

and wounded on the field of battle. We remained with our arms in our hands all night. I was wounded with a ball in my thigh, and Seid with a dagger on his breast." They then showed me their scars. "In the morning we numbered our men, and found that two hundred and thirty were killed, and about one hundred wounded: three hundred of the camels were either slain or so badly wounded, that they could not walk, and so we killed them. We found seven hundred of our enemies lying on the ground, either dead or wounded;—those that were badly wounded, we killed, to put them out of pain, and carried the others that could walk along with us for slaves; of these there were about one hundred. As the enemy fled, they took all their good camels with them, for they had left them at a distance, so that we only found about fifty poor ones, which we killed; but we picked up two hundred and twenty good double-barrelled guns from the ground. The gun which Seid now uses is one of them;—we got also about four hundred scimitars or long knives. We were told by the prisoners that the company who attacked us was upwards of four thousand strong, and that they had been preparing for it three moons. We were afraid of another attack, and went off the same day, and travelled all the night, steering to the N. E. (out of the course the caravans commonly take) twenty-three days' journey, when we came to a place called the Eight Wells, where we found plenty of good water. Fifty of our men had died, and twenty-one of the slaves. We remained near these good wells for eleven days; our camels feeding on the bushes in the valleys near

them, when we again travelled to the north-westward ten days to *Twati*, a good watering place. For the last three days we waded through deep sands, like those we passed among while going from Widnoon.— We rested here two days, and then went down north, into the country of dates, and came to the town of *Gujelah*, a little strong place belonging to Tunis—there we found plenty of fruit and good water, and meat and milk; we stopped there ten days, and then the part of the caravan going to Tripoli left us and went towards the east, by the mountains, and the rest went on to the north-easterly twelve days to *Tuggurtah*, close by a mountain near the river *Tegsah*, that is said to go to the sea near Tunis;—here we stopped twenty-five days, and the caravan for Tunis left us. *Tuggurtah* is a very large city, with high and thick walls, made tight, and has a great many people in it, all of the true religion, and a vast number of black slaves, and a few white ones. After stopping here twenty-five days, we set off to the north-westward through a very fine country, full of date and fig-trees, and cattle, and goats, camels, sheep, and asses;—we then travelled ten days to the high mountains, where the caravan for Algiers parted from us, and we remained with about two hundred camels and eighty men going to *Fez*. We then travelled over the great mountain, which we were told belongs to the same ridge we see close to Morocco and in *Suze*; (the Atlas;) and in two moons more we passed through *Fez*, where what remained of the caravan stopped, and we returned to our father's house and our families, on the side of the Atlas mountains, near the

city of Morocco, having been gone more than two years. We brought back only one camel, and a small load of merchandise, out of the eight camels richly loaded when we set out; yet we thanked God for having preserved our lives; for the whole caravan with which we started had perished on the desert, and out of the twenty-eight men who left it with us, only four reached their homes, and they on foot, and entirely destitute of property. I found my wife and all my children and my father's family in good health. Sheick Ali came to see me as soon as he got the news of my arrival, and after staying with me one moon, he invited me and Seid to go with him to his place, which invitation we accepted, and he furnished us with one camel and some haicks and blue cloth, and advised us to go up on to the desert and trade them away for ostrich-feathers, to sell in Morocco or Swerah: so being poor, we accepted his offer; bought his goods and his camel, and he was to have been paid when we came back. We set off for the desert, and had passed a great many tribes of Arabs without finding any feathers of consequence, when the great God directed our steps to your master's tent, and I saw you. I was once as bad a man as Seid, but I had been in distress and in a strange land, and had found friends to keep me and restore me to my family, and when I saw you naked and a slave, with your skin and flesh burnt from your bones by the sun, and heard you say you had a wife and children, I thought of my own former distresses, and God softened my heart, and I became your friend. I did all I could to lighten the burden of your afflictions: I have endured

hunger, thirst, and fatigues, and have fought for your sake, and have now the high pleasure of knowing I have done some good in the world; and may the great and universal Father still protect you: you have been true and kind to me, and your friend has fed me with milk and honey; and I will always in future do what is in my power to redeem Christians from slavery."

Here Sidi Hamet finished his narration: he then said he wished to go and see his wife and children, and that as soon as he had rested for a few days, he would set off again with a large company to seek after the rest of my men. The next morning I made him a small present, and Mr. Willshire also gave him some fine powder and many other small articles. After he was prepared to go, he swore by his right hand, he would bring up the remainder of my crew if they were to be found alive, and God spared his life: he then took his leave of me by shaking hands, and of all my companions, wishing us a happy sight of our friends, and set off for his home. I did not part with him without feelings of regret, and shedding tears; for he had been a kind master to me, and to him I owed, under God, my life and deliverance from slavery; nor could I avoid reflecting on the wonderful means employed by Providence to bring about my redemption, and that of a part of my late unfortunate crew.

CHAP. XXVI.

An account of the face of the great African Desert, or Zahahrah—of its inhabitants, their customs, manners, dress, &c.—A description of the Arabian camel or dromedary.

IN giving an account of the great western desert, or Zaltahrah, and of its inhabitants, &c. it must be remembered, that in journeying across, or on the desert when a slave, I did not go over but a very small part, comparatively speaking, of that extensive region; I cannot therefore undertake to describe what did not come under my own observation. I can, however, state, without fear of future contradiction, the following facts, viz. that the face of this desert, from about the latitude of 22 degrees north, where we were forced ashore in our boat, to near the latitude of 28 degrees north, and from the longitude of *Cape Barbas*, about 19 to 11 degrees west, is a smooth surface, consisting partly of solid rocks, of gravel, sand, and stones mixed, and in some places of what is commonly called soil: this mass is baked down together in most places, by the extreme heat of the sun, nearly as hard as marble, so that no tracks of man or beast are discoverable; for the footstep leaves no impression. The whole surface is as smooth, when viewed on every side, as the plain of the ocean unruffled by winds or tempests, stretching out as far as the eye can reach; not a break that might serve as a landmark, or guide to the traveller;

not a tree, shrub, or any other object, to interrupt the view within the horizon; the whole is in appearance a dreary waste; the soil is in colour of a light reddish brown—not a stream of water (at least for many centuries past) has refreshed this region, which is doomed to eternal barrenness; but as we went forward on this flat hard surface, we met from distance to distance with small valleys or dells, scooped out by the hand of nature, from five to thirty feet below the plain—those we saw and stopped in, were ten, fifteen, and twenty miles apart, and contained from one to four or five acres each—they seem to serve as receptacles for the little rain water which falls on the desert; for the inhabitants always expect some in the winter months, though they are frequently disappointed; and none had fallen on those parts on which we were thrown for the last two years.

It was already September, and they were offering up prayers to the Almighty every day, and most fervently imploring him to send them refreshing rains. These little valleys are mostly scooped out in the form of a bowl, though in some the sides are steep, and bottoms nearly level, and the whole irregular. Here grows a dwarf thorn-bush, from two to five feet in height; it is generally scattered thinly over the valley. The leaves of this shrub, which is almost the only one that is to be found on that part of the desert, are a fourth of an inch in thickness, one and a half inches in width, and from two to two and a half inches in length, tapering to a sharp point, and are strongly impregnated with salt, so much so, that neither myself nor my companions could eat them, though nearly perishing with hunger and

thirst, and a green fresh leaf would have been a great relief to us, when neither meat nor drink was to be procured. Such is the face of the desert over which we passed, until we came within a short distance of Cape Bajador, where we fell in with immense heaps of loose sand, forming mountains of from one to three or four hundred feet in height, blown and whirled about by every wind, and dreadful to the traveller, should a strong gale arise whilst in the midst of them; for he and his beasts must then inevitably perish, overwhelmed by flying surges of suffocating sand.

The face of this part of the desert is still the same as that before described, when laid bare and seen between the sand hills, by reason of the sand being blown off. This sand has evidently been driven from the sea-shore, and in the same degree as the ocean has retired; by means of the trade-wind blowing constantly on to the desert, and that too very strongly in the night-time, through a long succession of ages. The heavy surf dashing perpetually among the rocks gradually reduces them to grit, which then mixes with the sand that is washed up upon the shore; where it is left by the tides that rise on this coast to the height of twelve or fourteen feet;—this becomes dried by the excessive heat of the sun, and is whirled about and driven before this constant gale, upon the surface, and then into the interior of the desert. Such have unquestionably been the causes which have produced such astonishing accumulations of sand on that part of the desert; and I am further confirmed in this belief by the enormous strings of sand hills to be found all along the coast of Suse

and Morocco, near the sea-shore. These accumulations are, in many parts, so great, as to have raised new bounds to the ocean some miles beyond its original limits, which have evidently been washed by the sea at a former period, and the intermediate spaces are filled up with loose sand hills; which circumstances all together amount, in my opinion, to a demonstration of the origin of the sand on this part of the desert.

Some authors have supposed that there were some fertile spots on the great western desert which were cultivated, &c. &c. but this is, I think, an impossibility: the whole desert being a level plain, it can produce neither spring or stream of water, and no herbage can consequently grow unless by means of rain, and this falls on the desert so seldom, and is so soon evaporated, as to render even a passage across it with a caravan of Arabs and camels, at all times dangerous in the extreme, as is proved by Sidi Hamet's narrative of his journeys, connected with my own observations. That there are more shrubs growing in some parts than in others, is true, from natural causes. The small valleys or dells which now furnish a scanty subsistence for the hardy camel, and that only by feeding on the coarsest shrubs and leaves, serve as basins to catch the little water that sometimes falls there: this is immediately dried away by the intense heat of the sun, which beats down upon the surface in all parts most violently, and scorches like actual fire;—yet that moisture, little as it is, causes the growth of the dwarf thorn-bush and of two or three other prickly plants, resembling weeds; these grow only among sand, and there are spots on the desert which produce

a shrub that grows up in a bunch at the bottom as thick as a man's leg, and then branches off in every direction to the height of two feet, with a diameter of four or five feet. Each branch is two or three inches in circumference, and they are fluted like pillars or columns in architecture, and almost square at their tops: these are armed with small sharp prickles all over, two or three inches long, and yield, when broken off, a whitish liquid that is very nauseous, and bites the tongue like aqua-fortis, so that the camels will nip it off only when they can find nothing else: they are so numerous in some places, that it is difficult for the camels to get along amongst them, and they are obliged to dodge about between these bunches.

In many valleys, the thorn-bushes furnish a few snails. A few ground nuts are also to be found, resembling in shape and size small onions; and there are also to be seen under the shade of the thorn-bushes, an herb known by the name of shepherds' sprouts in America; but like the other things before mentioned, they are very rarely to be met with. These are, as far as came within my knowledge, the whole of the productions of the desert.

It has been imagined by many, that the desert abounded in noxious animals, serpents, and other reptiles; but we saw none; nor is it possible for any animal that requires water, to exist on the desert, unless it is under the care of, and assisted by man in procuring that necessary article. I saw no animal that was wild, except the ostrich, nor can I conceive how that animal exists without fresh water, which it is certain he cannot procure, nor what kind of nourish-

ment he subsists on. There are neither beasts, nor birds, nor reptiles, to be seen on that dreary waste on which we travelled, and it is certain that there are other districts still worse, bearing not the smallest herb nor bush wherewith the camel can fill his stomach: but near the borders of the desert, where more shrubs are produced, sheep and goats are fed in considerable numbers, and we saw many of those light-footed and beautiful animals, called the *Gazelle*, tripping across the sand hills, and near watering-places: some tigers also now and then made their appearance. Such is the great western desert, or *Zahahrah*, which can only afford a description as dry and as barren as its dreary surface. For its extent, see the map.

Nearly all parts of this vast desert are inhabited by different tribes of Arabs, who live entirely on the milk of their camels, and wander from valley to valley, travelling nearly every day for the sake of finding food for their camels, and consequently food for themselves: they live in tents formed of cloth made of camels' hair, which they pull off by hand, and spin with a hand spindle; this they twist round with the fore-finger and thumb of the right hand; after they have pulled out the thread sufficiently long from a bunch of camels hair, which they hold in their left hand, whilst the spindle descends to the ground, when they take it up in their hand again, and wind off the yarn in a ball, and then spin another length in like manner: they afterwards double and twist it by hand, making a thread as thick as a goose-quill. When they have spun a sufficient quantity, and have agreed to stop for two or three days in one place, (which

they always do when they can find sufficient food for their camels) they drive into the ground two rows of pegs, in parallel lines, sufficiently wide for a tent cloth, that is, about two and a half feet apart: they then warp the yarn round the pegs, and commence weaving it by running a kind of wooden sword through the yarn under one thread, and over another, in the manner of darning: this sword they carry with them, and it appears to have been used for ages: they then tuck through the filling by hand, after turning up the sword edgeways; haul it tight, and beat it up with the sword, as represented in plate No. 6. They weave it the whole length which they intend the tent to be, and then roll up the pieces or length, until they have made enough to finish a tent. This, in my opinion, must have been the very first method of weaving practised in the world, and the idea, I imagine, was taken from a view of the outer bark of the cocoa-nut tree, as I have before observed. The tent is then sewed together with the same kind of twine, through holes made with an iron bodkin. After it is sewed together to a proper width, from six to ten breadths, they make four loops on its ends, by fastening short crooked sticks to the cloth, and two on each side. When they are about to pitch the tent, they spread it out, stretching the cords by which it is fastened, and driving a stout peg into the ground for each cord: this is done with a hard smooth stone, which they always carry with them, in place of a hammer; then getting under the tent and raising it, they place a block, whose top is rounded like a wooden bowl, under its centre, and set the tent pole

into a hole made for that purpose, and set the pole upright, which keeps the tent steady in its place. After the tent is raised, all the ropes that hold and steady it, (ten in number) are tautened: these ropes are made of skins partly dressed, or of camels' hair, so that the tent is suspended in form of an oblong umbrella, and about two feet from the ground. In the day-time they raise up the south part of their tents (as those on the desert are always pitched facing the south) with two small stanchions fixed under the cords that hold it in front, so that they can go under the tent by stooping: this tent serves all the family for a shelter. Each family has a mat, which serves as a bed for the whole: they lie down on it promiscuously, only wrapped up in their haick or blanket, if they have one; if not, in the skin that covers their loins only, and lie close together, to keep off the cold winds which blow under the tents in the night: the children lie between the grown persons; their heads are as low, and frequently lower than their feet, and their long bushy hair, which is never combed, and resembles a woollen thumb mop, serves them instead of a pillow. The families consist of the father, and one or more wives, and the children that are unmarried, (generally about four to a family, but sometimes six or eight) and their slaves, who are blacks.

The rich Arabs have one, two, or three slaves, male and female: these are allowed to sleep on the same mat with their masters and mistresses, and are treated in all respects like the children of the family in regard to apparel, &c.—they are not, however,

permitted to marry or cohabit with the Arab women, under pain of death, and are obliged to take care of the camels and follow them, and to do other drudgery, such as getting fuel, &c. but they will not obey the women, and raise their voices higher than their master or any of his children in a dispute, and consequently are considered smart fellows. They marry among their own colour while they are slaves, with the consent of their masters, but the children remain slaves. After a slave has served his master faithfully for a long time, or has done him some essential service, he is made free: he then enters into all the privileges that the free Arabs enjoy, and can marry into any of their families, which he or she never fails to do, and thus become identified with the families of the tribe in which they were slaves, and may rise to the very head of it. The negroes are generally active and brave, are seldom punished with stripes, and those who drive the camels do not scruple to milk them when they are thirsty, but take care not to be discovered: they are extremely cunning, and will steal any thing they can get at to eat or drink, from their masters, or indeed any one else. If they are caught in the act of stealing, they are only threatened, and promised a flogging the next time. The father of the family is its absolute chief in all respects, though he seldom inflicts punishment: his wives and daughters are considered as mere slaves, subject to his will or caprice; yet they take every opportunity to deceive or steal from him: he deals out the milk to each with his own hand, nor dare any one touch it until it is thus divided: he

always assists in milking the camels, then puts the milk into a large wooden bowl, which has probably been in the family for ages: some of the largest bowls will contain five gallons: they are frequently split in every direction, and the split parts are fastened together with small iron plates, with a rivet at each end, made of the same metal. All the milk is thrown into the great bowl; then, if in the old man's opinion, there is a sufficient quantity for a good drink round, he takes a small bowl, (of which sort they generally have two or three,) and after washing or rubbing it out with sand, he begins to distribute the milk, by giving to each grown person an equal share, and to the children in proportion to their size, measuring it very exactly, and taking a proportionate quantity to himself. If there is any left, (which was very seldom the case with those I lived among) he has it put into a skin, to serve for a drink at noon the next day: if there is not a sufficient quantity of milk for a good drink all round, the old man fills it up with water (if they have any) to a certain mark in the bowl, and then proceeds to divide it as before related.

The camels are driven out early in the morning, and home about dark, when they are made to lie down before the tent of their owner, very near, with their tails towards it: a doubled rope with a large knot in one end is then put round the knee joint when the leg is doubled in, and the knot being then thrust through the double part at the other end, effectually fastens the knee bent as it is, so that the camel cannot get up to walk off, having but the use

of three of his legs. This kind of becket is also fixed on the knees of the old camels that lead the drove; and the others remain quiet when their leaders are fast: in this manner they are suffered to lie until about midnight, when they have had time to cool and the milk to collect in their bags—the becket is then taken off, and as soon as they get up, the net which covers the bag to prevent the young ones from consuming the milk, is loosened: this is fastened on by two cords, that go over the back of the camel, and are knotted together. As each camel is milked, the net is carefully replaced, and she is made to lie down in the same place again: here they lie until daylight, when all the camels are made to get up; a little milk is then drawn from each, and the young ones are suffered to suck out the remainder, when the net is put in its place again, not to be removed until the following midnight. While the head of the family is busied milking the camels and suckling the young ones, assisted by all the males, the wife and females are striking and folding up the tent, selecting the camels to carry the stuff, and bringing them near, where they make them lie down and pack on them the tent and all their other materials. This being done, they fasten a leather or skin basket, about four feet wide, fitted with a kind of tree, like a saddle on the back of one of the tamest camels, in which the women place the old men and women that cannot walk, and young children, and frequently themselves, and proceed forward according to their daily custom. The women take care of the stuff and the camels that carry it, and of the

children: the other camels are driven off by slaves, if they have any, if not, by some of the boys, and kept where there are some shrubs to be found, until night. The old man, or head of the family, generally precedes the women and stuff, after having described to them the course they are to steer. He sets off on his camel, with his gun in his hand, at a full trot, and goes on until he finds a fit place in which to pitch the tent, when he gives the information to his wife, who then proceeds with all possible despatch to the spot, unloads her camels, and lets them go; then she spreads her tent, puts all the stuff under it, clears away the small stones, and spreads her mat, arranges her bowls, hangs up the skins containing water, (if they have any,) on a kind of horse or frame that folds together, &c. &c. They start long before sun-rising in the morning, and calculate to pitch their tents at about four o'clock in the afternoon, if they can find a convenient spot; otherwise a little sooner or later. When one family sets off, the whole of that part of the tribe dwelling near, travel on with them; and I have frequently seen from five hundred to one thousand camels in one drove, all going the same way, and I was greatly surprised to see with what facility they could distinguish and separate them; each knowing his own camels, even to the smallest: they would sometimes march together for half a day; then in a few minutes they would separate, and each take his own course, and would generally pitch within a few miles of each other. As soon as the place is agreed on, the men go out on their camels, with their guns, different

ways, to reconnoitre and see if they have enemies near.

When they rise in the morning, after having first milked their camels, and suckled the young ones, they next attend to prayers, which is done in the following manner: they first find a sandy spot, then unwrap themselves, and take up sand in both their hands; with this they rub their faces, necks, arms, legs, and every part of their bodies, except their backs, which they cannot reach: this done, as if they washed with wafer, they stand erect, facing towards the east; wrap themselves up as neatly as they can in their blankets or skins; they look up towards heaven, and then bow their heads, bending their bodies half way to the ground, twice, crying aloud at each time, *Allah Hooakibar*. They next kneel down, and supporting themselves with their hands, they worship, bowing their faces in the dust, twice successively; then, being still on their knees, they bend themselves forward, nearly to the ground, repeating, *Hi el Allah-Sheda Mohammed—Rasool Allah*; then rising, they again repeat, *Allah Hooakibar*, two or three times; and this is the common mode of worshipping four times a day. In addition to this, at sun-setting, they implore the Almighty to send rain to moisten the parched earth; to cause the food to grow for their camels; to keep them under his special care, with their families and tribes; to enrich them with the spoils of their enemies, and to confound and destroy them that seek their hurt: they thank the Almighty for his past mercies, for food, raiment, and his protection, &c. &c.—they then

repeat part of a chapter from the Koran, in which God's pretended promises to the faithful are made known by their prophet; and repeating at all times the *Hi el Allah*, or, "great is the Almighty God, and Mohammed is his holy prophet." Their times of prayer are, before sun-rising in the morning, about noon, the middle of the afternoon, about sun-setting, and again two or three hours after the sun has set: this makes five times a day, washing themselves (at least their faces and hands, when they have water) before praying; when they cannot get water, (which is always the case with those on the desert,) they perform their ablutions by substituting sand. Mohammed, their prophet, when he arrived with an army on the desarts of Arabia, found that there was no water either for himself or his followers to wash in; yet by the laws he had already promulgated, ablutions could not be dispensed with: a new chapter, however, of revelation, soon relieved him from this dilemma, and he directed his followers to use sand, when no water was to be had. In the ninth chapter of the Book of Numbers, it appears that Moses, in a similar dilemma, found it necessary to apply for a new command from the Lord on a particular subject.

The Arabs always wash when it is in their power, before they eat, nor does any business divert them from the strict observance of their religious ceremonies: and with respect to particular stated times, while pursuing their journeys, and going on in the greatest haste, when the time for prayers arrives, all stop, make the camels lie down, and perform

what they conceive to be their indispensable duty; praying, in addition to the usual forms, to be directed in the right course, and that God will lead them to wells of water, and to hospitable brethren, who will feed them, and not suffer them to perish far from the face of man: that he will enrich them with spoils, and deliver them from all who lie in wait to do them mischief; this done, they mount again cheerfully, and proceed, encouraging their camels by a song, a very lively one, if they wish them to go on a trot; if only to walk, something more slow and solemn.

The Arabs who inhabit the great western desert, are in their persons about five feet seven or eight inches in height; and tolerably well set in their frames, though lean: their complexion is of a dark olive: they have high cheek bones, and aquiline noses, rather prominent; lank cheeks, thin lips, and rounded chins: their eyes are black, sparkling, and intelligent: they have long black hair, coarse, and very thick; and the men cut theirs off with their knives, to the length of about six or eight inches, and leave it sticking out in every direction from their head. They all wear long beards—their limbs are straight, and they can endure hunger, thirst, hardships, and fatigues, probably better than any other people under heaven: their clothing in general is nothing more than a piece of coarse cloth, made of camels' hair, tied round their waists, hanging nearly down to their knees; or a goat-skin so fastened on, as to cover their nakedness; but some of the rich ones wear a covering of linen

or cotton cloth over their shoulders, to their knees, hanging something like a shift or shirt, without sleeves, and some have, besides, a haick or a woollen blanket, about four feet wide, and four yards long, which they wrap about them; but this is the case only with the rich, and their number is very small. These haicks, and blue shirts, they get from the empire of Morocco, in exchange for camels' hair and ostrich-feathers; the only commodities in which they can trade. The Arab women are short and meager; and their features much harder and, more ugly than those of the men; but they have long black hair, which they braid and tuck up in a bunch on their heads, and fasten it there by means of thorns. They generally wear strings of black beads round their necks, and a white circular bone, of three inches in diameter, in their hair, with bands of beads or other ornaments around their wrists and ankles. Their cheek bones are high and prominent; their visages and lips are thin, and the upper lip is kept up by means of the two eye-teeth. They take great pains to make these teeth project forward, and turn up quite in front of the line of their other fore-teeth, which are as white and sound as ivory. Their eyes are round, black, very expressive, and extremely beautiful, particularly in the young women, who are generally plump and lascivious. The women wear a dress of coarse camels' hair cloth, which they manufacture in the same way they make their tent cloth: it covers their shoulders, leaving their arms and breasts naked: it is sewed up on each side, and falls down nearly to

their knees; they have a fold in this, like a sack, next their skin on their shoulders, in which they carry their little children; and the breasts of the middle aged women become so extremely long, lank, and pendulous, that they have no other trouble in nursing the child which is on their backs, when walking about, than to throw up their breasts over the top of their shoulders, so that the child may apply its lips.

All the Arabs go barefoot; the children, both male and female, before they come to the age of puberty, run about entirely naked, and this exposure to the sun is one great cause of their black colour. The males are all circumcised at the age of eight years, not as a religious rite, but because it is found necessary as a preventive of a disease incident to the climate. The men are very quick, active, and intelligent—more so, taken collectively, than any other set of men I had ever come across in the different parts of the world I had before visited. They are the lords and masters in their families, and are very severe and cruel to their wives, whom they treat as mere necessary slaves, and they do not allow them even as much liberty as they grant to their negroes, either in speech or action: they are considered by the men as beings without souls, and consequently, they are not permitted to join in their devotions, but are kept constantly drudging at something or other, and are seldom allowed to speak when men are conversing together. They are very filthy in their persons, not even cleansing themselves with sand, and are covered with vermin. The continual

harsh treatment, and hard drudgery to which they are subject, have worn off that fine edge of delicacy, sensibility, and compassion, so natural to their sex, and transformed them into unfeeling and un pitying beings; so much so, that their conduct towards me and my companions in distress, was brutal in the extreme, and betrayed the extinction of every humane and generous feeling.

The Arab is high-spirited, brave, avaricious, rapacious, revengeful; and, strange as it may appear, is at the same time hospitable and compassionate: he is proud of being able to maintain his independence, though on a dreary desert, and despises those who are so mean and degraded as to submit to any government but that of the Most High. He struts about sole master of what wealth he possesses, always ready to defend it, and believes himself the happiest of men, and the most learned also; handing down the tradition of his ancestors, as he is persuaded, for thousands of years. He looks upon all other men to be vile, and beneath his notice, except as merchandise: he is content to live on the milk of his camels, which he takes great care to rear, and thanks his God daily for his continual mercies. They considered themselves as much above me and my companions, both in intellect and acquired knowledge, as the proud and pampered West India planter (long accustomed to rule over slaves) fancies himself above the meanest new negro, just brought in chains from the coast of Africa. They never correct their male children, but the females are beat without mercy. The men were not cruel to us far-

ther than they thought we were obstinate, and always gave us a small share of what they themselves had to subsist on.

I never witnessed a marriage among them, but was told that when a young man sees a girl that pleases him, he asks her of her father, and she becomes his wife without ceremony. Polygamy is allowed, but the Arabs of the desert have but very seldom more than one wife, unless amongst some of the rich ones, who have need of servants, when they take another wife, and sometimes a third.

They all learn to read and write: in every family or division of a tribe, they have one man who acts as teacher to the children: they have boards of from one foot square to two feet long, and about an inch thick by eighteen inches wide: on these boards the children learn to write with a piece of pointed reed; they have the secret of making ink, and that of a very black dye: when a family of wandering Arabs pitch their tents, they set apart a place for a school: this they surround with broken shrubs in the desert to keep off the wind—here all the boys who have been circumcised, of from eight to eighteen or twenty years old, attend, and are taught to read and to write verses from the Koran, which is kept in manuscript by every family on skins: they write their characters from right to left—are very particular in the formation of them, and make their lines very straight: all the children attend from choice or for amusement.—The teacher, I was told, never punishes a child, but explains the meaning of things, and amuses him by telling tales that are both entertaining and instructive;

he reads or rehearses chapters from the Koran or some other book, for they have a great many poems, &c. written also on skins: when the board is full of writing, they rub it off with sand, and begin again: they enumerate with the nine figures now in use among all European nations, and in America, and were extremely astonished to find that I could make them, and understand their meaning, saying one to another, "This man must have been a slave before to some Arabian merchant, who has taught him the manner of using the Arabic figures, and contrary to his law, unless indeed he is a good man and a believer." The boards on which they wrote seemed to have lasted for ages—they had been split in many places, and were kept together by small iron plates on each side, fixed by iron rivets: these plates, as well as their rude axes, of which each family has one, are made of tempered iron by the smiths which belongs to and journey with the tribe. I saw several of them at work. They burn small wood into charcoal, and carry it with them on camels: their anvil is made of a piece of iron a foot long, and pointed at the end—this they drive into the ground to work on—the head of the anvil is about six inches over: they make their fire in a small hole dug in the ground for that purpose, and blow it up by means of two skins curiously fixed; so that while one is filling with air, they blow with the other, standing between them—with a hand placed on each, they raise and depress them at pleasure. By means of a clumsy hammer, an anvil, and hot irons to bore with, they manage to fix the saddles for themselves to ride on, and to make

knives and a kind of needles, and small rough bladed axes. This forge is carried about without the smallest inconvenience, so that the Arabs even of the desert are better provided in this respect than the Israelites were in the days of Saul their King, Samuel, chap. xiii. verses 19 to 23—"Now there was no smith in all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears."

There appeared to be no kind of sickness or disease among the Arabs of the desert during the time I was with them: I did not hear of, nor see the smallest symptom of complaint, and they appear to live to a vast age: there were three people I saw belonging to the tribe in which I was a slave, namely, two old men and one woman, who from appearance were much older than any I had ever seen: these men and the woman had lost all the hair from their heads, beards, and every part of their bodies—the flesh on them had entirely wasted away, and their skins appeared to be dried and drawn tight over the sinews and the bones, like Egyptian mummies: their eyes were extinct, having totally wasted away in their sockets, the bones of which were only covered by their eye-lids: they had lost the use of all their limbs, and appeared to be deprived of every sense, so that when their breath should be spent and their entrails extracted, they would in my opinion be perfect mummies without further preparation; for from their appearance there was not sufficient moisture in their frames to promote corruption, and I felt convinced that a sight of such beings (probably on the deserts of Arabia) might

have given the Egyptians their first idea of drying and preserving the dead bodies of their relations and friends. An undutiful child of civilized parents might here learn a lesson of filial piety and benevolence from these barbarians: the old people always received the first drink of milk, and a larger share than even the acting head of the family when they were scantied in quantity: whenever the family moved forward, a camel was first prepared for the old man, by fixing a kind of basket on the animal's back; they then put skins or other soft things into it, to make it easy, and next lifting up the old man, they place him carefully in the basket, with a child or two on each side, to take care of and steady him during the march, while he seems to sit and hold on, more from long habit than from choice.—As soon as they stopped to pitch the tents, the old man was taken from his camel, and a drink of water or milk given him, for they take care to save some for that particular purpose. When the tent was pitched, he was carefully taken up and placed under it on their mat, where he could go to sleep:—this man's voice was very feeble, squeaking, and hollow. The remarkably old man I am speaking of belonged to a family that always pitched their tent near ours, so that I had an opportunity of witnessing the manner of his treatment for several days together, which was uniformly the same.

After I was redeemed in Mogadore I asked my master Sidi Hamet of what age he supposed this old man to have been, and he said about eight *Zille* or Arabic centuries. Now an Arabic century, or *Zille*,

is forty lunar years of twelve moons in each year, so that by this computation he must have been nearly three hundred years old: he also told me that it was very common to find Arabs on different parts of the great desert, five Zille old, retaining all their faculties, and that he had seen a great many of the ages of from seven to eight Zille. He further said, that my old master from whom he bought me had lived nearly five Zille or centuries, though he was very strong and active; and from the appearance of a great many others in the same tribe I could have no doubt but they were much older. I then asked him how they knew their own ages, and he answered—"Every family keeps a record of the ages and names of its children, which they always preserve and pack up in the same bag in which they carry the Koran."—I told him that few people in other parts of the world lived to the age of two Zille and a half, and the people of those countries would not believe such a story.

"The Arabs who live on the desert (said he) subsist entirely on the milk of their camels; it is the milk of an animal that we call sacred, and it causes long life: those who live on nothing else, have no sickness nor disorders, and are particularly favoured by heaven; but only carry the same people off from the desert, and let them live on meat, and bread, and fruits, they then become subject to every kind of pain and sickness when they are young, and only live to the age of about two Zille and a half at the most, while a great many die very young, and not one-tenth part of the men or women live to the age of one Zille. I myself (added he) always feel well when I live on

the milk of the camel alone, even though I do not get half as much as I want, for then I am strong and can bear heat, and cold, and fatigue, much better than when I live on flesh, and bread, and fruit, and have plenty of good fresh water to drink, and if I could always have as much camel's milk as I could drink, I would never taste of meat again: but I love bread and honey very much."—This account from an Arab who was my friend and the preserver of my life, and one who had traversed the desert in many directions, and who was also a good scholar for an Arab, and on whose veracity I could rely, together with what fell under my own observation, has removed all doubt from my mind on that subject, and I am fully of opinion, that hundreds and thousands of Arabs on this vast expanse of desert, actually live to the age of two hundred years of our calendar. My reasons for this belief, in addition to those already given, are,

1st. That their lives are regular, from the day of their birth to the day of their death.

2d. That there is no variation in their food, which is of the most pure and nutritive kind, and cannot cause in them disorders originating from indigestion, &c. &c.

3d. That the climate they inhabit, though hot, is perfectly dry, and consequently must be healthy for those born there; and,

4th. That in their wandering life they are never subjected to hard bodily labour, and their daily movements afford them sufficient exercise to promote a due circulation of the fluids; nor do they ever taste wine or any ardent spirits, being entirely out of the way of

those articles, and are besides strictly forbidden by their religion. I am no physician, and cannot therefore enter into any learned disquisition on this subject, but merely give my own impressions respecting it, without pretending to be less liable to err in judgment than others. It cannot be doubted but that the Arabs existed as a wandering race long before the time of the Greeks, and it is possible that they possessed in those early ages the art of writing, and reckoned time by the same method they do at this day; say forty lunar years for a Zille or century, and that in translating or quoting from their writings, a Zille may have been taken for a hundred of our years.

The tribe of Arabs to which I belonged, owned four horses, or rather mares: they were the general property, and were fed on milk, and watered every two days: with these animals they hunt the ostrich, and with this view, having agreed on the time and place, the whole of the men assemble before daylight on their camels, and surround a certain spot of ground where they calculate on finding ostriches, with the horses to windward, and their riders with loaded muskets in their hands: they then approach each other until they start the ostriches, who seeing themselves surrounded on all sides but one, run to the southward before the wind, followed by the horses, which it is said run extremely swift, and pressing on the ostrich very hard, the bird runs himself out of breath in about three hours, when the men on horseback come up and shoot him: but let these birds run against the wind, and no horse can overtake them, for then they do not lose their breath.

After my arrival at Mogadore, I heard of the *Heirie*, or small swift camel of the desert, but I never saw any camel that differed from the common one either in size or shape, and can only suppose that it may be a camel of the same race trained for running swift, and fed on milk like the horses. The common camel can easily travel one hundred miles in a day. A good new milch camel gives at one milking when on the desert about one quart, which is very rich and good: this is besides what suffices to sustain the young camel, and is drawn at midnight—they only draw about a gill in the morning.

Most of the Arabs are well armed with good double-barrelled French fowling pieces, (which have excellent locks) and with good scimitars and knives: each has a kind of bag to carry his slugs, &c. in, slung by his neck and hanging down to his waist on the left side: their big powder-horn is suspended in like manner: this contains coarse powder, and is used for loading the muskets, but they all have a little horn in which to carry their fine powder for priming. Many of the gun barrels that I saw were worn through, and the holes were stopped up by brazing:—they have procured many of their guns no doubt by shipwrecks on the coast of the desert; many more from caravans that they have overpowered, and others in the way of trade from the French settlements of Senegal, and from Tunis, Tripoli, and others ports on the Mediterranean Sea. I did not see a single Moorish musket or lock during the time I was among the Arabs of the desert: they were all made in Europe, and generally in Paris, with the

maker's name on the locks. They have tolerably good powder, which they say they know how to manufacture, but do not make it fine, so that first rate English or French musket powder is much in request, and looked upon as invaluable for priming. Their swords or scimitars they most probably obtain by the same means as their muskets: they are ever ready to attack an inferior, or even an equal force, and fight for the sake of plunder.

Their language is the ancient Arabic; is spoken with great fluency, and is distinguished for its powerful emphasis, and elegant cadence. When they converse peaceably, (and they are much given to talking with each other) it thrills on the ear like the breathings of soft wind-music, and excites in the soul the most soothing sensations; but when they speak in anger, it sounds as hoarse as the roarings of irritated lions, or the most furious beasts of prey. They attack the small towns in the vicinity of the desert, on all sides; which are walled in to ward off their incursions: if they are successful, they put all to the sword, burn the towns, and retire again to the desert with their spoil. Such is the wandering Arab of the great African Desert: his hand is against every man, and consequently every man's hand is against him.

DESCRIPTION OF AN ARABIAN CAMEL OR DROMEDARY.

THE Arabian camel, called by the ancients and by naturalists, the dromedary, is, perhaps, the most singular, and at the same time one of the most useful

animals in nature. He is, when full grown, from eight to nine feet in height, and about ten to twelve feet in length, from the end of his nose to the root of his tail; his body is small, compared with his height; his neck resembles in shape that of a goose more than any other animal, being long and slender, and it seems to grow out of the lower part of his body, between his fore legs: he raises his head to the height of his back, poking his nose out horizontally, so that his face looks directly upwards, and his nose bone so high as to be on a line with the top of the bunch on his back: his head is small, his ears short; his eyes are of various colours, from a black to almost a white; bright, and sparkling with instinctive intelligence, and placed on the sides of his head in such a manner, that he can see before, behind, and on every side at the same time. His tail is short, and hangs like that of a cow, with a small bunch of hair at the end: his legs are long and slender, though their joints are stout and strong: his feet are divided something like those of an ox; but he has no hoof except on the extreme points of the toes; in other parts they are only covered with skin, and are soft and yielding: the soles of his feet are not thicker than stout sole leather: he is generally of a light ash colour, but varying from that to a dark brown, and sometimes a reddish brown: many of them are also marked with white spots or stripes on their foreheads, and on different parts of their bodies: the hair on his body is short and fine, like the finest of wool, and serves the Arabs instead of that necessary article, with which they make their tent cloth and coarse covering: it is pulled or else falls off once.

a year: the hair about his throat and on the hump is eight or ten inches in length, and hangs down: he has a high bunch on his back, which rises from his shoulders, and comes to a blunt point at about the centre of his back, and tapers off to his hips: this bunch is from one to two feet high above the back bone, and not attached to it nor to the frame of the camel, so that in skinning him, the Arabs take off the bunch with it, which is larger or smaller, as the camel is fat or lean. He who rides on a camel without a saddle (which saddle is peculiarly constructed so as not to touch the bunch) is forced to get on behind it, where the breadth of the body keeps the rider's legs extended very wide, while he is obliged to keep himself from slipping off over the beast's tail, by clenching both hands into the long hair that covers the bunch.

The camel is a very domestic animal; he lies down on his belly at the command of his master, folding his legs under him something like a sheep; there he remains to receive his rider or his burden, when he rises at a word, and proceeds in the way he is driven or directed, with the utmost docility and cheerfulness, while his master encourages him by singing. The Arabs use neither bridle nor halter, but guide and manage the camel (whose head is quite at liberty) by means of a stick, assisted by words and sounds of the tongue; having one sound to urge him on faster; one to make him go slower; and a third, which is a kind of cluck with the tongue, to make him stop. He chews his cud like an ox, and has no fore teeth in his upper jaw; but his lips are

long and rough, so that he nips off the rugged shrubs without difficulty, on which he is obliged to feed. The camel seems to have been formed by nature to live on deserts: he is patient, fleet, strong, and hardy; can endure hunger and thirst better than any other animal; can travel through deep and dead sands with great ease, and over the flinty parts of the desert without difficulty, though it is hard for him to go up or down steep hills and mountains, and to travel on muddy roads, as he slips about and strains himself; but he is sure-footed, and walks firmly on a hard dry surface, or on sand. I have never made the natural history of animals my study, and it cannot be expected that I should be acquainted with the particular formation of their interior parts; but I will venture to say a few words in regard to those of the camel, without fear of contradiction from any one who shall see and examine for himself, having assisted in butchering three camels while a slave.

The camel is described by naturalists as having, besides the four stomachs common to ruminating animals, a fifth bag, exclusively as a reservoir for water, where it remains without corrupting or mixing with the other aliments: this is a mistake—for the bag that holds the water contains also the chewed herbage, and is in the camel what a paunch is in an ox. Into this bag all the rough chewed herbage enters, where it is softened by the water, thrown again into the mouth, chewed over, and passes off by another canal, and the fœces are so dry, that the day after they are voided, the Arabs strike fire on them instead of touchwood or punk. Having to draw water for these

animals, I am certain that the largest sized ones drink at least two barrels of water at one time, when they have been long without it, and that the whole of the camels belonging to the tribe by whom I was made a slave, which were then at a well, did not again get a drop of water within twenty days: these camels were at least two thousand in number, and were then on one of the hottest and driest parts of the great western desert, where there was scarcely a green leaf or shrub to be found, and their owners knew how far it was back to the same watering-place at which myself and crew were seized, and to which they drove them again at the end of that period—and even that water was almost as black as ink, owing probably to its stagnant state in the well, and very brackish, because it filtered through the sand beach from the ocean, which was not more than three hundred yards from the well; and these camels went twenty days without water:—under such circumstances I have not the smallest doubt but that they can go thirty or forty days without water before they would die with thirst. At the end of fifteen days after watering the camels, my old master, *Mohammed Bessa*, killed an old and very poor camel, and I was obliged to assist in dressing, though not in eating it, for its flesh, bones, and intestines, were divided among the whole tribe; a small piece to each family: they cut open the paunch of this camel, (for he had no other bag to contain water) and dipped out the contents, though thick with fœces, in order to boil the intestines in it, as well as to drink. When my master, Sidi Hamet, killed a camel to give me and my companions some meat, and procure

something to sustain us on our journey across the desert, the paunch was rolled out of the camel, and the water taken from it, thick as it was, to boil the uncleansed intestines. After drinking this stuff we put the remainder (about two gallons) with the filth it contained, into one of our bottles or goat skins, and it served to sustain life, though the most rank and nauseous both to the smell and taste that can be imagined.

The camel is considered by the Arab as a sacred animal: with him he can transport a load of merchandise of several hundred weight with certainty and celerity through deserts utterly impassible with any other animal: on him the wandering Arab can flee with his family from any enemy across the trackless waste one hundred miles or more in a single day if he wishes, and out of the reach of his pursuers, for the desert, like the ocean, neither retains nor discloses any trace of the traveller. Its milk is both food and drink for the whole family, and when they have a sufficiency of that article, they are contented, and desire nothing more: with his camel the Arab is perfectly independent, and can bid defiance to all the forces that uncivilized foes can send against him: with him they collect in strong bands, all well armed, and fall upon the caravans, slaying without mercy all they can overpower, and divide their spoil: should they meet with a repulse, they can flee and soon be out of sight: they also attack the settlements and small walled towns in the cultivated country near the desert, and if strong enough, destroy all the inhabitants, and drive off the cattle: all the goods of

the slain they carry away on their camels, and return to the desert, where no force can pursue them without meeting with certain destruction.

The camel's motions are extremely heavy and jolting; his legs being long, he steps a great distance, and though he appears to go slowly when on a walk, yet he proceeds at about the rate of four miles an hour, and it is difficult for a man to keep pace with him without running. When the camel trots, he goes very fast; the small trot being about six, and the great one about eight miles an hour—this they can do with great ease with light loads for a whole day together, and will replenish their stomachs at night with the leaves and twigs of the sullen thorn-bush, that is barely permitted by nature to vegetate in that most dreary and desolate of all regions. The flesh of the camel is good for food; and that of the young ones is esteemed preferable to that of the ox: they bring forth a single young one at a time, and generally once in about two years, their time of gestation being about one year. When the camel is in a heat, he is extremely vicious, so that none dare come near him: his organ in some measure resembles that of a horse, but it has a contrary direction, so that the water is voided behind; and when obeying one of the most important instincts of nature, he is obliged to make his approach in a retrograde manner. In the year 1804 I was in the island of Lanza-rote, one of the Canaries, and loaded my vessel (the brig *Eliza and Mary* of New-York) with barilla, which I carried to Belfast in Ireland;—the barilla is brought from the interior of the island to

the port on camels, from whose backs I received and weighed it. Their common loads were from nine to twelve quintals of one hundred pounds; but many loads overran that weight, and one load in particular weighed over fifteen hundred pounds. Those were the same kind of camels used in Barbary, and on the desert, and indeed I never saw any other kind: they are said to come to their full growth in six or eight years, and to live, in many instances, to the age of fifty or sixty.

CHAP. XXVII.

Some account of Suse, or South Barbary, and of its inhabitants, cities, &c.—the primitive plough and mode of using it—primitive churn and method of making butter.

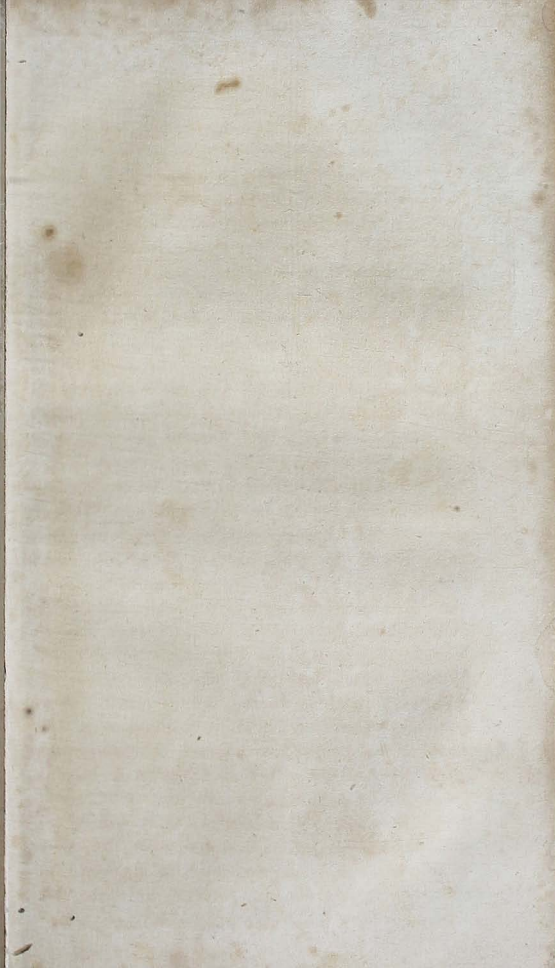
THE country of *Suse*, or South Barbary, is bounded by the Moorish province of *Hah-Hah* on the east, by the Atlas mountains and the great desert, south, and by the Atlantic Ocean on the north and west: its length from east to west is about two hundred and fifty miles; its breadth from north to south one hundred miles. In coming from the desert, its principal towns are, *Waldeleim*, which is said to be very large and strong, and to contain ten thousand inhabitants. *Widnoon* is much the largest town in *Suse*, and its inhabitants are computed by the Arabs at thirty thousand. *Schelem* contains four thousand. *Stuka*,

where I was shut up a slave, does not appear to be a principal town, but is made up of a cluster of small ones, nor could I learn the names of the many little towns or castles in sight of which I passed coming up: it was formerly a kingdom, and was afterwards united to those of Morocco and Fez, which now form the Moorish empire. Suse has however become entirely independent, for though the emperor of Morocco claims jurisdiction over the whole of Suse, and indeed of the whole desert as far south as Soudan, yet all those countries are in fact independent, and the emperor's power extends only a few leagues south and west, from a line drawn through Santa Cruz or Agader, and Tarudant, south to the Atlas.

The soil of this country is very rich and fruitful: here wheat, barley, and indian corn, or maize, are cultivated, and most kinds of kitchen garden vegetables thrive with great luxuriance: the date, fig, pomegranate, olive, orange, lemon, sweet and bitter almond, arga, and many other fruit and forest trees, thrive exceedingly well, and produce, it is said, great abundance in their seasons: the gum arabic and sanderach are also produced there in great quantities. The country being speckled over with small cities, towns, and castles, all strongly walled in with stone laid in clay, is calculated to remind one of the times of the feudal system; each place is under the government of its own chief, who is by common consent the head of the family: they are under a kind of patriarchal government, and each individual feels himself perfectly free and independent. In case of attack or danger, all unite for the general defence, under such leaders as shall have

proved themselves brave, enterprising, and worthy of command; and by this means they are enabled to secure themselves against the frequent inroads and insults of the wandering Arabs, who inhabit the great Desert in their vicinity, and to repel the more formidable attacks of the forces of the Moorish emperor. They raise great numbers of camels, horses, asses, mules, oxen, goats, and sheep, which are guarded by their negro slaves, (of whom they have many) or by the young boys, and they are driven into their towns or castles every night to prevent their being surprised and carried off by the Arabs, or other predatory neighbours: their horses are very handsome, strong, and fleet, of the real Arabian kind, and very high spirited.

The inhabitants are of a tawny colour, like the Moors, though not quite so dark, and I was informed they were principally descendants of the ancient inhabitants of the country before it was overrun by the Arabs or Saracens: they are in their persons about five feet eight or nine inches in height; stout built, robust, and athletic, and are very straight limbed: they have rather a round visage, with prominent features, black hair, sharp pointed noses, and great bushy beards: their eyes are black, but not so lively, expressive, or intelligent, as those of the Arabs: their mouths are wide, and their lips plump. Their dress consists of a kind of shirt made of blue guinea or linen cloth, or coarse white muslin, that passes over their shoulders, and falls down near their knees, but without sleeves: over this, they wear a haïck or blanket made of woollen cloth, of about five yards in length, and an ell in width: this





W. Baughman del. J. B. Knapp sculp.

The Original Plough and Mode of Using it. View of Camels and Primitive Method of Making Butter.

they wrap round them; some of them also wear the cloak, or sulam, and Moorish trowsers; and have on their heads either turbans of white cotton cloth, or a fold of their haick. The heads of the men are generally shaved smooth, at least once a month: their women, like those of the Moors, are not to be seen by the men, except their husbands or fathers: the men are very industrious, and work their land by ploughing it up with a plough formed out of the trunk of a tree hewn sharp to a point that projects about two feet forward, from a stout crooked limb, that serves as a beam to the plough; while a smaller, and particularly formed limb, is used as a handle to steady and govern it. In order to fix their animals to the plough, they first attach them together, say a cow and an ass, (for this seemed to make a favourite pair, and I observed a great many such pairs yoked together) by fastening a rope round the horns of the cow, and about the nose of the ass in form of a halter: they next place a short piece or stick of wood, hollowed out like one end of an ox yoke, across the neck of each animal, and fasten it by means of a rope tied to one end of the stick; this going round under their necks, is made fast to the other end of the short yoke; they then run a long pole through under their bellies just behind their fore legs, and fasten it there by means of two ropes, like the draw ropes or traces of a horse's harness: these are fixed to the rope that goes round the animal's neck at one end, which pole serves for a yoke, and projects out a foot or two on each side: to the centre of this pole, the end of

the plough beam is lashed fast. The point which enters the ground, is hewn in a triangular shape, but the edges soon wear off, so that it becomes nearly round. In loamy and sandy soils, they plough with the naked wood, but in stony places they point it with a round piece of iron, tapering to a sharp point that lets on with a socket: it turns up the earth on both sides, and goes into the ground about eight inches deep. The people of Suse and those of Morocco, use only one pair of beasts, whatever they may be, and have lines leading from the heads of the animals into the hands of him who steadies the plough, by means of which he directs and governs them: he also carries a thick stick sufficiently long to reach them, with a sharp-pointed iron like a spear in its end; by the help of which he pricks and goads his beasts along at pleasure. This instrument is an ox-goad, and no doubt is similar to those spoken of in Sacred Writ—1st Samuel, iii. 1. but these Moors do not obey that part of the law of Moses; "Thou shalt not plough with an ox and an ass together." See 22d chapter of Deuteronomy, 10th verse, except by sometimes substituting a cow instead of an ox. This, I imagine, was the primitive plough, or something very near it, and the first method hit upon for using it.

I have also promised to treat of the primitive churn, and manner of making butter, which is simply this. The Arabs, or people who inhabited the country near the river Euphrates, as long ago as the time of Abraham, the father of the Jews, and probably much earlier, knew the use of the camel,

and actually kept him in a domestic state: they would very naturally feed on its milk, and they, no doubt, in those days, made use of the same means to carry their milk about with them, that the wandering Arabs do at present—that is, whatever milk is left of what the family has been using over night or in the morning, is put into a goat skin, or some other skin, and slung on a camel to serve for drink in the heat of the day—thus equipped, they set off together: and when they stop to take refreshment or to pitch their tent, they find a lump of butter in the milk; for the violent and continued agitation occasioned by the heavy motions of the camel, has churned, or forced it to produce butter: this simple method was suggested to my mind by seeing a lump of butter in my old master's milk bag, when we were wandering on the desert—this must, without doubt, have been the first mode found out by chance, of making butter; for what reason would he have, who had never seen such a thing as butter, for supposing milk could be converted into that substance, more than any other fluid? For a further illustration of this subject, and a view of the camel, see plate, figure 7, copied from an original drawing by the author.

The country of Suse, altogether, resembles the narrow country as described in Holy Writ, called the land of Canaan: its vast number of small cities, or rather castles, with high and strong walls, with gates and bars, each under its own sovereign, must be similar to the cities there described, as taken and destroyed by the Jews, (together with their kings)

soon after they emerged from the deserts of Arabia, under the command of their chieftain and prophet, Joshua, and have, doubtless, been constructed for the same purpose; i. e. to guard against the irruptions of the wandering inhabitants of the contiguous deserts, &c. The inhabitants are brave and warlike: all well armed with single-barrelled muskets, stocked and mounted in the Moorish manner, and with Moorish locks; they have also knives, daggers, scimitars, and swords, and are the best of horse-men: they seldom or ever go out of their little cities unarmed; but like the wandering Arab on the desert, they are completely equipped either for offence or defence, even when they go to visit their nearest friends. They are said to be, like the Arabs, warm and sincere in their friendship; in their enmities implacable, cruel, and revengeful; and in trade, cunning and deceitful.

The whole number of inhabitants in Suse, including white and black slaves, is estimated at near *one million*: they are all strict observers of the Mohammedan doctrine and ceremonies, and appear to be enthusiasts in religion, though like the Moors they are not generally taught the arts of reading and writing, and are in consequence considered by the wandering Arabs much beneath them in acquirements, as well as in point of natural abilities. Their language is the corrupt Arabic, not easily understood by the Arabs of the desert, who pretend to speak and write that ancient and beautiful language in its greatest purity.

CHAP. XXVIII.

Some account of an insurrection in Morocco—the Bashaw of Swearah is seized and put in irons—change of Governors—the Jews are forced to pay their tribute or turn Mohammedans—their treatment by the Moors—a Jew burial—a circumcision—a Jewish priest arrives from Jerusalem—the author obtains from him some account of the present Jerusalem and its inhabitants, and of the method pursued by the priests for getting money from the Jews in Europe and in Barbary—a Moorish execution and maiming—of the Jews in West Barbary.

THERE had been an insurrection in the province of Duquella the last year, (1815) which had spread itself into the province of Abdah and Siedmah, and was said to have originated from a false report of the emperor's death. The governor or Bashaw of these provinces, whose name was Mohammed ben Absedik, resided in Swearah, and had been a Bashaw and a man of great power during nearly the whole reign of Muley Soliman, the present emperor—he was the officer before whom I was carried on my arrival at Swearah, or Mogadore. I was informed that he had used all the means in his power to quell this insurrection, but could not succeed until the emperor joined him with an army of thirty thousand men, when a most desperate battle was fought, which terminated in the destruction of more than fifteen thousand of the rebels, and the remainder were reduced to unconditional submission. The whole of

their flocks, herds, and substance, fell into the hands of the Sultan, or rather his black troops, who showed them not the least mercy, but seized on the wretched fugitives wherever they could be found, massacred many thousands, and carried those that remained of the revolters, with their families, into the provinces that had not rebelled, where they were distributed as slaves.

This war being thus terminated, Mohammed ben Absedik had returned in triumph to Mogadore, or Swearah, a few days previous to my arrival there, when he caused presents to be made to him, as if he had taken possession of a new government. In the mean time the death of the Sultan's first minister, named *Ben Slowy*, was announced: he had been the firm friend of *Mohammed ben Absedik*, and with the aid of *Muley a Tea*, (the Sultan's princely tea maker) who was always about his person, managed the whole affairs of the Moorish empire. *Ben Slowy* being dead, and *Muley a Tea* sent to Fez to transact the imperial business in that quarter, the enemies of Mohammed ben Absedik, (for he had been long in power, and had a host of them) found means to transmit heavy complaints to the Sultan against him (*Ben Absedik*) and his administration, who perceiving the cloud lowering upon him, set out for Morocco about the 20th of November, 1815, hoping, by an early interview with the emperor, to dispel the impending storm—he had only been gone from Mogadore or Swearah four days, when late in the evening a new governor arrived, accompanied by six hundred horsemen. The gates had been shut for the night;

the brother of the Bashaw was civil governor of the city and port: the emperor's order was sent to him over the wall;—the gates were soon opened and the new governor, or Alcayd, entered amidst the general and joyful acclamations of the inhabitants, both Moors and Jews. These ignorant and discontented people (ever fond of change) flattered themselves that this arrangement would be for the better, and in the morning all were ready to prefer complaints against their former governor, when they waited on the new one, and made their customary presents. This governor took charge of the civil affairs of the city and the custom-house in the room of Ajjh Hamet, (or Hamet the pilgrim) the Bashaw's brother, who was ordered to repair with his family to Morocco, and set out for that city the next day, accompanied by a strong guard of black troops.

In the evening of the same day a commander of the troops, or military governor, arrived: he was a blackman, and had three hundred horsemen for an escort, all of the same colour: he was received with considerable pomp, and took on himself the immediate command. We now learned that Mohammed ben Absedik had been put in irons on his arrival at Morocco, and sent off to Fez, and that all his property was seized by order of the Sultan as soon as it could be found: "new lords, new laws," says the old adage. A small vessel had arrived from Gibraltar—no goods could be landed—new duties were announced, and new regulations, by which no vessel was allowed to be supplied with provisions except for daily consumption: the duties and impositions

to be paid every day amounted to more than the first cost of the articles consumed.

The Moors who had rejoiced at the fall of the old Bashaw and civil governor, or Alcayd, soon changed their tone, and began to wish them back again—all the Moors in the town up to that time were considered as imperial soldiers or sailors, and accordingly received a monthly allowance out of the *Beetle mell*, or treasury: this was now ordered to be stopped from the white Moors, but that all the black Moors, or negro troops, should be paid double: new officers were appointed, and many of the old ones confined and sent to Morocco, or despoiled of their property. The Christian merchants residing there, four in number, were obliged to make costly presents to the new governor. The Christians are, William Willshire, Esq. my deliverer, of the house of Dupuy and Willshire, the most respectable there in point of property, as well as on every other account;—Don Estevan Leonardi, an old unfeeling man, and his nephew, Don Antonio, French, Portuguese, and Genoese consular agents;—Don Pablo Riva, a respectable Genoese, and Alexander W. Court, and Mr. John Foxcroft, formerly respectable. The Jews that were overjoyed at the recent change, soon turned their joy into mourning, when they received, a day or two after, an order to pay their *Gazier*, or yearly tribute, to the Sultan: the order was for about three thousand five hundred dollars, including expenses, (for the Moor who brought the order must be paid) in a gross sum to be raised directly: the gates of the Jews' town, or millah, were immediately closed

upon them, nor were any suffered to go out until the money was forth coming.

The whole number of Jews here does not probably exceed six thousand souls, and they are very poor: the priests soon convened them in their synagogues, and apportioned the tax according to their law—they were classed thus: the four Jew merchants, Ben Guidalla, Macnin, Abilbol, and Zagury, formed the first class, and I was told their share was two thousand dollars or more: the few petty traders the second, the mechanics the third, and the lowest order of miserable labourers the fourth class: the priests and Levites (who are a great proportion of their number) were of course exempted, as the other classes support them at all times: not a Jew, either man, woman, or child, was allowed to go out of their town for three days, except they were wanted by the Moors or Christians to work, and not then without an order from the Alcayd.

During this period I visited the Jews' towns several times, but never without seeing more or less of these miserable wretches knocked down like bullocks by the gate-keepers, with their large canes, as they attempted to rush past them, when the gates were opened to procure a little water or food for their hungry and thirsty families. On the fourth day, when the arrangements had been made by the priests and elders, they sent word to the governor, and the three first classes were ordered before him to pay their apportionment. I knew of it, because I was informed by Mr. Willshire's interpreter and broker, who was a Jew of considerable understand-

ing, named *Ben Nahory*—he was one of the committee of arrangement to wait on the governor. I wished to see the operation, and went to the house of the Alcayd for that purpose. The Jews soon appeared by classes—as they approached, they put off their slippers, took their money in both their hands, and holding them alongside each other, as high as the breast, came slowly forward to the talb, or Mohammedan priest, appointed to receive it; he took it from them, hitting each one a smart blow with his fist on his bare forehead, by way of a receipt for his money, at which the Jews said, *Nahma Sidi*, and retired to give place to his companion.

Thus they proceeded through the three first classes without much difficulty, when the fourth class was forced up with big sticks; this class was very numerous, as well as miserable;) they approached very unwillingly, and were asked, one by one, if they were ready to pay their *gazier*; when one said, yes, he approached as the others had done, paid his money, took a similar receipt, and then went about his business—he that said, no, he could not, or was not ready, was seized instantly by the Moors, who throwing him flat on his face to the ground, gave him about fifty blows with a thick stick upon his back and posteriors, and conducted him away, I was told, into a dungeon, under a *bomb proof battery*, next the western city wall, facing the ocean: there were many served this way—the Jews' town was all this time strongly guarded, and strictly watched. At the end of three days more, I was informed that those who were confined in the dungeon were

brought forth, but I did not see them: the friends of some of these poor creatures had made up the money, and they were dismissed: whilst the others, after receiving more stripes, were remanded and put in irons. Before the next three days had expired, many of them changed their religion, were received by the Moors as brothers, and were taken to the mosque, and highly feasted, but were held responsible for the last tax notwithstanding. The four above-named Jew merchants, in Swearah or Mogadore, live in high style; are absolute in the Jews' town, and manage nearly all the English trade at Mogadore: at present, their stores are allowed to be kept in the fortress part of the town, or *el Kschbah*, where *Guidallas* and *Macnin* are permitted to reside and stay at night, by paying a handsome sum to government.

I had the pleasure to see two brigs arrive from England, and to receive a letter from Mr. Simpson at Tangier, and a kind letter from Mr. Sprague at Gibraltar, which are before-mentioned and inserted. Two days after the arrival of these vessels from London, the one commanded by captain Mackay, and the other by captain Henderson, I went down to the water port to see these gentlemen when they should land in the morning: on my arrival there, I saw a great concourse of soldiers, and on inquiring the cause, found that an execution was about to take place, and some malefactors were at the same time to be maimed. The governor arrived at this moment, and the prisoners were driven in with their hands tied: the order for punishment was read by the

Cadi or Judge, and the culprits told to prepare themselves, which they did by saying, *Hi el Allah Shed a Mohammed Rasool Allah*, and worshipping. They were then made to sit down in a line upon their legs on the ground: a butcher then came forward with a sharp knife in his hand; he seized the first in the line on the left, by the beard, with his left hand; two men were at the same time holding the prisoner's hands: the butcher began cutting very leisurely with his knife round the neck, (which was a very thick one,) and kept cutting to the bones until the flesh was separated; he then shoved the head violently from side to side, cutting in with the point of the knife to divide the sinews, which he seemed to search out among the streams of blood, one by one: he finally got the head off, and threw it on a mat that was spread to receive the mutilated limbs of the others. There were eight more who were sentenced to lose a leg and an arm each, and nine to lose only one arm. The butcher began to amputate the legs at the knee joint, by cutting the flesh and sinews round with his knife, which he sharpened from time to time on a stone: he would then part the joint by breaking it short over his knee, as a butcher would part the joint in the leg of an ox. Having in this manner got off the leg, and thrown it on the mat, he proceeded to take off the arm at the elbow, in the same leisurely and clumsy manner; he seemed, however, to improve by practice, so that he carved off the hands of the last eight at their wrists, in a very short time—this done, they next proceeded to take up the arteries, and apply a plas-

ter, which was soon accomplished by dipping the stumps into a kettle of boiling pitch that stood near, or something that had the same appearance and smell. Is not this last circumstance an improvement in surgery? They then carried the lifeless trunk and mutilated bodies, with the head and other limbs, to the market: the head and limbs were carried on a mat by six men, who were making as much sport as possible, for the spectators: the bodies were thrown across Jack asses, and they were exposed in the most public part of the market place, nearly the whole day. The two governors, and other officers who were present during the execution of the sentence, were sitting on the ground next to a wall, appearing quite unconcerned, and were conversing gaily on other subjects. The Moors, who came from mere curiosity, did not show the least mark of disapprobation, or any signs of horror: they jested with the butcher, who seemed highly gratified with the part he was acting.

I now asked Rais bel Cossim, who attended me, concerning the mode of procuring an executioner, &c. &c. He told me, that when an order came to execute or maim any culprits, it generally embraced several at the same time, so as to make but one job of it: that the butchers were called on by the Alcayd or governor, and forced to find one out of their number to do this work: that they then made up a purse agreeably to a rule, made among themselves in such cases; that is, two and a half ducats per man for cutting off heads, and two ducats per man for maiming; (two and a half ducats make one

dollar, or forty cents per ducat;) they then question each other to know who will accept of the money, and do the job: if no one appears willing, they cast lots, and the one on whom it falls, is obliged to undertake it: this man is protected by the governor for twenty-four hours after the execution, when he is left to take care of himself, brave the public odium, and the revenge of the friends of the sufferer; or else to fly: he generally goes off the first night afterwards to some other place, and never returns: his wife, if he has one, can be divorced from him by applying to the Cadi or Judge, and swearing, that as her husband has served as an executioner, she is afraid to live with him, lest he should be tempted to commit some violence on her, in a similar way.

The butcher who acted on the present occasion, was a voluntary executioner for forty-eight ducats, and he decamped the next night, leaving, as I was informed, a wife and seven children to shift for themselves: he was poor, and carried away his wages of death with him. Mr. Willshire and Don Pablo Riva confirmed this statement.

Taking a walk round the walls of the city one day, to make observations on it at low water, in company with Mr. Savage, and being escorted by a Moor, in order to protect us from insults, we came to the Jews' burial place: it is situated a little without the walls, and on the north side of the city, near the ruins of a couple of wind-mills, which I was informed, used to do all the grinding for the city; but this work is now performed in the town by horse-

mills. On our approach, we observed a great concourse of Jew women, and heard a great outcry: curiosity led us to the spot where they were collected: here was a newly dug grave, and the dead body of a man lying on the ground near it, enveloped in a cotton wrapper, with his face partly covered: some men were busied in clearing out and preparing the grave; others had brought and were bringing lime, mortar, and stones, to fill it up with; whilst upwards of one hundred women were standing in a circle eastward of the grave, howling in an extraordinary manner. On a nearer approach, I observed about a dozen women in tattered garments, who formed an inner circle. As I gazed with pity on this spectacle, these twelve women, who were before quiet, seemed to be seized with a sudden paroxysm of grief, and they began to approach each other with their hands uplifted above their heads; stretching the palms towards each other's faces, and commenced howling, at first moderately, but which soon increased to wailings the most violent, and yellings that it is impossible to describe: they tore their faces with their long finger-nails, and made the most hideous contortions of their features: the mania was now communicated to all the women present, who joined in the lamentation, but the others did not tear their faces like the twelve, who kept it up, stamping with their feet, and going round in their circle; their blood and perspiration mixing together, and streaming from their faces, ran all over their filthy garments, and dyed them red in streaks from head to foot: this paroxysm lasted fifteen or twenty

minutes, when they were so much exhausted as to be under the necessity of ceasing for a few moments, to take breath, when they commenced again, and went over the same ceremony, seemingly with redoubled vigour. The grave being at last ready, the body was put in by the men, who then built up over it a wall of mason work, even with the surface of the ground. The grave was dug in a direction north and south; the head was placed towards the south, and space enough left on one side of the body to support the weight of the mason-work, without bearing upon the corpse: they next rolled a stone on it, formed of lime and small pebbles about two feet square, and as long as the grave; this they placed level on a bed of lime mortar, and then retired without speaking, except as much as was necessary to prompt mutual assistance: the women all this time keeping up their howlings. After the men had retired, the women ceased their wailings, and seating themselves alongside the wind-mill, were refreshed by eating cakes, and drinking copious draughts of anniseed, Jew brandy, which had been previously prepared for the purpose, and they soon became as merry in reality, as they had before appeared to be sad. While these women were regaling themselves in this manner, I observed an old woman washing the corpse of a child of about two years old, in the surf: she then wrapped it up in a dirty piece of woollen cloth, and carried it to a man who had been digging a hole for it in the side of another grave, where he shoved it in; put a flat stone before it; filled up the hole with stone and

lime, and went away: one woman only attended the burial of the child, besides her who wrapped it up; and this must have been its mother, as I judged from her emotions: she sobbed aloud, while an abundance of tears trickled down her wo-worn cheeks. I concluded she was poor and a widow: not a soul seemed to join her, or pay the least attention to her grief: after a short pause, she kissed the stone that covered, I presume, the remains of both her husband and child; wet it with her tears; wiped it with a clean white cloth she had in her hand, and returned weeping, amid the brutal scoffs of the Moorish boys, as she dragged herself along towards her cheerless abode. The women who had assisted at the other burial, had by this time ended their repast, and they went round amongst the graves: many kissed their hands, and laid them on the grave-stones of their deceased relations, while others kissed the rude resemblance of a face carved on the stone: others plucked up the weeds and grass that encroached on the grave, or replaced the earth and small stones which had been dug out by the rats, or broken off by the corroding tooth of time.

On my way home to Mr. Willshire's house, I learned that the corps of the man that was buried, was that of a Levite, who was poor, and had not been able for a long time to perform the duties of his office, and was buried by charity; I also learned from Ben Nahory, Mr. Willshire's interpreter, that a priest had arrived from Jerusalem to gather the tribute paid yearly by all the Jews in Barbary towards the support of the few Jewish priests who are permitted to

reside in Jerusalem, by paying a tribute to the Grand Seignior, or Sultan of the Turkish empire, and for purposes of traffic: this is called a voluntary contribution for the support of Jerusalem. All the Jews in these countries believe that their nation is one day to sway the sceptre of universal dominion, and that Jerusalem must be kept as a kind of possession until the time arrives predicted by their prophets, when the little stone is to be cut out without hands from the mountain of Jerusalem, and is to fill the whole earth. This and other predictions, constantly and adroitly handled by the crafty priests, together with the miseries inflicted on the Jews in Barbary by the merciless Moors, tend to nurse their natural superstitions, and render them completely subservient to the will of those who are considered their spiritual guides, and who rob them without mercy, under the pretext of applying the money to good purposes.

A schooner arrived from Gibraltar under the English flag, though a Genoese vessel, as the Barbary powers were at war with Genoa—she brought a cargo of dry goods, iron, steel, cotton, &c. to Ben Zagury, a Jew; one of his sons came passenger in the vessel: his name was Elio Zagury; he was a young Jew, was dressed in the European fashion, had been educated in England, and spoke the English language fluently. As soon as he had seen his father, he called on Mr. Willshire, and to see me; expressed great joy at my deliverance, and invited Mr. Willshire, myself, and Mr. Savage, to dine with him at his father's the next Saturday: the invitation was accepted, because I wanted to learn some of the Jewish customs,

and get acquainted with the priest from Jerusalem, who was a guest in his father's house. On our arrival there, I was presented to the priest—he was a man of middling stature, dark complexion, short hair, and a most venerable, manly beard, that reached down nearly to his ceinture, or girdle: his dress was a brown striped mantle, that buttoned close round the neck, and fell loosely to his feet, on which he had a pair of black slippers, down at the heel, as is the custom of Moorish Jews: his head was covered with a camblet coloured turban, very high: in his hand he held a string of very large beads, which he was continually counting or telling over; his mantle was girt above his hips with a brown silk girdle that took several turns round him; and was about six inches wide. I accosted him in Spanish, which he spoke very fluently—and made inquiries of him respecting the present city of Jerusalem and its inhabitants. From his answers (as he was very intelligent) I learned that Jerusalem now contains thirty thousand Turks, and twenty thousand Jews, Armenians, and Greeks: that a very brisk trade is carried on there, principally by Jews, between it, Persia, Constantinople, and Jaffa, which Jews are permitted to reside there and trade, on paying a tribute to the Grand Seignior: that the language mostly spoken by the Jews at Jerusalem is the Spanish: that there is a convent of Christian monks near it, containing a number of St. Francisco's order.

The walls of Jerusalem are strong and well built: all religious denominations are there tolerated by paying contributions, and protected by order of the

Grand Seignior, provided they pay the soldiers well for their trouble. The name of this priest was *Abraham ben Nassar*: he said he should get about twenty thousand dollars from the Jews in the Moorish dominions, and carry the amount of contributions in gold, embarking again at Tangier for Gibraltar, where he should deposit the money while he went to England, France, Holland, and Germany, for the same purpose: that there were six more associated with him on the collecting expeditions: one of them had gone to Alexandria and other parts of Egypt, to collect from the Jews there, from whence he would return by way of the different islands in the Archipelago: one had sailed for Tripoli, who would take money from the Jews there and at Malta; thence to Italy and back: one had gone to Tunis and its various towns, and would go from thence to Sicily and Sardinia, and back: one had gone to Algiers and the towns in that regency, and would go from thence to ancient Greece, including Venice and that part of Germany bordering on the Venetian gulf: one had gone over land to Russia, and would meet him in Germany, after passing through Poland, Sweden, Denmark, Prussia, &c. I wished to have an estimate of the sums likely to be collected in all those places, and then he began to be a little reserved. However, after considerable conversation and solicitation, he one day gave me what he stated to be the amount of collections as per the last returns of 1813, which he had with him in Hebrew, and I set it down as he interpreted, after he had first brought the several sums into Spanish dollars: it made up in the countries already mentioned.

five hundred and eighty thousand dollars: this was exclusive of the expenses of collecting and travelling out, and returning again to Jerusalem. Many individuals of the priests also came from Jerusalem to Barbary, begging on their own account. Out of this fund a yearly tribute is paid to the Grand Seignior, besides impositions in the form of presents to the Turkish officers; and the remainder serves to support the priests, who are very numerous in Jerusalem, and for commercial purposes: thus the superstition and credulity of the ignorant Jews in all Europe and Africa, as well as in Asia, are made subservient to the purposes of the priests and elders of that singular people, who still reside, by permission, at Jerusalem.

The city of Jerusalem lies from forty miles east of Jaffy, a small port on the Mediterranean sea: from thence to Jerusalem the road is good, and the priest told me he had walked the distance in two days. Jaffy is the port anciently called Joppa: it has a small town and fortress, and considerable trade with Jerusalem, the islands in the Archipelago, and with Egypt, and some with Malta and Italy: here the Jewish priests who are sent out on begging expeditions, embark, and return by way of the same place, generally in Greek vessels of small burden, but very well built and manned.

The priest asked me many questions respecting America, of which he knew but very little, and thought it was a wilderness or a desert. After I had put him right in regard to those points, and informed him we had many Jews in America, where

they enjoyed every kind of privilege in common with people of other religions; that they could hold landed estates, &c. and that many of them were very rich, he declared that as soon as he should have finished his present tour, which would still detain him more than a year, he would try to obtain leave to visit America, and collect the dues there. I informed him that our Jews were not so superstitious, nor in such bad repute, as those in Africa or Europe, where they were looked upon as a set of sharpers and villains: "that may be, (said he,) but if they are Jews, they must conform to the laws of Moses, and must contribute towards the support of those of their nation who reside in the Holy Land, in order to be ready for the future conquest of Jerusalem, which would be the fulfilment of God's promises to his people." I asked him in what manner they collected this contribution? and he told me, that "having letters from the chief priest and elders at Jerusalem, the collectors (who were always priests) were kindly received and well treated by all Jews wherever they came—that soon after their arrival in any place where synagogues are established, they convene all the Jews together, and having laid before them the authority by which they make the demand, they then proceed, with the assistance of the priests and chief Jews of the place, to class them, and appportion the sum to be raised amongst them according to their ability: when that is done, the tax must be paid without delay: it takes up six or eight months time to make up the sums and finish the collections in the empire of Morocco."

The Jews in West Barbary, are as completely under the control of the Moors, as if they were slaves, though they fancy themselves, in some measure, free: even their dress is regulated by a Moorish law: that of the men consists of a shirt, without a collar, and wide petticoat drawers that come tight below the knees—the sleeves of the shirt, which are of the full breadth, of coarse muslin cloth, fall a little below their elbows, and are not plaited in any way, but hang flowing: they wear above the shirt, a jacket with short sleeves to their elbows—the jacket is generally made of green woollen cloth, with a small collar, buttoned tight round the lower part of the neck; it is sometimes wrought with needlework from the collar to the waist in front, with which, and small round buttons, made from the same materials, it is almost covered: they hook this together with wire hooks, and again over this, (those who can afford it) have a black cotton mantle, which comes over their shoulders, and falls down to the calves of their legs—this is so contrived, that one end can be thrown over the left shoulder in such a manner as to discover the drawers: they are girded with sashes of various colours over the mantle round about their loins: they wear long beards, and black woollen caps on the back part of their heads, leaving the forehead uncovered, which is shaved often, and kept smooth. The four merchants that lived in Mogadore, wore coloured-silk handkerchiefs on their heads, covering their caps, and tied loosely under their chins: they all go bare-legged, and wear black slippers on their feet, (as the luxury of colour-

ed slippers is forbidden them.) In riding, they were formerly restricted to the ass alone, but now they use mules, which they are not, however, allowed to mount or ride within the gates of the city. When Jews or Jewesses are about to pass a mosque or place of worship, they must take off their slippers, and carry them in their hands, going barefoot past it, and that too, until they enter another street.

The dress here described, is that of the wealthy who can afford it, but the greater part of the Jews in West Barbary are poor, miserable, and covered with rags. A Jewess of the first class, is clad with a shirt made of muslin, that is very wide; the sleeves, not less than a yard, hang loosely down to the elbow, when the two hinder parts are doubled and fastened together behind their backs; the bosom of this shirt is wrought with fine needle-work on both sides; it laps over before, and covers part of the breasts: a white waistcoat, wrought in like manner, is super-added: the lower extremity of this is covered by a wrapper, in form of short petticoats, wrapped round above the hips, and just laps over in front; this is commonly made of green broad cloth, and falls down below the knees: the two lower corners in front, are covered with a fancifully cut piece of red broad cloth—the whole is fastened together by a girdle round the hips, to which are suspended behind a number of red woollen cords of different lengths, hanging down with a piece of plated silver, or other metal, bent round each at its lowest end; these make a kind of tinkling when they walk by, striking against each other. Their hair is long, coarse, and

black, and the principal part turned up, and fastened on the top of the head, while two small braids from behind each ear, are attached together at their extremities, and fall down to their girdles.

Married women of the first class, cover their heads with a flowing silk handkerchief. Both married and single women, are extremely fond of ornaments, and are generally corpulent: they wear amber and pearl necklaces, with golden hearts, set about with fine diamonds and other precious stones: many other ornaments are also hung to their necklaces, which are frequently connected by golden chains: they wear silver or gold bracelets around their wrists and ankles, from one to two inches wide, enriched with enamel and precious stones. I examined several of these ornaments: they are made of the finest gold, silver, and stones, and the best amber: the weight of the four bracelets on the wrists and ankles of a young girl, (a broker's daughter,) was fourteen ounces, and they cost, together with her necklaces, ear and finger-rings, and other ornaments, about two thousand dollars. Those of the Jews who can get money, are excessively fond of ornamenting their wives and daughters, and setting off their charms to the very best advantage; for it is their interest to do so; but there are very few of them that have the ability to do it; not more than twenty Jews in Mogadore can afford this expense; and but few of the rest can furnish their wives and daughters with bracelets of even base metal, washed over with silver or gold; yet every woman feels as if she were naked, without some ornaments of this description.

The Jews are forced to live in a town by themselves, called *el Millah*, but the Moors enter it whenever they choose, without the smallest restraint, and go into their houses without any ceremony, where they take whatever liberties they please with their wives and daughters. If a Jew happens to be in the house, the Moor either drives him out, or hires him to absent himself, or keep the door, which latter is commonly the case. The Moor compliments the woman, and no Barbary Jew thinks it a disgrace to wear antlers, provided they are gilded, for if he should set about seeking redress, he could never obtain it. Should a Jew attempt to resist a Moor on any occasion, he is sure of getting a sound drubbing, and as his testimony cannot be taken against a Moor, any more than that of a negro slave in the West Indies and the Southern States of America, can be given against a white man; he is forced to pocket every affront, and content himself with getting all the money he can from the paramour; so that to a Jew, a handsome wife or daughter in Barbary, while young, ensures to her husband or father a competence, and of course, a consequence among his brethren.

The Jews' Sunday begins on Friday evening at sunset, after which time no Jew can even light a candle or lamp, or kindle a fire, or cook any thing until Saturday night, at the same hour, so that they heat their ovens on Friday; put in their provisions before night, for their next day's meals, and let it stand in the ovens until Saturday noon, when it is taken out, and set on the table, or on the floor, by

Moors, whom they contrive to hire for that purpose. Every Jew who can afford it, has brass or silver lamps hanging up in his house, which are lighted on Friday, and not extinguished until Sunday morning: they burn either olive or argan oil. Their principal and standing Sunday dinner, is called *skanah*; it is made of peas baked in an oven for nearly twenty-four hours, with a quantity of Beeves' marrow-bones, (having very little meat on them,) broken to pieces over them: it is a very luscious and fattening dish, and by no means a bad one: this, with a few vegetables, and sometimes a plum-pudding, good bread, and Jews' brandy, distilled from figs and anniseed, and bittered with wormwood, makes up the repast of the Jews who call themselves rich. The poor can only afford *skanah* and barley-bread on their Sunday, and live the rest of the week as they can. They make no scruple of offering for money their wives and daughters, who are voluptuous in the extreme; they will furnish their customers with every facility required, and often even boast of the quality and merits of their wives' paramours. The men and boys attend their synagogues, (on their Sundays) of which there are twelve in Mogadore; but these are no more than small rooms, where all join in jabbering over prayers in Hebrew, as fast as they can speak, every one in his own natural tone of voice, making, altogether, a most barbarous kind of jargon.

The Jewish women are considered by the men as having no souls, nor are they allowed to enter the synagogues but once a year, nor do the women partake of their sacraments. The sacraments con-

sist of bread and wine, and of circumcision. While in Mogadore, I attended a Jewish circumcision. The child being ready, and the friends present, the priest took him on his left arm, having a pair of silver tongs in his left hand, with which he guaged and prepared the parts, and performed the operation with a sharp knife he had in his right hand, cutting off a piece of the flesh, as well as all the foreskin: this appeared to me to be a painful and cruel operation, and it made the infant scream out most piteously. The Jews circumcise at the age of eight days, and the Moors and Arabs at the age of eight years: the Arabs cut the foreskin and flesh off square, as well as the Jews: but with the Arabs, as I have before observed, it is a preventive of disease, and not a religious rite. For a view of the Jewish costume and manner of performing this ceremony in West Barbary, see plate No. 8.

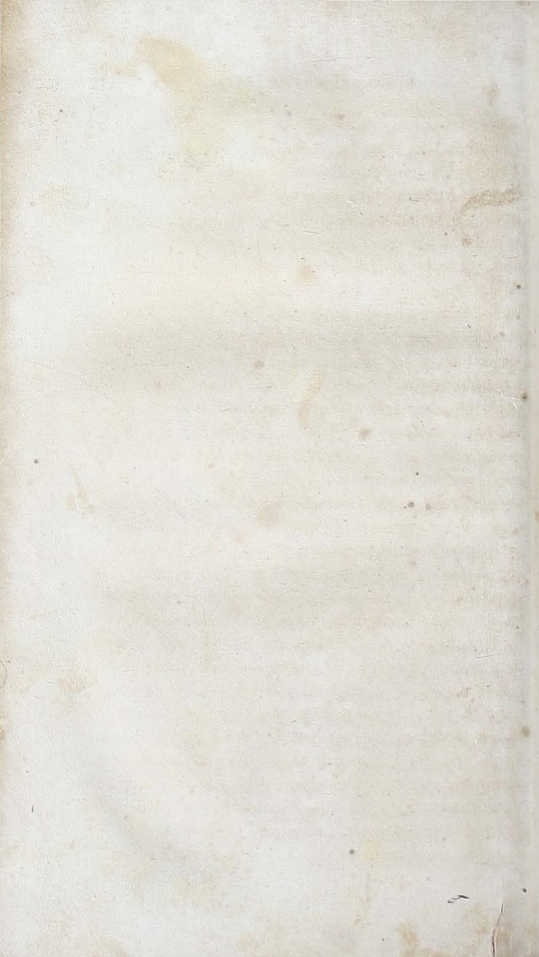
During my journey towards Tangier, when we put up at Saffy, during the Jews' Sabbath, having two Jews in company, who had friends or relations in that place that entertained them, and furnished a supper; before eating, they brought forward a cup in the form of a tankard, and some white bread, in which some green herbs had been chopped up, and mixed with it before baking: they all arose at once, formed a circle round the supper dish, consisting of boiled fowls, which was set on the floor, and when standing, all began to chant over their prayers in Hebrew, as fast as they could speak: there were about twenty in all, relations and visitors. As I was ignorant of the Hebrew language, which they spoke,



A Jewish Circumcision witnessed by the Author in MOGADORE.

J. S. S. del.

A. S. Sculp.



and which I am told, differs materially from that taught in the schools and colleges of our country, I could not join with them. This chant, discordant enough to be sure, took up at least a quarter of an hour. When they were about to finish, they passed round the bread, of which each one took a piece, and not to be singular, I took one also, and ate it. After saying over a few more words, they handed round the cup to all, and each took a drink, keeping up their chant all the time—when it came round to me, I took it and drank a little: it was wine, made by steeping dry raisins in water, and to me not very palatable, being somewhat sour and bitter. After the cup had gone round, all turned their faces to the east, bowed thrice, bending their bodies more than half way to the ground, still going on with their chant. As soon as they had done worshipping, they resumed their places round the dish, seized each other by the hand, giving it a convulsive grasp, and stamping at the same time with their feet; this terminated the ceremony. The chant being finished, all took their seats around the dish as near as they could get, on their legs and on the floor, having first washed their hands: some vigorously seized the boiled fowls, which they soon carved, by pulling them to pieces, and then passed those pieces round to the company. Their bread was made of barley-meal; this they dipped in the dish, after each bite, and called it a sop: the gravy in which they dipped their bread, was the liquor in which the fowls had been boiled, mixed with vinegar. This was on Friday evening, January the 6th, 1816, about 9 o'clock

P. M. On the next evening, they repeated the same ceremonies. After supper, they amused themselves by singing songs in Arabic, and telling stories, which they kept up with great glee until near midnight, when, at my entreaty, they retired for the night, as I wished to get some rest.

CHAP. XXIX.

New orders arrive from the Emperor—Mr. Willshire is grossly insulted by Moors—A description of the city and port of Swearah or Mogadore—its inhabitants, commerce, manufactures, &c.

ABOUT the last of November, a courier came to Mogadore from the emperor to the governor, ordering him not to suffer a Moor to serve either a Christian or Jew under any pretence whatever, or to live in their houses, under the severest penalty: this letter was no sooner read, than the news flew to every part of the town. In consequence of this order, Rais Bel Cossim, Bel Mooden, and a Moor of the name of Soliman, who had been constantly in and about Mr. Willshire's house, durst not return to take their leave: the life of a Christian previous to this was not safe, even in the city, without a Moor in company to ward off the insults of the boys and those of the Moors who were vicious or fanatical. New orders had also been given to the guards of the water-port, not to allow any one to go on board vessels, except

the captains and crews, without a special order from the governor.

On New-year's day captains Mackie and Henderson, of whom I have before spoken, dined with Mr. Willshire: when they went down to go on board their vessels, Mr. Willshire and myself went to take a walk round the water-port, it being low tide: the guards ran after us, seized hold of Mr. Willshire, and turning him round, bid him, in an insulting tone, to go back, uttering the most abusive language; and drawing their scimitars, they threatened to cut him down. We had no Moor with us to witness this insult, but Mr. Willshire's spirit could not brook this indignity, and he rebuked these fellows in a very resolute manner, bidding defiance to them and the Alcayd, and told them that if they offered to touch him again, he would revenge himself instantly, and at any rate would complain to the emperor, and would cause them to lose their heads for insulting a consul and a merchant. I advised him to return to the port, which he did; but the Moors were so enraged, that they ran with all speed to the Alcayd, and told him that Mr. Willshire had beat them; that he called them hard names, and defied the power of the Sultan. Immediately soldiers were sent after him, who came up with us before we got to his house: they insisted on taking him before the Alcayd forthwith by force, if he would not go without; he told them, however, that he must and would wait for his Jew interpreter Nahory, and that then he would come: this answer was carried to the Alcayd, and in a few moments Ben Nahory made his appearance, and they went before the Alcayd

together. The Alcayd reprimanded Mr. Willshire for having cursed the Sultan, and advised him to settle the business, by giving a present to the guards, or they would depose against him before the *Cadi*, which if they should do, he would be obliged to go up to Morocco to the emperor, and he (the governor) said he could not be answerable for the result. Mr. Willshire defended himself so well by the help of his interpreter, who was a cunning Jew, that his accusers began to lower their tone a little: he stated that he had the Sultan's letter, which ordered the governors and Alcayds to see his person protected from insult, as well as his property, and that the late order had deprived him of the aid and evidence of a Moor, to which he was entitled by that letter: he added, that he would write the Sultan an account of the insult immediately, and of the villany of the port guards, but would not pay a *blanquille*, (i. e. a farthing) to anyone. The Alcayd said he was ordered to protect him and the other Christians in the port, and wished them to be respected, but they must respect themselves, and by way of an excuse, remarked that the consuls at Tangier did not go down with the captains that have the honour of dining with them, to their boats after dinner; that this was derogatory to the etiquette due to their office; but, at the same time, calling the guards, he told them that Mr. Willshire was the Sultan's consul; that they must never lay a finger on him; but if he should wish to go off in one of the boats of the vessels in port, they must permit him to get into the boat, but prevent it from going off until they sent him information, in order that he might

give a permit for him to go on board. He further told the guards that they had done very wrong, and if they were not careful in future he should dismiss them. The guards were very angry, and said it was intolerable for a Moor to be insulted with impunity by a Christian dog, and that they would swear against him before the Cadi that instant; that they did not fear his (the governor's) power, and they would appeal to the Sultan and abide his decision. As they were going to the Cadi, the Alcayd told them if they did contrary to his orders it would cost them their heads, and bid them return to their duty immediately; and in order that there might be no further complaint on their part, he would make inquiry, and have justice done to them as well as the consul: thus ended the affair, which I at first was apprehensive would be attended with more serious consequences. Mr. Willshire, however, took care to send presents to the Addals, or four assistants of the Alcayd, who took occasion to convince the Alcayd, that the guards were in the wrong—however we durst not go out walking or riding as formerly, but were obliged to restrict ourselves to the city, and I had time to examine it within and round about.

The city of Mogadore, called Swearah by the Moors and Arabs, or *the beautiful picture*, is situated on the Atlantic Ocean, in latitude 31. 15, (thirty-one degrees, fifteen minutes north,) and longitude 9—(nine degrees) west from London. It is built somewhat in form of an oblong square: its length from north to south is about three fourths of a mile, and its greatest breadth is not more than half a mile: it

stands on a peninsula that has been recovered from the sea, which washes its walls on the W. N. W. and south sides every tide, and is sometimes completely surrounded by water at high spring tides. The walls are built of stone and lime, generally six feet thick at their base, and about twenty feet in height, surmounted with small turrets; and have batteries of cannon on them at every angle: the walls generally are made of rough stone and small sea pebbles, mixed and cemented together by liquid lime-mortar, filling up every crack solid; they are plastered over with this kind of stucco within and without, and are thick, solid, very firm and hard. On the eastern angle as you approach the gates, there is a round tower built of hewn stone, thirty feet high, mounted with about forty pieces of brass and iron cannon, that command the approaches of the city on the east side, assisted by the four batteries on the N. E. angle, and a heavy battery on the water-port. It is divided into three parts—*el Ksebah*, or the strong and lion-like fortress, is the southernmost, and is surrounded by a double wall on the east and south sides; a single wall, but very thick, next the sea, where there is a strong bomb-proof battery, mounting about forty pieces of cannon of different calibers, and most of them are of brass: this is its whole defence on the seaboard. Vessels of war might anchor, in smooth weather, within half cannon shot of the town in thirty fathoms water, rocky bottom. This town is separated from the main town by a strong wall, whose gates are regularly shut at 8 o'clock every evening, and not opened until broad daylight the next morning. The Christian

merchants reside in the fortress, and the four Jew merchants keep their goods in it. The next is the main town, where the market is held, and where the artificers live: there is a very handsome square set apart in that section of the town for a grain market, surrounded by small shops, kept by Moors and Jews: these shops are on the ground floor, have a door, but no window to them, and are so very small that the keeper can sit at his ease in the centre and reach every article in them. They, among other things, manufacture at Mogadore large quantities of haicks, which are made of woollen yarn spun by hand with a common iron spindle, and wove in common rough looms similar to such as we made use of, even in America, not more than fifty years ago—they throw the shuttle by hand, and weave their pieces about five yards long and six feet wide, and they are sold from the looms at about two dollars each, but are not allowed to be exported by sea: they also make axes and many other iron tools, such as adzes, scimitars, knives, &c. East of the main town, is the town occupied by the blacks, in a corner or kind of a triangle made by the outer wall: it is said to contain two thousand free blacks: this part is also walled in by itself, and has its gates shut every night. The negroes that are free enjoy nearly all the privileges of the Moors, being of the same religion; still they are not allowed to live together promiscuously.

The fourth division, is the Jews' town, or Millah: it is very confined, and occupies the N. W. angle of the city: the sea washes its outer wall every tide, and has nearly beat it through on the west side; it

is divided from the principal town by a high strong wall. The Millah has but one gate, which is on its eastern side, near the north city gate: this is always strongly guarded, and has a governor or Alcayd to adjust and settle disputes between the Jews, and between them and the Moors. The water-port is two hundred yards south of the city, within the outer-wall—this is a wall built of hewn-stone, with several arches, through which the tide flows and ebbs: the wall is about twenty feet thick, and has a strong battery of heavy cannon well mounted on it, for the defence of the harbour: it is extremely well built; its arches are well turned, and the whole work would bear a comparison with an European fortress. The harbour spreads itself before the town to the south, and is shielded from the sea by an island about two miles long, and half a mile broad; only distant from the water-port point about five hundred yards. Between the island and water-port, the vessels enter, keeping the island side close on board, until they run down half the length of it, when they may anchor in two and a half fathoms at low water, within a cable's length of the island, and with good cables and anchors ride safe during three quarters of the year; but vessels drawing over fourteen feet water, cannot ride secure on account of the shallowness of the harbour. In the months of December, January, and February, strong gales prevail from the westward, which heave in such heavy swells round the two ends of this island, that what seamen call the send, or swing of the sea, breaks the strongest cables, and forces all the vessels in this port on

shore. In the winter of 1815, an English brig was driven on shore with a full cargo, and totally lost; another parted her cables, and was drifting fast towards the water-port, when the master and crew deserted her in their boat, in hopes of saving their lives; but the boat was upset, and all hands were either drowned or dashed to pieces against the rocks; the brig's cables, however, caught round some craggy rocks, which held her through the remainder of the gale, though within a few feet of the rocks astern. An American schooner's crew were also lost in this port a few years ago, together with her supercargo, in consequence of quitting the vessel, and taking to their boat, while the captain, who was soliciting assistance from the other vessels in port, was saved, and the schooner was also finally saved, though she had been totally abandoned: it is in the winter a very dangerous port, and any vessel entering it, should have three good cables and anchors, to moor her head and stern by, and should strike her yards and topmasts immediately.

The island is called Mogadore by the Europeans, and was thus named by the Portuguese or Spaniards, when they first partially surveyed this coast, and thence the European name of Mogadore, is derived for the town, and not from the sanctuary or saint-house near it, which in Arabic is called *Milliah*. This island serves as a State Prison for the Moorish empire: it is fortified and strongly guarded, commonly containing not less than one thousand State prisoners, who have mostly been Alcaydes and military men, and who are frequently pardoned and re-

stored to their former posts again, after a few years trial of their fortitude and patience there in irons. Provisions are sent to the island twice a week in good weather. All communication with the island is forbidden to strangers, under pain of death. On a rocky point, without the water-port, the nearest to the island, stands a circular battery to defend the entrance of the harbour, and protect the island: on the east side of the harbour, near the Sultan's palace, there is also a circular battery, well built of stone, calculated to mount twenty guns, but the guns that had been mounted on it were taken away, under an impression that they might fall into the hands of the Arabs, who attacked Swearah during the quarrel for the succession, which was terminated in the elevation of the present Sultan, Muley Soliman, to the Moorish throne.

Swearah or Mogadore, was built by Sidi Mohammed, the father of Muley Soliman, who spared no pains or expense in making it correspond with its name: it is the only tolerable sea-port in the Moorish dominions, except Tangier, and the only one in which foreign vessels are allowed a kind of free-trade, or one without special licenses: the houses are built of rough stone and lime; are from one to three stories high, and nearly all have flat terraced roofs: the streets are narrow, and some of them almost entirely covered with houses arched or projecting over them, particularly in the fortress part: the buildings at first, it is said, were erected under the inspection of artisans, who were brought from Europe for the purpose: it is by far the neatest

town in the empire, and is computed to contain about thirty thousand Moors and blacks, and six thousand Jews. During the contest for the succession, at the death of Muley Eitzid, who reigned a short time after the death of Sidi Mohammed, Swearah was attacked by surprise in the night, and about three thousand of the assailants entered the fortress part over the walls, and actually got possession of the streets; but they were soon destroyed by the garrison and town's people, from the roofs of their houses: and the army before it, consisting of field-Moors and Arabs, were put to flight. It has been since visited and nearly depopulated twice by the plague, which spread terror and devastation in all the western part of the empire. Mercantile trade was here encouraged by its founder, and flourished to a great extent; large quantities of wheat were sent from hence to Spain and Portugal; sheeps' wool and the gums were also shipped in great abundance; namely, gum-sandarach, arabic, &c. &c.—almonds, olives, dates, dried figs, and large quantities of olive-oil, bees-wax, and honey—annis, cummin, worm, and other medicinal seeds—pomegranate peel, and many other drugs—goat, calf, and a few camels' skins, and camels' hair—baicks for the Guinea trade, and many other articles. Their imports were bar-iron and steel, knives, and other cutlery, raw cotton, and many kinds of manufactured cotton goods, woollen cloths, silks, and silk handkerchiefs, teas, sugars, spices, gold and silver ornaments, pearls, amber beads, small Dutch looking-glasses, German goods, platillas, nankeens, lumber,

&c. &c. There were at one time no less than thirty Christian mercantile houses established there: the duties on imports are ten per centum, taken in kind when the goods are landed, except on the articles of iron, steel, and cotton, on which the duties are paid in cash at the same rate: (the government allowing the importer a short credit on the duties:) this is the duty the Sultan is entitled to by the Koran as tithes, or tenths, according to their sacred code, for he is the religious, as well as the temporal sovereign. The duties on exports are regulated by an imperial order, and are not steady.

Trade has been depressed of late years by enormous duties on exports, and by prohibitions, so much so, that there are now only two respectable Christian establishments in Mogadore, and those who conduct them are forced to put up with every kind of insult and imposition: they do no business to a profit, and must, if it does not soon alter for the better, quit the place altogether. It is the policy of the present emperor, who is absolute, to keep the people as poor as possible, that they may not have it in their power to rebel; for a rebellious army cannot be supported there without money, or kept together without an immediate hope of plunder, and the Moorish government has very little to fear from a partial and ill organized insurrection, the chiefs of which must have money as well as bravery, and display good conduct, or they will soon be forsaken. The Sultan commenced his system by shutting the ports of Santa Cruz, Saffy, Rabat, Azamore, Darlbeida, &c. and ordering the foreign merchants residing in them to go to Mogadore

or Swearah, where he said they should be protected. Soon afterwards they began to prohibit the introduction of some articles, then the exportation of many—such as wool, wheat, olive oil, &c. and laid a duty that amounted to a prohibition on several other articles of exportation; when the people murmured, they were told it was a sin to trade with men who did not follow the true and only holy religion on earth: that their prophet had strictly forbidden such traffic as would be liable to corrupt their morals and defile them in the sight of God: that this sin had been committed, and that God was now taking vengeance of his people by sending the locusts and the plague that followed them, laying waste the country, and unpeopling so many fine cities. These were arguments which had great weight with the superstitious Moors, aided by the plague which at that time raged with dreadful fury and swept off three fourths of the inhabitants of Mogadore, Saffy, and several other towns; the whole garrison of *el Ksebbah* on *Tensift* river, &c. &c. Several of the Christian merchants died also of the plague, and many of the most respectable mercantile Moors: this caused an almost total stagnation of business, which stagnation has been increasing, if possible, ever since, owing to these causes and other heavy commercial restraints imposed by the present emperor.

Should any of the maritime nations declare war against the Moors, Mogadore might be easily taken and destroyed, though the place could not be retained any length of time: a few sloops of war of a light

draft of water might enter the harbour and sail down near the south end of the island, where they might land troops and take possession of it, which being high, commands the town; here they might construct batteries and beat down its walls at their leisure. The country near it is covered with nothing but drifts of sand for a distance beyond cannon shot. The Moors are very awkward gunners, though as brave as men can be, believing that if they venture even up to the very mouth of a cannon, they cannot die one moment before the time appointed by fate, nor in any other manner than that which was predestined by the Almighty before they were created, and even from the foundation of the world.

CHAP. XXX.

*Of the Moors and Moorish Arabs—Feast of expiation—
A Moorish review, and sham-fight—Horsemanship—
of the Arabian horse and his furniture.*

THE Moors are a stout athletic race of men, and generally of about five feet ten inches in height. They sprung from the Bereberies, or old inhabitants of north and western parts of northern Africa, together with the descendants of the Carthaginians, and various Greek and Roman colonies on those coasts, conquered by and commixed with the Arabs or Saracens who passed the Isthmus of Suez, and subjugated the north of Africa under the caliphs of the pretended

prophet Mohammed. Fez is at present the great capital of the empire and chief residence of the emperor, who is styled by the Moors and Arabs *el Sultan*, (the Sultan) or as they pronounce it, Sooltan. Suse has become independent of the Moors. The Moors are all strict followers of the Mohammedan doctrine, and firm predestinarians. I call the doctrine *Mohammedan* instead *Mahometan*, because the name of their prophets is pronounced, both by the Moors and Arabs, *Mohammed*, and both of them pronounce their letters very distinctly, and with their mouths open like the Spaniard, giving to every letter its full sound; for though they write with characters, and do not know how to form a Roman letter with a pen, yet a person understanding letters, who hears them speak, would say they were perfectly familiar with the Roman alphabet, and laid more emphasis and stress on the letters, by means of which they speak their language better than any other people on earth.

The Moors, in general, do not learn to read and write, but their *Talbs* are learned men, who take great pains to become acquainted with the principles of their own and the ancient Arabic language, and with the laws of the Koran, which is held by them to be a sacred book, and to contain nothing but divine revelation. The *Talbs* transact all the business that requires writing, and serve alternately as scribes, lawyers, and priests. The Moors use no bells for their places of worship, but in the towns and cities, their religious houses have high minarets or steeples, with flat tops and a kind of balustrade round them: to the tops of these the *Talbs* ascend to call

the people at stated times to prayers, and as the steeples are very high, and the Talbs are accustomed to call aloud, they are heard at a great distance, particularly when all is still in the city. Their times of prayers are before daylight in the morning, at about mid-day, about the middle of the afternoon, at sunset, and again before they retire to rest, about 8 or 9 o'clock in the evening. The *Talbs* who are on the steeples before daylight in the morning, commence by calling all the faithful to prayers: their voices sound most harmoniously, and thrill through the air in a singular manner. I was always awakened by them myself while I staid at Mogadore, and often went to the window to hear them; their call reminded me of my duty also. After they summoned all the faithful to attend prayers, they either rehearsed particular passages from their Bible or Koran, or sang some sacred poetry with a loud and piercing, but at the same time a very melodious and pleasing tone of voice. The Moors who live near the places of worship go in, join with the *Talbs* and pray together, but by far the greater number perform their devotion in their own rooms. The *Talbs*, I am informed, perform their religious duties, which are very fatiguing, merely from motives of piety—they do not receive the smallest remuneration either from the prince or people in any shape or way whatever. All worship by turning their faces to the east, and bow their heads in the dust like the wandering Arabs: they wash their bodies all over with water before prayers, as well as their hands and faces; for which purposes, within the walls of their mosques or churches,

they have walls or fountains of water, and large stone basons in which to bathe. When they appear before God, (as they call it) in their places of worship, they divest themselves of all superfluous ornaments and clothing, and even of their breeches; after purifying with water, they wrap themselves decently up in their haick or blanket only, and go through their ceremonies with signs of the most profound devotion. If a Christian enters a Mohammedan place of worship, he must either change his religion, by having his head shaved, undergoing the operation of circumcision, and confessing there is but one God, and that Mohammed is his holy prophet, &c. or suffer instant death—but I have ventured to look into them from the street. The court leading to the mosque was paved with tiles, and kept very clean, with stone basons filled with pure water on each side for the purposes of purification; though I durst not approach so near as to see in what manner the interior part was arranged, but I was informed they were entirely free from ornaments. The women are not generally permitted to enter their houses of religious worship, nor even to appear in the streets, unless they are completely covered by their clothing, which going over their heads, is held in such a manner by their hands on the inside, as only to permit them to peep out with one eye, to discover and pick their way; so that no Moor or Christian can see their faces. In the streets, they are very seldom seen, and are so extremely fleshy, that they waddle, rather than walk along, like fat and clumsy ducks. No Moor will marry a wife until she is well fatted by her father,

and if it is not in the husband's power afterwards to keep her in the same good case and condition, or rather, to improve upon it, he is dissatisfied, and endeavours to get clear of her, which he very often effects, for he will not keep a wife unless she is very fleshy, or bed with what he calls "*a death skeleton.*" The women visit each other, and walk together on the tops of their houses, but even the husband cannot enter the room they are in when uncovered, or get a sight of his neighbour's wife or daughter, being strictly forbidden by his religion to look on any other woman than his own wife or wives:—thus the Moors, when they receive company, sit down with them on the ground outside of their houses, where they converse together; but notwithstanding all these precautions, as the women are very amorous, they manage to introduce their gallants by means of the female covering, and the privilege they enjoy of visiting each other, and get their lovers off by the same means undiscovered.

The Moors go off in large numbers every year; forming a great caravan, on a pilgrimage to Mecca, and return in three or four years; every Moslemin being by law obliged to visit the tomb of his prophet once in his life-time, if he can afford to pay the expenses of his journey. The men who have been to Mecca, and returned, are dignified by the name of *el ajjh*, (or the pilgrim) and the women who go and return, (for there are a few who venture,) are allowed the privilege of wearing the haick, or man's blanket; of walking the streets uncovered, like men, and of conversing with them promiscuously, as they

may deem fit, being considered holy women, and as possessing souls by special grace and favour. Every Moor, who is born an idiot, or becomes delirious, is considered a saint, and is treated with the greatest attention and respect by every one; is clothed, and fed, and taken the greatest care of by the whole community; and, do what he will, he cannot commit a crime in the eye of their law.

Soon after my arrival at Mogadore, about the 15th of November, 1815, the feast of expiation was celebrated by the Moors, at which every Moham-medan is by law obliged to kill a sheep, if it is possible for him to procure one; if not, each kills such other animal as he can obtain: the rich (if liberal) kill a number proportioned to their wealth and inclination, and distribute them amongst their relations, or the poor who have none to kill. Rais bel Cossim (i. e. Captain bel Cossim) killed seven sheep: they had been bought long before, and were well fattened for the purpose: the first day of the feast was spent in visiting, and in giving and receiving presents or gifts; and the second in military parade. On the morning of that day, I accompanied Mr. Willshire to the top of a house, formerly occupied by a Mr. Chiappi, deceased, who was the Portuguese Consul at Mogadore, for many years: this house was, before it went to decay, the largest and most elegant in that city; it stood near, and overlooked the eastern wall: from that place, we saw from thirteen to fifteen hundred Arabian horses, fleet as the wind, and full of fire, mounted by Moors and Arabs, who sat on strong Moorish saddles that came

up high before and behind, covered with rich quilted scarlet broadcloth. They were paraded between the outer and main walls of the city—the horsemen were dressed with red castans or vests, not generally worn by them, except on great occasions: these were covered with worsted haicks, wove transparent like bunting for ships' flags: each rider was armed with a long Moorish musket, and had a knife or scimitar hanging loosely by his side: they wore on their heads, either white turbans twisted and wound many times around, or a red cap, in token of their being regular imperial soldiers, or else a fold of their haick: their bridle bits were the most powerful of the Arabian kind. The horses were all studs, and wore their whole natural quantity of main and tail unmutilated in any part, and consequently retained all their natural fire, beauty, strength, and pride: each horse was furnished with a head-piece, resembling the stall of a bridle at top, and a halter below—this stall or head-piece, was made of the richest scarlet cord and velvet, with fringe hanging down over, and nearly covering his eyes, and a large pendulous pad of scarlet velvet cloth under each ear: the neck of each was adorned with a very elegant scarlet cord, having a handsome knob and tassal underneath: these trappings were solely for ornament, and not for use, and put on before the bridle. Each had, besides, a small red cord about his neck, to which was fastened a number of little bags, made of fine red Morocco leather—these bags, I learned on inquiry, were stuffed with scraps of paper, covered with Arabic writing, furnished to the

owner of the horse by jugglers; and, as they pretend, serve as a charm to ward off the effects of "*evil eyes*," or witchcraft, in which they all believe: the Moors and Arabs are so firmly attached to this superstitious opinion, that they believe both themselves and their horses are in imminent danger without this favourite charm.

The Moorish and Arabian saddle, which I consider to be the very best that can be invented by man to keep the rider steady in his seat, is fastened on by a strong girth under the horse's belly, and by one round his breast, but without any crupper: the stirrups are made of broad pieces of sheet iron or brass, and for the most part plated with silver—the bottom of them is as long as a man's foot, so that he can shift the position of his feet in them at pleasure: they are kept exceedingly bright, and are taken up short and tied to the saddle by braided leather thongs; so that in order to support himself firmly in his saddle, the rider has only to press his feet to the horse's sides, near his flanks; his knees on the lower part of the saddle; thus resting at five points at one and the same time. The bridle is of that kind which will either stop the fiercest horse in an instant, or snap off his lower jaw—so that the rider has his horse under the most perfect command possible. This body of horsemen, thus mounted and equipped, were reviewed by the Bashaw and Alcayd, or military and civil governors: there were also five or six thousand foot soldiers assembled for the same purpose: these were dressed in haicks and red caps, and armed with muskets and daggers.

After the review, the exercises began by a discharge of seventy-four pieces of cannon, mounted on the different batteries about the city, and then followed a kind of sham-fight, which was begun near the northern gate, between two bodies of infantry: they marched forward to the attack, and each poured in an irregular fire, which was supported and kept up in almost one continual blaze by successive advancing lines, until it seemed necessary to bring forward the heavy cavalry, in order to arrest the progress of a solid column of men, that kept slowly and constantly advancing upon the opposing troops. The expected signal was at length given: the whole of the cavalry was instantly in motion: it advanced in squadrons of about one hundred, in close order, and at full speed, and seemed to fly like the wind: the distance between the opposing forces, was near half a mile: the horsemen shouting loudly, "*hah-hah! hah-hah!*" raised themselves on their stirrups, took a deliberate aim with their long muskets, when within five yards of the enemy's lines, and poured in their fire while going at their greatest speed. I expected they would inevitably dash in amongst the infantry, and trample many of them to death; but the moment the men had fired, they brought their horses down upon their haunches, and stopping them short, reined them instantly round, to make room for the next approaching squadron, while the horses of the first squadron walked steadily and leisurely back, giving time for the riders to reload their muskets at their ease: thus furiously attacked by numerous squadrons, in quick succession, and so close-

ly, the infantry was soon broken and dispersed, by which means the cavalry remained apparent masters of the field.

Nothing of the kind could exceed the ardour, activity, and intelligence, displayed by those noble looking horses; they seemed almost to fly to the attack, and looked as if determined to rush through the opposing host, and trample it to atoms; but when the riders had fired their muskets, and the horses were turned about the other way, they were perfectly calm in an instant, and walked on leisurely until they were again faced round towards the enemy; then their eyes seemed to kindle with fire; they pawed up the dust, which they seemed to snuff up into their wide-stretched nostrils, and into which one might see, as they then appeared, nearly up to their eyes: they snorted and pranced about in such a maner, that nothing short of the heavy and true Arabian bridle could have been capable of checking or keeping them in subjection, and nothing short of the Moorish or Arabian saddle, could have prevented their riders from being dashed against the ground. The long spurs of the horsemen had gored their flanks, so as to make the blood stream out, which, uniting with their sweat, formed a kind of streaked froth, that nearly covering their sides, dropped fast upon the ground, whilst the severe working of the bit upon their mouths, caused them to bleed profusely. The dazzling of their stirrups and arms in the sun, the rattling of their spurs against their stirrups, and the clashing of their arms against each other: the beautiful appearances of the squadrons

of horses; the cracking of musketry, and continual shoutings of the mock combatants, produced an effect truly imposing, and I was of opinion that no lines of infantry, of equal numbers, however well formed and commanded, would be capable of withstanding their impetuous and repeated shocks, when actually attacked: this was truly a superb school for horsemanship.

Sidi Hamet, my old master, had borrowed and mounted Mr. Willshire's fine horse, and seemed to be in all his glory while exercising him like the others. After they had nearly finished the sham fight, he, together with a line of Moors, consisting of about fifteen or twenty, commenced their last career towards the enemy: they had a quarter of a mile to ride, and all with long muskets in their hands: they set off their horses at full speed, in a line, when on their seats; then turning over, they placed their heads upon their saddles, and rode with their feet in the air, and their backs towards the horses' heads for a considerable part of the distance; then regaining their seats by a sudden movement, they rose in their stirrups, fired off their pieces close to the wall, reined their horses around, and returned again to their post. Many of these horses were extremely fleet and beautiful, and seemed as much to exceed in spirit, strength, and courage, the first-rate race horses I had ever seen in Europe or America, as those fine animals excel the common old plough horse.

The Moors soon wear their horses down by hard service, and then put them into mills to grind their

grain, as there is scarcely such a thing as a wind or water-mill wherewith to grind their breadstuff, to be found in the Moorish empire. The mares are never rode or worked, and are kept solely for the purpose of breeding, and I found that what I had considered as an exaggerated account of the good qualities attributed to the Arabian horse, fell far short of his real merits; for, though the most proud, fierce, and fiery of the horse kind, he is, at the same time, the most docile of those noble animals. The true Arabian horse is about fourteen hands in height; his body is long, round, and slender; his limbs small, clean, and straight; he is square-breasted and round-quartered; his neck well set and slim, with a beautiful natural curve; his head small, with a face inclining to a curve, from the top of the head to the nostrils, with eyes full, bright, quick, and intelligent—many of them are of a beautiful cream colour, and frequently spotted with black, and vary in colour from a light sorrel, through all the shades of bay and chesnut, to the deepest jet black; they are strong jointed, and full of sinew: they are naturally docile, and very active; but if they become in the least vicious, they are doomed to the mill for the remainder of their days. It was with much regret I learned that these beautiful and serviceable animals could not be exported from either the Moorish dominions, or any other of the Barbary States, without a special permission, as a private favour, from the reigning prince, which is very seldom granted, and only on particular and important occasions.

The Arabs inhabiting Morocco, live in tents, in a wandering state: for the true Arabs will not be confined within walls, and are a distinct race of men from the Moors. They keep large herds of cattle, horses, camels, sheep, goats, and asses, making use of the milk of all the females for butter and for drink: they supply the cities with butter, which they make by the simple process of putting the milk into a goat-skin, the hair side in, hanging it up by the legs, and shaking it by the help of a rope, by which it is fastened; when the butter is made, they pack it, hair and all, into earthen jars that hold from two to four pounds each, and in that state, carry it to market without salting, selling the butter, jar, and all, for a mere trifle: they cultivate nearly all the plain land that is cultivated in the empire of Morocco, (as the Bereberies till the hilly country and sides of the mountains,) except the grounds in the immediate vicinity of the cities, which they do not approach for the purposes of agriculture, those being cultivated and dressed by the Moors and their slaves. They live in families or sections of tribes, and pitch their tents in companies of from twenty to one hundred and fifty tents, each tent containing one family: these tents, when pitched, are called a *Douhar*; they elect a chief to each of these douhars, whom they dignify with the title of Alcayd or Sheick, for the time being: their authority, however, is rather of an advisory than mandatory kind. Near seed time, they remove and pitch their douhar (or encampment) near the spot they mean to cultivate, and plough and sow the land with wheat.

barley, corn, or peas: they fence in some parcels of land with good high stone fences, particularly orchards of fig-trees, but for the most part they are entirely open; the sowing being finished, they remove again, for the sake of pasture, to other parts of the same province, in which they continue to reside, as they cannot move out of a province without leave being first obtained from the emperor—thus they wander from place to place, until near harvest time; when they return and gather in their crops which they have sowed, and which are considered safe from the flocks, herds, and hands of other tribes, by common consent or interest, as all rove about in a similar way, having no fixed habitations; yet sometimes one tribe sows, and another reaps the fruit of its labour, but that is only done by force of arms.

The Moorish Arabs are rather below the middle stature; of a dark complexion, resembling that between the mulatto and a white man, with long black hair and black eyes; they are strong and healthy: they wear round their bodies a woollen haick, which does not cover their heads, and go without any other clothing; their legs and feet are generally bare; their beards long; their cheek-bones high; their noses regularly hooked; their lips thin; and they are as hardy a race of men as exists; perhaps, indeed, with the exception of the wandering Arabs. The women wear a kind of a garment made of a haick, through which they thrust their arms to keep it up—it hangs down to their knees, and nearly covers their breasts; they have a fold behind, like

those living on the desert, in which they carry their young children; they all stoop forward very much; are treated by their husbands as mere necessary slaves; are obliged to milk the cows, camels, mares, goats, sheep, and asses; make the butter, and spin and weave the tent-cloth and clothing by hand for themselves and families. They both spin and weave in the same manner as the Arab women of the desert, and bring all the water they use, in large pitchers on their shoulders, let the distance be ever so great: they take care of, and help to draw the water for the flocks of sheep, and goats, and herds of cattle; but the men manage the camels and horses. They grind their wheat and barley in their hand-mills, which are the same as on the desert and in Suse, as already described, and they make cakes, which they roast in the fire. The women are, in fact, complete slaves: they are obliged to strike their tents when they remove, and pack them on camels, with all the other stuff that is possessed by the family; to pitch the tent again, and pack away the stuff, &c. &c. while the men take upon themselves to lord it over them, and drive them about at pleasure, only looking after the flocks and herds, and punishing the women and girls, if any are lost: the men also plough and sow the land, and attend to the reaping and threshing out the corn. The sickle they reap with, is nothing more than a knife with a blade of about a foot long, with the point bent inwards: the principal part of the labour in this business, they also oblige the women to perform.

Their law permits them to have seven wives, but it is recommended to them by their prophet to have

only one, in order to prevent contention in the family. When they increase, however, in wealth or substance, they need more help, and instead of hiring or buying slaves, they take more wives; and on this economical and agreeable plan, they make out to manage the affairs of their household. They are the same race of people in appearance and manners, as the Arabs of the desert, and have bartered their liberty for the comforts afforded by a country susceptible of cultivation. The Arabs are said to have continued migrating gradually from the deserts and other parts of Arabia into Africa, ever since the irruptions of the first Saracens, by joining themselves in small numbers to the returning caravans which go yearly from Morocco, Algiers, Tunis, Tripoli, &c. on a pilgrimage to visit the tomb of their prophet at Mecca. These caravans carry large quantities of goods with them, and make a trading trip of it, as well as a religious duty; and many of the pilgrims return home very rich for Moors.

CHAP. XXXI.

The present Arabs and ancient Jews compared.

SOON after I was seized on as a slave by the wandering Arabs of the great Western Desert, I was struck with the simplicity of their lives and manners,

and contrasted the circumstances of their keeping camels, living in tents, and wandering about from day to day, with the simplicity of the lives of the old Jewish patriarchs, who also lived in tents, had camels, and wandered about from place to place; possessed men-servants and maid-servants—that is, they owned slaves; but as they for the most part lived in countries where the soil was capable of culture, they also had flocks of sheep and goats, and herds of cattle, and asses; yet the patriarchs lived in a thirsty land for a part of the time, and were often in want of water, as well as of bread. My mind was also strongly impressed with the similarity between the patriarchal form of government, and that prevailing among the Arabs at the present day, which is, in the strictest sense of the word, paternal; the father of each family being its supreme and absolute head: the wandering Arabs will submit to no other control, and they actually reverence their fathers and the old men of their tribe next to the Deity himself, and pay, without the least apparent compulsion, the most cheerful and implicit obedience to their orders and wishes. When I became more acquainted with the Arabs, I observed that the manner of salutation between strangers was very much like that of the Jewish fathers, as recorded in Holy Writ, and which also prevailed among the inhabitants of the country where they sojourned. When a stranger approached an Arab's tent, he first finds out which way it is pitched; then, going round until he gets directly in front, he draws near slowly, until within about one hundred yards, and stops, but al-

ways with his weapon in his hand, ready for defence, and then turns his back towards the tent: when he is perceived by those in and about the tent, (who are always upon the look out,) and they come forth, he bows himself nearly to the earth twice, and worships: upon which one from the tent takes some water in a bowl, and advances towards him; this is done by the head of the family, if he be at home, or by his eldest son: if none of the males are present, one of the women goes forward with her bowl of water, or something else, either to eat or drink, if they have any; if not, they take a skin, or roll of tent-cloth, to make a shelter with for the stranger. As they come within a few yards of the stranger, they ask—"is it peace?" and being answered in the affirmative, they mutually say—"peace be with you, with your father's house, your family, and all you possess;"—then touching the fingers of the right hands together, they snap them, and carrying them to their lips, kiss them, which is the same with them as to kiss each other's hand; and thence, I presume, is derived the compliment now in such general use among the polite Spaniards, which is to say, in saluting a gentleman, "beso de usted las manos"—I kiss your hands; if a lady, "I kiss your feet."

The Arab manner of worshipping the Deity, as I have already described, is by bowing themselves to the earth, and touching their faces to the ground: after bowing to the ground six times, they say, "God is great and good, and Mohammed is his holy prophet:" this is their confession of faith. After that, they offer up their petitions, that God will

keep them under his special protection; that he will direct them in the right way; that he will lead them to fountains or wells of living water; that God will scatter their enemies, and deliver them from all those who lie in wait to do them mischief—that he will prosper their journeys, and enrich them with the spoil of their enemies, &c. and they afterwards recite some poetry, which they call sacred. Since my being redeemed, I have been told that the form of worship now in practice among those people, was taught them by Mohammed; but as these forms do not differ materially from the forms of worship practised by Abraham and the other old patriarchs, and those of the people among whom they dwelt in the land of Canaan and elsewhere, I am inclined to believe that the artful prophet did not change their ancient mode of worshipping the Deity, but on the contrary, sanctioned their long established custom, which had continued among that singular race of men ever since the time of Abraham; and that the only innovations or alterations he ventured to make in that respect, were in appointing set times for performing those religious duties; enjoining besides, frequent purifications, by washing themselves with water, and thus inculcating cleanliness, so indispensibly necessary to preserve health in hot countries, as a religious duty.

When travelling along the great Desert, near its northern border, we fell in with flocks of sheep and goats, which were kept by the women and children, who were also obliged to water them; and when, after our arrival in Suse, while we were travelling

on its immense plain, and many small cities or towns were in sight at the same time on every side, with high stone walls, gates, and bars, and I learned that each one was independent, and under the command or government of its own chief, who generally styled himself a prince; and when I heard the story of the destruction of *Widnah*, and other devastations committed by the wandering Arabs in their vicinity, I could not avoid figuring to myself, and observing to my companions at the time, that the country of Suse must now resemble in appearance the land of Canaan in the time of Joshua, both in regard to its numerous little walled cities; its fertile soil; and in many other respects; and that the frequent irruptions of the hordes of wild Arabs from the desert, destroying and laying waste the country, and the cities they are able to overpower, bore a strong resemblance to the conduct of the ancient Israelites, when led from the deserts of Arabia into the cultivated country near them; with this difference, however, that the Israelites were then particularly guided, supported, and protected by Divine power, and consequently were enabled to act in unison, and with decisive effect against those small, feeble, and ill-constructed cities.

In travelling from Mogadore to Tangier, in the empire of Morocco, and coming to those parts of the provinces of Abdah and Duquilla, which are entirely peopled by Arabs living in tents, and in a primitive or wandering state, (their tents being formed of the same materials, and pitched in the same manner as those of the Arabs on the desert,) I observed

that these people were of a much lighter complexion than those on the desert; but that circumstance, in all probability, was owing to the climate's being more temperate; to their being less exposed to the rays of the sun, and better clothed; yet their features were nearly the same, and those of both bear a strong resemblance to those of the Barbary Jews, who also have black eyes and Arab noses, lips, hair, and stature, and whose complexion is but a shade or two lighter than that of the Moorish Arabs, which is chiefly occasioned by their different modes of life, the Jews all living in cities, and the Arabs in the fields: the Jews, however, are stouter men than the Arabs, owing, most likely, to the unrestrained intercourse between the lusty Moors and the Jewesses, &c. That these Arabs and those who live on the desert, are the same race of men, I have not the smallest doubt: their height, shape, eyes, noses, and other features, together with their customs, manners, and habits, being essentially the same. Between the Barbary Jews and the present Arabs, there is only a slight difference in their religious ceremonies and belief, and both very much resemble those forms which were followed by the old Jewish patriarchs, and their fathers and brethren, as recorded in the Book of Genesis. There is one more singular coincidence between the customs of the old Israelites and present Arabs, which, though seemingly unimportant, I shall, nevertheless, mention. The Arabs, both on the desert and in Morocco, when they have occasion to go abroad from their tent, in order to obey one of the most pressing calls

of nature, always carry a stick or paddle with them, in the manner and for the same purpose as is mentioned of the ancient Israelites in the twenty-third chapter of Deuteronomy, the twelfth and thirteenth verses. The men always sit close to the ground to urinate, and compelled us, while slaves, to do the same.

In journeying through the province of Duquella, I learned from ocular demonstration what was meant when certain personages are described in Holy Writ, as having an abundance of flocks and herds, &c. We stopped, and pitched our tent one night within a Douhar, which I found in the morning to consist of one hundred and fifty-four tents: they were pitched in form of a hollow square, and about fifty yards apart, occupying a large space of ground, and all of them facing inwards: before each of these tents, the owner had made his beasts lie down for the night. I felt a desire to know the number of animals each man possessed, and in order to make an estimate of the whole with correctness, I stopped, counted, and set down the whole number that lay in separate flocks before thirty of the tents nearest to where I was, and then made an average of their numbers for each tent, which were nineteen camels, eleven head of neat cattle, six asses, fifty-five sheep, and fifty-two goats: the whole of the horses within the douhar, I counted separately: they amounted to one hundred and eighty-six. I think the flocks I counted were a fair average of the whole, and I compute them accordingly; that is, two thousand nine hundred and twenty-six camels;

one hundred and eighty-six horses; eight thousand seven hundred and seventy sheep; eight thousand and eight goats; and nine hundred and twenty asses:—they had besides a considerable number of dung-hill fowls, and a great plenty of dogs. I also counted the number of inhabitants occupying fifty tents, which averaged, including slaves and children, nine to a tent, or one thousand three hundred and eighty-six in all. These Arabs lead a pastoral life, and though the amount of their flocks, at first sight, appears great, yet when it is taken into view that their only employment is to feed cattle, in which consists their whole riches or wealth, and their daily support, the number will not be considered as unreasonably great. This douhar was said to belong to the Sheick *Mohammed ben Abdela*, a very old man, (whom I saw,) and to consist of his family only—if so, this Arab must have been very rich and powerful, even like Abraham the patriarch, who had three hundred and eighteen servants born in his own house, able to go forth to war, (Genesis xiv. 14,) or like pious Job, who was pre-eminently blessed with flocks and herds, and was also, most probably, an Arab.

CHAP. XXXII.

The author ships his companions on board a vessel for Gibraltar, and sets out himself to travel by land for Tangier—villany of his Jew companion—Account of a great Moorish saint—Description of the country—of the towns of el Ksebbah and Saffy.

HAVING recovered my strength, so as to be able to undertake a journey by land, and being desirous of viewing that part of the empire of Morocco which lies between Mogadore and Tangier, and also to visit the American Consul General residing at that place, in order to make effectual arrangements for the redemption of the remainder of my unfortunate crew, should they be yet alive, I shipped my companions on board a Genoese schooner that navigated under the English flag, bound for Gibraltar, where I intended to meet them. I drew bills on my friend, Mr. Horatio Sprague, of Gibraltar, for the amount of cash actually expended by Mr. Willshire in obtaining our redemption, and in furnishing us with clothing, though he had given, both to me and my men, many articles of his own clothing, for which he would not receive payment, nor would he accept of any compensation for his trouble, for our board, nor for the extraordinary expenses incurred in consequence of his exertions to render us every assistance, as well as every service and comfort in his power, during the whole of our stay with him for about two months.

Elio Zagury, the Jew whom I have before mentioned, was also going to set out for Tangier by land, and as my friend did not wish me to be troubled with the arrangements for provisions, &c. on the road, he agreed with Zagury, for him to furnish me with every thing necessary during the journey, except a bed, and paid him the amount agreed on, beforehand, which was a handsome sum.

On the 4th day of January, 1816, all being previously prepared, the schooner sailed with Mr. Savage, Burns, Clark, and Horace on board. After seeing her safe out of the harbour, I went, accompanied by Mr. Willshire, into the Jews' town, to the house of old Zagury, where I took my leave of the Jew priest before mentioned, and we proceeded without the northern city gate, where the Jews are permitted to mount their mules or asses. I then found that the mule on which I was to travel, was already loaded with two large trunks, one mattrass, and provisions in proportion, and was told by Zagury that I must get on the top of this cargo, and ride the best way I could, as he should procure no other mule on my account. I was not at all pleased at this plan, but my friend told me it was only a Jew's trick, and such a one as every man may expect to be served who has any dealings with those villains: he then ordered his own mule to be brought for me, which was ready saddled in the gateway, and kept there, I believe, for the purpose, anticipating deceit on the part of the Jew; though in this, as in every other instance, he endeavoured to lighten, as much as possible, the weight of the obligations

he had laid me under. His mule was one of the handsomest and finest I had ever seen—to have refused riding it at that time, would have been to doubt his friendship—so I mounted the mule, and proceeded northward in company with Mr. Willshire and his trusty friend, Rais bel Cossim, on horseback. We rode on, conversing together for about two hours, along the sand-beach, when we stopped a few moments, and took some refreshments. It was there I took my leave of my benefactor. This painful parting, I shall not attempt to describe: a last look was at length taken, and a final adieu uttered, when he rode back towards the city, and I proceeded on my journey. We went silently along, and mounted up the bank: our company consisted of young Zagury; an old Jew named David; a Jew servant; two Moors, who were the muleteers, and an imperial soldier for our guide, well mounted on a high-spirited horse, and fully armed: he was a fine-looking fellow, though half negro, and possessed all that suavity of manners, so conspicuous in a first-rate Moor or Arab. From these soldiers, the emperor chooses his Alcayds and officers for the army: if they only possess talents and bravery, their colour is disregarded. The Jews called him Alcayd, by way of making themselves appear more respectable, and me they styled *el Tibib del Sultan*, or the Sultan's doctor.

We proceeded on till near dark through a dreary country, when we came to the *Omlays*, or three springs; there we found a number of travellers watering their camels, mules, and asses. Having

let our beasts drink, we turned aside a little to the south, in a ploughed field, near a few stone-houses, and pitched for the night. We had a bell tent, which was a very good one, made of two thicknesses of canvass; it was large enough to contain two bed-spreads out, and very tight, and left plenty of room besides for our other things. We had with us a box containing tea, coffee, sugar, &c. coals to make a fire, and all the utensils necessary for cooking: so we had a cup of tea, and ate some coos-coo-soo for our supper, and went to sleep very comfortably. The soldier and the muleteers slept outside the tent on the ground, wrapped up only in their haicks: this is the constant practice of the Moors and Arabs when travelling, and they wonder that people of other nations do not prefer that method to any other: they carry this custom so far, that many of the male inhabitants of the cities sleep on the tops of their houses (which are flat) in preference to sleeping on their mattresses under cover.

At daylight on the morning of the 5th, all our company were in a bustle, being busily engaged in striking our tent, and loading the mules, while a cup of coffee was preparing, and some eggs boiling for our breakfast; and we set off on our journey long before sunrise. We travelled along this day on uneven ground, through groves of Arga trees, which grew thereabouts spontaneously, and were then loaded with the oil-nut of various sizes and colours, from a deep green through, to a lively yellow. The very shrubs and bushes among which our path lay,

were in blossom, and diffused a most delightful fragrance. We still heard the roaring of the troubled ocean, dashing against this inhospitable coast, and which had been constantly dinning my ears for more than two months; for it being urged towards this coast by the continual trade-winds, it never ceases its loud roarings, which may generally be heard at the distance of from twenty to thirty miles from the sea. The Atlas mountains were still in view, whose pointed tops, now covered with snow, seemed to glitter in the sun, though at a very great distance. About sunset, we came near a village consisting of about twenty stone-houses, flat roofed, one story high, and as many more built with reeds or sticks, in form of a sugar-loaf, with a small mosque or place of worship in the midst. Near this village, which was not walled in, the first I had seen of the kind, we pitched our tent, and soon after this was done, a great number of unarmed Moors, probably four or five hundred, came by turns to look at us, and inquire who I was. At the same time the owner of the village sent to tell us we were welcome, and that he was sorry it was not in his power to furnish barley for our mules, for his whole crops had been cut off by the locusts for the last three years: that he had bought twenty ducats worth that day, but it was all gone, as an unusual number of travellers had called on him; however, he sent us a loin of good mutton, which I was pressed to accept, and about two dozen of eggs: our Moors were also supplied with coos-coo-soo. I learned from Zagury, that this man was esteemed a great saint by all the

Moors; that his name was *Mohammed Ifactesba*; that he taught all pious Moors who wished it, to read in the Koran, and the Mohammedan laws; that he generally had from one to three hundred scholars or students, who came from every part of the empire; that he taught all who came, and supplied them with provisions gratis—that his wife and one daughter prepared the victuals and cooked for all those people without any assistance whatever, which was considered by the Moors a continual miracle, and this, Zagury assured me, he for his own part firmly believed: that he entertained all travellers who chose to call on him, free of expense; but, added he, where all his property comes from to enable him to pay these enormous expenses, nobody knows.

It was soon reported about that an English doctor was in the tent, and the old saint sent and begged me to call and see him: so taking Zagury with me to act as interpreter, I was conducted by some Moors to his presence, where I was welcomed by a withered old man, who was seated on a mat on the outside, and leaning against the wall of his house—it was the saint: he requested me to sit down near him, and then inquired of Zagury who I was: Zagury satisfied him on that point, and gave him besides a short sketch of my late disasters—the saint said, he was a friend to Christians and men of every other religion; that we were all children of the same heavenly Father, and ought to treat each other like brothers; he also remarked, that God was great and good, and had been very merciful to me, for

which I ought to be thankful the remainder of my life. He next informed me, that he was very lame in his legs, occasioned in the first place by a stone falling on one of his feet, that had lamed and laid him up for three or four months, and when he had so far recovered as to be able to ride out on his mule, the animal fell down with him, and injured his lame foot and leg so much that he had not since been able to use it: this, he said, happened about a year ago, and within the last few months, his other leg had become affected, and he had now lost the use of both of them, which were extremely painful: he said he did not murmur at his lameness, because he knew it came from God, and was a punishment for some of his sins; yet he hoped the Almighty would be merciful, and pardon his offences, and permit him to walk again, so that he might take care of his guests, and do more good in the world: he also told me that the number who were then studying the Sacred Writings with him, amounted to about three hundred. I examined his legs; they were very thin, and yet seemed to be consuming with a feverish heat; no skin was broken, and I concluded that he laboured under an inveterate chronic disorder, particularly as the joints were much swelled. I asked him, if he had ever applied any thing as a remedy, or taken any medicine for this disorder; he said, no, except that he had bound some Arabic writing round them, furnished by a man eminently skilled in the science of witchcraft; that he had also kept them wet with oil, but had received no benefit whatever from either of those ap-

plications: he further said, he knew some men were endowed with the gift of healing, and hoped that I could prescribe something that would ease his pains. I told him, that I felt disposed to render him all the service in my power; that I would see what medicine I had, and would consider of his case: then assuming the air of a quack doctor, I retired to my tent with a very thoughtful countenance. Our conversation was carried on by the help of Zagury as an interpreter. I really wished to administer some relief to this good man, who was afflicted with such a painful disorder, and accordingly prepared some soap pills, which was the only medicine I had with me, and sent them to him, with directions how to take them. I also advised him to discontinue the use of oil; to rub his limbs frequently with flannel-cloths, in order to promote the due circulation of the fluids; to endeavour to walk every day with the assistance of two men, using his legs as much as possible, even if they did pain him, and to bind them up in fine salt every night, while the heat continued: this, I fancied, might allay the fever. I also directed a drink to be made for him, by boiling the roots of some particular herbs in water, and thus forming a kind of decoction. Having explained the nature of his disorder to him, in the best manner I was able, which gave him some encouragement, I retired to my tent. Many of the Moors came and wanted me to prescribe something for their various disorders; which I did according to the best of my judgment, and the medicines I had within my power. Among the rest, was a poor old

gray-headed man; he came near, and thrusting his head under the tent, cried out—Tibib, Tibib: (doctor, doctor:) my guard was going to drive him away, but I told him to let him alone, that I might find out what ailed him, for he seemed to be in great distress—so I told Zagury to ask him what his disorder was: this he made known without ceremony—he said, he had been a husband to three wives; that two of them, who had died, loved him exceedingly; that his present wife was very young, fat, and handsome, and yet she was so cold, that notwithstanding all his caresses, she could not return his love: his case was, indeed, a very plain one, but to prescribe a remedy, needed some reflection—so the Jew told him to go away, and return in half an hour. When he returned, I pretended to sympathize with him in his afflictions, and recommended that he should set her about no kind of work; that he should entreat her kindly; feed her on the dish called *Shanah*; i. e. peas baked in an oven, and swimming in beef's-marrow, with a plenty of soft boiled eggs and rich spices in her coos-coo-soo, &c. &c.—that he should join with her in all her repasts, and chew opium himself, if he could procure any, and by no means to have intercourse with her oftener than once in two weeks. He promised very faithfully to obey my directions, though he did not seem to relish the last item of advice; but I assured him, with much affected gravity, that I had done my very best; so he left me with a shower of blessings for my kindness, after having bestowed two dozen of fresh eggs on my Jew interpreter for his trouble. The Moors who

were the pupils of the saint, joined in prayer, and chanted over sacred poetry for about an hour on account of his disorder, begging of God to heal their benefactor, &c.

January the 6th, we started early in the morning, after I had taken leave of the good old man. We proceeded on our journey, descending the hills to the north about half an hour, when we saw one of the Moors who waited on the old man the night before, running after us, and hallooing very loudly to make us stop, which we did, and he soon came up, bringing Zagury's gold watch, which he had put under his head the night before on the ground where our tent was pitched, and had left it through forgetfulness and haste: this watch, together with an elegant gold seal, chain, and trinkets, was worth, at least, three hundred dollars: the Moor generously refused any compensation for his trouble, and I told Zagury, it was well for him that the people where he left it were not Jews: to this he assented, and said that he believed that the saint was the most honest man in the world.

After travelling about two hours in a northerly direction, we came near the ruins, or rather the walls of an old town or fortress—it was situated on the left bank of the river Tensift: the walls were built in a square form; were about one mile in circuit, and flanked with thirty small towers, with embrasures, where cannon might have been mounted. A part of the southern wall had fallen down; it was very thick, and within was nothing but a heap of stones and ruins. On inquiry, I was told by my

guard, that this town was built by the former Sultan, Sidi Mohammed, in order to secure a passage across the river, when the people of the province of Abdah rebelled against him; that it was well garrisoned, and mounted with a great many cannon, and called *el Ksebbah*; or the strong lion-like fortress; that it was dismantled by the present emperor, who took away the cannon, and that the garrison and all the inhabitants were destroyed a few years ago by the plague, since which no soul has ventured to live in it. We rode on, and crossed this stream, dignified by the name of river, but which, in fact, is no more in the dry season than an American brook. The country, in its valley, which is very wide, is rich and level; is said to be overflowed in a rainy season, and was at this time cultivated in many parts. We went along its right bank, and saw the site or ruins of what is called old Swerah, on its left bank, near its entrance into the sea: there are now only a few huts and four saint-houses to be seen; all the other parts of the town are buried in sand, blown from the sea-shore. The river, near its mouth, is both deep and wide, and the soldier said, it was once a considerable port, where vessels could enter, but its mouth is now entirely dammed up with sand; only leaving a small passage for the water, which runs off in a shallow stream to the sea, over a beach of two hundred yards in breadth, and so high, that the tide cannot enter the river's mouth. From the banks of this river, we proceeded towards the sea-shore, and descending the high steep bank, we entered between it and the first bank

from the ocean, and travelled along a delightful inclined plane, about four miles in breadth: the surface of this plane was covered with verdure, and flowers of all the variegated colours of the rainbow, resembling in appearance the richest Turkey carpet.

About the middle of the afternoon, we met a courier fourteen days from Tangier; having an ink-horn and paper with me, I wrote by him a few lines to my friend Willshire, and we proceeded along towards Saffy, pronounced by the natives S'fee. This inclined plane was the most beautiful that can be imagined; speckled over with herds of cattle and numerous flocks of sheep, which were quietly grazing on its rich herbage. As it was the sixth day of the week, and the Jews with me were obliged by their religion to stop the seventh, during their Sabbath, I had a mind to pitch our tent on this delightful plain, and pass the Sabbath of rest, by reposing on its downy bosom, and inhaling its delicious fragrance; but Zagury assured me it was not safe to lodge there, and that he must enter S'fee in order to recruit his stock of provision, for that a Jew could eat no kind of meat except it was killed by a priest of his nation. He was exceedingly superstitious, though educated in England, and we kept on towards Saffy. When in sight of the walls of that city, we came near a large saint-house, on a cliff near the sea's brink—here our soldier and muleteers made the Jews dismount, and pass this house bare-footed, though at half a mile's distance from our path: he told me that the house was built over the remains of a great saint; that every man who was

not a Moslemin must walk past it barefooted; that people came to visit it from all quarters to be cured of their diseases; but, added he, as you are a good man, and very weak, you may ride past, but must pay the saint one dollar towards keeping his house in repair. I did not much relish this mode of giving away my money, and told the soldier so; but he replied, that no Christian must pass it without this tribute, and that it would be demanded from him on his entrance into S'fee. I was convinced it was only a trick of his to extort money; but there was no getting off, and so I paid him the dollar, telling him at the same time I should set it down as a debt to the saint's account, and presumed he would have no objection to repay me in another world: "no, (said he,) that saint was very liberal in this world, and will, no doubt, pay you both principal and interest in the other, and intercede for your admission into paradise into the bargain:" he was a shrewd fellow, and understood my feelings on the subject perfectly.

After the Jews had walked about a mile, they were again permitted to ride. We approached the city on its south-east or fortress side; some ruins of its ancient walls were still visible, which proved it to have formerly been, at least, four times larger than at present. It was near night, and we went round the fortress, which appeared to be very strong, and was defended by a double wall; it is situated on an eminence, which not only commands the city that is attached to it below, but is also well situated for defending all the entrances into the town, and has a good number of cannon mounted on it: the

whole appears extremely well calculated for defence, and I imagine it must originally have been constructed by some eminent European engineer. A small brook of water runs from the east near the northern wall of the city. We entered it at the eastern gate, and proceeded through a crowd of spectators to the house of Zagury's Jew friend. The Jews were obliged to dismount, and walk into the city, but they allowed me to ride. Having entered the court, (for the building was very spacious, but had very much decayed, and was fast crumbling to the ground,) we ascended a broken staircase to the gallery of the first story, and were conducted to a small room that had been shut up, apparently, for a long time; the unhinged door and shattered window-shutter were, however, removed to accommodate our company, and I took a peep into the apartment; it was about ten feet square, and nearly filled with filth of almost every description; the whole fermenting in rancid Argan oil, which far exceeded in scent the most stinking fish or blubber oil. The effluvia arising from this newly opened bed of nastiness entering my olfactory nerves, was immediately transmitted to the stomach, and brought on an instantaneous vomiting, which continued for about two hours without intermission, until my stomach was completely empty, and it threw up besides a considerable quantity of fresh blood: this abominable stench caused nausea even in the Jews' stomachs; however, as there was no other place to lodge in, and the weather looked likely for rain, they cleared out this chamber, washed it with hot-water, and

fumigated it afterwards with burning charcoal and brimstone; Zagury taking care to observe, by way of recommendation, that this house was built by a Christian, and that its occupants, who were his father's friends, were the most respectable Jews in S'fee. The house was, indeed, large, and had been very commodious, but its Jewish tenants, consisting of about twenty miserable dirty families, did not choose to lend nor let to us a better apartment, and after refreshing myself with a cup of strong tea, my stomach became composed, and I went through, in the course of the evening, their religious ceremonies, in company with the Jews, as I have before described.

In Saffy, the Jews live in company with, i. e. promiscuously among the Moors in adjoining houses. On their Sabbath, all the men belonging to the house went to the synagogues, and the women, in the mean time, decked themselves in their best attire; they had already stained the insides of their hands and fingers, between every joint, and their finger-nails, yellow; had borrowed and put on fine ear-rings and necklaces of pearl and amber, and golden chains, golden hearts, and other trinkets; these hung down upon their naked bosoms: they wore bracelets on their ankles and wrists, and had put on clean linen, or rather, cotton *chemises*, which was to them a real luxury. Their hair, which was long and black, was newly braided, and greased over smoothly with Argan oil: they had painted their eyes and eyebrows black, and the most of them wore slippers: thus tricked up in all their finery,

two of the most handsome and stylishly dressed damsels, with a number of the second-rate, came round to that side of the gallery where I sat quietly and alone, writing down notes for my journal: they first expressed their wonder at my manner of writing from left to right; then at the letters I formed, &c.—and having, by this method, succeeded in diverting my attention from what I was about, the two smartest looking girls, who were about sixteen and eighteen years of age, with quite pretty faces, and richly dressed, invited me to go with them, and see their father's room: my curiosity prompted me to comply, and I suffered them to lead me along into their chamber, where their mother, a very fleshy middle aged woman, was sitting on a mattrass; and as they had no other seat, they invited me to sit down on the same bed beside her. After due salutations, the old lady left the room, shutting the door after her. The object of these sirens was to get money from me; but finding I was able to withstand all their temptations, they at last permitted me to retire, but not before they had tried every indelicate art and enticement, of which they were complete mistresses, to effect their purpose. After I had withdrawn from the room, I was shown into all the other apartments on that floor, in succession, and their artifices were still played off to win me, or rather my cash, until, at length, finding that all their wiles proved abortive, they next had recourse to begging for money, but I had none to spare them.

The Jews in Saffy are very poor and miserable; they were generally about half clothed, and that

with filthy rags. Saffy is a small place, and has no trade; so that the Jews are hard put to it, and are obliged to resort to every base expedient in order to gain a mere subsistence. I could not but pity their condition, and lament the depravity to which they all seemed to be prone, though, perhaps, oftentimes plunging into guilt from sheer necessity.

This day I went in company with my guard to view the town and port of S'fee: the town is small, and strongly walled in on all sides: the walls, for the most part, are made of rough stone and lime, like those of Mogadore or Swearah, except that part next the sea, which is laid up with large hewn stone, and appears very strong; the walls are flanked with four towers, besides the *el Ksebbah*, on which cannon are mounted, and a battery at the water-port. The town lies very low, and is surrounded on all sides by hills, and appears to be the receptacle of all the filth of the country near it. Its streets are very narrow, crooked, irregular, and not paved: the houses are built of rough stone and lime; have few windows next the streets; are from one to three stories high, and flat-roofed; but, like the houses in the cities in Spain, have a court, the interior of which serves for a stable. The public buildings are three mosques, with high square towers, and a large hewn stone building, formerly occupied as a custom-house, but now uninhabited and falling to pieces. The Jews have also twelve small rooms for the purpose of worshipping, which they call synagogues. The number of inhabitants in Saffy is computed at twenty thousand, that is, sixteen thou-