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**TRAVELS**

**OF**

**M. BURCKHARDT,**

**IN**

7663

**E G Y P T**

**AND**

**NUBIA.**

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**FROM THE CALCUTTA JOURNAL.**

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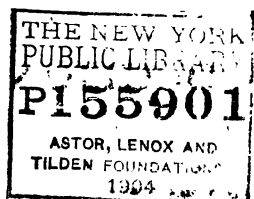
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## INTRODUCTION.

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**THE** late Mr. Burckhardt was born at Zurich, in Switzerland, about 1786. His father was an officer in the military service of the French, and he had a brother in the political service of that country also. He was himself educated chiefly at Berlin, but being disappointed in some promised employment from the French Court, went to England, where he completed his studies during a stay of three years at Cambridge.

On removing to London, he was deceived into hopes of political employment by some of the courtiers there; but being of an active and independent mind, and impatient both of indolent waiting and of humble solicitation, both of which were required of him before he could hope for success, he determined on offering his services to the African Association, to explore for them the interior of Africa.

When he waited on Sir Joseph Banks, the question was naturally asked him, what assurances he could give of his capacity to execute and to suffer all that could be required of him in so arduous an undertaking? His reply was simply, the conviction that rested on his own mind of being equal to the combat of any difficulties which might arise in his way. The same conviction must have possessed the worthy President also, for his

offer was almost instantly accepted, and arrangements made for his projected voyage.

He remained some time in London, to improve himself in the knowledge of botany and mineralogy, which he understood tolerably well; but, as far as we are aware, astronomy and drawing were not familiar to him; nor were they likely, indeed, ever to be called for, travelling, as he was from the first intended to do, as a Mohammedan, and an individual of the humblest class. Before leaving England he partook of a farewell dinner, which was given to him by the Association, and at which the principal members of that institution attended. The Marquis of Hastings (then Lord Moira,) was of the number of the distinguished personages present, and Mr. Burckhardt had the honour of being seated next to him. The conversation on this occasion naturally tending towards African travellers, the unfortunate Mungo Park was spoken of as having had his ardour rather quickened than damped by all that he had suffered in his first voyage, and having very nobly ventured on his second journey.

Lord Moira, addressing Mr. Burckhardt in the most encouraging tone, assured him of his confidence in the success of his enterprise, and expressed his persuasion that he, too, like Park, if returned safely from his first expedition, would not be able to refrain from venturing on a second; when the young Swiss replied, that, as in military affairs, no one was called upon to go on a forlorn hope twice, he thought his Lordship would agree with him, that it would be temerity in a traveller to tempt his fate by such a duplication of danger. He used to repeat this anecdote frequently, and never failed on such occasions to do justice to the distinguished

patronage which the Noble Earl was invariably found to shew to science and knowledge in all their departments, and more particularly to the warm and paternal interest which he felt and expressed in his own peculiar case.

After leaving England, in the spring of 1809, he first landed at Malta, and it was during his short stay here, while the island was under the government of Sir Alexander Ball, that he first adopted the Mohammedan costume, and suffered his beard to grow; while, in the barbarous dialect of the Maltese, he made his first steps towards the acquisition of the Arabic language.

From hence he sailed to Cyprus and Laodicea, and went by Antioch and the Orontes to Aleppo. He resided here in his own lodgings in a Mohammedan part of the town, but made little scruple of mixing with the Europeans, though he never omitted the duties of the Mohammedan religion, and always retained the Mohammedan costume.

During a stay of two or three years here, he applied himself with great assiduity to the study of the Arabic language, in which he made a proficiency that surprised all who witnessed it. He made from hence also occasional excursions among the Arabs of the Desert, visited Palmyra, and most of the principal ruins of antiquity in Syria, and after passing through the Hauran, and the countries east of the Jordan, and the borders of the Dead Sea, he came from thence to Cairo by the Desert of Suez.

In Egypt, as in Syria, he was visited both by Turks and Christians; and while he mixed freely with both,



# TRAVELS,

&c. &c. &c.

*Hermonthis, Nov. 26, 1813.*

**T**HE breeze strengthened every hour, and brought us to Esneh about three o'clock, where we landed to wait on the kiashef, or commandant. When the ceremonials of our visit were over, my first inquiry was after a Swiss traveller, whom I had heard was here, and it was a pleasure to me of the highest kind to find my hopes confirmed. The kiashef politely sent for him, and he entered the room, dressed as an Arab fellah, with a long beard and blue chemise, having assumed the name of Sheikh Ibrahim, and so perfectly acquired the Arabic language during several years' travels in Egypt and Syria, as to pass among the most suspicious for a native of the country. Our conversation was divided between the most recent intelligence from Europe, as demanded from me, and the local information relative to Egypt kindly given in return by him. We both remained to sup with the Turk, whose attentions were such as I had not yet witnessed among them, and we continued together in close conversation until nearly midnight.

*Esneh, or Latopolis, Nov. 27.*

We had not yet risen, when Sheikh Ibrahim paid me a visit in the boat, and we breakfasted together at sun-rise. It is a circumstance which I shall ever remember with peculiar pleasure, that early at the visit was, we sat upon the mattress extended on the cabin floor, from that time until four o'clock past midnight—a period of twenty-two hours—without once rising or quitting the boat; and even then, unwilling to break communication abruptly, we lay down to sleep upon the same bed. It would be impossible to describe how delighted we both appeared to feel in the enjoyment of so unexpected a pleasure, as the meeting of persons under such circumstances must always afford; but in a still higher degree to those who think and feel alike; to those whose tastes are similar, whose sentiments are congenial. This was unquestionably our case, and, as if from the fear that time would snatch from us too hastily the opportunity of mutual disclosure, we dispensed with all preparatory ceremony to enter at once upon the task. There

were besides all this, a number of incidents that increased the interest of recounting them, from our both witnessing them together, though unconsciously, because unknown to each other. We had heard the same operas in London, on the same occasion; attended the same concerts; seen the same plays; visited the same coffee-houses, and even debated questions repeatedly on the same evening at the British Forum at Piccadilly, of which he was a constant attendant, and a warm admirer of free discussion. He also knew Mr. Edward Lee's family in England; Mr. Maurice, the librarian of the British Museum; and Mr. Peter Lee; at Malta; he was a fellow-traveller of Mr. Fiat in Syria, and a correspondent of Mr. Renouard in Smyrna; all of whom being known to me also, rendered the topics of our conversation as infinite as they were agreeable. He had been educated at Berlin, and finished his studies at Cambridge; passed several years on the continent of Europe, and been through all Syria, in the character of a merchant, a priest, and a Bedouin; penetrated through the boundaries of Egypt, nearly to the frontiers of Dongola, and now waited a caravan to depart for Nubia and Abyssinia, intending to come out on the shore of the Red Sea, traverse the Yemen and Arabia, and return to Cairo by the Desert in about eighteen months. To a classic education he added a perfect knowledge of French, Italian, German, and Arabic; had studied the piano-forte under the best masters until 18; was a passionate admirer of poetry and music; and warmly susceptible of the noblest passions of the human heart. How then was it possible not to be enamoured of such a man's society, an enjoyment so seldom falling to the lot of wanderers?

*Esneh, Nov. 28.*

We passed the day again together, and devoted it to an examination of the town, and the remains of antiquity it possesses.

Ibrahim returned to the boat with me at night, and we continued up nearly as late as on the preceding one, as busily and as happily engaged as before. For myself, I feared the moment of an interview would escape too fast, and that after we had parted, I should still have a thousand questions to ask, which he could have answered.

*Contra-Latopolis, Nov. 29.*

Breakfasting together, we took the boat to the opposite side of the river, and walked to the ruined fragments of Contra-

Latona, as called by Arrowsmith; by others, with more propriety, Contra-Latopolis.

I had fixed my departure for this morning, yet we had dined and suffered the shadows of the evening to close upon us before we thought of separation; and I am persuaded both were willing to delay it, although our long night conversations had so broken in upon our rest, as to occasion inconvenience to both parties, but more particularly to Ibrahim, who had for some months been suffering severely from an inveterate ophthalmia, to which the night-air is poison. It was agreed, however, that our interview should break up at midnight, that I might depart with the morning's dawn. There was but little hope of our meeting again, and yet we talked of such a circumstance as though we really anticipated it, either in the Red Sea, the Levant, or in England.

*Ancient Eliethias, Nov. 30.*

We left Esneh with the earliest dawn of light, and with a faint but steady breeze continued to make some progress against the stream. I had passed the three last days so happily in the society of Ibrahim, that I felt his loss as severely as though our intimacy had been of much longer duration, and it had the effect of rendering me really melancholy throughout the day; nor was it an affected sensibility, though perhaps so short a period seems insufficient to have inspired it: yet the distance from every other friend, the occasion, and the place of meeting, were of themselves strong auxiliaries, independent of the very high attraction of such talents, manners, and sentiments.

The writer of the journal continued his progress up the Nile from hence, and after passing the cataracts of Assuan, and penetrating beyond the tropic into Nubia, returned again, after an absence of about fifteen days, to Esneh, when the following letter from Mr. Burckhardt was put into his hands by an old Arab, who met him on the river's bank, when landing before sun-rise.

MY DEAR SIR,

*Esneh, Dec. 13, 1813.*

The regret I feel at being obliged to leave Esneh before your return, much outweighs the pleasure I should else have experienced from being at last enabled to put an end to my

tedious stay in Upper Egypt. But this is the unfortunate lot of travellers. They must suddenly part with persons whose characters and acquirements have inspired them with the greatest esteem, in order to mix for months with beings, the shapes of whose bodies alone entitle them to the name of human. The hope of mutual remembrance is, then, the only consolation; and, on my part, I beg you to rest assured, that the memory of the two days you kindly granted me at Esneh, shall never be obliterated from my mind and heart. I am afraid the state of Nubia, after the late invasion of the Osmanlys, has not been altogether propitious to your pursuits. I had expected a note from you from Assouan, but your Reis has not yet made his appearance. If you repair to Syria, have the goodness to remember me to Mr. Chabocceau, the French doctor—and at Aleppo, to my friends Messrs. Barker, Masscyk, and other families. I should be much interested to receive from you some details relative to your excursions in Syria, and more particularly to those *trans Jordanem*, nor forgot to mention to you that there is a ruined city, called Om-el-Djemal, at the distance of about twenty-five miles from Esra in the Hawran. I have not been able to visit that spot; you may, perhaps, be more fortunate. I understood, during my stay at Basra, that there are a great number of Greek inscriptions to be met with at Om-el-Djemal. The chief of the Druses of Hawran, Shihely, can afford you the means to see that place.

With the liveliest wishes for your welfare, and the complete success of your projects, I have the honour to be, my dear Sir, Your most obedient humble servant,

IBRAHIM.

P. S.—A letter addressed to Colonel Missett will always reach me, at least for the two next years to come.

"On inquiring when the writer had departed, the old man told me he had received the letter on the preceding evening, with orders to present it on my arrival, and that Ibrahim intended leaving Esneh at midnight. I immediately despatched my servant to his house, and some fortunate obstacles having delayed his departure a few hours beyond the appointed one, he was in the act of mounting his camel to repair to the caravan route, without knowing of our being here, or even expecting our return so soon. He came instantly to the boat, and our joy at meeting was as powerful as the regret we both appeared to have felt at our former separation, nor could there have been any doubt of its mutual sincerity.

The writer of the Journal afterwards continued his way to Cairo, and from thence to Suez, where he embarked on the Red Sea, and after a disastrous voyage, rendered still more painful by illness, reached Jedda, where he again met with Mr. Burckhardt; and obtained from him a detailed account of what had befallen him since their separation.—This event is thus described in the Journal before extracted from.

*Jedda, November 6.*

In the course of the night I had experienced a return of my fever, accompanied with the most alarming symptoms, and intervals of the wildest delirium, so that, independent of my actual sufferings from the force of the disease, and the want of every thing that could afford either nourishment or comfort, I was unable any longer to continue my observations on our route, and only remember that after a good run before a strong breeze we anchored at Jedda about sunset among a fleet of other Dows, and at the distance of half a mile from the town.

The hazardous state of my existence was of itself sufficient to render me impatient to be landed, and the promise of a reward happily obtained me that favour from the Reis, who accompanied us himself to the house of Jellani, an Arab merchant, to whom letters of introduction had been furnished me by Signor Macardie, in Egypt. My weakness was so extreme, that I was unable even to clothe myself with the garments necessary for a protection from the night-air before I left the Dow; and, on landing, it became necessary to be borne to Jellani's residence by a party of men called for that purpose.

*Jedda, November 7.*

The fatiguing exertions of yesterday had so increased my illness, that I was unable to lift even my head from my pillow without assistance, and was necessarily confined to my bed. My arrival and my situation soon becoming known, I was visited in the course of the morning by a Candiot Greek, resident in the place, and a young Scotchman, in the habit of a Turkish soldier, who called himself Osmaan Agn, and represented himself as being in the service of an Osmanly Bey on military duty here under the Pasha of Egypt. From both of these men I had the happiness of receiving the most sympathizing and kind attentions, one or the other of them continuing by the side of my bed throughout the day, furnishing me

with every thing they possessed, the means of procuring, although my illness rather gained force than abated.

*Jedda, November 8.*

My spirits were elated beyond description, at hearing this morning, of an English vessel being in the port, having, anchored on the preceding evening, as it gave me every reason to hope, that by procuring medicines and some desirable articles of food from her, my life might yet be rescued from that decline to which it was rapidly hastening. As the cheering effect of this welcome information enabled me to sit up, on the bed, supported with cushions, I devoted the intervals between necessary repose to writing to my friend Mr. Burckhardt, who I learnt was at Mecca, as well as the pasha's physician at Tair, in French and Italian, as I knew not which of these languages he understood or corresponded in.

*Jedda, November 9.*

The captain of the English vessel having been on shore yesterday, for the transaction of the necessary custom-house business without calling at Jellani's house, I felt persuaded that he was not aware of one of his countrymen being there in sickness and distress; in consequence of which I addressed to him a short note, in which I merely stated my desire to be favoured with a visit from him, and in the course of the morning, I had the satisfaction of seeing my request complied with, as he came accompanied by two of his passengers, a Bagdadlian and an Arab, voyaging here as merchants and as pilgrims.

As I was then in bed, Captain Boog, for that was the gentleman's name, very kindly solicited me to remove on-board his ship, where the superior purity of the air, and the comforts which it would be in his power to offer me, would be likely to facilitate the restoration of my health; and, independently of such an arrangement being most congenial with my wishes, the frank and warm manner in which it was offered, left me no room to doubt of its sincerity, and I accordingly accepted it without hesitation, consenting to attempt an exertion for that purpose after sun-set, in the cool of the evening.

On the following morning I resumed my European habit, although I now possessed but few clothes of any sort, since the loss of my trunks on our passage down.

From this period until the 18th, I continued to receive the kindest and most consoling attentions from Captain Boog, and by the help of medicines and nourishing diet daily gained strength.

My writing was entirely abandoned during this period from the pain both of the head and breast which it occasioned, and it was in this interval that I received the following letter from Mr. Burckhardt.

My dear Sir, *Mekke, 2d Zeelhadj, 1229.*

Othman Aga arrives this moment, and tells me that you are at Jedda. My joy at knowing you are so near is damped only by the news of your illness. I should have immediately set out for Jedda to see you before the Hadj, but after to-morrow the gates of Jedda will be shut, so there will be no means of conveyance between that place and Mekke, till after the Hadj. My project was to go immediately after the Hadj to Medineh, but I sacrifice it willingly for the pleasure of shaking hands with you, and consoling you a little during your tedious stay at Jedda. You may, therefore, expect me about the 14th or 15th of this month.

None of the letters of Djailany have yet reached me here, nor did Othman's letter arrive to its address: I should have saluted you long before this time. I am in good health, and trust you will soon be restored likewise, for the climate of Jedda is only unhealthy during the first week of the stranger's stay there.

Believe me, my dear Sir, most sincerely your's,

**IBRAHIM.**

I give this letter in charge to Djailany.

P.S.—I beg you not to mention my person too often at Jedda; the pasha might else be confirmed in his idea that I have the India Company's interest as a guide in the pursuit of my travels. If I see the pasha during the Hadj at Arasfat or Mekke, and that he mentions your project to me, I shall then endeavour to give him a satisfactory explanation of it; but the strange situation in which I am placed with respect to the pasha, forbids my opening the discourse with your projects; it also might very likely defeat mine. Never mention the idea of sailing straight from Mocha to Suez to any man, at Jedda, it would put all the Djellany's on their guard.

I shall certainly shake hands with you at Jedda, but my stay with you, I am afraid, can only be for a few days.

Excuse my bad hand, style, and paper.

VOYAGES and TRAVELS, No. 3. Vol. II.

M

Giovanni Besalti, the Pasha's Physician, to whom you have written, reads Italian with great pains, and certainly is not able to understand the true meaning of any phrase above the vulgar cant of letter style.

*Jedda, November 29.*

The present was a day commenced in anxious expectation, and terminated in unusual pleasure. The boat had been sent on shore early in the morning to wait for my friend Ibrahim, and he had been faithful to his promise, having left Mecca immediately on the termination of the Hady, and arrived here in the course of the day. He came off to us after sun-set, and our joy at meeting was extreme. For my own part, I felt on the occasion, what I had often felt before on similar ones, a total incapacity to express the happiness which this interview occasioned me, and on his the same effect was visible; those letters were, however, gradually loosened, and our mutual sensations found a clearer and a warmer utterance, when the shock of joy at meeting had subsided into calm.

Nothing was more natural than that our conversation should be made up of anxious inquiries after the incidents which had befallen us since our parting at Esneh, in Upper Egypt. He had performed a perilous and fatiguing voyage, and the changes and novelties I had seen, though less hazardous in their attainment, were scarcely less various, or less interesting to us both, than his own.

*Jedda, November 30.*

We awoke but as the enjoyment of anticipated gratification, took our sun-rise walk upon the poop, while Ibrahim indulged in his morning pipe and coffee, assembled with the appetites of health around the breakfast-table, and lounged there after the removal of the cloth until long past noon, in the delightful occupation of alternately passing upon our guest the natural suggestions of eager inquiry, and being invariably gratified from his answers to them, with new and interesting information.

As his recital was now more unbroken in its connexion, than the abrupt transitions and frequent interruptions of the preceding evening suffered it to be, we learnt, that, finding himself in possession of a few days of leisure, after my taking leave of him at Esneh, by the postponement of the Nubian caravan's departure, he had mounted his dromedary, and followed me along the banks of the Nile, hoping to have overtaken our boat at the ancient Thebes, where I proposed making some stay, and he was disappointed in the extreme to

God, on his arrival at Keneh, that I had just left it for Gassir. As I had given to the Capt. Raffalli there no reason to expect my return, Abraham remounted his beast, and retraced his steps to Esneh, where he remained until February, when he joined the caravan at a village near Assouan, and proceeded with it toward the Nubian Desert, on the left or east of the Nile. During his stay in Upper Egypt, his dress had been that of the Fellahs, merely a blue cotton shirt, drawers, turban, &c. but this, poor as it is, being thought too symbolic of wealth to travel with among the inhabitants of the wastes he had to pass, was exchanged for a coarse brown goat's wool shirt, a simple tarboosh or skull cap, and a pair of Bedouin sandals. Having discharged his Arab servant, he placed the little baggage he possessed, consisting chiefly of provisions for the voyage, and a few articles of merchandize, such as soap, nutmeg, pepper, spices, &c. on his camel, and rode himself on an ass, which he had purchased expressly for the journey; as his camel, however, was not laden to the extent which it was capable of bearing, this was conceived to be an extravagance, which could only be indulged in by a rich man; and to remove such impression, he found it at last necessary to sell the beast, and distribute his small parcels on the backs of laden camels, paying to their proprietors a small sum for their conveyance. Great delays were experienced throughout the journey, and the whole of the caravan suffered considerably for want of water, in the course of their route, the hot and dry season having exhausted many of the wells at the principal stations on which they depended for supply. They at length reached Shandy, on the banks of the Nile, where the most important of their wants were supplied by its stream. This settlement, formed of an assemblage of about twenty small villages, scattered near each other, and in this respect resembling Salasiah in Lower Egypt, has succeeded Senhar as the grand rendezvous of the Nubian caravans, and the chief mart of Ethiopian commerce, which consists chiefly in slaves and camels, collected from Darfour and Abyssinia, and sent with their elephants' teeth, gold, ostrich-feathers, tamarinds, gum, &c. into Egypt.

His stay at Shandy was prolonged for some time, and among the numberless anecdotes which Ibrahim related to me, having witnessed during his stay there, he assured us that the rats, from being unmolested, had increased to such numbers, and acquired such confidence, that it was impossible to sleep either in dwellings or in the fields, without being severely bothered by these annoying animals, who walked over the body in troops, perfectly fearless and unconcerned. He

declared, that often while extended on the ground, with merely a shirt on, either to repose in the shade by day, or to seek sleep at night, these intruders had marched up, and began to nibble his flesh as he lay awake.

On departing from Shandy with a caravan for Suakin, they directed their course north-easterly, and pursued their route along a double chain of mountains, clothed with forests of trees resembling the larch, and enclosing between their bases a long and narrow valley of extraordinary fertility. Cultivation, however, was by no means general, as the whole tract of country through which they passed, was inhabited by Bedouin Arabs, of a character infinitely more savage, as well as more treacherous and wicked than the Bedouins of Syria, or those on the borders of Egypt. Ibrahim's reasons for not visiting Sennaar and Abyssinia, were, that both these countries had been already visited by Bruce, and could offer less novelty, (more particularly the latter, since the excursions of Captain Rudland and Mr. Salt) than his traversing a tract of country perfectly unknown; he therefore wisely preferred the latter, both for his own individual satisfaction, as well as for the opportunity of presenting the African Association with information entirely new. In this journey he possessed a boy slave, purchased at Shandy for sixteen dollars, but he was too young to be of any assistance to him in the most fatiguing duties of travelling, and served him only as a cook to prepare his coffee, and bake his cakes. At the evening halt, he told us, when the hour of supper was past, the cries of women were to be heard throughout the camp, the merchants having always among their stock, a number of young female slaves, whom they treat in the most brutal manner, and with whose society they solace themselves, during the hours devoted to repose from the fatigues of the journey.

On reaching Suakin, a further delay was occasioned by the want of boats, and therefore Ibrahim's stay at that place was also longer than he wished it to have been. He described it as a miserable assemblage of dwellings, with few inhabitants, though presided over by a most despotic governor, who exacts heavy duties on all kinds of merchandise passing through his port, and this despotism he exercises without any other aid than that of four soldiers in his pay: so indisposed, or so incapable are the traders, of offering any resistance to his arbitrary power.

Crossing at length from Suakin to Jedda, Ibrahim reached the latter place in excellent health and spirits, but wretchedly clad, and without money. His appearance stood in the way of his receiving assistance from Jedda, the British agent

here, who being an Arab, like all his countrymen, regard appearances only as the criterion of a man's worth or credit. His applications to the Pasha's physician, Signior Giovanni Bozari, was equally unsuccessful, as he found sufficient excuses to plead in proof of his incapacity to befriend him; so that he was reduced to the painful alternative of selling his slave, for whom he obtained fifty dollars, although they parted with every mutual reluctance, and the boy with tears.

This is merely the outline of the interesting narrative with which Ibrahim delighted and amused us by the innumerable anecdotes that his memory furnished him with to enliven the recital. They would occupy days to record, but will not soon be forgotten.

In such occasional intervals as were devoted to conversation, my inquiries were principally directed to the trade of Nubia and Abyssinia, with a view to ascertain how far there was a probability of being able to draw a portion of it from the interior to the sea-ports, so that by touching there on a voyage from India to Suez, its productions might form a part of the cargo for Egypt. In answer to such enquiries Ibrahim informed us that throughout the whole of these countries, camels and slaves were the chief articles of commerce, both in number and value, and these were collected from all the surrounding districts at Shendi on the Nile, to form the caravan for Egypt, which departed and returned once in the year only. During his stay at that place, the price of good camels was from ten to twelve dollars; which sold at Cairo for fifty; and slaves, divided into three classes according to their age and sex, varied in their price from ten to fifteen dollars, selling also at Cairo from eighty to 120, those of Senaar and Habesh being preferred to those of Darfour, who generally went in caravans, by another route, through the Oasis of Elwah, and formed their rendezvous at Siout in Upper Egypt. On camels no duty was exacted in their route; but on slaves taxes are payable at separate districts through which they have to pass, making the profit on both nearly equal, and the value of a good camel and a good slave very nearly the same to the dealer.

By these caravans, gum-arabic is also sent in large quantities to Cairo, as well as tamarinds, elephants' teeth, gold, either in bars or large grains, but never in the state which is called gold-dust; and ostrich-feathers; upon which two last articles there is a considerable profit, on the former 30, and on the latter 150 per cent.

With regard to such portion of the trade as might be diverted from its accustomed channels, it is clear that neither camels nor slaves could form any part, the former being an

artificial impossible to be taken on board a laden ship, and the latter being prohibited by our excellent laws; but all the other articles might certainly be drawn to the coast, by establishing a resident agent there for the purpose of ensuring to the dealers from the interior a ready purchase and prompt payment; and at the trifling expence at which they could be conveyed to Suez by sea, when compared with the heavy charges of a long land journey by the caravan to Egypt, would of itself leave a sufficient profit, independent of the gain that the trader would be sure of realizing on articles so little subject to variation in their value. To these might be added, the large water skins for camels, from the hides of the buffalo, and the cour-batches, or whips, made from the hide of the hippopotamus, both articles of extensive consumption throughout all Egypt.

If the residents at Massowah and Suakin, with whom such trade was opened, could be prevailed on to bring those articles to Mokha, and there deposit them with an agent who should be able to give them further encouragement by prompt payment, the advantages would be considerable in favour of the ship on board of which they were to be laden, as during her stay at that port, for the shipment of Femen coffee, gums, &c. such articles could be taken on board at the same time to complete her cargo, and the delay and danger of entering the Abyssinian ports thus avoided, so that she might perform her voyage direct to Suez.

At this moment there exists a trade between Suakin and Jedda, although extremely limited in its extent. The principal articles which compose the shipments from the African side are gum-arabic and gold; on the former of which, though dirty, ill packed, and even adulterated with foreign substances, there is a profit of 25 per cent., and on the latter a gain of 20, which hardly ever varies. It is true that the voyage is performed across a sea beset with reefs and shoals, presenting to ignorant natives in their wretched boats, all the perils of a Pacific navigation, but as they have almost always fine weather, and sail only with a favourable wind, they run across in four or five days from shore to shore, and make their returns from Jedda in common cloathing, ordinary arms, &c.

Jedda, December 2.

As we were particularly desirous of hearing from our Musulman guest some account of his pilgrimage to Mecca, in continuation of the narrative of his travels, it formed the subject of his communications to us between the hours of breakfast and dinner, and we found his conversation at all times so gratifying.

that every other occupation was waved to listen to it. Fortunately the duties of the ship did not at all require the personal attention of Captain Boog for a moment, and for myself, I could sacrifice most willingly whatever disposition for other employments might have existed, for the superior pleasure of being thus, at once so agreeably entertained and informed; so that we sat at the table for hours in continuation without once moving from our seats, until the preparations for a second meal warned us that we had taken no exercise since our first, when we walked under the awning of the quarter-deck, or enjoyed the purer freshness of the breeze upon the poop above.

The town of Jedda being encompassed by a wall toward the land, has on that side a gate which is called the gate of Mecca, through which none but the faithful are allowed either to enter, or to go out, on pain of death. From this gate the pilgrimage is considered to commence, and it is performed in a variety of ways, according to the devotion, or the means of the pilgrim. The more devout strip themselves entirely of their ordinary dress, and substitute the haram, either of muslin or cotton, which encircles their waist, is brought up over one shoulder, and the ends are united in a knot; the head and feet are then bared, and the journey to the holy city is performed by them on foot. Some of the most devout even undertake the whole of the pilgrimage from very remote parts of Asia and Africa on foot; but these are acts of merit not positively enjoined. The Pashas, Bays, and other distinguished personages, are so luxurious in their harams, or robes of pilgrimage, as to have them often of white Cashmere shawls, but they must be large and ample, as it is forbidden to use any other than a perfect garment, and without rent or seam. Arms also are suffered to be worn at a moment like the present, when the holy places are encompassed with enemies, striving for their possession; but in times of general tranquillity, the bearing of any species of weapon is strictly prohibited. As, however, by far the greater number of those who visit Mecca on pilgrimage, unite commercial speculations with devotion, and frequently make it the chief end of their journey, they court no more difficulties or privations, than such as are absolutely enjoined them by the Koran, and quitting Jedda in their usual dress, halt at a certain village at a short distance from the city, where the haram must be put on, and the rest of the journey performed on foot, in conformity with the prescribed rule of their religion.

It was in this manner that Ibrahim wisely chose to journey, and leaving Jedda about sun-set on a camel, he arrived sufficiently early at the appointed halt, to enter the holy city in the

cool of the morning. His astonishing proficiency in the language, his whole appearance, now rendered so perfectly Arab-like, by a tanned skin, coarse hands and feet, and a long beard, as well as his intimate knowledge of the precepts of their religion, and a practical acquaintance with its ceremonies, all contributed to shelter him from the slightest suspicion of being an infidel; although by the gradual initiation which he obtained from travel and observation, into all the mysteries of their prayers, prostrations, and ablutions, he had escaped the otherwise indispensable rite of circumcision, as that, while still an "uncircumcised dog," he passed as a true believer.

His first duty, after entering the city, was to visit the Great Mosque, to walk seven times round the Kaaba, which the Mohammedans consider to have been built by Abraham, and salute the celebrated black stone there, with the other acts of devotion and worship common in all their temples. He described the mosque as a spacious, and even magnificent building, if the power of producing an imposing effect, may give a claim to such an epithet. The encircling colonnade, surmounted by a continuation of small domes, the vast courts and light minarets, with the riches displayed on the inside, he found perfectly correspondent to the view given in Niebuhr's Travels, from drawings commonly sold at Jedda, and consistent with that writer's description of the building from report; and though, if minutely examined with the criticism of any architect, or even by an eye accustomed to admire the beautiful details of Egyptian, Grecian, and Roman architecture, it would be pronounced contemptible in the extreme, yet, as a whole, its effect was grand, more particularly when crowded with admiring devotees.

The city of Mecca is extensive, when compared with the towns and villages by which it is surrounded, but its greatest length scarcely exceeds a geographic mile. Its shape is irregular, the buildings being divided into three principal groups, which run off like tongues into the surrounding plains. Of its stationary inhabitants, it is extremely difficult to ascertain the number, without a residence there, either before or after the Hadj; but of the pilgrims Ibrahim assured us that there were considerably more than a hundred thousand, principally Asiatics, from Hindostan, the Malay Islands, and the most remote parts of India; from Persia, Syria, and Turkey, in Asia Minor. The Egyptians were the only African people there, as the great western caravan of the Magrebins, from Tombuctoo, the whole coast of Barbary from Ceuta to Bona, the kingdoms of Fezzan and Bornou, the banks of the Niger, and the northern edges of the Senegal countries, had not ar-

river this year. Indeed, so great was the influx of Asiatic pilgrims that the non-arrivals of the Africans was considered a matter of congratulation; as the city would have been incapable of containing them all, and the desert and unproductive country by which it is surrounded, could not have furnished them with supplies, particularly of water, an article of the first importance.

It is as a mart of commerce, however, that Mecca derives its chief importance when considered as the capital of Arabia. At this period of the *Hadj*, there is not probably one man in a thousand who does not engage in mercantile transactions, if the military, who are few in number, are excepted. The caravans from Damascus and Bagdad are charged with the richest manufactures and productions of India, Syria, and Persia, in muslins, shawls, gold stuffs, carpets, drugs, and precious stones. The fleets from Suez bring down the coarser fabrics of Egypt, in linen, woollen, and cotton articles of ordinary dress; as well as richer garments of European cloth with Cairo-manufactured horse trappings, highly ornamented arms, particularly sabres and pistols for the military; and muskets, German-blade swords, and crooked knives, all of inferior qualities, for the Arabs. To this are added the celebrated woollen caps of Tunis, with a commoner kind in imitation of them from Europe, red and yellow leather shoes and slippers, some few British cotton goods, and as much ammunition as they can safely smuggle on shore. These form the investments of private traders: besides which, immense quantities of corn, rice, dourra, and other grains, are sent from Egypt, both by the vessels from Suez, and by the land caravans through Medina to Mecca, all on account of the Pasha himself, who has monopolized the whole of that trade.

The wealth and population, thus collected, render the city so much the scene of bustle and activity, that from sun-rise until noon, during every day of the *Hadj*, the public bazars are so crowded as to render a passage through them absolutely impossible. Ibrahim assured us, that the ordinary bazars of Cairo, thronged as they always are to an excess, were yet but thinly peopled, in comparison to those of Mecca, at the season of the pilgrimage. It is here that the rich loadings of the caravans are exposed to public inspection and sale, in separate ranges, appropriated to the reception of their respective articles only, as usual throughout the East. These goods are sometimes sold in large parcels to private purchasers, but much more generally in small ones by public auction, called by the Turks, *Hafatch*; the manner of doing which is, by a man's holding up of the article to be sold, that it may be

seen by every one, parading to and fro the small space before his magazine, and offering it for inspection to the bidders, whose prices he repeats with a loud voice, and transfers it to the possession of him who has offered the last and highest, as in England. Such is the manner in which goods on the spot are disposed of; but cargoes lying at Jedda, unlanded, are sometimes sold there by sample and pattern, although it is always more advantageous to the seller to have his property transported to the city, and exposed in the bazars, because as all goods sold at public auction are paid for by cash on delivery, and those disposed of by private barter are immediately replaced by the articles bargained for on the spot, the seller is certain of effecting his sale; while articles treated for by sample, if lying at Jedda, leave the purchaser too long an interval to alter his intention, and as deposits are never made in such cases, from a mutual suspicion of each other's integrity, the proprietor of the goods has very often to seek a vent for his commodities in another quarter, with the additional mortification of losing the only season for profitable sales.

In this manner, the East Indian from Bengal and Hindostan exchanges his rice, spices, and manufactured goods, for articles suited to the markets of his own country; the Persian barter his productions for others in demand at Isfahan; the Syrian sells his rich stuffs for the coffee of Yemen, and the gums of Africa and Arabia; and the Egyptian obtains in return for his coarser manufactures, the productions also of these countries, to meet a ready sale at Cairo; while the gold of Abyssinia furnishes a medium of exchange, by which the differences of value, in all transfers effected, is easily made up, and the most intricate accounts between men of separate nations and of separate languages, easily and satisfactorily adjusted.

Some merchants, indeed, find this trade so extremely profitable, that they are to be found here among the pilgrims every year, notwithstanding the humiliation they are obliged to undergo in always entering the holy city in that character, encircled only by the Haram, bare-headed, and on foot, as it is forbidden for any one to enter it in any other way, not exempting age, rank, or sex, even though they may have entered it for any number of times before.

During his first short stay at Mecca, Ibrahim observed the town with considerable attention, and, as usual, related to us innumerable anecdotes descriptive of the manners of the various classes there, which were full of interest.

*Jedda, December 8.*

The period which my kind friend had limited for his stay

with us, having expired, as he was naturally anxious to secure the benefit of joining the Medina caravan, whose departure was fixed for Monday next, we received from him at breakfast, the unwelcome intelligence, that he must leave us to-day for Mecca. It was as painful as it was unexpected, as he had purposely avoided saying any thing on the subject of our separation until the hour itself should come. He remained with us, however, until noon; and it is impossible, while I remember him, that I should ever forget the kindness and solicitude which he expressed on my behalf, and the interest he evinced in the success of my present pursuits. For myself, I felt all which the partings of the warmest and most sincere friends could inspire, and those feelings were heightened by the consideration of the hazardous enterprise he was about to enter on, in exploring the wild and savage countries of interior Africa.

On leaving the ship's side, he told us there was a possibility of the caravan's departure being postponed, and thus consoled us with a hope of his return at sun-set, if such should be the case. After his departure, however, we scarcely suffered ourselves to indulge it, and both Captain Boog and myself felt as if we had parted from a very dear and long-tried friend, rather than from a stranger-guest of a few days.

At sun-set we were both on the quarter-deck, with telescopes in hand, watching eagerly the movements of the jolly-boat as she came from the shore. On her approach, we discovered by his white turban, and holy green Jubbé, that Ibrahim was there. Our joy at re-meeting, was mutual and extreme. Dinner was immediately served, and all proved, by the elevation of their spirits, as well as by the cheerfulness which supported our conversation until past midnight, how much we rejoiced at his return.

*Jedda, December 4.*

As if to rescue time even from sleep, and seize the moments we were yet to be together, before they should have flown unenjoyed, we had each risen earlier than usual this morning. The pipe and coffee, how difficult to be dispensed with, welcomed Ibrahim from his slumbers, and as our morning walk was retarded by the washing of the decks, we were entertained at intervals with anecdotes of Syrian manners both among the Arabs and the Franks, collected during his stay at the two principal cities, Aleppo and Damascus;—which, being as characteristic as they were new and entertaining, afforded us a very high gratification,

After breakfast, the captain's hookah was lighted; Ibrahim's pipe renewed, and each preserved their seats with all the gravity, and, on our parts, the expectation too, which mark the auditors of a public assembly when some interesting discussion is about to take place, or some fine oration about to be delivered. Nor was the expectation defeated, while we listened to an account of his journey from Mecca to Taif, his interview with the pasha there, &c.

The distance between these two cities is about fifty miles, and forms a three days' journey on asses and camels; the whole of the road is over a mountainous and barren country, although there are scattered villages lying in the way; but the inhabitants, from the desert and infertile state of the grounds they occupy, are merely shepherds, and in a still worse condition than the villagers of Egypt. The city or town of Taif is situated on an eminence, the base of which is clothed with some verdure, among which are even gardens that produce good supplies of vegetables and fruit for the inhabitants, who are in general Arabs, living by the little trade which exists among themselves.

On his arrival at Taif, Ibrahim addressed himself to Signor Giovanni Bosari, the physician of the pasha, who was also here at this moment, it being his chief military depôt. The reception he met with from this Greek was such as all the Levantines, but particularly those of his own nation, know so well how to bestow, even on persons whom they hate or despise; that is, highly flattering and complimentary, full of the most friendly professions, and often-repeated assurances of welcome to the participation of every thing his house could afford him. At the evening-divan, where the physician attended as an officer of the court, the pasha was made acquainted with Ibrahim's arrival at Taif; and having known him in Egypt, previous to the undertaking of his Nubian expedition, he expressed a strong desire to see him. On learning that he had come from Mecca, which city he had entered as a pilgrim of the Moslem faith, his surprise was extreme, as he could not prevail on himself to believe that he had been regularly initiated into Mahomedanism. The birth of this surprise was naturally accompanied by an increase of curiosity, and he therefore despatched his physician immediately to bring him to the divan, promising, however, that he could only receive him as an Englishman and a Christian. On those conditions Ibrahim refused to go, returning by the messenger at the same time his most respectful compliments to his highness, and assuring him of his readiness to attend his commands, but as a true and faithful Mussulman only. One of the chief of the ulema, and a mollah, being present, they

ventured to express their opinions that it was proper for him to be received in that character, if he was indeed a true believer, and they were firmly persuaded that no other could ever enter Mecca. The pasha, yielding, therefore, to superior theological knowledge, revoked the conditions of his visit, and Ibrahim was admitted as one of the faithful, to give the "Salaam Alaikum" and receive the "Alaikum Salaam" in return. He remained with them until a late hour, examined, on the one hand, by the pasha on the political affairs of Europe, and, on the other, by the mollah, on the precepts and doctrines of the koran, with all the injunctions of the book, and traditions relative to the washings, prayers, and customs necessary to be observed by a believer. The pasha, acquainted with the unexpected changes that had taken place in France, and the general peace, subsequently arranged between all the European powers, expressed considerable alarm for the safety of Egypt, feeling persuaded, he said, that the English had always an intention of taking possession of it, as a link of value in the chain by which they would thus connect themselves with their Indian possessions; and that since the Russians were already making warlike movements, and assembling their troops on the Russian frontier, nothing could be a fairer plea for the British nation to carry its project into execution, than that of checking the conquests, and opposing the ambitious designs of so overgrown a power, and one so likely to become a dangerous rival, as that of Russia. It was in consequence of these apprehensions, that he looked with anxiety for the termination of the Arabian war, and was desirous of obtaining such advantages over the Wahabees as would enable him to return to the personal government of his own country, not for the sake of preparing for defence, which he must have known to be in vain against an European army, under an able general, but for the purpose, most probably, of so securing his wealth as to be certain of possessing it in case of his being obliged to abandon his province to its conquerors.

In the course of this conversation, the pasha so often expressed his doubts of Ibrahim's having passed the ordeal necessary to be borne by all who embrace the Moslem faith, that the latter found it really necessary to preserve the appearance of having done so, by an offer made in the presence of the mollah to give ocular demonstration to any persons whom he might think proper to appoint for an examination of the doubted fact. The seeming frankness with which this offer was made, and the readiness with which he replied to all the questions of this member of the ulama, on the subject of doctrinal and practical religion, gave full conviction, and drew from him so com-

plete an assurance of it, that he waived availing himself of the offered examination as perfectly unnecessary; so that the pasha, though still unconvinced, was compelled to yield to the higher authority of his venerable superior, who united in his person the sacred characters of judge and priest.

The result of this interview was so extremely favourable to Ibrahim, that it was followed by the joint invitations of both those distinguished personages to favour them with frequent visits, and on the part of the pasha by a present of a complete Turkish dress, with a sum of money, which at that moment were both of them very seasonable supplies. During his stay, therefore, at Taif, which was very short, he continued to visit both the pasha and the mollah very frequently, was favoured often with long and private conferences from them both, and invariably received every mark of distinction and respect.

Ibrahim had often told us of the difficulties he had to surmount in order to record the new and interesting information which every step of his route presented him. In Nubia, though when he sought to write he always retired, he found it impossible to do so without being observed. At Mecca, the same difficulties presented themselves, as he could never be alone; and at Taif, his visits and occupations as effectually prevented it. It was thus with me in some measure; we were so closely and so agreeably occupied too, from sun-rise until midnight, that it seemed a sacrifice of time and pleasure to devote a moment to writing, worthy as the anecdotes we heard were of being preserved.

*Jedda, December 5.*

In continuation of his narrative, Ibrahim related to us his leaving Taif and returning from thence to Mecca; after a stay of a few days only, and without possessing sufficient leisure to make any examination in person, or even to obtain much information from report relative to the town and surrounding country. His journey being merely a retracing of the steps he had already trodden, offered to his observation nothing new; and as the ceremonies he was obliged to perform both at Mecca, Arafat, and Munya, were such as are necessary to be gone through by all who visit the holy city on pilgrimage, I have endeavoured to give their connected and continued order in the following sketch.

The city of Mecca being surrounded by several fixed stations, in all the roads which lead to it from Jedda, Taif, Medina, and Derrayah, embracing nearly the four quarters of the

compass, every pilgrim or traveller is compelled to halt there, and if not already thus arrayed, to throw aside his usual dress, and clothe himself in the Haram, as already described. On entering the city, his first duty is that of visiting the Great Mosque, kissing the black stone of the Kaaba, and walking round the building seven times; after which he performs his devotions in the Temple itself. From thence he has to walk, or rather trot, since it is a pace between walking and running, over a space of nearly half a mile, between the mosque and another fixed station, which is called Maroot, and this also must be repeated seven times, after which he is at liberty to resume his ordinary dress, provided the period fixed by his vow is expired: for on putting on the Haram, a vow is necessary to be made, fixing the limits of the time it is intended to be worn, and before the expiration of that period, no man can put it off without committing a heinous sin.

Pilgrims arrive from different parts, by land and sea, at such various periods, that, while many are there for several weeks before the Hadj commences, and even pass their Ramadan there, others arrive only the day preceding it. It is on the eighth day of the moon Zeel-Hadj, which is the third moon after that of Ramadan, that all who intend to perform or repeat their pilgrimage, are obliged to leave Mecca in the dress of the Haram, generally quitting the city at night, when, after five hours' travelling in a S. E. direction, they arrive at Mount Arafat on the morning of the ninth. Here they repose during the former part of the day, and at el Assr, or about three o'clock in the afternoon, assemble round the small hillock which bears that name, from the summit of which the Kadi of Mecca reads to the auditors from the Koran, while these are stationed on different parts of the hill, according to their separate sects of Hanafi, Shafi, Hanbali, &c. Those occupying the places near the summit, turn their faces towards those who are near the base, and while the Kadi reads, they wave their handkerchief to each other, and exclaim, "O Lord God, there is none who divides with thee the government of the universe; and the world and all that it contains are subject to thy sole and unshared dominion."

At Maggrib, or sun-set, they all repair to a Mosque about an hour's distance westward of the hill, in imitation of the practice of Mahommed, who, they say, was accustomed to go from the Mount of Arafat to this spot to pray. Here they perform their evening devotions and sleep. On the morning of the tenth day of the moon which follows, they repeat in this Mosque their dawn and sun-rise prayers, and pick up from the ground on which it stands, seven small stones, about the size

of a bean, which they wash and place in a corner of their handkerchief for security, journeying with them to the valley of Munya, about two hours' distance, in a south-westerly direction. Arrived at the valley, there is a small town or village of the same name, near to which are set up three square pillars built of stone, being about eight feet in height, and thirty or forty yards distant from each other, of very contemptible masonry and mean appearance, but highly venerated; and against the one of these nearest to Mecca, the seven small pebbles brought from the Mosque are thrown.

When this important duty is performed, the pilgrims return again to the valley of Munya, in which they say it was that Abraham offered up his son Isaac, and that his hand was stayed by the angel of heaven, who provided him a ram for the sacrifice, in commemoration of which event they purchase a lamb or a sheep, brought there in flocks by the Bedouins, and offer it up as a sacrifice, by slaying it on the spot, where they suffer it to remain, though it is soon afterwards taken from thence by the original proprietor, who finds the skin useful to him as a garment, and sells the flesh either at Mecca or elsewhere. The sacrifice completed, a portion of the hair is shorn, the Haram is thrown off, and the devotee is at liberty to resume his ordinary dress, which is done by the majority, and the remainder of the day is given to repose, the usual prayers being observed.

On the eleventh day of the moon, after morning devotions have been performed, seven other small stones are picked up from the ground near their tents in which they have slept, washed as before, and carried to the pillars, against the central one of which they are thrown, and this completes the duty of the day.

On the twelfth of the moon, they collect twenty-one of these pebbles, which are purified by washing them as before, when the pilgrim revisiting the pillars, first throws seven of them against the third; then another seven against the central one, and, lastly, the remaining seven against the first, deriving that distinction from its being nearer than the others to the holy city.

The ceremonies observed at Arafat and Munya, and, indeed, all the duties of the sacrifice, are thus finished, and the performer of them now returns to Mecca, resumes the Haram, walks seven times round the Kaaba within the Great Mosque, and kisses its black stone; and, after his ablutions and prayers within the building, walks again seven times over the space without, which they call Maraoot.

To this succeeds immediately another duty, that of visiting

the Hummahra, a small building situated at about an hour and half distant from Mecca toward the west, having two isolated pillars before it, at the distance of thirty or forty paces from the building, through which he must pass. At the Hummahra he prays, re-passes through the pillars, and returns to Mecca, exclaiming, in the course of his route, "O Lord God, there is none who divides with thee the government of the universe; and the world and all that it contains are subject to thy sole and unshared dominion!"

At his return to the holy city, another visit must be paid to the Great Mosque, another seven times repeated circuit made of the Kaaba, and its black stone kissed, and another race be seven times run upon the space of Maraoot, after which the Haram may be finally thrown aside, and the pilgrim assume the name and character of a Hadji.

Women are permitted to perform their pilgrimage as well as men, which can only be rendered effectual or complete by their observing the whole of the journeys, prayers, sacrifices, &c., as before described, excepting only the use of the Haram, for which they must substitute a dress of their usual robes, the whole of them of a pure white, without the intermixture of other colours, and their faces to be closely veiled—added to which, they can only go as the companions of their husbands, who must be always near them throughout the whole ceremony.

Even children in a state of infancy, and of all ages upwards, are taken also to Mecca, by their parents, on pilgrimage, as infants are taken to the baptismal font of the Christian church, to make a profession of the faith by sponsors before they have arrived at an age of sufficient maturity to do it themselves. Children who cannot walk are thus carried to the Mosque, and borne round the Kaaba in their mother's arms, while their lips are pressed on the black stone to kiss it. Since they cannot utter their prayers, the father repeats them on their account. They are taken to Arafat, to the pillars of Munya, and to the valley, where the parent kills a number of sheep equal to those of his whole family, sacrificing also for each of those who are incapable of doing it for themselves.

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*Jedda, December 7.*

We breakfasted together for the last time; the caravan for Medina was decidedly to leave Mecca on Friday, as being the most favourable day of departure, in which both Turks and Arabs are as superstitious as any natives, ancient or modern, with whom they can be compared; and as some preparations

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were requisite before he commenced his journey from the holy city, Ibrahim's stay with us could not possibly be prolonged.

How much I felt indebted for the kindness of his visit to me, under such circumstances as must have occasioned him otherwise unnecessary fatigue and inconvenience, it is impossible for me to say; and the extreme and constant gratification which his short stay with us daily afforded, increased considerably the weight of an obligation, of which the kindness of the act alone was sufficient to make me deeply sensible.

*Jedda, December 14.*

We were visited to-day by a Turk of Bagdad, one of the passengers whom Captain Boog had brought with him from Bengal, as supercargo of a portion of the ship's lading, the rest being under the direction of his fellow-passenger, an Arab. Both of them had been at Mecca during the Hadj, under the hope of there selling the whole of the cargo, the vessel having been freighted expressly for the grand mart of commerce, open at that city, during the assemblage of the pilgrims. They had, however, been extremely unsuccessful, first, from not having their goods upon the spot; and secondly, from a still more aggravating, because irremediable cause. To carry on his warfare against so active an enemy as the Wahabees, who fled with rapidity on their dromedaries across the deserts, which separated them from the Turkish army, Mohammed Ali found it necessary to mount even all his infantry on camels, which, with the number necessary for the immense quantity of baggage carried to the field by every common soldier, occasioned him to want a very extensive supply of these animals. Five thousand of them, purchased in Syria, and assembling in Egypt just before my departure from that country, had reached him by the land caravan through Medina; but these being insufficient, he had detained the Pasha of Damascus, who was here on Pilgrimage with about a hundred of his military attendants, and the whole of the Damascus caravan, amounting to more than another five thousand camels, as well as all the beasts from Bagdad Persia, and Asia Minor, which were not absolutely necessary to the conveyance of the pilgrims to their respective homes; so that by this despotic measure, all the beasts of burthen that had brought goods to Mecca, were seized for the war, and consequently there remained but few or none for the re-conveyance of other goods to their respective destinations; in consequence of which, neither purchases nor sales of heavy or bulky articles, requiring beasts of burden to convey them, could be afterwards effected.

*Jedda, December 20.*

We were visited to-day by Othman Agha, the young Scotchman, resident here, who brought us information of our friend Mr. Burckhardt being still at Mecca, from which place he would not be able to depart until the tenth of the moon, a day of consequence with the Mahommedans, either as a religious festival, or as being more than ordinarily auspicious: for until that day, from some fixed period preceding it, the gates of the holy city were shut, and opened only to those who entered: the Pasha himself, with his court, having had his departure retarded until that day, so that it seemed as much an affair of compulsion, as of choice, in the observance. In a short note which Ibrahim had found an opportunity of writing to him in Arabic, he explained the cause of his unexpected detention to Othman thus. On his arrival there from Jedda, finding the caravan on the point of setting out for Medina, he lost no time in engaging camels for himself and his slave, which he had purchased at Mecca, since his supplies of cash had reached him from Egypt, paying, as is usual in such cases, the price of their hire in advance. The beasts being engaged, he hastened to complete his other necessary arrangements, in the interval of which this Meccan Hadji, who had just completed his pilgrimage to the place of the Prophet's birth, and was now about to perform another to his tomb, gave a striking proof of the inefficacy of holy journeys in improving the morals of those who perform them, by escaping with his camel among the crowd, and boasting to his comrades of his successful deception. It was not without considerable difficulty, and the assistance of others, that this swindling pilgrim could be apprehended, when he was taken by Ibrahim before the Kadi, and as he made no scruple of confessing the fact, was made to refund the money; expressing his regret, not at the action itself, but at not having taken greater precautions to prevent his apprehension. This detention, therefore, lost them both the caravan.

*Mekke, Moharrum 11, 1230.*

MY DEAR SIR,

The cabin-boy of the Rasool very unexpectedly gave me his Salam Aleikum this morning in the Bazar, and when I treated him as a runaway, produced the boatswain and a third comrade to prove that they had all come here with Captain Boog's leave. My judgment was over-ruled by such respectable witnesses, and as they told me that they intended to return to Jidde this

evening, I thought I might safely trust them with these lines, the purpose of which is merely to tell you that I am well, that the caravan does not move yet, and that I infinitely regret to have lost all this time, since I might else have spent it in your's and Captain Boog's society.

The troops are all here with the pasha, who is exclusively occupied at present with the transport of provisions to Taif. The horsemen stationed at Taif have made some successful incursions towards the east and south, and brought home about 8,000 sheep; but no battle of consequence has taken place. The pasha reserves the fame of a doubtful victory to himself.

Among the various nations and sects resorting to Mekke during the Hadj time, is a sect of Indian mussulmans called Ismaylis, men of property, who come from Surat, but whose country is in the interior of the Peninsula. They sell here corallines, false pearls, China ware, &c. It is well known that they are no true Mahommedans, although they are very strict in the performance of prayers and religious rites, and it is generally supposed that they are Pagans. They live altogether in a large house, where they admit no other lodgers, never bringing any females with them, although twenty or thirty arrive here every year; and many have been known to live here for ten years without marrying, which is much against the customs of this country. During my stay in the mountains on the North of Mount Libanus, in Syria, I got acquainted with the sect of Syrian Ismayles, who likewise profess Mahommedanism, but are well known to be Pagans, and I heard it once said, *en passant*, in an evening society of Christians at Hamah, that the Ismayles have their principal temple in the East Indies, and send every year, by way of Bagdad, one of their followers with presents to that holy shrine. The Syrian Ismayles practise yearly feasts of Venus, when they mix in nocturnal embraces with their nearest friends, parents, and relations.

I should be much obliged to you if you would have the kindness, upon your arrival in India, to make some inquiries as to the *seat* and *religion* of these Ismayles, and whether it is known there that they are in relationship with their Syrian brethren. An Indian Ismaylee might perhaps be prevailed on to make some disclosures to an Englishman, which a Syrian Ismaylee would never make to an inhabitant of his country; and to get some true information respecting this singular sect would be extremely interesting.

HADJ IBRAHIM.

FINIS.

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