, and no man is of too bad a character to be admitted into it. The pay is only three piastres (less than a Spanish dollar) per month for each man, out of which he is expected to provide himself with most of the necessary articles of life. The distinguishing feature of their dress is a large fur cap, of a semiglobular shape, the head being thrust into what might be called the flattened pole, and the top of the cap presenting the appearance of a globe cut through at the equator. The diameter of some of these caps is fully three feet; the sides are covered with a brown fur, and the top has a covering of red silk or calico. This seems to be the only part of the uniform furnished by the government. The rest of the dress is according to the fancy, or the means, of the wearer; and among them, I saw every possible variety, from the long brown goat's-hair shirt of the Bedouin Arab, to the cast-off jacket of an Indian sepoy, sold by the privates of Mr. Rich's Indian body-guard, on their receiving the annual supply of new clothing. The arms of this motley troop are a sabre and a musket; among these, no uniformity of size or shape prevails, though, for the most part, the muskets and swords are of English manufacture, and had probably found their way up by the Tigris to Bagdad, from the ships touching at Bussorah, in their voyages from India.

There are some of the great tribes of Arabs in the vicinity of Bagdad, who, by long-established usage, consider themselves bound, for their provisions only, to do military service on any great emergencies that may require their aid; and other Arab troops are generally to be procured for a very small pay. The Pashas of Koordistan are, also, generally on such terms with the Pasha of

Bagdad, as to be ready to supply him with five or six thousand horse, in case of need; so that, at a short notice, twenty or thirty thousand troops of this mixed and undisciplined kind can be collected together, either to march out on the offensive, or to defend the city.

The trade of Bagdad consists chiefly in Indian manufactures and produce, received by way of Bussorah from Bengal, and distributed into the Nedjed country through Syria, and over Koordistan, Armenia, and Asia Minor.* It is said to have increased, within the last ten years, from two annual vessels to six, under the English flag, besides those under sailing Arab colours. This is considered to be an effect of the great moderation of the present government in its demands. It is thought, indeed, by those best informed on the subject, that there is no part of the Turkish Empire where the people are so little oppressed as here, and where trade is consequently under fewer burthens or restraints.

The communication between Bagdad and Bussorah is now chiefly carried on by boats on the Tigris, though it was formerly carried on by way of Hillah, on the Euphrates. The latter track is now rendered unsafe, from there being a large tribe in possession of both banks of the river, who give refuge to all the desperate characters of the surrounding country, and who live chiefly by plunder.† The boats used for conveying merchandize on the river are from twenty to fifty tons burthen, and are fitted with masts and

Bagdad, which is called by Marco Polo, *Baldachi*, was highly extolled by him for its wealth, manufactures, and trade; which were, in his day however, far greater than at present.

† The trade between Bussorah and Bagdad was very considerable when Rauwolff wrote, as the following passage will shew:—"In this town there is a great deposition of merchandizes, by reason of its commodious situation, which are brought thither by sea as well as by land from several parts, chiefly from Natolia, Syria, Armenia, Constantinople, Aleppo, Damascus, &c. to carry them farther into the Indies, Persia, &c. So it happened that during the time I was there, on the second day of December, in 1574, there arrived twenty-five ships with spice and other precious drugs here, which came over sea from the Indies, by the way of Ormutz to Balsara, a town belonging to the Grand Turk,

sails, for using when the wind serves. In favourable seasons, when the northerly wind prevails, the passage from Bagdad down to Bussorah is made in seven or eight days; but in calms, the boats are from ten to fifteen days in accomplishing the same distance, though they have the current always in their favour. In coming up the stream, however, they are obliged to track or tow along the shore for the greatest part of the way, and then, thirty and even forty days have been consumed in making the voyage from Bussorah to Bagdad.

The smaller vessels, used for bringing supplies of provisions and fruit to the city, are circular boats of basket-work, covered with skins, of the same description as those used on these rivers, in the days of the most remote antiquity.* The city is supplied with its drinking water from the Tigris, being brought to the houses in goats' skins, which are conveyed on the backs of animals to every man's door, in the same manner as Cairo is supplied from the Nile of Egypt; the convenience of water-works, cisterns, reservoirs, and pipes, being here unknown.

The Pasha was, at this period, said to be so poor, that he had

situated on the frontiers, the farthest that he hath south-eastwards, within six days' journey from hence, where they load their goods into small vessels, and so bring them to Bagdat, which journey, as some say, taketh them up forty days. Seeing that the passage, both by water and land, belongeth both to the King of Arabia and the Sophi of Persia, which also have their towns and forts on their confines, which might easily be stopped up by them, yet that notwithstanding all this they may keep good correspondence with one another, they keep pigeons chiefly at Balsara, which, in case of necessity, might be soon sent back again with letters to Bagdat. When loaden ships arrive at Bagdat, the merchants, chiefly those that bring spice, to carry through the desarts into Turkey, have their peculiar places in the open fields without the town Ctesiphon, where each of them fixeth his tents, to put his spices underneath in sacks, to keep them there safe, until they have a mind to break up in whole caravans; so that at a distance one would rather believe that soldiers were lodged in them, than merchants; and rather look for arms than merchandizes: and so I thought myself before I came so near that I could smell them."—pp. 145, 146.

* See the description of these circular basket-boats, in the account given by Herodotus of Babylon, its commerce, and suppli

been obliged to borrow twenty-five thousand piastres from the merchants of Bagdad, in small portions from each, in order to give the Georgians of his army their stated allowances, for the festivities of the month of Ramadān. Avaneeahs, or arbitrary contributions, extorted as gifts, which are common in all other parts of Turkey, are said, however, to take place but rarely here; and when they do, they are invariably levied on the officers of government, and never on the trading part of the community. An instance was related to me of the recent incapacity of the government to answer a demand on it of so small a sum as five thousand piastres, when the money was raised by loans from five separate merchants, who had each an order given to him on the revenue of the Customs, to the amount supplied. This enabled them soon to repay themselves, by the exemption, which such an order afforded them, from the regular duties on their goods, until the amount of it should be paid off. The effect of this moderation and justice, on the part of the government, is every where felt, giving great activity to commerce, and general satisfaction to all those engaged in it, so unusual is even this ordinary honesty in the rulers of Turkish cities generally.

At the same time that the trade in Indian commodities is said to have been lately extended at Bagdad beyond its former bounds, the trade from Persia is considered to have greatly declined. Not many years since, Bagdad was a central *depôt* for the productions and manufactures of Persia, intended for the Syrian, Armenian, and Turkish markets; but the Persians having found the route of Arżeroum and Tocat to be a safe and easy way to Constantinople, the goods formerly deposited here, as in a central mart, are now carried by that route direct to the Turkish capital, to the greater profit of the original Persian dealers, and to the corresponding loss of the dealers in Bagdad, through whose hands they formerly passed.

Among all classes of people in this city, there is an apparent deficiency of wealth; and it is not only the want of the accustomed splendour among the military, that strikes one on coming from

Egypt, and other large provinces of the Turkish Empire; but the poverty of appearance in all the inferior classes, offers an unfavourable contrast to the gay assemblage of fine colours, which are prevalent among the lowest orders of the people at Damascus, and other similar towns on the way.

At Bagdad, some few fine horses are to be seen, in the stables of the guards that attend the Pasha, but still finer mares are used by some of the wealthier merchants, many of these costing from two to three thousand piastres, or a hundred and fifty pounds sterling each. The Arabs sometimes also bring in good horses from the Desert; but, upon the whole, the difficulty of getting a fine blood animal is much greater at this place, than would be expected from its vicinity to the Nedjed country, the grand source of supply for the finest horses in the world.

Excellent camels are to be found in great numbers, all of the single humped kind;* and buffaloes are as numerous along the banks of the Tigris, as they are on the borders of the Ganges or

* The prevailing opinion in Europe is, that of the two kinds of this animal, the single humped is the camel, and the double humped the dromedary. The fact, however, is nearer the reverse. The double humped camel is found only in Bactria, and the countries to the north and east of Persia; and these, being natives of a colder climate, and living in more fertile countries than the other species, are shorter, thicker, more muscular, covered with a dark brown shaggy hair, and heavier and stronger by far than any other camels. From this race of the double humped animal, I am not aware of dromedaries being ever produced. The only camel seen in Arabia, Africa, Egypt, Syria, and Mesopotamia, is the single humped. This, inhabiting a hot climate, and having always a scanty supply of food and water, is taller, more slender, of a paler colour, and altogether lighter in form and flesh, than the Bactrian camel. Its hair is as short, and its skin as sleek, as that of the horses or bullocks of England. It is from this race only that dromedaries are produced; these are merely single humped camels of good blood and breed, which, instead of being used for burthen, are appropriated only to carrying riders and performing journeys of speed. They bear indeed the same relation to other single humped camels, that race-horses do to other horses: care being taken, by preserving the purity of their descent, and improving their blood, to keep them always fit for and appropriated to this particular purpose. They are trained in Egypt, into dromedary corps, for the supply of lancers and couriers, and perform wonderful journeys, both as to speed and distance. They are called, by the Arabs,

the Nile. It was at this place that I first saw the humped bullock, so common in India, and found also in southern Arabia, along the coasts of Yemen, but not known in Egypt, or the northern parts of Mesopotamia.

One of the peculiarities of Bagdad is its race of white asses, which, as at Cairo, are saddled and bridled for the convenience of passengers from one part of the town to another, wheeled carriages of any description being unknown. These are equally as large and spirited as the Egyptian ass, and have as easy and speedy a pace. They are frequently spotted over with colours, and otherwise fantastically marked with red stains of the Hennah plant, in a manner that would fit them for any of those grotesque pantomimes in which the English clown Grimaldi distinguishes himself, but which species of ornament seems ill-adapted to the general gravity of a Moslem city.

JULY 21st.—The whole of the day was passed by me at home, in order to receive the morning visits of all the Christians of consideration residing here, and of such other public characters as paid their daily attendance at Mr. Rich's divan.

The only two European consulships at Bagdad, are those of the English and French. The former is an appointment of the East India Company, with very handsome allowances, and is filled with great ability and dignity by their resident, Mr. Rich.* The house,

Hedjeen; while the camel is called *Gemel*, or *Jemel*, according to the district in which the hard or soft pronunciation of the *g* prevails.

* This estimable and justly-lamented individual, a short time subsequent to the period here spoken of, fell a victim to that scourge of the East, the cholera morbus, which, during one of his journeys in Persia, put a sudden and premature end to the brilliant career which his profound and varied acquirements promised. As the incidents recorded in this volume were matters of individual experience and observation, none of them have been subsequently obliterated; but, though nothing will be taken away from what has been mentioned in the original manuscript respecting this excellent individual, I should reproach myself with injustice, if I did not add, after this lapse of time, my sincere though humble testimony to the high character of all his public virtues

occupied by the establishment, is formed of a number of dwellings thrown into one, and, as a residence, is certainly one of the largest, best, and most commodious in the city. It consists of two large courts, one of them used as a riding ground, having numerous rooms and galleries around it, with walled terraces for sleeping at night in the open air; and a set of vaulted subterranean cellars, called serdaubs, for avoiding the intense heat of the summer during the day; besides spacious and good stables, kitchens, and offices of every description.

Attached to Mr. Rich's establishment were, an English surgeon, an Italian secretary, several dragomen, or interpreters, and a number of janissaries, grooms, and servants, all filling their proper offices and performing separate duties, as in India, and composed of Turks, Arabs, Georgians, Persians, and Hindoos. A company of sepoys furnished a body-guard, and their drums and horns sounded the regular "reveillie" and "call" of a camp or garrison. A troop of European Hussars were formerly maintained here also; but their numbers are diminished. A large and commodious yacht was always kept ready for excursions on the river, under the care of an Indian Serang and crew. The stud of horses was large and choice; and every thing belonging to the Residency was calculated to impress ideas of great respect on the minds of the inhabitants, who were witnesses of the manner in which it was supported and conducted. The fact is, indeed, that Mr. Rich was universally considered to be the most powerful man in Bagdad, next to the Pasha; and some even questioned whether the Pasha himself would not at any time shape his conduct according to Mr. Rich's suggestions and advice, rather than as his own council might wish.

Our mode of living here, was to rise at the first peep of day, and take a ride and a bath, after which we all met at breakfast about

and conduct; to his unremitting zeal for the interests of science and general knowledge; and to his polished urbanity, his gentle and unassuming manners, his boundless generosity, and the constant, yet unstudied exhibition of those qualities, which never failed to endear him to all who had the happiness to become his friend or his guest.

eight o'clock. Mr. Rich then held a public divan until ten, which was regularly attended by all the officers of his own establishment, and by the heads of the chief departments of government in the city. In these visits of ceremony, every thing was conducted with great decorum, and nothing could be more evident than the high degree of respect for the Resident with which these interviews inspired the visitors. On the breaking-up of the divan, the members of the establishment generally retired to pass away the heat of the day in the serdaubs below; the only places, indeed, in which existence was tolerable. At sun-set, we again met together, and dined on one of the terraces in the open air; when, after continuing at table generally till ten o'clock, we separated to our beds, on other enclosed terraces, to sleep; the heat of the weather scarcely suffering us to bear the light covering of a sheet, or even the still lighter one of a mosquitoe muslin, though we lay on the highest part of the house-top, and had nothing above us but the starry canopy of heaven.

The French establishment consisted of Monsieur Vigoroux, the Consul-general, a very intelligent and amiable man, and a young Frank Dragoman from Aleppo, with a mean house, and very few servants. The Christian convent, which was under the French protection, was occupied by Padre Vincenza, a Carmelite friar; his colleague, Camillo di Jesu, having left him lately for Europe. In this church were united the scattered remnants of the Greek, Syrian, Chaldean, and other Christian sects, as they were neither of them sufficiently numerous to afford a separate church of their own; but this attempted union produced only discord and misunderstanding.

In the course of the day, an old woman of Bagdad, the mother of one of the servants in the house, had obtained the permission, which she had long solicited, to pay her personal respects to Mrs. Rich, (a daughter of the distinguished patriot and senator, Sir James Mackintosh.) On being introduced to the presence of this lady, who always retained the English costume, an evident disappointment was observed in the face of the old lady, whose countenance seemed to

say, "What! is this plain and unadorned creature the wife of the Balios, (the title given at Bagdad to ambassadors from foreign powers,) whom I expected to have seen dressed in the most costly robes, with diamonds, pearls, and gold?" With a view to lessen the evident pain of this disappointment, it was answered, by one of the servants, that the lady whom she saw was only the sister of the Balios's spouse, she herself having gone to the bath; when she replied, "Ah! indeed, I was *sure* that I could not have been so grossly deceived. *That* the lady of the Balios Beg, so poorly dressed!—Impossible! I am sorry, however, that I should come at such an unlucky moment; for now I must content myself with *imagining* her splendid appearance, as I am too old ever to enjoy another opportunity of seeing her for myself."

The weather, indeed, was so intensely hot, that it required the greatest exertion of a person blessed with youth and health in full perfection, to move out in the day-time; and we could, therefore, estimate the strength of curiosity or desire which could bring an infirm and aged individual from her own house, walking a considerable distance on foot, on such a day as this.

The state of the atmosphere at this period, as indicated by the scales of two excellent thermometers, carefully examined and compared, may be judged from the following facts. The lowest degree at which the mercury stood, at the first peep of dawn, which is generally the coldest portion of the 24, was 112° of Farenheit; at noon it stood at 119; at a little before two o'clock, at 122°; by sun-set it subsided to 117°; and at midnight 114°. This was the case within the last twenty-four hours; the air being perfectly calm, the sun almost blood red, as seen through a dull mist, and the atmosphere literally on fire. There was, indeed, scarcely any perceptible difference between the heat of the day or that of the night, as long as the individual kept in the shade. If exposed to the sun, its rays were scarcely to be borne; natives of the country even died in great numbers from the excessive heat; and nothing but the shelter and comforts afforded by wealth and ingenuity, in the house of the British

representative, could have made a residence here at all tolerable to a European. In the winter, the climate is cold, (the latitude being about 33° north,) and many snow-clad mountains within a short distance, from which bleak winds descend; but the three months of June, July, and August, are so intensely hot, as to make persons staying here, even after a long residence in India, sigh for the more temperate regions of Bengal or Hindoostan. Intense as the heat of the climate may appear to the English reader, from the degrees of the thermometer given in the preceding page, it may be added, that there were seasons in which the heat was even still greater than there mentioned. In a letter received from Mr. Rich, during my subsequent residence in Calcutta, dated Bagdad, April 7, 1820, nearly four years after my passing through the city on my way to India, he says, "So extraordinarily bad was our last summer, so fearfully exceeding any thing you experienced here, (though *you* had a tolerable specimen of our climate,) that I had, at one time, intended to send you an account of it for publication."