

The *Straits* adjoining this continent are those of *Babel-Mandel*, uniting the Red Sea with the Indian ocean, and *Gibraltar*, which separates this continent from Europe.

The *Gulfs* are—the *Gulf of Sydra*, *Goletta*, *Guinea*, and *Sofala*. The channel of *Mozambique*, between the island of *Madagascar* and the coast of *Mozambique*, is the only one belonging to this continent.

This chapter is introduced for the double purpose of relieving the reader from the detail of sufferings and minute descriptions, and giving a mere bird's eye view of Africa.

CHAP. XIV.

Mahomet Mearah—Fishing—Cape Mirik—innocent deception—obstinacy—Barrett—Hon. William Willshire—calendar—second tour into the desert—thanksgiving—description of a camel—Mode of instruction in reading and writing.

NOVEMBER 5th, 1815.

MY new master *Mearah's* first inquiry was, if I had any clothes beside what I had on? I told him I had not, my whole wardrobe consisting of the piece of our colors, before mentioned, and a piece of the skin of the *gazelle* tied round my middle. I told him that *Ganus* had taken from me that day my trowsers and my shoes, the latter being worn out by travelling. He said *Ganus* was *foonta*, for taking them, and that he would regain them. He discovered the same resentment that the purchaser of a horse would, if the seller, after the sale, should slyly take off the halter. He recovered the shoes and

gave them to me, and a piece of blanket for my middle. He might, among the Arabs, be called a well dressed man; for he had a blue frock-shirt hanging below his knees, and a good white blanket put on as described among the *Wiled Lebdessebah*. He seemed to be a man of more than ordinary consequence among the natives; for, instead of joining them in the toil of fishing, he was examining and purchasing fish. He went away towards night, and left me at one of the huts in the care of an old Arab by the name of Abdallah, who furnished me with fish for food. They were of the size of the mackerel, nearly the color of our salmon trouts, of the most delicious flavor, and very fat. They were sometimes taken in considerable abundance. The seine with which they were taken was made of well manufactured twine, apparently of a species of grass. They consisted of meshes of a small size, having both a cork rope and a lead rope. Through the meshes next to the cork rope, they run a pole of six feet in length, gathering up the seine from each end to the centre. This seine consists of any number they choose to unite together, each single one being about twelve rods in length, and owned by different persons. The whole seine being gathered upon two poles, two carriers walk into the water up to their arm-pits; and then one goes one way and the other another, slipping off the seine as they walk. When it is drawn out at full length, which is sometimes seventy-five rods, a number of other men go out with threshing-poles, and drive the fish into the seine as the two men at

the ends approach each other. They then enter the circle made by the seine, and continue to thresh the water, until they suppose they have *gilled* all the fish. The separate owners then take each their net, and the fish gilled in it, and bring them ashore. They seldom catch exceeding an hundred by one drawing. The fish are of different kinds, although generally of that first mentioned. *L'hoot* is the name of fish with the Arabs.

The bay where I was now situated is formed by *Cape Mirik*, upon the south, and by high sand-hills, and a few small islands upon the north. At ebb-tide, the whole bay, excepting a narrow channel, which extends into it about five miles from the outermost part of the Cape, running near it, is entirely dry. Within the bay, are situated two small islands, composed wholly of sand.

From the north boundary of this bay, is a point of sand running into it towards *Cape Mirik*, nearly half its width, which forms the *inner bay*. From the termination of this point, to the Cape, is about five miles. From the islands, which form the mouth of the *outer bay*, upon the north to the Cape, is about twenty miles. From *Cape Mirik*, to the head of the bay, following the shore, it is about the same distance. This Cape is situated, according to the most approved charts, in 19° N. Latitude and 17° W. Longitude. I have been thus particular in describing this bay, so that if any unfortunate mariner should hereafter navigate the western coast of Africa in distress, he might make a temporary

harbour in the channel running within it, near the Cape, which I think he might do with safety, excepting in a northwest and westerly wind.

Upon the 6th, after the usual ceremony of worshipping, which was performed precisely in the manner of the *Wiled Lebdessebah*, my master asked me of what nation I was. It would have been in vain to try to convince him that I came from a continent three thousand miles to the west, the natives upon the desert, in general, having not the least idea of the existence of the *American* continent. I therefore told him I was *Inglesis*, which they understand. He then asked, *Soo-mook en tar?* what's your name? I told him Robbins. He pronounced it the same as *Ganus*, *Robbinis*. He asked if *Inglesis* be better than *Fransah?* I told him they were both *bono*. He continued to ask me if I had a father and mother, brothers and sisters, wife and children. I answered all in the affirmative, meaning to affect his feelings if he had any, which cannot more readily be done, than by talking of *wives* and *children*. I thought the deception a very innocent one; nor was it altogether without effect; as he immediately said, we will go to *Sweahrah*; it being the same place which we call *Mogadore*, and the place where all the ransoms are effected. He then left me with another man, with whom I went out to see them fish and assist in the service. They start at low water, and cross over the neck or point running into the bay, to the outer bay, carrying with them the fishing utensils and a sufficient quantity of wood to cook a meal with, and a skin of water. They some-

times return as the tide comes in, although they generally continue out for two tides, lodging upon the point of land, and cooking their fish upon the sand. Each one has a small net to carry hence the fish that are taken. I was loaded with them, and obliged to transport them as much as seven miles through the deep sand, sinking often to my knees. I sometimes sunk down with excessive fatigue, and was compelled to stop; while the natives, possessing strength almost beyond human, would bound over the sand with the greatest ease. For this I became an object of their scorn, and sometimes of their resentment. Upon returning to the tents or huts, some fish are cooked. What remain, are dressed by splitting open the backs, and taking out the inwards; then gashing them cross-wise, and laying them out to dry. They rarely become tainted although they are never salted. Indeed, *salt* is scarcely ever used by Arabs in preserving or cooking any thing. During the two preceding months, I had not used a particle of it. The rays of the sun are so powerful, that fresh meat and fresh fish are dried so suddenly that putrefaction is always prevented; unless, which is more generally the case, it is prevented by the immediate consumption of all the meat and fish that falls in the way of the natives. At this place, I saw many black Africans, from which I concluded we were not far from the Senegal river.

We remained at this bay, and at this employment, until the 9th. I began to think I was about to become a slavish fisherman during life; and by affecting ignorance of every part of the

duty imposed upon me, and shewing a good portion of obstinacy, the natives soon found that the small benefit they derived from my labour cost more than it would fetch. Upon the last mentioned day, as I was returning with a load of fish, I discovered a number of the natives coming towards us in the bay. We stopped, and concealed our fish as well as we could. The natives came to us; and although I had abandoned all ideas of ever again seeing any of my ship-mates, I recognized *Barrett* among them. It was nearly two months since I had seen him. We could hardly persuade ourselves that we were actually in each other's presence.—*Barrett* had become fat, and looked as hearty as a Yankee seaman need to. He said he had been stationed at a fish-place about seven miles north of this place, for three weeks. He had been out into the deserts with his master's brother, and had been retaken, and was now returning with him. He said he had learned nothing of any of the crew, excepting *Mr. Williams*, since he saw me upon the 14th of September. I communicated to him the good fortune of *Capt. Riley*, *Mr. Savage*, *Clarke*, *Burns*, and *Horace*. He said he had but little hopes of getting clear himself, although he could not conceive why the cursed creatures wanted to keep him, as he was not of the least service to them. I told him *that* was the great grounds of *my* hope; and advised him to follow my present example, in being as useless as possible, to be ignorant and obstinate; and in this way, induce them to carry us to the great place of *sale*, and of *redemption*—

MOGADORE. I inquired after Mr. Williams. He told me he was much better than when I last saw him; that his health and spirits had been in a considerable degree restored; that they both continued slaves to their first master, and would probably remain with him. Our interview was but a short one.

I have but little doubt, that Mr. Williams and Barrett, if living, still remain at the same fish-place. This is not a mere conjecture; for at the time of my redemption at Mogadore, sixteen months after this time, the Hon. WILLIAM WILLSHIRE informed me, that he had learned that two Christian slaves were upon an island near a fish-place, far to the southward, upon the western coast of Africa; that he had sent an express, to find them, if possible, and bring them to him that they might be redeemed. The name of this gentleman will hereafter be mentioned in this narration; but I cannot, even here, omit to express my highest admiration of his exalted character. After we returned to the huts, I assured my master that I could not sustain life in the employment I was in, and he assured me that I should, the next day, go off with him.

At about this time, I dispensed with the use of my string by which I was enabled, in counting the knots I daily tied therein, to ascertain the day of the month and of my bondage; and as no possible benefit can be derived from a continuation of dates, excepting that of months, or general periods, I shall omit them. I had not at this time, from either the *Lebdessebah*, or *Wiled D'leim*, learned whether they had any re-

gular manner of keeping the smaller divisions of time, as hours, days, weeks or months; but I afterwards became familiar with their calendar, when I became stationary at Wadinoon. The Arabs, at this place, are steady residents; as they have no means of travelling, neither tents nor camels, but have there erected the small huts or wigwams before mentioned. They have among them considerable flocks of goats from which they obtain some milk, and small asses with which they transport fresh water for a short distance. These animals subsist upon the coarse sea grass that grows within the bay, and the small quantity of bushes that grow in the vicinity of it. I never saw either ass or goat upon the deserts, as they could not there subsist without a constant supply of water. The camel, as is well known, can subsist without that article from twenty to thirty days, from the immense quantity they receive into the chest at the watering places. There are, I learned, a number of these fish-places upon the coast from Cape Mirik to Cape Blanco, which are all occupied as the one just described by stationary Arabs. The wandering Arabs are constantly resorting to them for supplies of fish, and at the same places can furnish themselves with water.

Having remained at this fish-place for five days, my master *Mearah* took me off with him to traverse once more the desert of Zahara. He commenced by travelling in a southeast direction, and upon the first night reached his own tent. We had a very fleet camel, and having started at day-light, and riding till dark without

dismounting, we must have travelled at least sixty miles. Upon reaching the tent, I found that of my master and those situated near it were much larger and better than I had ever before seen. My master's return was welcomed by every demonstration of joy. This was increased by seeing a quantity of fish, and carried to the highest pitch when they found me there as a slave. The whole family seemed anxious to make my situation as comfortable as possible; some offered me fish; some milk, and some water; and the joy of the party was so excessive, that they seemed to "take no thought for the morrow," having devoured almost every eatable thing in their possession. Witnessing the animation and enjoyment of this family of barbarians, my mind was immediately transported to the regions of civilization. It was about the season of a *Connecticut Thanksgiving*. In imagination, I saw the festive board surrounded by my refined, grateful and happy friends. I could see the eyes of parents, beaming with benignity upon their visiting children, blessing heaven for the gift of them, as well as for the luxuries that loaded their hospitable board, rendering thanks that they had been blessed "in their basket and in their store," and that they had been preserved once more to form the happy family. My heart was near bursting at this recollection. Although I was not destitute of gratitude for an unexpected supply, I was compelled to reflect that all my enjoyments depended upon the capricious whims of an Arab, and that a transition from enjoyment to the lowest wretchedness might befall

me in the next twenty-four hours. Well might I exclaim, "hard, hard is my fate."

Upon the next morning, I found my master's family consisted of his wife, *Fatima*; one son, *Adullah*; one daughter, named *Tilah*; and another, *Murmooah*; his brother, about twenty, *Mid-Mohamote*. Another small tent was occupied by *Fatima's* mother, also named *Fatima*, and her brother, named *Illa-Mecca*. They also had a teacher in the family supported by *Mearah*, wholly without labour, excepting the labour of teaching the family. His name was *Mahomet*. They also had a black female slave, of the Guinea tribe. My master was possessed of sixty-eight camels; some of which were of the most superior kind. Six of them gave milk, furnishing a tolerable supply for the family. As is always the case with a Christian slave, my portion was less than that of a member of the family.

Although in many different publications, the camel is minutely described, so important an animal must not be passed over without a brief description here. The natives, as a general name, call camels *Lillabilts*; the male, *Izhmael*; the female, *Naig*. The male camel of the larger kind is from twenty to twenty-five hands high. He measures from the nose, to the root of the tail, about eleven feet. The body is deepest from the shoulder to the brisket, and, unless recently filled with water, will girth the most just back of the fore legs. This admeasurement is not meant to include the hump, that being a kind of excrescence rising eight or ten inches above the back bone. The body gradually di-

minishes in size until it comes to the loins, which are very small for so large an animal. The neck is very low upon the breast, growing out between the shoulder blades; it then descends a little, then rises almost perpendicularly, being from the lower part of the bow of the neck, to the top of the head, about five feet. The head is carried horizontally; the nose, top of the head, and hump, making a direct line. The eyes are very prominent, and so placed upon the side of the head as to discern objects in every direction. They have a peculiar mildness, and indicate great sagacity for an animal. The ear is very small, and stands nearly erect. The limbs are straight and smooth, but have large strong joints. The hoof is the greatest curiosity in this animal. It is soft and yields to the slightest pressure, having a very small split in the fore part of it, the points of which are of a harder substance. It has before been mentioned that these feet or hoofs are remarkably calculated to travel in deep sand and upon the hardest stones. The tail is smooth and short, and is carried between the legs. The hair of the camel, excepting what grows upon the hump and neck, is fine, short, and smooth, having a very handsome appearance. That upon the hump and neck is coarser and curly, and from six to eight inches in length. This long hair is sheared off annually, and with it the natives make tent-cloth and coarse clothing. Their colour is from white to a reddish brown. He is an animal of the greatest docility; lies down and rises at the command of his master; at the same command

slackens or hastens his pace. When alive, he transports his master, his baggage, his food, drink, and slaves, from one part of the desert to another; when dead, every particle of him furnishes food, excepting his bones, and his hide furnishes leather for almost every purpose. Indeed, it is melancholy to reflect that such a noble animal should subserve the purposes of the most debased of men.

In the morning, after reaching the tent of my master, the camels were distributed around in the adjoining country, and were generally in the keeping of *Illa-Mecca*. The country had about the same appearance as those parts of the desert so often mentioned; small sand hills and shallow vallies. The bushes were very small and thinly scattered, and it required a considerable extent of it to recruit the camels. We remained stationary at this place for six days. During this time my master seemed generally inclined to remain in, or near his tent. At about sun-rise, the Mahometan service was invariably performed by the whole family. I was urgently invited to join in the service, but, adhering to my previous resolution, I always declined it, thinking it sacrilege to offer up worship to a prophet whose followers shew so little of humanity in their practice. The teacher generally took the lead, in this service; their teachers being generally of the Mahometan priesthood. He had a number of very old volumes into which I often looked, but the letters and characters were as unintelligible to me as the hand-writing upon the wall was to Belshazzar. When he began to

read, it was at what I should call the *end* of the volume, reading from right to left.

The mode of instructing the children in reading, is by writing with a reed a few characters upon a smooth, white board, about the size of a cyphering slate. He then, with an audible voice, pronounces them, and calls upon the child to do the same. In this manner the child is taught their alphabet. He then writes out words; spelling them, and the children follow his example. From this he proceeds to write sentences, and teaches the children to read them. After they have progressed thus far, the whole of the children, under instruction, are furnished each with a board, and read together aloud, keeping very exact time. The teacher corrects them when in an error, and administers punishment when obstinate. These sentences they are taught to commit to memory, and to repeat without the assistance of the board. Many of the sentences, although I could not well understand the language, were the same as I often heard repeated over in their religious ceremonies. From the antiquated appearance of the volume from which they were taken; from the same being used in worship, and from the peculiar solemnity of the teacher and the pupil, while repeating them, but little doubt can exist but that they were taken from the Koran in the original tongue. This is the universal method of teaching children, when they are taught at all, upon the desert, and at the large schools at Wadinoon.

Writing is taught by drawing upon the board

a few single characters. The pen is made with a piece of flat reed, hollowed upon the inside to contain the ink, and sharpened to a single point. The child is taught to imitate the characters set as a copy. Children at twelve, who have been taught regularly, can read and write with considerable facility. When at rest, the hours of instruction are three hours very early in the morning, and three toward night. When upon a journey, the lesson given must be learned either before or after the day's journey, the teacher being extremely strict; although the children seem to consider their task as a pleasure rather than a burthen. This was the first instruction I ever saw given among the Arabs. During my slavery with the *Lebdessebah*, I never saw even a book, and never witnessed the least attempt among them to impart instruction. Nor did I while with the *Wiled D'leim*, ever see but one instructor besides this one in *Meaarah's* family.

My master, during the time we were stationary, frequently endeavoured to initiate me into the mysteries of tending camels. As I have mentioned before, I found it best to perform the common and ordinary duties of a slave with apparent cheerfulness and alacrity; but, as I did at the fish-place, I was determined to resist any attempt to make me a camel tender, or to impose upon me any steady duty in the performance of which I might raise my value in their estimation, as this would probably lengthen my slavery; and in the same proportion as I became useless to them, would be their desire to

get rid of me, and increase the chances of my redemption. I however went out with my master *one* day, and he tried to instruct me how to assist *Illa-Mecca* in camel keeping. Although it was nothing but standing on elevated ground, keeping sight of the beasts, and driving them back when straying off, yet I convinced my master that I could not possibly learn the duty, and would not perform it. He did not, at this time, attempt again to impose it upon me.

CHAP. XV.

A long journey—Porter—locusts, mode of catching, cooking, and eating them—narrow escape—Mahommedan teacher—blacksmith upon the desert—salt-bed—debility approaching to death.

AFTER the expiration of six days, we started upon a journey, and continued generally to travel, upon an average, forty miles a day. This we continued to do for eight days. It is impossible to describe the different courses we travelled, as they were constantly shifting; but the general course led us easterly into the interior. To describe that portion of the Zahara desert over which we passed would be but a repetition of what was said when travelling with the *Wiled Lebdessebah*. For some distance the country would have gentle hills and shallow vallies, intermixed with sand and stones; and then it would present to you a plain, apparently without limits, terminated on every part by the horizon. We subsisted, during this time, upon camel's milk and water, added to a few snails

found upon the passage. We were frequently met by tents, and large droves of camels; and almost every passenger of respectable appearance paid attention to my master *Mearah* and mistress *Fatima*. She received many visits, and was particularly attentive to her guests. She, and indeed all the females belonging to this family, were elegantly dressed in the Arab style; having a redundancy of the most beautiful shells suspended from their braided hair, which was always covered with a blue turban. Their blankets were of a superior kind.

Upon the eighth day of travelling, we came to an immense country of sand. At night a camel was slaughtered in the same manner as before described; some part of it was sliced thinly and dried, and lasted for two or three days. Our course was now shifted a little to the northward, still carrying us into the interior. After travelling for four days we came to a small valley or basin, into which considerable water had settled from a recent rain. Our tent was pitched upon the rising ground, overlooking it. A great number of tents were situated in the valley, some belonging to the Wiled Lebdessebah, and some to the Wiled D'leim, these two tribes, at this time, being at peace with each other. Among them was Porter's master, and Porter himself. He had regained his health, and, like me, entertained some hopes that we might escape from bondage. He asked me the season of the year, having entirely forgotten it. I told him it was the last of November. In and about this valley were great flights of locusts. During the day-

time, they are flying around very thick in the atmosphere, but the copious dews and chilly air, in the night season, render them unable to fly, and they settle down upon the bushes. It was the constant employ of the natives in the night season to gather these insects from the bushes, which they did in great quantities. My master's family, each with a small bag, went out the first night upon this employ, carrying a very large bag to bring home the fruits of their labour. My mistress Fatima, however, and the two little children remained in the tent. I declined this employ, and retired to rest under the large tent. The next day, the family returned loaded with locusts, and judging from the quantity produced by the eye, there must have been as many as fifteen bushels. This may appear to be a large quantity to be gathered in so short a time; but it is hardly worth mentioning when compared with the loads of them gathered sometimes in the more fertile part of the country, over which they pass, leaving a track of desolation behind them. But as they were the first, in any considerable quantity, that I had seen, and the first I had seen cooked and eaten, I mention it in this place; hoping hereafter to give my readers more particular information concerning these wonderful and destructive insects; which, from the days of Moses to this time, have been considered by Jews and Mahometans as the most severe judgment which heaven can inflict upon man. But whatever the Egyptians might have thought in ancient days, or the Moors and Arabs in those of modern date, the Arabs who are com-

pelled to inhabit the desert of Zahara, so far from considering a flight of locusts as a judgment upon them for their transgressions, welcome their approach as the means, sometimes, of saving them from famishing with hunger. The whole that were brought to the tent at this time were cooked when alive, as indeed they always are, for a dead locust is never cooked. The manner of cooking is, by digging a deep hole in the ground, building a fire at the bottom, as before described, and filling it with wood. After it is heated as hot as is possible, the coals and embers are taken out, and they prepare to fill the cavity with the locusts, confined in a large bag. A sufficient number of natives hold the bag perpendicularly over the hole, the mouth of it being near the surface of the ground. A number stand around the hole with sticks. The mouth of the bag is then opened, and it is shaken with great force, the locusts falling into the hot pit, and the surrounding natives throwing sand upon them to prevent them from flying off. The mouth of the hole is then covered with sand, and another fire built upon the top of it. In this manner they cook all they have on hand, and dig a number of holes sufficient to accomplish it, each containing about five bushels. They remain in the hole until they become sufficiently cooled to take out by the hand. They are then picked out, and thrown upon tent-cloths, or blankets, and remain in the sun to dry, where they must be watched with the utmost care, to prevent the live locusts from devouring them, if a flight happen to be passing at the time. When

they are perfectly dried, which is not done short of two or three days, they are slightly pounded and pressed into bags or skins, ready for transportation. To prepare them to eat, they are pulverized in mortars, and mixed with water sufficient to make a kind of dry pudding. They are, however, sometimes eaten singly without pulverizing, by breaking off the head, wings, and legs, and swallowing the remaining part. In whatever manner they are eaten, they are nourishing food. All the while we remained at this valley, the natives were employed in gathering and cooking locusts. I cannot omit an incident at this valley, which came nigh to ending my slavery and my existence. I was commanded to sling a large water goat skin upon my back, and carry it to the tent. Upon letting it down when I arrived, my fatigue, and its great weight, occasioned it to fall and burst open. My master, with savage ferocity, ran toward me with an uplifted Arab axe, and, aiming at my head, would, without the least doubt, have severed it from my body, had not my mistress *Fatima*, leaped between him and me, and warded off the intended blow. From this time my master, who had before shewn some tokens of feeling, began to exercise toward me a systematic cruelty.

We remained at this valley until the water in it was dried up, and then made preparations for departure. I often saw Porter, while there, and left him there when I was taken off. We travelled to the northwest from day to day. I began to grow weak, and my flesh wasted away. I had nothing to eat but fresh locusts, there being no

salt with the family. The blanket around my middle, hanging down as low as my knees, wore the flesh entirely off from the cords of my legs, leaving them entirely bare. This was occasioned by constant travelling. After sleeping upon the sand, a few hours, and rising upon my legs, the blood gushed out of my excoriated and dried flesh. My master viewed this with the indifference of a savage, when witnessing the contortions of his victim. After travelling with great rapidity for ten days in this manner, we arrived upon the coast, after passing the dried bed of a considerable river. This, from a careful examination of the best charts, I feel confident was the river *St. Cyprian*, near which we first landed in the boat. What confirmed this opinion was, the coast, in its general appearance, was very similar to that upon which we landed.

The time of our arrival there must have been about the 10th of December. Here our tent was pitched for the first time, since we left *the valley of locusts*. We remained here but one night, having obtained a supply of water. We then travelled two days, in a northeast direction, and pitched our tents. The country was of the same general description, as the other parts of the desert. We remained here six days. The *teacher*, during the whole time I had been a slave to the cruel *Meaarah*, assiduously continued his instruction, and maintained his dignity with the whole family. Even my master stood in awe before him. He often, in the most urgent manner, pressed upon me the necessity of renouncing the heresy of *Christianity*, and becoming a

good *Mussulman*. He manifested the most sovereign contempt for the Christian religion, and often denounced me as a *kellup en-sahrau*. He expressed the utmost horror at the idea of eating pork; considering a hog as possessed of the devil, and those who eat it, as possessed of him also. He laid every inducement before me to espouse his faith; promising me the possession of wealth, and power, and wives upon earth, and eternal felicity and sensual enjoyment in paradise with the divine prophet *Mahommed*.

While here, I saw, for the first time, an Arab blacksmith. He has his anvil carried upon the camel. It is about four inches in diameter upon the top, tapering down to a point. This he puts into a piece of a block, the largest he can find upon the deserts, where nothing but small timber grows. His fire is built in a shallow hole, dug in the ground, into which he puts his coal. His bellows is made of a goat-skin, with a handle fixed to the top of it. As he pulls the handle up, the air enters it; as he forces it down, the air is pressed out at the point of it into the coals, which blows them up to a fire. He then puts in his iron, which is soon heated. He then, with a clumsy sort of hammer, draws out the piece of iron in his hand, to any shape which is necessary. With this, he makes irons for a saddle, an axe, or any other iron tool which the Arabs wish to make use of; the whole being made in the most bungling manner. In this way, he makes the needles with which the natives sew their tent cloths together, and do all the necessary sewing in the family, unless, by accident,

they can procure needles better manufactured. They make their coal by digging a hole in the ground, and throwing into it the largest wood they can find. This is burned into charcoal.

The locust food was nearly exhausted. The water grew short, and the camels gave but little milk; and I hardly had a sufficiency of sustenance to support life. My debility and weakness was such, as almost to deprive me of the power of walking about. Upon the last day my master remained at this place, I wandered slowly off to a neighbouring tent, where I was supplied with some water. The owner of the tent was an old and rich Arab, having a tent abundantly furnished. He shewed me pieces of money of silver and gold, and asked me my opinion of their value. Among them were doubloons. I told him one doubloon was worth sixteen of the dollars which he shewed me. He told me they were taken out of a *sfenah* (a vessel) upon the coast. As some of the money was in doubloons, and as we had no such money aboard the Commerce, I concluded some other American or European vessel might have been lately wrecked upon the coast.

Upon the next morning our tents were struck, and preparations were made for a journey. I knew not how I could endure it; but I was compelled to travel, and run the risk of dying with fatigue, or remain and perish with hunger. We travelled in an eastern direction; and upon the first day's journey we passed a small deep valley, situated upon our right. The bottom of it was filled with water; but as my master told me

it was salt, I did not attempt to drink it. Upon the borders of the basin that contained the water, was lying, in great quantities, very clear and white salt. It excited my astonishment, as we were, at least, one hundred miles from the sea. If a conjecture might be ventured, there must have been a subterranean passage from the sea to this valley; and as the water, which sometimes filled it, dried away, it was converted into salt. I have been cautious, thus far, in making conjectures of my own, or repeating the stories of others;—and shall continue to exercise that caution, determining to relate nothing but what has evidence sufficient to induce a belief in its probability, if not in its certainty. In the evening of the first day's journey, *Mearah* slaughtered a camel. My weakness increased; and travelling rapidly and sleeping in the open air without any covering, occasioned the most extreme distress. From recollecting the number of days we were upon different journeys, and also the number upon which we rested, this must have been the latter part of December, the cold having increased to a considerable degree. The next day we bore more to the northward, travelling moderately, until late in the evening. When we stopped, fuel was necessary to cook with, but no dry bushes could be readily found. After seeking some time for them, I returned to the tent, destitute of them, and almost wholly exhausted with fatigue. *Mearah* came at me furiously with a knife, pointing it toward my throat. I fled out again and procured a few dry sticks. I was compelled again to sleep in the cold air

without the least shelter or covering. Upon the next day, I travelled till about noon, and dropped down upon the ground, and was left alone. I gazed round, but from dimness and dizziness, could see neither tent, camel, nor human being. I attempted to walk, but was wholly unable to move. My master at length came and led me to the tent, which was pitched. Some warm milk was given to me, into which was put a considerable quantity of dried weed, which the natives generally carry about with them; although it may be gathered in almost every part of the desert. It gave to the milk a sharp bitter taste, and relieved me from the costiveness with which I had been much troubled from eating hard boiled blood, and baked locusts. At night I was permitted to have a small piece of tent-cloth for a covering. The herb given to me operated as a cathartic. The next day I was placed upon a camel, with a rolled tent cloth upon one side, and a watering tub upon the other, to keep me from falling off. In this manner I continued to travel with the family seven days, during which time I was not allowed to eat meat of any kind, but was supplied with milk warm from the camel. As there was a good supply of camel's meat, I conclude, the reason why it was refused to me was on account of my health, being already unfit for market from the leanness of my body. I, however, found an opportunity to roast a small piece of raw hide rope, and eat it. For these seven days we travelled a southeast course; at the end of which we came to a low piece of marshy ground, which had upon it bushes and

staddles of considerable size, and also standing water. The tents were pitched, and in the vicinity were situated about forty other tents.

CHAP. XVI.

Medical practice—Hogan and Dick—sale of Porter—happiness in Zahara—author regains his health—is sold to Hamet Webber, an Arab merchant of the Wiled El Kabla—African and European merchandise—an expected battle—gunnery—females of the El Kabla tribe.

JANUARY, 1816.

IT was now from my best calculation, the first week in January. The tents remained stationary for four days, upon the first of which, a camel was slain; with the fat part of which *Meaarah* procured a small skin full of dates, the first I had seen. These the Arabs call *T'murr*. They are a sweet nourishing food, and the few allowed me tasted deliciously. I was now literally reduced to a skeleton. The irritation of the blanket around my middle, and sleeping upon sand and hard ground, had worn the skin entirely off my hip-bones, leaving them visible; indeed, this was the case with all the prominent bones in my body. I was completely dried up; and the skin was contracted and drawn tight around my bones. Although I had seen many human beings reduced to bones and sinews before, I certainly never saw one so poor as I was myself. I was in no danger of inflammatory diseases, as there was nothing about me to be inflamed, unless a conflagration should have been made of my dried carcass; and this I was in danger of

from the mode of practice adopted by the *Ishmaelitic* faculty. They heated the blade of a long tent-knife—stripped me bare—held me in a perpendicular posture—and, with the edge of the hot knife began to strike gently upon my shin-bones, and continued to chop the whole of the front part of my frame. I felt not the least pain from this operation; indeed I was no more a subject of pain than an actual skeleton in the office of a surgeon. They repeated this operation daily, and began to afford me a little meat. In the course of three or four days, I became able to move slowly about—the blood began to circulate, and strength began to return. This was the mode of practice, and this was the result of it. Whether it was *Galvanism* or *Perkinism*, I leave to the Italian and American faculty to determine.

At the end of four days, the tents were struck, and a journey commenced toward the northward. Upon the first day, we passed a hill upon our right, upon the shelving rocks of which, was trickling down salt water, leaving particles of salt upon the rocks. We were descending into a very long and deep valley, where the tents were pitched as we halted. The rainy season had commenced; and the wandering Arabs, of various tribes, were bending to the northward and eastward, in numerous parties. The valley looked like a city of tents; there being, at least, three hundred situated in it. Toward night, *Mearah* told me I should see *Joe*; and I soon after, once more, beheld my ship-mate in misfortune. Porter had, a few days before, been

sold to a trading Arab, and said he had then hopes of going to *Swearah*, (Mogadore) where his ransom would be certain. He said, he, a few days before, had seen Hogan and Dick; that they had also been sold to a trading Arab—that Dick was worn out and left, probably to perish, and that Hogan and his master went off in a southeast direction. This large valley ran nearly east and west, about half a mile in width, bounded upon each side by high ranges of hills. We continued in it for six days, moving moderately through it to the east, in company with two or three hundred tents. Among these were a number of trading Arabs, from *Lower Suse*, having blankets, tobacco, dates, powder, blue cottons, &c. One came to my master's tents, and examined me with a view of purchasing; but said I was too poor—that I should not live to reach *Swearah*. I begged of him to buy me; but he declined. *Meaarah* told me to walk about and be active, or I never should be sold. I would gladly had I been able, have done this, or any thing else to induce a sale. At the end of six days, we reached the east end of this wonderful valley, which then branched into two smaller ones. It was altogether the most fertile part of Africa that I had yet seen. It had, for the whole length, green grass, and bushes in abundance. Long hills of rocks and sand limited it upon each side. As I was passing through it, I thought it the most striking prospect I had ever seen. There must have been travelling through it, and at no great distance from our tent, as many as twelve hundred natives. As we passed gently

along, the natives were constantly chanting a kind of harmonious song, cheering up the loaded camels like the perpetual jingling of bells. The camels had a supply of food from the grass and the bushes; and the natives also were furnished with their meat and their milk. The little streamlets from the hills supplied them with water. The different families and parties interchanged civilities peculiar to themselves. They had a fruition of present enjoyments, and expectations of a future supply. They worshipped, in large parties, four times a day. Their tents were pitched with cheerfulness at night, and with cheerfulness were struck in the morning. I could not see how this life could afford more happiness than *they* apparently enjoyed. But *I* was a slave!! subject to their capricious whims, and barbarous cruelty. I was a *kellup en-sahrau*—and to slay me, might be thought as offering an acceptable sacrifice to *Mahommed*. Porter was also in the party. He and I were the only beings present, that ever enjoyed the blessings and freedom of civilization. Every appearance evinced the fact that this valley, in the midst of the rainy season, is filled to a considerable height with water.

After leaving this extraordinary valley, or rather ravine, we continued to travel in an eastern course for four days, through a level and sandy country, passing a small stream of fresh water, with which the skins were filled. I gained strength daily, and began to do the service of a slave, although yet very feeble. Upon the fourth day, I was sold to a trading Arab. *Mearah* took me off to a neighbouring tent, near which I saw a quantity of goods. One of the traders asked me

of what nation I was? I answered, as before instructed by *Mearah, Fransah*. After a little conversation, I was delivered to him as a slave. I understood the price for me was five camels and two blankets.

My third master's name was *Hamet Webber*, of the tribe of *Wiled El Kabla*, a trading Arab. His articles of traffic were blankets, tobacco, and powder. *Hamet* had a trading Arab as a partner; and they and I constituted the family. They had here no tent, but received their food, once a day, from an adjoining one. They were not permitted to lodge in the tent. Indeed, it was an universal custom among all the tribes, I had yet seen, never to admit any one to lodge in a tent, but members of the family. This custom arises from the suspicion they entertain toward each other; thieving being a vice to which they are *all* addicted. I was here supplied with a species of food I had never before seen. It was a thick boiled pudding, called *Laiish*, furnished each night at about 11 o'clock. The next day, I went off with *Hamet*, and his partner, who had two camels, upon which the goods were loaded. We travelled but a short distance; the goods were unloaded, and the camels, under my care, were put out to feed. I fell in with Porter, who was also keeping the camels of his master. During the next day, *Hamet* was engaged in gathering in the camels, for which he had bartered away his goods. The third day of my slavery with my new master, we started upon a journey with twenty-five camels, and one black slave, travelling to the eastward. Three other natives, with fifteen camels, joined us, making five Arabs,

two slaves, and fifty camels. At night a camel was killed and cooked. From the next morning, for eight days, we travelled in an easterly course, at about twenty miles a day. Upon the journey, we lived as well as men could upon camel's meat and milk. Hamet was very kind to me, supplied me with some additional clothing, and allowed me a sufficiency of food. My health improved and my flesh increased. At the end of the eight days, we halted; and Hamet went forward in pursuit of his tent, not having seen one since we started. We remained here two days; at the end of which orders were sent to change our course to the northward. At the end of the first day's travel, we reached the tents belonging to the tribe of the *Wiled El Kabla*. There had been slight falls of rain for the ten days past. This tribe, in every respect, was the most wealthy I had yet seen. They had great numbers of camels, some goats, sheep and horses; besides considerable quantities of African and European merchandise. The European goods must have been taken from the English brig *Surprise*, which I learned, upon arriving at *Wadinoon*, was wrecked to the southward of that place, about the 1st of January, 1816. We remained at this place, and in the vicinity of it, for thirty days. My master was generally employed in trading among the natives, situated in the adjoining country. There were great numbers of tents, and the country was well calculated for keeping camels. They gave milk in abundance, and I had a full supply. It was the season when the camels foal their young, and my chief employ was to attend them. Being at rest, and well supplied with lillabent,

(milk) I regained my flesh rapidly. The tents of the tribe to which I belonged were situated near the base of a considerable hill, which I often ascended to pick a sort of green vegetable, totally different from any plant which I had ever seen. It grew out of the earth from three inches to a foot high in a square shape, without the least leaf attached to it. It was always green, and had a short beard or roughness upon its four corners. It had a very palatable acid in its taste, and the natives had the greatest fondness for it.

The mode of worship in this tribe, was precisely the same as that among the *Wiled Lebdes-sebah*, and *Wiled D'leim*; and always performed with great devotion, four times each day. I was by this tribe, as by the two others, urged most vehemently to espouse the *Mahommedan* faith; but, as I always had before, I positively refused a compliance, and do not know that I suffered any additional cruelty from this refusal. The tribe of *Wiled El Kabla* were much better armed, than either of the others to which I had belonged; having many valuable double-barrelled muskets, and many single-barrelled Moorish muskets. They were more warlike as a *tribe*, and less cruel as *individuals*, than any Arabs I had seen. After remaining at this place a number of days, great alarm and consternation was excited, in this tribe, by the approach, from the southeast, of a large armed caravan. Our camels were all upon the opposite side of the hill, feeding, and it was supposed that this armed body of men were coming with a view of captu-

ring them. An universal alarm was immediately spread throughout the whole encampment of tents, stretching five or six miles upon the west side of the hill. There must have been as many as six hundred tents, and three thousand natives. They had no warlike instrument with which they could sound an alarm; but this was well supplied by the hooting and screaming of the female Arabs. The echo of this universal hooting, over the hills, was to me, the most wonderful operation of sound. The Arab men, in the mean time, were sounding dreadful "notes of preparation." The muskets, spears, scimitars, knives, and clubs, were all in readiness. They rushed, without the least order or command, to the top of the hill, ascending rocks to get a sight of the enemy, or concealing themselves behind them for safety. I supposed, and even hoped, I should see an engagement in which these Ishmaelites, who prey upon all the rest of the world, would make havoc of each other; and I ascended the hill. I was disappointed; for immediately the universal shout of *Labez* (all's well) echoed along the hills. Some of our tribe went down to the caravan, and I soon witnessed tokens of peace. Upon returning to the tents, I found the female jaws as nearly closed as nature would permit them to be, and tranquillity was restored.

This tribe is remarkable for its skill in gunnery. Shooting was a common, and indeed the only amusement among the male Arabs. To manifest their skill, they place a small stone upon the top of a bush. They stand about eight or ten rods from the mark, and fire at arm's length. They certainly exceed Americans in

this exercise. I very often saw them, at the first shot, and at a number in succession, knock off a stone with a single ball. I was sometimes a spectator; and the Arabs undoubtedly concluded that as I was a Christian, I was totally ignorant of firing. As I was one day witnessing their astonishing skill, Hamet, and many others, insisted upon my making a shot. They permitted me to select my musket, thinking I could not distinguish between one that was *bono* or *foonta*. Universal attention was paid; and *William Tell* was not more applauded for taking an apple from the head of his son, than I was for fetching the stone from the bush. *Bono Robbins! Bono Robbins!* resounded through the valley, and I immediately became great. Hamet slapped me on the shoulder, in token of approbation, and thought he had done well in buying me.

The dress of this tribe, although in the great article of the long blanket, put on as before described, it is similar to the others; yet, they almost all wear a blue or white frock-shirt, falling below the knees. They wear the usual belts, and most of them slippers, and some of them fine rich turbans of white cloth. The female blankets are coloured red at the ends, with a thick fringe. They wear a belt around the waist, fastening one end of the blanket, over which the other end is thrown after passing over the shoulders, hanging upon one side, full at the bottom, and plaited at the waist. Upon that part of the blanket which covers the breast, they wear large silver breast-plates, upon which are engraved various figures and hieroglyphics, always kept exceedingly bright. In their ears,

they wear silver hoops, some of which are as large as the top of a coffee-cup. Upon their arms, they also wear silver rings, some going on whole over the hand, and some fastened together with clasps. Upon their hair, wrists, and ankles, they have a redundancy of beautiful shells. Some of the young females have the most perfect symmetry in their forms, and when full dressed, bounding over the plains, or riding upon a camel, also ornamented with red breast-girths, and red strips of cloth, hanging from the elevated saddle, they might attract the eye, even of an American. With a weed produced upon the deserts the females paint their nails, their hands, and faces a reddish color, in various figures. With black lead they draw a circle round their eyes.

The teachers in this tribe are numerous; the mode of instruction the same as that practised with the Wiled D'leim. The children, belonging to this tribe, are almost all of them educated. Like the teachers in other tribes, they exercise great authority over the parents and children; and confirmed my belief, that they are of the Mahommedan priesthood. They also, in this tribe, take the lead in their mode of worship.

CHAP. XVII.

A Caravan—an armed Arab—black mountains—cultivated land—apprehension of danger—African serpents—Hamet joins a caravan which is attacked—mountains of sand—fatigue—caravan broken up—author sold to Bel Cossim Abdallah of Wadinoon—wounded Arab—arrival at Wadinoon.

FROM the best calculation I could make from the number of days we had travelled, and the

time we were stationary, it had become about the 1st of March, 1816. Preparations were made by Hamet for a journey. He started with two camels, having before disposed of all his merchandise. He however had with him a number of bags for grain and goods, never having carried a tent while I was with him. One of his neighbours accompanied us. Hamet and I generally rode one camel and he another. Our course was, for a few miles, to the north, when we came up with a large collection of tents that were pitched. The Arabs were preparing to form a caravan. They consist of different numbers of natives and camels. Some have fifty men and five hundred beasts, and they sometimes amount to five hundred men, and two thousand camels. The armed Arabs take the command of the whole, and travel or rest at pleasure. They generally go forward forming the van, although some of them are mixed with the unarmed ones, giving orders concerning the camels, the travellers, and the goods that are with them. They always travel in compact order. An Arab chief, armed for a caravan, presents to the eye of the beholder, a figure of the greatest boldness. He is six feet high. A long, black, bushy beard hangs from his chin to his breast. He has a fierce, black eye, sunk deep into his head, with thick, black eye-brows projecting over them.—His long white blanket is drawn close around his body, leaving his legs bare from the knee. Over this are cast his red belts, crossing at the breast and at the back. To one, is suspended a large transparent powder-horn, decorated with bands of shining brass; to the other, a leathern

pouch, containing balls, flints, and a screw-driver. To the other belt, is fastened the scabbard, containing a long, broad, and burnished cutlass or scimitar. Around his waist is buckled a broad, red, morocco belt, of many thicknesses confining the belts, that support the cutlass and the horn. His head is generally naked, excepting a dress of black, bushy hair, although sometimes covered with a turban. His Moorish musket is always in his hand. Thus armed, he is ready, at any moment, to encounter a foe. A caravan is formed from various tribes, and from men inhabiting different parts of the continent of Africa. When individuals wish to travel to any particular place, and can find a caravan bound to it, they join it; and agree to submit to the regulations of it, and are entitled to all the protection it can afford. In this way, they are safe, unless they should be overcome by a more powerful caravan. At this place, are formed many of the great caravans that travel, in various directions, across the desert. I learned, from the natives, that many large caravans go from this place to Soudan, and smaller ones to Wadinoon.

Upon leaving this place, we travelled west, inclining northerly, and in the course of the day, came to a range of black mountains, stretching to the southwest as far as the eye could discern; extending also a great distance to the northeast. These mountains we passed, sometimes in valleys intersecting them, and sometimes we ascended to their summits. Between these mountains we came to small patches of cultivated land, upon which was growing a species of barley, which

will hereafter be described. This was the first cultivated land I had seen in Africa, although I had, seemingly, travelled in every point in the compass. Without stopping to inquire what Ishmaelite it belonged to, our party, consisting now of eight persons, deliberately cut and roasted a sufficient quantity for present refreshment. Continuing on our journey, until sun-set, we reached a long range of tents, containing two hundred, situated upon the side of a hill, where we tarried through the night. The next day we found that we had come to a part of the tribe of *Wiled Abboussebah*. I learned, that this was the original tribe of the *El Kabla*, from which the latter was formed into a new one. The number of camels, in the neighbourhood of the tents, was immense. Judging from droves which I had before seen, the numbers of which I knew, there certainly must have been five thousand. While I was here, I saw great consternation excited at the approach of a small party of Arabs, supposed to be a clan in pursuit of camels. They were driven rapidly together to be guarded. We started early in the morning, and travelled through a bushy and grassy country. At about noon, we came to a piece of ground having thin low grass. We were travelling very moderately upon a walk, when my attention was attracted by a large shining black snake. He was coiled round regularly like a cable; his head rising from the centre about four inches high. Upon coming very near to the serpent, he directed his eyes towards me, and flattened his head. I told Hamet what I saw, and he immediately alarmed me, telling me to sheer off in an instant; which I

did, without waiting to give him a further examination, which I was about to do. From what I soon learned, I found that by acquiring a minute knowledge of this venomous reptile, I should certainly have lost my life. I cannot tell its length, from the situation it was in, no otherwise than by saying that it was about the size of a chair pommel, and coiled, as it was, it made a circle about as large as the top of a half bushel. At eight or ten miles distance, we saw another of the same size and appearance, but I was no ways disposed to add to the little knowledge I had previously obtained of African serpents. At night we put up amidst a great number of tents, situated near a small stream of water. The next day we discovered a small caravan coming from the south-east toward the tents where we lodged. It had about two hundred and fifty camels, and fifteen armed Arabs, mounted upon fleet Arabian horses. Our party joined it; and as it passed the tents, the owners of them assailed the caravan, cutting from the camels the meat, bowls, and other articles loaded upon them. The armed Arabs of our caravan, with drawn scimitars, soon dispersed them. I was mounted upon a good camel, and put him into full speed; not wishing to be stolen from my worthy master Hamet. The whole caravan bounded over the plain with amazing velocity, the savages firing upon us from the tents, till we were out of sight. No lives were lost in our party; but without doubt, the Mahometans at the tents had to perform the funeral service over the bodies of some of their companions. We travelled through the day, upon the dry bed of a river twenty or thir-

ty rods wide. Such dried beds are frequently found in this part of the Zahara desert, made probably by the heavy rains, and the torrents descending from hills which are always near them. These beds are always chosen for a passage, as they are entirely smooth, and furnish considerable grass. Our course was to the northwest.

At night, the whole caravan stopp'd near a field of grain; and, as before mentioned, without the least hesitation, the human beings fed all night upon that, and the beasts upon the grass. We here found a pond of stagnant water, which furnished us with beverage for our entertainment. The next day, highly refreshed, we rose with the rising sun, and started with high animation upon our journey. My life now became happiness itself, in comparison with the misery I had long endured. Hamet was uniformly kind. I had become familiarized with the modes of an Arab's life; and were it not from the consideration that I was a slave, I should have enjoyed happiness in reality. At about 10 o'clock, A. M. we came to the bed of a river at least half a mile wide, having a small stream upon one shore of it. In passing the water, our camels waded midsides high; and in going over the rest of the bed, they sunk in the moist clay-ground, slipping at almost every step, having no hard hoofs to make a hold. This was the rainy season in this part of the continent of Africa. It sets in at different seasons, in different portions of it. While *Abyssinia* is almost *inundated*, *Soudan* will endure a most dreadful *drought*,

and the country adjoining *Wadinoon* will enjoy the luxuriance of the *growing season*.

After passing this stream, we ascended a considerable hill, and came into a country where description must surrender its power. All that can be said is, it was a world made up of sand-hills and mountains, with narrow zig-zag passages through, and over them. Travelling was excessively fatiguing to the poor loaded camels, and to their owners. It was still harder for the horses, ridden by the armed Arabs. We accomplished the passage by sun-set, and found a few tents, but lodged, as a caravan always does, in the open air. Through the next day, we travelled over a country, consisting of small hills and plains, barren sands, and cultivated grounds alternately intermixed. It rained gently all the while. We saw a beautiful *gazelle*, which an Arab attempted to shoot, but the sprightly animal defied even the musket, by his agility, and escaped. Toward night the caravan was broken up; the natives and camels composing it having reached the place of their destination. This night Hamet and I were welcomed to the tent of one of his connections, as I concluded, because, as before remarked, Arabs will permit none but family connections to lodge in their tents. I remained at this tent three days. Hamet, early in the first day, told me that he was going to *Sweahrah*. I had been too often deceived to believe it; and my suspicions proved to be true when, at the end of three days, he returned with Bel Cossim Abdallah, from *Wadinoon*. While here I found I was with the tribe of the *Wiled Adrialla*, and by them was treated with

the greatest kindness; probably from the circumstance of belonging to Hamet, a merchant of the tribe of El Kabla, which, as before mentioned, is a branch of the powerful and wealthy tribe of the Wiled Aboussebah.

I soon found that I was to be separated from Hamet, whose uncommon goodness for an Arab, made me esteem him. He and Bel Cossim came to the tent where I was situated, and began to talk about me. Hamet asked me, in the hearing of Bel Cossim, "*Ash soo-mook B'led cum?*" (what's the name of your country?) I answered, supposing that he, like the rest of the Arabs, had no idea of *America*, "*Fransah.*" He smiled, and said, "*Arrah en tar murkan, Fransah en tar Americane.*" He gave me to understand, that he had learned I was an American, a day or two before at Wadinoon. It was a frequent inquiry made about me, whether I belonged to the vessel that had so much money in it, meaning the *Commerce*. They always insisted upon it, that great quantities were buried at Cape Bajador where she was wrecked. I always denied it, fearing I should be sent there to dig for it, which would remove me farther from the hopes of being redeemed. The next day after the return of Hamet from Wadinoon, I was taken off by my new master Bel Cossim. Our course from this place to Wadinoon was about northwest. Toward night, we stopped at a tent, where we remained until the next morning. I here saw a wounded Arab who had a musket ball shot deep into the middle of the thigh. Upon seeing me, they supposed I was a doctor, as they have many foreigners who reside upon the coast, as practitioners in surgery

and medicine. Bel Cossim and others urged me to attempt to extract the ball, offering me a great reward to effect it. I scorned the idea of becoming a quack, even to deceive an Arab, and declined to *operate*. No patient ever needed assistance more to relieve him from the wound a ball had made, and from the more terrible gashes and incisions made into the top of the thigh to the bone, by the harsh knives of the Arabs. In the evening, I saw the Spaniard, I have before mentioned, who attempted to escape, and had some conversation with him in the Arab language, in which I could now *converse* tolerably well, however difficult it is to *write* it with accuracy, after a long acquaintance with it.

We travelled moderately on foot for three days, passing from one cluster of tents to another, until we reached the celebrated town of WADINOON. Upon the passage, Bel Cossim purchased a small copper kettle, and a quantity of tow-cloth, which I had to carry. The name of the country through which we passed, was called *B'led-Mouessa Ali*, and the natives call themselves *Misse-le-mene*. We passed, upon the last day, a very small village situated upon an elevated piece of ground, from which we had a view of Wadinoon. This place is called *Wah-roon*. I have mentioned the method I adopted to keep my reckoning of time, i. e. by the string, in which I daily tied a knot until I disused it; by remembering the number of days we were upon the numerous journeys, and the number of days we rested. From this method of calculation, for six months, I made the day of my arrival at Wadinoon the 12th of March. But I there

found, upon ascertaining the actual time of the year, that I had lost four days, the day of my arrival being the 16th day of March, 1816. The day after my arrival was a market-day, which is held weekly. I found this to be upon the *Christian sabbath*; and that the *Mahomedan sabbath* was upon *Friday*, according to our calendar.

The family of Bel Cossim consisted of his wife, who was his third one, by whom he had two sons and a daughter. His first wife left a son and a daughter; his second wife a daughter. His oldest son, *Hamada*, was married, and lived in the same house with him, being himself an aged man. A married daughter lived in an adjoining one. He had five black slaves. He had other wives living in tents whom he occasionally visited.

CHAP. XVIII.

Wadinoon—its situation—number of houses and inhabitants—cattle—people—gardens—vegetables—barley harvest—cruelty of Bel Cossim—reaping, threshing, winnowing and grinding—keskoosoo—eating—market and fairs—manner of building houses—Sheick's house.

I NOW became a settled resident in what may be called the capital of the northern desert of Zahara. To my inexpressible satisfaction, I found Porter a resident here also. He had become the slave of a wealthy merchant, and was what might be called a well dressed man any where. He lived as well as could be wished, and it may be said, enjoyed "leisure with dignity." He informed me that he had written to

Mogadore, and that *Abdullah Hamet*, his master, had received a letter concerning him—that he was in daily expectation of receiving one himself, and considered his ransom as certain, and that he had heard of the arrival of Capt. Riley at Gibraltar. A few days previous to my arrival here, the crew of the British brig *Surprise* left this place, and were in the keeping of *Sidi Hesham*, of Suse, for the purpose of being ransomed.

The town of *Wadinoon* is situated upon the western coast of the continent of Africa, about thirty miles from the sea, and upon the northern border of the Great Desert of *Zahara*. It is in that part of the continent called *Suse*, sometimes distinguished by *Upper* and *Lower Suse*. It is in $28^{\circ} 15$ minutes N. Latitude, and 11° W. Longitude. A range of mountains, of considerable height, lies along between that and the sea, upon the north, and a similar range upon the south, leaving between them a valley of about six miles in width. This valley diminishes in width toward the east, and is ended by the termination of the *Atlas Mountains*. Upon a rising piece of ground near the middle of this valley is built the town of *Wadinoon*. From this place may be seen the village of *Wahroon*, to the west, at seven miles distance; another village to the southeast, at twelve miles distance; and *Akkadia* to the northeast, at fifteen miles distance. From the mountain, upon the north, issues a small stream from a boiling spring, running into the town, and furnishing water for the whole of it. It is the finest water imaginable. The whole of it is absorbed in the place for necessary pur-

poses, and watering the gardens. The other villages also have small streams to afford them water. The number of houses included within the town of Wadinoon, while I resided there, which was eleven months, reckoning two new ones, built while I was there, is forty-five. Some of these, however, being large, contain a number of distinct dwellings for different families. The number of families, stately residing here, was between ninety-five and an hundred, almost every one of which, during my residence, I had some acquaintance with, from the service I had to perform for my master Bel Cossim, who was a trader and also a farmer. Families here will average five individuals each, exclusive of slaves; the slaves in the town, amounting to an hundred and fifty of African blacks. The only Christian slave at the time I arrived was Porter, and I made the second. Of the black slaves, the *Sheick*, or governor of the place, was possessed of twenty.

The cattle in this place were horses, (*l'hile*) a few cows, (*l'bugrau*) asses, (*hermah*) mules, (*bugalah*) sheep, (*kipps*) and goats, (*launims*.) Camels are seldom kept within the town, unless it be a few *Naigs* to furnish milk, when the cows become dry. The residents in the town, many of them, possess large droves at keeping in different parts of the adjoining country. *Bel Cossim* had several hundreds. They have fowls similar to our dung-hill fowls.

The inhabitants are generally descendants of the tribe of *Wiled Aboussebah*; although with them, are intermixed many of different tribes. Being much better educated than the wandering Arabs, they are much more refined in their man-

ners than they are, although many of them manifest the ferocious nature, and vindictive spirit, common to all the descendants of *Ishmael*.

The mode of dressing is similar to that of the Arabs of the desert; although very much exceeding theirs, in the quality of the cloth. In addition to the dress of a wanderer, they have an outward garment, covering the whole body from the top of the head to the knee. It is woven whole of fine camel's hair and wool, is remarkably thick, and will shed rain for a very long time. These are not manufactured there, but are obtained from the trading Moors. When on, they look like a riding-hood; the head-piece of which is ornamented at the top with a tassel. They are of various colours, some of them having a very rich appearance; and those that are black have a large oval piece of orange colored cloth, woven into the back, toward the bottom. The female dress differs but little from that before described, only in richness of quality. Some of the silk turbans are really elegant; having a broad piece of rich silk hanging from them to the hip. They invariably conceal their faces when walking in public.

The gardens are chiefly situated in the borders of the village. They are fenced in by a wall, composed of mud, upon the top of which are placed thorn-bushes, secured to it by laying large stones upon the stocks, leaving the bows to project over the outer edge of the wall to keep out intruders; stealing being a vice as prevalent here, as upon the desert. These gardens are cultivated with the greatest attention, and produce a great variety of vegetables.

The ingenuity of laying out gardens here must excite the admiration of every beholder. Let the surface of the ground be what it may, the beds, in which the vegetables are to be planted, are always made an exact water-level. They each have a ridge of earth upon the outer edge, ten inches high, which remains through the season. Each garden has a sluice-way, through which the water is conducted into the alleys. From the alleys, the water is conducted into the beds, through an aperture in the ridge, which is closed as soon as the bed is filled, leaving the water to soak into the ground. In this way, they go on, filling one bed after another in the garden, however numerous they may be. Every garden in the place is watered in this manner. The water is supplied from the spring in the mountain, before mentioned. As it descends toward the town, it is drawn off in different directions for the accommodation of the people. Three reservoirs have been made by digging large basins in the ground, and bordering them with a wall composed of mud and stones. These being situated in different parts of the town, furnish a sufficiency for all the gardens. These reservoirs are owned by a number of proprietors, each having the privilege of drawing off the water, a number of days proportionate to the size of his garden.

The vegetables produced in these gardens are the following:—The Arabic names are *spelled* as pronounced at Wadinoon.

<i>Arabic.</i>	<i>English.</i>
Bishnall-suffarah,	Yellow-corn.
Bishnall-hamerah,	Red or Guinea-corn.

Liffett,	Turnips.
Keizah,	Carrots.
Bessal,	Onions.
C'shash,	{ Pumpkins, squash, and
	{ gourds.
Lyroom,	Cabbage.
Dillaa,	Watermelons.
Filfil,	Peppers.
Tobac,	Tobacco.
T'murr,	Dates.
Zurrah,	Barley.
Carmoose,	Figs.
Arromann,	Pomegranates.
Tafferrez,	Pears.
Tack-nerrite,	Prickly-Pears.
Nornipps,	Grapes.

Henneh is a small leaf taken from a shrub, and dried, of which a powder is made, by mixing which with water a beautiful coloring is made for the hair. This is an article of great traffic. These different kinds of vegetables, in appearance and in taste, are very similar to those of the same species produced in New-England. Barley and wheat are raised in fields as well as in gardens; the reason why the Arabs sow *any* in gardens is, the fear that the fields will be dried up where they cannot water them as they do in gardens. Wheat is raised but in small quantities.

At the time of my arrival at Wadinoon, the barley was ripe for harvesting. I was immediately put upon instruction to learn the art of reaping; but shewed as much ignorance and obstinacy in that art, in this place, as I did in that

of fishing near Cape Mirik, and tending camels with Mearah. On the second day, I loitered around the fields, not knowing where the black slaves were at work. Bel Cossim ransacked the town to find me in vain, but his son Hamada found me. Bel Cossim approached me in a rage, struck me with his fists a number of blows, and then threw a heavy stone, which hit me upon the side, the effects of which I severely felt for two months. I longed for revenge in vain. Had it taken place upon the deck of a vessel, I should soon have obtained ample satisfaction. I found resistance was in vain, and finally submitted to perform easy tasks. This ultimately proved a benefit, rather than an injury; for while other Christian slaves were wearing away life in listless indolence, in the houses of their masters, pondering upon their fate, I was constantly traversing the town and the adjoining country; in a degree forgetting my miseries, and daily acquiring knowledge of the place, and the manners, customs, and habits of the people. I found amusement and instruction, in the midst of my services. The barley harvest was not all gotten in until the first of June, one field becoming ripe after another, having been sowed at different times. This barley more nearly resembled oats, than barley, the hull adhering to it. At one time, I was reaping with thirty Arabs, who gave my master, what is called a *spell* in N. England, and a *tuezar* at Wadinoon. We partook of our dinner, (*loader*) consisting of *Keskoosoo* and *El-ham* in the field, having water from a spring. The sickles are of Moorish manufacture, not dissimilar to ours. The grain grows two feet and an

half high, and very thick. As they reap it, each handful is bound into a sheaf, and it is very soon stacked in the field. When the whole field is reaped and stacked, the grain is transported upon the backs of camels and mules to the common threshing ground near the town, which is entirely hard, and generally composed of smooth rocks. The grain is beaten out with horses, asses, and mules. By this operation, the straw and berry is all beaten together, leaving the straw as fine as that which is cut with a machine. The grain is separated from the chaff and fine straw, by throwing it up into the wind with a wooden fork of three flat tines; this being continued until the berry is entirely cleaned from every thing. With a good wind, a man in this manner will clean fifty bushels in a day. The grain is dried in earthen pots by fire, to prepare it for grinding. Every family grinds a portion of barley every day. This is done between two stones, the under one lying permanently upon the ground—the upper one having a hole in the centre. With one hand, the grain is thrown in, with the other the stone is turned round; the flour coming out all round the bottom of it. It is then sifted through a sieve, made of sheep's skin, when green, by pricking holes through it, and drying it suddenly with embers. This is put into hoops similar to our sieves. The flour is then put into a large shallow bowl, and by sprinkling water upon it in small quantities, and rolling the flour upon the bottom of the bowl with the hand, it is soon formed into small balls of the size of pepper corns. An earthen pot (gidderah) is filled with water, and when boiling, the little balls, being put into

a grass basket, (*kessikas*) set upon the top of the pot, into which the steam of the boiling water ascends and cooks it. When it is cooked, it is called *Keskoosoo*, before mentioned, and is the principal food of the inhabitants; although they often have vegetables with it, and sometimes a little meat (*El ham.*) The different sexes never eat in company; but both partake of their food, sitting upon the ground, and eating with their hands from wooden dishes, always washing their hands before they eat.

It had now become the 1st of June; the barley harvest was through, and the gardens occupied the chief attention. They were filled with the various vegetables enumerated before, many of which were ripened, and required great care. Bel Cossim appointed me *El Rais*, or Captain of this part of his dominions, and authorized me to expel intruders and punish aggressors. In the exercise of this power, I one day saluted an *Arrabere*, as the wandering Arabs are called by the citizens of Wadinoon, with a heavy stone, having caught him stealing grapes. He immediately turned, and aimed his musket toward me, which I totally disregarded; and, in a tone of authority, commanded him to flee, which he instantly obeyed. My master urged me to accept of a musket, which I declined, knowing that he would soon have compelled me to bear arms, in defence, against the numerous marauders who often infest the town, and render every thing insecure.

The *markets* and *fairs* at this place are steadily holden once a week, upon the *Christian sab-*

bath, the *Mahommedan sabbath* being upon Friday. At these markets, are exposed for sale, almost every species of vegetables produced in the country—Olive oil and Argan oil are also offered, and purchased in greater or smaller quantities by almost every one. *Zate* is a common term for every species of oil. These oils are manufactured and sold by a race of natives called **BERREBERS**, in distinction from **ARABS** and **MOORS**, occupying the western coast of Africa, extending from *Morocco*, south to the dominions of *Sidi Hesham*. These natives will be more particularly mentioned hereafter. Another kind of thick, white oil, made from small red berries, is also sold, which is called *d'hent*. Some kind of oil is always eaten with *keskoosoo*. Honey is also exposed for sale. Various meats are also in market, among which are beef, mutton, camel's and goat's meat; and sometimes cooked locusts. Bread, called *khobz*, is also sold. It is in heavy, black cakes, about the size of a sea-biscuit. Grain is also retailed. The foregoing articles include all that is sold for food.

At the *fairs* are offered for sale almost every article of *clothing*, necessary to cover or ornament the body. Blankets, or haicks, blue cottons, slippers, belts, turbans, and almost every species of trinkets. Occasionally, spices are exposed for sale—also powder, tobacco, and tar—the last article being in great use among the wandering Arabs for healing camels, which are also sold here, and killing camel bugs. The persons resorting to these markets, as sellers and purchasers, embrace almost every different race of Africans. A duty or compensation is always de-

manded by the town, and paid by the sellers, for the use of the markets.

The mode of building houses may be reckoned among the peculiarities of these people. They have not sufficient wood to burn their clay into bricks, nor have they timber of sufficient size to saw into boards. There seems to be no other mode in which they could erect habitations but that resorted to. The houses are built of mud and stones. They begin the wall by placing a framed box, ten feet long, three feet high, and two and an half feet wide, upon the ground. This they fill with moistened earth, occasionally mixing flat stones with it. As it is thrown in, two persons standing within the box, pound it down as hard as possible. When the box is filled, it is taken apart, carried forward, and placed in an exact range with the piece of wall thus begun. The same process is carried on, until the whole foundation is raised three feet high—this making the lower tier—Any number of tiers are placed upon the top of each other that the owner chooses, sometimes extending to seven. In one corner of the house, is carried up from the bottom, a wall ten feet square, having an apartment within it and rising from fifteen to twenty feet above the top of the four side-walls of the house. This makes the battlement or tower, for the defence of the house. These walls are covered upon the top by thorn bushes, in the same manner that garden walls are, there being upon the top of the house, no manner of roof. To secure the people and furniture, within these walls, from rain, there are small rooms, about six feet wide, and sometimes extending around the whole main

wall about eight feet high, but sometimes raised two stories high. In these, the people sleep upon mats. The roof is composed of rafters made of date-trees, extending from the main wall to the inner one. Upon these are placed reeds in thick order, and then covered with mud. The centre of the house is left exposed to rain, and the water is conducted off by a sluice through one of the outer walls. There is but one door or gate, which is made very strong by rivetting together timbers of date-tree with iron bolts. This is fastened at night with a wooden lock of the most curious manufacture. The cattle, of various kinds, occupy the open area within the walls during the night season. Some of these houses have two or three different families occupying them, in different apartments. The *Sheick's* house is the largest in the place, standing a little distance from the compact part of the town. In addition to the common walls, he had a wall about six rods from the house walls, entirely surrounding the house, enclosing as much as two acres of ground. Within it, he has a small church for his own devotions, and that of his visitants, which are very numerous. His battlement is twenty feet high, in which are placed one of the guns of the British brig *Surprise*, which has been mentioned as lately lost upon the western coast of Africa. The houses are built promiscuously, without forming any regular streets.

CHAP. XIX.

Public worship—fasting season—feasting season—circumcision—wreck of a prize to the *Romp*, and her crew—redemption of the crew of the British brig *Surprise*—Sidi Hesham, his appearance and power—Jews, decree concerning them—tobacco and snuff—Hamet Webber.

THE religious ceremonies of the *Mahommedans*, in families and small parties upon the deserts, has already been minutely described, and frequently mentioned. In the town of *Wadinoon*, is a *place* consecrated for the sole purpose of performing their solemn rites, and manifesting their faith by their external ordinances. The building, in which they worship, has outward walls, built in the same manner as other houses, already described; but this has a flat roof, covering the whole at the top. The roof is supported by pillars in the inner side of the building, built with stone and mortar. It is arched upon the top; and upon the arches are painted, very coarsely, the sun, moon, and stars, and some other figures, which cannot be described particularly, as an *en-sahrau* was not permitted to enter it; and the only way I ever got within it, was by exercising secrecy to gratify my curiosity. Before they enter the temple, they wash themselves in warm water prepared in the yard, as they do with sand upon the deserts. Their mode of worship, after they enter, I cannot describe, as I never witnessed it; although they *sulle* in the same manner upon the roof as upon the deserts. The building is small, but large enough for so small a

place as *Wadinoon*; and sufficiently capacious to enable its few inhabitants of the male sex to worship; females never being allowed to assemble with them. In the same house, the public school is kept; the mode of instruction the same as before described.

The *fasting season* was a time of the greatest solemnity. It lasted for a whole moon, beginning when the new moon first made its appearance, in June, 1816. I conclude this must be the season of the annual fast, it certainly was in the season I resided at *Wadinoon*. During the continuance of this season, the natives never ate or drank between the rising and setting sun; but indulged themselves in both, with great voracity, during the darkness of the night. As I was resolved to show not the least conformity to the faith of *Mussulmen*, I made this a feasting season, having a full supply of *tack-nerrites* and *nornippis*.

The day after the fast concluded, the *feasting season* commenced. A spectator would have concluded that a month's abstinence was amply satisfied by a day of gluttony. The whole cooked dishes in the town were all brought to the market-place. Those who brought many changes of dishes fared no better than those who brought none. It was "*fall to and spare not*;" and whether the system of Mahomet requires it or not, the law of nature would dictate that a *fast* should follow, as well as *precede* a feast. These feasts frequently occur, as the Mahomedans have many holydays in honour of their different saints. Besides the general fast, single fast days frequently occur among different individuals, at different times, and for different judgments.

The feast was concluded a little past noon, and, after some sports in firing, the ceremony of *circumcision* commenced. From the most frantic and boisterous mirth, the whole multitude became, as if by a shock of electricity, immediately solemnized. The *Jews* invariably circumcise their children at eight days old; but among the *Moors* and *Arabs*, no particular age is regarded; but it is performed as circumstances make it convenient. Two of *Bel Cossim's* children were this day circumcised, one aged nine, the other fourteen years. The ceremony was performed in the yard adjoining the *Zham*, or the place of religious worship. That, and the adjoining grounds, were crowded with spectators. I, however, mingled with the rabble in such a manner as to witness the ceremony, notwithstanding I was not a *Mussulman*. It was performed by a *Mahommedan* priest, with the most profound solemnity. The child was presented to the priest by the father, holding him in his arms with his private parts exposed. The priest drew the foreskin as far forward as possible without giving pain, then, with an *l'moose*, (knife) he cut the skin off without touching the fleshy part, leaving that forever afterwards entirely bare. This operation causes the child to shriek; upon which, a number of muskets are fired. At this time, a number were circumcised from the age of about five years, to that of eighteen. Two of the grandchildren of *Bel Cossim* were circumcised, the youngest of which was between five and six years of age. At every ceremony the muskets were discharged. The circumcised children were kept in for a month, and prohibited the use

of every species of fruit, unless it was prepared. Within that time, they generally recovered; and during my residence in *Africa*, I never knew death occasioned by circumcision. The black Africans, that are brought to *Wadinoon* from the country of *Soudan*, are sometimes uncircumcised.

The fasting-season ended the 24th July, 1816, and the feasting and circumcision took place on the 25th, the new moon having appeared. At about this time, I became acquainted with a Christian slave, who, a short time before, arrived at *Wadinoon*. His name was *Thomas Davis*, and he informed me that he was an *American*; that he formerly belonged to the privateer *Romp*, of *Baltimore*; that he was one of the prize-crew on board a Spanish vessel, that had been captured by the *Romp*, bound to *Buenos Ayres*. The vessel was wrecked upon the western coast of *Africa* in about 19° North Latitude, in May, 1816. The captain of the prize was drowned, and the remaining crew, five in number, were enslaved by a tribe of wandering Arabs. Their names, besides *Davis*, were *Smith*, (drowned) prize-master; *John Brown*; *George Hall*; *John*, a *Spaniard*, and an *American* gentleman, who, I was informed, had been a major in the late United States Army, and had, when wrecked, a commission in the Army of the Spanish Patriots, and was bound there, as a passenger, to join them. He and *Brown* were slaves to *Sheick Ali*, chief of a tribe of wandering Arabs. *Brown*, after his arrival at *Wadinoon*, which was in December, 1816, informed me that this gentleman died upon the desert, a few days before he arrived there, from absolute starvation, and that he buried him.

I published an article upon this subject soon after I returned to America.

About this time I learned, by the arrival of *Sidi Hesham*, at *Wadinoon*, that the crew of the British brig *Surprise*, who have before been mentioned as detained by him for the purpose of being ransomed, were released at *Mogadore*, through the instrumentality of the Hon. WILLIAM WILLSHIRE, a philanthropist, to whom a very great proportion of the Christian slaves in Africa have, for some time past, been indebted for their emancipation from the most cruel and hopeless bondage.

The appellation *Sidi* is applied indiscriminately to every man who holds a slave; so that I might have dignified my different masters by the names of *Sidi Ganus*, *Sidi Mearah*, *Sidi Hamet*, and *Sidi Bel Cossim*. This term, by the *Moors* and *Arabs*, is also applied to their *Saints*. When it is bestowed upon a native, having the power of *Sidi Hesham*, I do not know how extensive its meaning becomes. This *Sidi Hesham* resided about fifty miles N. E. from *Wadinoon*, and was often there during my residence in that place. He always was accompanied by a numerous body-guard of well armed *Arabs*, sometimes amounting to thirty, mounted upon elegant, fleet, well trained horses. He was always received by the natives of *Wadinoon*, with the most distinguished respect. The most splendid dinner, which the place could provide, was spread before him. His guard was also treated with that kind of attention, which even great folks bestow upon those who follow in the train of a great character. While I was a resident there, he was

scouring the country with six hundred mounted Arabs, spreading terror and exciting consternation wherever he went. He often robbed the *caravans*, bound from *Soudan* to *Fez* and *Morocco*, securing his plunder in the fastnesses of the *Atlas* mountains, which, as has been mentioned, bound the long valley in which *Wadinoon* is situated at the northeast. But a short time before I arrived there, the *Moorish* troops belonging to the Emperor of Morocco, *Moolay Solimaan*, drove *Sidi Hesham* from his holds, to the south of *Wadinoon*; but could not pursue him through the desert, where he and his clan were *at home*. The Moors encamped upon a small hill upon the east of the town, planted their cannon there, and alarmed the place for a number of days. Great numbers of slaves fled from their Arab masters, and joined the Moorish army. They however decamped without destroying the place, which might easily have been effected by a twelve pounder; there being no cannon in the town. Indeed, had it been lined with a park of artillery, the total ignorance of the Arabs in enginery, would have rendered them useless.

I shall have occasion to mention the country inhabited by this powerful chief, in my tour from *Wadinoon* to *Mogadore*.

Sidi Hesham, in his person, is six feet high. He is an old man, with a very full white beard hanging low on the breast. His haick and turban were of the finest texture of that country. His fine blue broadcloth cloak was trimmed quite round with red silk. His morocco boot-legs reached from his knees, and were made fast to his Moorish slippers, over which were buckled

large silver spurs. His belts were broad, and of red Morocco, crossing at the breast and at the back. From one was suspended his immense powder-horn, almost covered with broad bands of shining brass; from the other hung his long burnished cutlass. Around his waist was wound his broad scarlet sash, confining his belts to his body. His long Moorish musket was decorated with silver bands from the lock to the muzzle. The breech was of ivory, and that part of the stock composed of black wood, was filled with ivory stars curiously inlaid. His horse was an Arabian courser, of the highest blood, and a beautiful milk-white. His flowing mane separated in the middle, covering his neck upon each side. His fore-top was confined by a broad forehead piece hanging down over his eyes, and almost concealing them. His long thick tail fell to the ground. He was caparisoned with a Moorish saddle, covered with red broadcloth. The stirrups covered half of the bottom of Hesham's feet. His portmanteau was striped with black, yellow, and red, and richly tasselled at each end. When mounted upon this courser, *Sidi Hesham* would excite admiration, mingled with terror. The appearance of the principal *Sidis* is similar to that of *Hesham*. Their horses and muskets differ but little; and take them and their clans together, perhaps the world hardly affords a more desperate band.

The Jews formerly resorted to Wadinoon in considerable numbers for the purposes of traffic; but a *Jew* is esteemed but little higher than a Christian, although they are never enslaved. At the time I came to this place, I often saw them

there; but during my residence, a Jew was guilty of some deception or fraud in regard to a letter sent by the *Sheick*, or governor, to *Sidi Hesham*, and a *decree* was passed, that no Jew should enter the town; and I never saw an *Israelite* there after that time. An intelligent Jew informed me that by the law, none of his race were permitted to purchase or hold Christian slaves upon pain of death; and that a Jew was slain but a short time before, for violating it, by having one in his possession. They stand in awe of both Moors and Arabs. It is a subject of wonder, that the *Jews*, the once favoured people of Heaven, should, even down to the nineteenth century, humble themselves before the descendants of Ishmael, the most despised and degraded of all the ancient children of Abraham.

The season had now advanced to the month of September. The tobacco was sufficiently ripened, to cut and cure. It is not so large as that produced in North-America, but very similar in its appearance. The method of curing it is, by cutting off the stock, just above each leaf, beginning at the bottom one. A bunch is then tied together at the union of the leaf with the stock. It is then laid upon the flat roofs of the rooms within the main walls of the houses, and remains there until sufficiently dried and cured to smoke at home, or send off to the desert. Snuff is made by pulverizing dried tobacco between stones, and mixing with it a weed of strong and delicious flavor. With this they frequently rub their teeth, which are almost invariably white.

Merchants are constantly arriving at Wadi-noon from the Zahara desert, belonging to dif-

ferent wandering tribes. Among them, I often saw my kind master *Hamet Webber*, of whom, and from every one who arrived here from the desert, I inquired concerning the situation of the Christian slaves among the wandering Arabs; and learned that two Americans, one white and one black were dead. From the accounts I received, I suspect the white slave must have been *Antonio*, and the black one *Dick*. Hamet always seemed rejoiced to see me, and frequently told me he saved my life. This I believed without his assertion. I always acknowledged my gratitude, and told him I would amply reward him if he would come to my country. He would ask me, what I would give? He asked me if there was a God in my country? wondered why Christians did not *Sulle*; and be circumcised; and would devoutly exclaim "*Sheda Mahommed, Rahsool Allah.*"

CHAP. XX.

Nature of government among Arabs—marriage ceremonies—interment of dead—the Saint, Sidi Timah—a mound—practice of physic—amusements—ransom of Porter—quarrel between Wadinoon and Akkadia—a flood—ploughing season—description of locusts—muttomorahs.

WHILE at Wadinoon, I took every opportunity in my power to ascertain the nature of the government in operation. My advantages to obtain correct information upon this important subject were of necessity limited; but I will communicate what little I do know.

The Sheick, or governor, has a council con-

sisting of all the principal natives of Wadinoon. They frequently assemble at the governor's house, both to make laws and judge upon the violations of them. The government of Wadinoon extends through most of the tribes inhabiting the northern parts of the *Desert of Zahara*. From all the observations I made, and from all the information I could obtain, I feel confident that the tribes have a distinct government among themselves, exercised by their several *Sheicks*; and that the government of Wadinoon exercised a sort of supreme control over the whole. This conclusion is drawn from the fact, that minor offences are tried and punished upon the desert; and that those of greater enormity are tried and punished by the authority of that place; sometimes by a council holden at the *Sheick's* house in Wadinoon; and sometimes by the *Sheick* and council holding a session, or court, in the interior, upon the desert. During my residence, a controversy arose between a part of the tribe of the *Wiled Aboussebah*, and a part of the *Wiled Adrialla*, at the *B'led Mouessa Ali*. The first mentioned tribe demanded a number of *Izhmaels*, or camels of burthen, of the last. The *Adrialla* refused, and a contest ensued. Expresses were immediately despatched to Wadinoon for the *Sheick* and council to repair to the scene of controversy. The express arrived at 12 o'clock at night, and in less than thirty minutes, the *Sheick* and council were armed, mounted, and upon the march. *Bel Cossim's* son, *Hamada*, went in his stead. Before they arrived at the *B'led Mouessa Ali*, a battle had commenced. It was fought by armed Arabs mounted upon horses. While the

battle was raging, the *Sheick* and council arrived, and a cessation of hostilities immediately took place. A number of the *Aboussebah* were slain and five of their horses. The *Adrialla* lost no men, and but a single horse. The *Sheick* and council decided the controversy in favour of the *Adrialla*; and the *Aboussebahs* were compelled to forfeit to them a number of camels, as a compensation for the injury. The particulars of this contest, and the manner of its settlement, I had from the Spanish slave who has before been mentioned, and who was himself in the action, upon the side of the *Adrialla*. The *Sheick* and council were absent from Wadinoon seven days upon this business.

I never knew the public authority interfere to enforce the collection of debts; leaving it to creditors to obtain satisfaction in their own way; which is generally done by taking off the blanket, &c. from the back of a debtor without ceremony, if he refuses payment. Difficulties but rarely occur from this source, and I never saw any character, in any part of Africa, that exercised the functions of a lawyer.

The punishment for offences and breaches of the peace is, by imposing a fine. I never saw any corporal punishment inflicted for any offence. A part of the fine is paid to the witnesses, upon the conviction of the offender.

Marriage is effected by the parents of the parties intending to join in wedlock. Private interviews are never permitted between the parties, until after the marriage rites are solemnized. The parents of the bride furnish the necessary household furniture, and the groom must

furnish a house to put that and his bride in. A feast of *keskoosoo*, *el-ham*, and fruits, is always given at a marriage, and it is always concluded with a dance. The Mahomedan priest who marries them, receives a reward proportionate to the wealth of the groom.

At the birth of a child, a feast is also given to the connections of the parents of it; and if it belongs to the *Sheick*, or to a principal Arab, the feast is splendid, and numerous attended. The different sexes upon these, as well as upon all other occasions, feast in different apartments, and often upon different days.

The interment of the dead is also attended with a feast. There being but a little over six hundred inhabitants of all kinds at *Wadinoon*, but three or four deaths happened while I was there. One was that of *Braham Badullah's* (the *Sheick's*) mother. A great quantity of *keskoosoo* was made upon this occasion, in which all the female slaves assisted; and the feast was wholly confined to the female sex. In the grave yard, is a building of two apartments for the different sexes to perform religious ceremonies in. There are a number of burying grounds in the vicinity of *Wadinoon*, and great numbers of monuments of rough stones standing in the ground, without any inscriptions upon them. This would induce a foreigner to conclude, that this place was formerly much larger than it was in 1816.

At about a mile distant from the town, is a natural, circular mound of a quarter of a mile diameter, and very regular. It rises as many as seventy-five feet above the surface of the valley. Near the top of it, is a circular brush fence, with-

in which was formerly interred a saint, whom the natives called *Sidi Timah*. He was esteemed a prophet, and was supposed to possess the power of healing diseases. His memory is cherished with the most solemn veneration. The natives never pass this mound without performing religious ceremonies, facing inwards. They annually celebrate the day of his death, cooking all kinds of food within the fence, and pouring it upon the ground, or leaving it in the pots. Within the fence, is an immense number of them, some having the appearance of great antiquity. Whatever is deposited within this fence, is always entirely secure. The natives continue to pray to this saint, and believe that he still heals their diseases by his divine power. I have often seen the natives, when sick, proceed with the most solemn devotion, to this mound, and pray to *Sidi Timah*. At the base of it are three vaults, in which some great characters have been interred. The natives say, that the ghost of an aged female, buried at a little distance, rises often in the night season and walks around the ashes of *Sidi Timah*. Single graves are often seen with large heaps of brush and stones placed upon the top. Between the town and this mound, I saw the ruins of an ancient wall, enclosing a considerable piece of ground, now covered with bushes, which the natives told me was in past ages occupied by the *en-sahrau*. Similar places are seen in other parts of the country near Wadinoon. Modesty requires that I should leave the privilege of conjecturing to the reader.

There are at Wadinoon no professors of medi-

cine; but all the inhabitants have a mode of relieving their own pains and those that are sick, peculiar to themselves. They administer a bitter weed for internal complaints. For rheumatism, cramps, &c. the patient lies down upon the belly, and a man jumps up and down upon his back. This is the *modus operandi*, and whether it produces relief *secundum artem*, I know not; but cures are effected in this way. Tar and grease are applied to flesh wounds. The headache is cured by pinching the forehead and temples with the fingers, or biting them with the teeth.

The amusements of the men at Wadinoon consist in training and riding horses, which they do with the greatest skill and elegance. Shooting at a mark is an amusement common to every one, and some fire with admirable accuracy. Casting a single stone at a number of small ones, standing loosely upon the ground, is often practised. They often throw in a *murzoon* each, a silver piece of two cents value, and the most skilful ones get the whole.—Dancing is the only amusement in which the sexes unite. The music is made upon a *tambarine*, not unlike those often seen in N. England. The natives are passionately fond of music; and however wretched it is, it almost captivates them. A Moor, from *Fez*, arrived while I was at Wadinoon, with a rude fiddle, which, so far from "*discoursing most eloquent music*," would make a hearer recollect BURNS' description of a "*Scotch scraper, whose tones imitated the dying agonies of a sow under the hands of the butcher*." He however received many presents, and went off well loaded. By the use of the musket, as an amusement, the Arabs ac-

quire all the knowledge of the manual exercise they possess; there being no such thing as instruction in this, or in military manœuvring.

About the middle of October 1816, Porter received a letter from Mr. Willshire dated the 8th of that month, which I read. It informed him that the terms of his ransom were agreed upon between him, and his (Porter's) master, who sent to his wife, by a messenger, to send Porter immediately to Mogadore. *Bel Cossim* discovered that Porter had been ransomed, and felt anxious to obtain a large ransom for me. I went with him to the house of Porter's master, having written a hasty line to Mr. Willshire, in relation to my own situation, which I gave to Porter. Porter left Wadinoon with the messenger, and I returned to my slavery with little hopes of being ransomed, as *Bel Cossim* was determined to hold me, until he could obtain an exorbitant sum for my liberation. This letter to Mr. Willshire was never answered; nor did I ever receive any answer to those I before had written, nor to those I afterwards wrote. I feel the utmost assurance, that that excellent man had the best reasons for his silence, as he afterwards deeply interested himself in my discharge. My master *Bel Cossim* had been the owner of many Christian slaves, and purchasing them at a low rate, and demanding a great sum for their ransom, was one of the great sources of his great wealth. I was now the only Christian slave in Wadinoon, except Davis, who has been mentioned as one of the crew of the prize ship that was wrecked in May 1816.

During the whole of the month of November, and a part of December, I was constantly em-

ployed in building a mud wall around the extensive gardens of *Bel Cossim*. It was nearly completed, when the rainy season commenced; and the hard labor of six weeks was demolished in a day.

In the month of December a serious quarrel commenced between the town of Wadinoon and *Akkadia*, a town occupied by the *Shilluh*, about fifteen miles to the north, in the same valley in which Wadinoon is situated. The quarrel was occasioned by some injury a *Shilluh* woman had sustained from my master *Bel Cossim*, *Brahim Abdallah* his brother, or *Hamada* his son. The two towns espoused the cause of their own people. Wadinoon was in perpetual alarm from this time, until I left it, in the February afterwards. The *Shilluh* were determined, if possible, to have the blood of *Bel Cossim* or *Hamada*. No regular warfare was carried on between the parties; but constant depredations were committed by each. The ordinary business of farming could not be prosecuted by individuals singly, but they went out in large parties to cultivate the land, each one being armed with a musket. Night alarms were incessant. My master kept an armed man in his battlement, and was in constant fear of his life. He acted as if guilt preyed upon him; and shewed by his conduct that "*the wicked flee when no man pursueth.*" He was universally detested, even by his own neighbors; and nothing but the security which wealth often affords to a villainous wretch, preserved him from assassination in his own house.

From the 15th of December the rainy season continued for five days and nights, and there

could hardly be said to have been for that time a cessation. From the north, and the south, the water poured down in torrents from the two ranges of mountains before described, into the valley which, as mentioned, is six miles in width, diminishing as it stretches toward the Atlas mountains. From these mountains, for a great distance, and from an immense height, the rivers of water, suddenly created by the rain, all bent their course to the eastern boundary of this great valley. The smaller valleys all discharged their watery contents into it. In a short time, the great valley began to present a river of shallow water six miles in width, excepting where the adjoining mountains projected into it. Upon these projections, which might *now* be called promontories, the numerous villages or towns were situated. The water continued to rise for six days, until the whole valley, from the Atlas mountains to Wadinoon, and from thence southwest to the sea, a distance probably of one hundred and fifty miles, was covered with water from five to eight feet in depth. Wadinoon was entirely surrounded with the flood, and upon the south side of the valley, this immense body of water passed with a considerable current. In three days after the rain ceased, the valley was nearly emptied of water. For a number of days, accounts were constantly received of disasters. Numerous camels, and great quantities of goods and grain were destroyed; and many lives were lost. Wadinoon suffered but a little, from its elevated situation, although some gardens situated low in the valley were injured, and many walls of the houses and the gardens sustained

injury from the long continuance of the rain. From appearances in the neighborhood of Wadinoon, it must formerly have suffered severely, either from floods or enemies, as there are great numbers of walls in ruins.

During the rain, I was almost constantly exposed to it, in securing tobacco, digging drains to carry off water, and in other services. Some of the small rooms were partially demolished; and, during the rain, an ancient wall, standing within the main walls of Bel Cossim's house, fell with a tremendous crash into the inner yard. Fortunately, no man or beast was situated within its destructive reach.

As soon as the waters had subsided from the face of the earth, the ploughing commenced. The ground in this valley is never ploughed in the *dry season*; as it would be useless to put seed into it during the continuance of it. It is impossible to imagine a scene of greater activity and animation than this valley presented. From the Sheick to the black slave—from the camel of twenty-five hands in height, to the most diminutive mule—Moors, Arabs, Arrabbere Shilluhs, Christian and African slaves, were all in motion. Zahara poured in her hordes of famished Ishmaelites, and the long valley disgorged her contents of surfeited merchants. At the dawn of day, Mahomet was worshipped; and the *keskoo-soo* was swallowed with despatch. The beasts were geared to the plough, and, followed by men, were hastily driven to the adjoining fields. From the rising to the setting sun, they both travelled as steadily as that scorching luminary; and never ceased labor, until darkness rendered it im-

practicable. The *keskoosoo* was again eaten, and the exhausted, fatigued, and despairing slave was permitted, for a season, to repose. This service I was compelled, incessantly, to perform for forty days. An unusual quantity of ground was ploughed this season, as many fields were cleared of bushes which must have been of six year's growth. Some of the oldest people told me they never knew so much ploughed.

The soil, within this valley, when a sufficient quantity of rain falls, is astonishingly fertile. It is of a dark rich color; has but few stones and is easily cultivated. The grain is sowed before it is ploughed, and one ploughing serves for the whole. The plough is of the most simple construction. It consists of a small, crooked piece of hard wood, forming a knee. The perpendicular part of it makes the handle; the horizontal part, the bottom of the plough; the forward end of that is shod, or pointed with iron; the beam is mortised into the handle, in such a manner, as to give the bottom a proper pitch, depending upon the angle the knee makes. It is very light, and may be carried, without difficulty, in one hand. The people plough with every species of animals in their possession—camels, horses, asses, mules, and cows. Each one drives his own beast, and holds his own plough. The camel is guided by a single rein, fastened by a ring into one of its nostrils. A man and beast will generally plough an acre in a day. While the last fields were ploughing, those first ploughed had barley twenty inches high.

As the grain came up, the flights of locusts began to infest the country. They came from the

southeast. Without a view of one of these flights, a man can have no idea of the horror excited upon their approach. When they are above the spectator, in the atmosphere, they almost obscure the sun—when they light upon the vegetables on the earth, they completely cover them, and, in a very few minutes, devour them. I have before described the manner of gathering and cooking these insects upon the desert. They are sometimes boiled at Wadinoon for food for men and beasts. Early in the morning, before they begin to fly, I have known a bushel and a half gathered from a bush six feet high. They cover them as completely as a swarm of bees do the bough upon which they light. The locust of Africa more nearly resembles the large grasshopper of N. England than any other insect. The body is of a reddish brown color, about two inches in length, and a quarter of an inch through. From the head to the end of the wings is nearly three inches. When devouring vegetation, they make a noise similar to small pigs eating grain. Bel Cossim had five acres of guinea corn totally destroyed, while some fields near were untouched.

Upon the 5th of February, 1817, the great *Moloode* was holden at *Akka*, about an hundred miles east of Wadinoon. These, as I learned, are annually held in different parts of the country. It is a sort of *wholesale fair*, and the natives, by wholesale, attend them. Wadinoon was almost divested of male inhabitants, leaving the female *Ishmaelites* to manage affairs at home. I urged Bel Cossim to carry me there and sell me; but he declined. He however took a letter from

me directed to Mr. Willshire, which I afterwards found at a Jew's house among the *Shilluh*.

After the ploughing was through, the people were employed in digging into the earth *Muttomorahs*, to contain the grain when harvested. They are dug into stone, or earth and shelving rocks united as hard as stone. A circular hole, of four feet diameter, is dug until it comes to a greyish slate stone. Another round hole is then begun, of one foot and a half diameter at the top, and as it is dug into the stone, is constantly widened. By these means, the hole becomes large enough to let the body into it, and there to continue to peck up the stone, and pass the fragments out of the hole at the top. Some of these are dug large enough to contain from three to five hundred bushels. When the grain is put in, the small hole is covered with a flat stone, and the large one filled even with the surface of the ground, securing the grain from the weather, and concealing it from thieves. These vaults are made to preserve grain for a time of famine. Bel Cossim had numbers of these vaults, and shewed me grain taken from them which had remained in them three years, in the soundest possible state. I was employed in digging one of these *muttomorahs*, in the lowest state of dejection, expecting to be taken from it, only to be compelled to assist in securing the immense fields of Bel Cossim's grain, when a cheering prospect of redemption burst upon me, like the light of the sun, after the cheerless gloom of a Lapland winter.

CHAP. XXI.

Manuscript in English—author purchased by a Shilluh—leaves Wadinoon—dangerous travelling—distant view of Santa Cruz—monuments—El'ajjah Mahomet—letter and express sent to Mogadore—The Shilluhs—productions of their country—story of the Spaniard—message from Mogadore—passport to that place.

UPON the 16th day of February, 1817, as I was at the market in Wadinoon, where I saw Davis, and also Brown, who had arrived in December, a *Shilluh* presented to me a piece of manuscript, asking me if the language was *Inglesis*? I immediately saw that it was, and read it. It was headed "*Mogadore*," but was not dated. The substance of it was in very nearly this language. "To any Christian Slave—" *You are requested to sign this paper at the bottom, with your name; and mention the name of the vessel in which you were wrecked—the place where, and the time when, and of what nation you are; and return it to the one who offers it to you.*" The paper had no signature, and was written in an elegant hand. My master was eyeing me with real Arab sagacity. I pressed the *Shilluh* to explain—he looked at Bel Cossim, remained mute a minute, and discovered the arch cunning of his tribe. He then loudly said, in Arab, "*I shall go in the morning to Mogadore, and will carry a letter for you,*" and immediately walked hastily off to the fair. Bel Cossim also went off, and left me to reflect upon this strange interview. Hope and despair alternately prevailed in my mind. I had before concluded that my fate was fixed for life; and my Mahomedan acquaintance at Wadinoon, which

embraced almost every male Arab and Moor in the place, had often urged me to espouse the faith of a good Mussulman—relieve myself from slavery—take an Ishmaelitish wife, and become great. I cannot tell what increasing misery might have driven me to; but I was determined to resist this apostacy to the last. Upon the next morning, (17th) the Shilluh with two companions, all mounted upon mules, called early at the house of Bel Cossim. He asked me if my letter was ready, and appeared to be in the greatest possible haste. I ran in to entreat my master for a piece of paper and a reed to write with. He immediately came out and spoke with the Shilluh. They began an earnest conversation in the Shilluh tongue, which I did not fully understand; but soon learned from some Arabic words used, that Bel Cossim demanded two hundred dollars for my ransom, and that the Shilluh offered one hundred and fifty. My master declared that the money was sent from the Consul at Mogadore for my ransom—the Shilluh denied it: said he wanted me for his own slave, and was about departing. Bel Cossim came down to one hundred and seventy-five dollars, and the Shilluh hastily rode off. The pains of death itself could not exceed my distress. My master noticed my agony, and very coolly said, “*never mind it, he will soon be back—he has got the money.*” I did not allow myself to hope it; but very soon saw the Shilluh returning. The money was paid—I took the last mess of *keskoosoo* under the walls of *Bel Cossim Abdallah's* house, and left it for ever. We had not proceeded more than a mile, before the Shilluh hastily re-

turned back—made a bargain with the master of the Spaniard frequently mentioned, and sent off an Arab with a mule after him to the *B'led Mouessa Ali*. At night the Spaniard arrived at Wadinoon. As to Brown and Davis the Shilluh declared them to be *uzmuntoots* (pirates) and would not buy them. They joined in writing a letter to Mr. Willshire which the Shilluh took. During the absence of the Arab who went after the Spaniard, I went about the town with Davis and Brown, joining with them in lamentations that they were still to remain in slavery. I felt by no means certain concerning myself. I was still the property of an Ishmaelite, and still subject to the capricious whims of that indescribable race of creatures; I however had animating hopes. During the day, I never entered the walls of Bel Cossim's house, although urged to go in and eat. I kept in view of my Shilluh master. About 8 o'clock in the evening, the Shilluh, with three companions, the Spaniard and myself, set off from the *great* town of Wadinoon, which I have minutely and faithfully described, on our way toward the *B'led Sidi Hesham*. At about ten miles distance, which we travelled rapidly in the dark, over stones and bushes, we arrived at a *Douar* of tents—refreshed ourselves with *laish* and *zate*—took a little rest and again started. The Shilluh presented me and the Spaniard, a new pair of Moorish slippers each. The natives were mounted and we were on foot, running all night. As we were passing the town of *Akkadia*, with which Wadinoon was still at war, and in the country of *Sidi Hesham* the great bandit, we were in constant apprehension of being murdered and

robbed. In the night, we passed a narrow defile leading through the Atlas mountains, which of course, I cannot describe. We heard the distant hooting of the natives and the trampling of horses. We travelled with the utmost caution. Frequently we were passed by mounted Arabs, and carefully concealed ourselves. I knew it to be the object of *Sidi Hesham* to get into his possession all the Christian slaves he possibly could, in order to extort an enormous ransom from the Christian powers. I learned from Mr. Willshire, that the ransom of the crew of the British brig *Surprise*, which I have before mentioned as being in his possession, only seventeen in number, amounted to five thousand dollars, besides expenses and presents to a large amount.

Upon the next morning, (18th) the Shilluh barely stopped to *sulle*. Our course from Wadi-noon thus far had been about E. N. E. During this day we bore a little more to the northward; and at about 10, A.M. stopped at the house of one of the Shilluh, and were comfortably refreshed. We were now in the country of the *Shilluh*, a race included among the *Berrebbers*. This country, from the best accounts I could obtain, extends from Mogadore, south-westward to the borders of Sidi Hesham's dominions, and from the western coast of Africa to the eastern limits of the western termination of the Atlas mountains. We continued to travel gradually until 2 P. M. when we came to a market; stopped a short time; ate a few dates, and proceeded on our journey, still passing branches of the Atlas mountains. At nearly sun-set we came into view

of an extensive level country. It was one of the grandest views imaginable. Before we descended, we could extend the eye across this immense and truly delightful country, and catch a distant glimpse of the range of mountains running from Santa Cruz, eastward, to the Atlas mountains. My Shilluh master exclaimed, "*Ria, Robbins! shufe Santa Cruz*"—*There, Robbins! see Santa Cruz.* I should degrade my feelings if I attempted to describe them. As we passed along we often saw clusters of well built mud and stone houses, and single ones scattered along through the whole country. Extensive barley fields were constantly in sight, some of which shewed a gloomy track of desolation left through them by the recent passage of a flight of locusts. Date trees, fig-trees, argan and olive trees, prickly pears, &c. were almost constantly in sight, although the date tree is not so common here as to the eastward of the Atlas mountains. At about nine in the evening, we put up at the house of an acquaintance of the Shilluh. I found the worship precisely the same as I had noticed it, in every part of Africa I had seen.

The next morning, (19th) by 2 o'clock, we were again upon our journey. The Shilluh appeared extremely anxious to expedite the journey. My slippers were worn through, and I was most excessively fatigued. But the thoughts of travelling toward the desired regions of civilization made me forget that fatigue, which would otherwise have been insupportable. Before sun-rise, after *sulle* was performed, the companions of the Shilluh left him. The Spaniard and I now became the objects of his particular atten-

tion. We passed a great number of monuments, the surfaces of which were composed of clay, whitewashed, having, at a little distance, the appearance of marble. Some were in the shape of an obelisk, and others were carried up square. We travelled so hastily, that I could not give them a particular examination. The Shilluh pointed out one that was erected in honour of *Sidi Hamet a Mouesa*, whom he mentioned with great veneration. When passing near them the Shilluh would face them, and repeat over some of the ritual, as I concluded, not having yet sufficiently learned the Shilluh language to understand him. At about sunrise we came to a town nearly as large as Wadinoon. We passed through it, and near the gardens which were constructed like those in that place. I did not learn the name of the town, as we made no stop. Upon the east of the town, and near to it, we passed a very considerable stream of pure water, running from the S. E. and to the N. W. and N. The gardens were near its banks, which were thickly lined with date trees; but it was past their bearing season at this place. The water was let into the gardens, from a pond, formed by a dam across the stream above the town. This stream the natives called *El-wad Sehlem*. It was about six rods in width, and, where we passed it, so shallow that we forded it on foot. After passing the stream, we continued in a N. E. direction, and soon ascended and descended a considerable hill, and came again into the level country which was still fertile, but was suffering from drought. At nine o'clock, we came to a small village, called by

the natives *Widnah*, and stopped for a short time. From this village, might be seen many others, all of which appeared to be in a flourishing condition. This level country extended far to the N. W. being bounded upon the S. E. by the Atlas mountains, branches of which frequently stretched some distance into it, leaving vallies between them. After breakfast, we joined a number of the inhabitants, and went to a market, which is called *soag*. The markets from Wadinoon to Santa Cruz are so arranged, being holden upon different days in the week, that travellers can every day be accommodated with an open market. The description of the markets and fairs at Wadinoon will, with little variation, apply to all that are established through this range of country. One article, however, which is a principal one at that place, is never seen among the Shilluh—*tobacco*; this being considered among them as a detestable weed, and the use of it as a transgression. At these markets, or soags, I saw great numbers of Jews, being the first I had seen since they were prohibited from trading at Wadinoon. We crossed a stream, more rapid in its current, and greater in its depth, than the one last mentioned, and continued our course to the eastward. Before sun-set we reached a very beautiful level country, with scattered houses covering a great extent of it. It was covered with extensive barley fields, and the usual fruit trees common to the Shilluh country. This was the residence of my Shilluh master. He conducted me, and my Spanish companion, to the mansion of *Elajjah Mahomet*, who was called by the natives, *Sharif*. Every

object around us had the appearance of wealth and comfort. We were shewed into a very good apartment, and a repast of dried figs was spread before us. *El'ajjah Mahomet* informed us, that he had sent the ransom money to Wadinoon for us, that he would, in the morning, furnish us with paper to write on to *Sweahrah* (Mogadore) to the *Contz*, (consul;) and, as soon as we received an answer, we should immediately start for that place: and, that if we wished, he would furnish us with mules to ride upon. For supper, we had boiled eggs, *khobs*, and, for the first time in Africa, a cup of tea.

The distance from Wadinoon to this place, to which the natives gave no particular name that I can remember, is about one hundred and thirty miles, in the course we travelled; the general course being just about N. E. We travelled with great rapidity for footmen, the Spaniard and I having travelled it without mules, in forty-five hours.

The next morning, the 20th of February, 1817, before we arose, we were served with tea, *el ham*, and *keskoosoo*, in our apartment. We soon walked out with *El'ajjah Mahomet* to the house of a Jew, where we were treated with *carmoose*, brandy. I there wrote a letter for myself to Mr. Willshire, and another for the Spaniard to the Spanish Consul at Mogadore. Our protector immediately despatched an express, on foot, with the letters. Astonishing to relate, he returned at the end of seven days. The Jews had here a small manufactory for making knives, scimitars, scabbards, breast-plates, ear-rings, and all the variety of trinkets in demand among the natives.

There were many of these children of Israel in this place, and, as in all others, despised and abused; although they were the largest dealers in the place. We remained at this place until the 16th of March, and were uniformly treated by the good *El'ajjah Mahomet* with the utmost kindness. In his house, was an apartment set apart for worship, and used for no other purpose. Whenever a stranger arrived he inquired for the *zham*, or place of worship, and water to prepare for the performance of religious rites. This was immediately furnished, and they retired to their devotions. Every scattering house has such a closet for prayer, but in villages there is a *zham* common to all. *El'ajjah Mahomet* uniformly expressed the utmost indignation against the Wiled D'leim, and spoke in wrath of Bel Cossim.

I found the Jews in this part of the country, in making their bills and accounts, make use of the ten digits precisely like those in use here. Our bill was made in this manner; but I never, at Wadinoon, nor in any other place, saw them used by the natives. They write their numbers from right to left, their left hand figure being always the unit.

I was sensibly struck with the great superiority of the Shilluh, over all the other races of Mahometans in Africa. They were mild and friendly in their dispositions, and seemed to want nothing but the benign influence of Christianity, to render them a most estimable race of men. They are lighter in their complexion than the Arabs, and speak a language so different, that they cannot understand each other.

The country of the Shilluh is under the dominion of the Emperor of Morocco. Two tax-gatherers from *Fez*, which also belongs to the Emperor, were here, and spent a day at *El'ajjah Mahomet's* house with me, and I conversed with perfect ease with them. They exercised great authority, and if the least hesitation was shewn in paying the required tribute, the Moorish musket and cutlass would soon enforce it. I saw a blanket forced from a native who was either unable or unwilling to pay his quota. They told me, upon inquiry, that the money was going to the *Sooltaun*, and that it was gathered yearly.

The productions of this delightful country are, horned cattle, some sheep, and goats, horses, asses, mules, and a few male camels for burthen. Grain and fruits are produced in abundance. Almonds, honey, peach-meats, and wax are articles of trade. *Noose*, a moss taken from trees, is in great demand for colouring morocco leather, and great quantities of it are transported to *Mogadore*. Argan trees abound every where in this part of the continent.

I had not opportunity to learn particularly concerning the mines of different ores in the Atlas mountains, which make the southern boundary of the Shilluh country; but at the Jews' manufactory, I saw a mountaineer offer to a Jew a lump of ore which he pronounced copper. The native who brought it said he got it out of a hole so deep that the end could not be discovered; and that water was constantly running down in it. I was requested to examine it, as the natives suppose every *en sahrau* acquainted with the precious metals. As I am ignorant of

mineralogy, my opinion would settle nothing upon the question; but I took it to be copper. The mountaineer declared it to be gold. From hearing it frequently mentioned at Wadinoon, and being urged by Bel Cossim to go to work upon ore, which he would shew me, no doubt remains upon my mind but that ore abounds in this part of Africa.

During my stay in the Shilluh country, I increased my acquaintance with the Spaniard, and had from him, in the Arabic language, a history of his slavery with the Arabs. He told me he had been upon the desert eight years; that he belonged to a Spanish privateer, and was upon a cruise for French vessels in 1809, off the western coast of Africa; that the water of the vessel was nearly expended, and that he, and three others of the crew, were sent ashore, in the boat, for water, and that they were all captivated by the Arabs. He said he was among the blacks in the southern part of the continent, and was there for some time, upon the banks of a river, with fertile and cultivated land, having horned cattle upon it. He said he knew not the fate of two of his companions; but one of them we found upon our arrival at Mogadore. Upon being presented to the Spanish Consul, he could not speak his native tongue, and to me he always appeared as a native of Africa, and was often, by the Arabs, mistaken for such. His brief story, related to me, induced a belief in my mind of its accuracy.

While we remained at *El'ajjah Mahomet's*, he went to the governor at *Terudant* to obtain a passport for us to Mogadore, as without it we could not pass the town of Santa Cruz. He also car-

ried a letter from the governor to Sidi Hesham, and obtained authority of some kind from him. He informed us, that all this was indispensably necessary, to secure a safe passage to Mogadore. The messenger sent to Mogadore brought back a letter in Arabic, to our protector, and a present of a loaf of sugar. He informed us that all necessary arrangements were made, and that in a short time the preparations of food, &c. for our journey would be completed.

CHAP. XXII.

Departure with El'ajjah Mahomet—El-wad Sta—sand hills—the ocean—Atlas mountains—arrival at Santa Cruz—description of that place—passage over a mountain—a contrast—romantic view—cottage in a forest—dogs—view of Mogadore—reception by Mr. Willshire—admission into his house—cheering American flag.

UPON the 7th, the food, consisting of *khobs*, butter, and barley meal, was packed ready for transportation; and, at one o'clock, A. M. upon the 8th, the Spaniard and I, mounted upon one mule, and *El'ajjah Mahomet* and a boy upon another, started upon our journey. Our hearts were dilated with gratitude towards *El'ajjah Mahomet*, and Mr. Willshire, and thankfulness to heaven, and we directed our course N. N. W. toward Santa Cruz. At about 8, A. M. we forded the largest stream I had yet seen in Africa, being, I judged, fifteen rods in width. The natives called this river *El-wad Sta*. We took a winding course, to avoid the immense sand hills which lay between us and the sea. These lay in great drifts, like snow banks. I saw the up-

permost boughs of numerous fig-trees, just above the sand drifts. This was about twenty miles from the sea. How long these sand hills have been forming, must be left to conjecture; but from the circumstance of seeing the tops of trees, a traveller would be led to suppose that they are rapidly extending into the country. After passing these, we changed our course to the N. W. being in sight of Santa Cruz, and, what was to me the most animating sight, the ocean. My Spanish companion was frantic with joy. He leaped up; threw out his hands; exclaiming, "*ioga! ioga! ria el Bahar, ria el Bahar.*" This was the first time I had seen the ocean since December, 1815. From this point the Atlas mountains, lying upon our right, appeared in all their grandeur. Their tops, rising in succession one after another, were covered with snow. The rays of the sun, striking upon them, gave them the most brilliant appearance. We reached Santa Cruz at 3, P. M. The passport was offered at the fort—a present of *henneh* was made to the commander, and after this we were permitted to enter the lower town. It is a town compactly built of stone, and walled. The main street runs through the town from one gate to the other. Being built upon the side of a hill, one street rises above another, and the houses, being low, the roofs in the next street below the spectator may be seen. There is another settlement called the upper town, surrounded by a very high wall. The land upon which the place stands is very elevated, rising, I should judge, as many as twelve hundred feet above the level of the sea. This wall has the appearance of a for-

tress, being filled with port-holes. The dwelling-houses are all built within it. I was informed by the Moors that there was a mine within the walls of this place, but that nobody but an *en-sahrau* dare descend it. From the lower town, the passage to the upper one is by a winding road around the hill, which is difficult of ascent. The prospect from this place is extensive and grand. Situated high upon the commencement of the range of mountains, extending from this place east to the Atlas mountains, the spectator has a view of the whole range and also of the Atlas. This is a place of the greatest importance, it being the key to the dominions of the emperor of Morocco, and the only passage from the western coast of Africa into that empire, excepting *Terudant*, which is situated about ninety miles to the east of Santa Cruz, which is called by the natives *Agadeer*. This place was formerly holden by the Portuguese. The Moors informed me that the *en-sahrau* (Christians) settled it, built the fortress, and cultivated the adjoining country; that the Moors, taking advantage of a long drought and distressing famine, besieged the place, and compelled them to abandon it; and that the emperor of Morocco has ever since held possession of it himself. A few cannon still remain, and a few are sufficient to defend it against the encroachments of the Arabs, who, notwithstanding their power upon the desert, are, from their mode of warfare, weakness itself, compared with the power arising from modern tactics. The bay before the town is very open, and furnishes but a poor harbour for the protection of shipping. There were fifteen or twenty open

fishing boats in the bay, and I saw two from which the Moors were landing fish; but had no opportunity to give them an examination.

Upon the 9th, we passed the north gate of the town at sun-rise, upon our journey toward Mogadore. The country through which we travelled was made up of one rocky hill succeeding another. But little land was susceptible of cultivation, and this was chiefly in the vallies. A few houses were scattered along in them, and occasionally a cottage was seen at a great height upon the mountains on our right. We continued upon the sea coast, and passed one considerable stream, and a number of streamlets. The passage through the country, for it can hardly be called a road, was almost constantly thronged with loaded camels and mules from Mogadore, transporting iron, grain, haicks and other articles. At about 2, P. M. we came to a place which offered to the traveller two different passages; the one near the sea, the other over the mountains; the latter being, as I was told, the shortest course. I saw numerous loaded camels coming from the passage next to the sea. This passage was described by El'ajjah Mahomet as the best, although the longest. This was the passage through which Capt. Riley and my ship-mates travelled in their passage to Mogadore soon after we were captured, and they were purchased by Sidi Hamet. Capt. Riley mentions a place in this passage by the name of the *Jew's Leap*; but as I was conducted through the passage over the mountains, I did not see, and cannot describe it. Our passage over the mountains was such as to excite the fearful ap-

prehensions of those who were about to attempt it; and almost beyond the power of description from those who had effected it. It was a zig-zag course up a mountain, forming an angle of ascent of at least forty-five degrees. This extraordinary passage was made over an artificial path constructed by cutting and wearing a narrow track into the rocks of the mountain, about twenty feet, and the same distance to its outer edge, each ascending a little. These tracks were made in and out of the mountain, until we ascended nearly to its summit, which, from the place where we began to rise, was at least one thousand feet. We made this passage on foot, driving the loaded mules before us. Before we reached the summit, we came to one of these tracks, worn into the rocks by travelling, of about forty rods in length. This track was only of sufficient width to permit the mules and their followers to pass singly. Had either fallen from this contracted path, over the shelving rocks composing the side of the mountain, immediate death must have been the inevitable consequence. We then came to a long, dark, natural passage between two mountains of as much as two miles in length, ascending but a very little. At the end of this passage, upon the top of the mountain, is a level country of about five miles in length, and three in width; in a pretty high state of cultivation, with houses situated thinly upon every part of it. The contrast it furnished to the rocky and almost inaccessible mountains that lead to it, is as great as nature can afford. Here we rested awhile, and travelled leisurely

over this piece of ground; the inhabitants all showing to El'ajjah Mahomet the most distinguished respect. We then began to descend the mountain upon the northeast side, which was also very steep in places, but much less so than where we ascended. We then came to a valley through which a stream runs of considerable size, and passes off upon the left to the sea. After passing it the country became more sandy, and as we were gradually rising we again had a full view of the Atlantic ocean. At about sunset we put up at the house of an acquaintance of El'ajjah Mahomet.

Upon the 10th we continued through a country that was sandy, until towards noon, when we entered a valley lying between two mountains, losing sight of the sea, where we saw many beautiful gardens constructed similarly to those at Wadinoon, and watered by a small stream issuing out of the mountains. Our passage, for seven or eight miles, was level, leading between mountains in a zig-zag course, frequently so narrow that but one could pass at a time. It was the most romantic scene that the mind can conceive. Our good protector kept generally upon his mule, while the Spaniard and I alternately rode and walked, in company with the boy. We now travelled through a country of hills and vallies, almost every where covered with the Argan tree, and loaded with fruit, which resembles the damson in shape, and of a yellow colour. From the meats of these, oil in great abundance is manufactured. About sun-set we passed the dry bed of a large river, and came into a wilderness composed of the Argan tree. Darkness

came on, and we gathered a quantity of wood, to spend the night, there being no house in sight. At length we heard the barking of dogs, and descried the light of a fire. We approached, and found it completely surrounded with a wall composed of thorn bushes twenty feet high. We requested water, but could procure none; and with great difficulty obtained a little fire. We attempted to repose around the fire, but enjoyed but little rest. The dogs within the wall, with the highest ferocity, were constantly gnashing their teeth, and attempting to force a passage through the picket of thorns to assail us. This species of dogs is common in every part of Africa that I had seen, and are the most ferocious of the whole canine race. I have often seen them tear and lacerate the blacks in the most terrible manner. Almost every native has more or less of them with him, whether travelling or at rest.

The next morning, at an early hour, we started upon the last day's journey to Mogadore. We passed in the fore part of the day through a forest of Argan trees. For the whole distance from Santa Cruz to Mogadore, the traveller is accommodated with water secured in cisterns. These are built with great care and much labor. Some of them are thirty feet in length, and eight or ten in width. They are sunk into the earth from five to eight feet, and stoned and plastered within; over them, rising about five feet above the surface, is built a flat roof, made of poles, reeds, and mud, and smoothly plastered. The entrance is at one end down a flight of stairs leading to the water. Upon the roofs are

often seen travellers refreshing themselves with food, and partaking of the fine water contained within. The water is conducted into them by little channels cut into the surface of the earth. After refreshing ourselves at one of these fine reservoirs, we came into a plain sandy country. Upon rising a small sand hill we again had a view of the Atlantic—of an island which forms the harbor of Mogadore, and of a ship and a brig. This was the first shipping I had beheld since we left the wreck of the Commerce at Cape Bajador, nearly nineteen months before. The joy of my Spanish companion almost produced delirium. We soon came in sight of Sweahrah, the longed-for Mogadore, situated very low upon the borders of the ocean, and, it being high tide, appearing to be almost surrounded with water. We continued to travel near the beach, and having upon our left a block of buildings enclosed within a wall of stone, plaistered, presenting a front of at least two hundred feet in length. Above this wall, I discovered four distinct roofs covered with green tile, coming to a point in the centre. *El'ajjah Mahomet* informed me that it belonged to *Moolay Solimaan*, emperor of Morocco. Near to this was situated a small fort. The town is nearly three miles distance from this place. Continuing on, we passed a rapid river, by fording. Our protector now dressed himself in elegant Moorish stile; and as we followed him, we passed a number of buildings or monuments, erected in honour of some Mahomedan saints as I concluded, for we were directed to dismount our mules, dismiss our slippers, and walk by barefooted. We approached the walls

of the town to within half a mile of the south gate, and stopped. *El'ajjah Mahomet* left us and entered the town. I very soon saw a gentleman of elegant appearance approaching rapidly toward us. He came directly up to me, and with the benignity of benevolence illuminating his countenance, called me familiarly by name, shook me cordially by the hand, and requested me to mount the mule and ride into town. Upon saying I could as well walk, he said, "You must be fatigued—I insist upon your riding;"—I entered the town with him, and my Spanish companion, whom he conducted to the Spanish Consul's, taking me with him to his own house, where I was immediately supplied with the best refreshments. It will be recollected that the Shilluh declined to purchase Brown and Davis at Wadinoon, but to my surprise and to my joy, I found them at Mr. Willshire's house, having arrived there four days before. The American flag was immediately hoisted upon the top of the house, and I, together with Brown and Davis, were directed to give three cheers. When I arrived, I was clad in an old woollen frock shirt, as my whole apparel; my hair had grown at random in every direction; and my beard presented one evidence of a *Mahometan*. A *Jewish* barber was immediately ordered, and gave to my hair and beard a more *Christian* appearance. Clothing was as soon as possible furnished by Mr. Willshire, and I began to think I should in time regain my native tongue, my American habits, and my native country. For nearly two years I had spoken the Arabic tongue, and felt

myself excessively mortified to find I conversed so imperfectly in the English language.

CHAP. XXIII.

Character of Mr. Willshire—description of Mogadore—the Jews—markets—manufactures—public buildings—mode of worship—manners of the people—population—harbor—shipwrecks—letter from the Hon. James Simpson.

MR. WILLSHIRE, under whose protection I was now placed, and to whom I shall, till death, feel under the deepest obligations that gratitude can dictate, is a native of the city of London; of about twenty-five years of age, of the most elegant person, and of the most accomplished manners. He has resided at Mogadore a number of years, and has at that place a large mercantile establishment. He has had for a considerable time, vessels under the American and English colors. I supposed him to be very wealthy, from the number of stewards, clerks, and assistants, in his employ. He invariably had religious service performed at his splendid mansion upon the Sabbath, at which English gentlemen and ladies, sea-captains, and other foreigners attended. He performed service himself, in the Episcopalian mode, with the most solemn devotion, and his house appeared to me to be a real Bethel; and so far as an imperfect man can judge of the heart, I should think *his* a fit abode for the Holy Spirit. It must be left for the future biographer to erect a monument to his virtues; but I must not, I cannot omit to inform my readers that to this modern HOWARD, this divine philanthropist, our unfortunate countrymen are indebted for their redemp-

tion from the most miserable bondage that the miserable sons of Adam ever endured. To know the manner in which he expends much of his immense income, would be to learn, that with him wealth is devoted to the noblest of all purposes, diminishing human woe, and augmenting human happiness. He has, by his munificence, secured the favor, even of Mahommedans, with all their antipathy against Christians. Scarcely is there a Moor or an Arab through the whole of *Suse* and the *Great Western Desert*, who is of any consequence, but he has engaged to assist him in his benevolence. No sooner does he learn of a Christian slave of any country, than he despatches a Moor, a Shilluh, or an Arab to bring the wretched creature to taste the fruits of his ransoming benevolence. The paper I mentioned at Wadinoon was written by this ministering angel of mercy.

The town of Mogadore is situated upon the Western coast of Africa, and, from the most approved charts, in $31^{\circ} 15'$ N. Latitude, and 9° W. Longitude. It is, in every point of view, the most important place in the empire of Morocco. It stands upon a peninsula, projecting into the Atlantic ocean, and its waters wash its north and west sides; and, at high tide, nearly make it an island. A high wall, composed of stone and mortar, is built near the borders of the peninsula, and within it is situated the town in three distinct sections, separated from each other by inner walls. The *Moors* occupy the main section upon the east; and the few *Christian* merchants the western one, containing the fortress, together with some natives; and the

Jews the north section exclusively. It is strongly fortified, having double walls upon the south and east sides, from which points it is approached from the country. It is in shape a parallelogram, and strongly fortified at each corner, especially at the northeast and southeast, by heavy mounted brass and iron cannon. Upon the water port, at the west side, is a battery of cannon containing between forty and fifty heavy brass pieces. There is but one entry into that section of the town occupied by the Jews, and this gate is constantly guarded by an armed Moor. At night it is always locked, cutting off the despised sons of Jacob from intercourse with any part of mankind. Even in the daytime, intercourse with them is almost prohibited. During my residence, I went into this part of the town with an English seaman, formerly of the wrecked brig *Surprise*, and was immediately taken before an *Alcayd*, or officer, and compelled to apologize for this intrusion. Upon learning that I was from *Wadinoon*, I was afterwards permitted to visit the Jews. They have a number of synagogues, as places of worship. Upon Friday afternoon, at six o'clock, their Sabbath commences, and ends at the same time upon Saturday afternoon. During this time, they neither light a candle or lamp, make a fire, cook, nor touch their hands to any laborious service. Their food is previously cooked. I never saw them worship in their synagogues, which I exceedingly regret. The Jews are permitted to have open shops in every part of the town, until eight o'clock, P. M. after which time every Jew, excepting those at Mr. Willshire's and a few

others, were enclosed within the walls of their town, until day-light the next morning. They are compelled to wear black slippers and caps, and not allowed to dress their heads in red, or feet in yellow.

The general market is situated in the main town. It is well supplied with beef, mutton, fowls, bread, and almost every variety of vegetables. The grain market is inclosed on a square through which a narrow street passes. Upon the borders of this square, are great numbers of very small shops owned by Moors and Jews, supplied with every article which fancy would admire, convenience desire, or necessity crave.

There are a number of manufactories for haicks or blankets. The loom and shuttle appeared to be similar to our domestic ones. By a decree, the blankets here manufactured are prohibited from exportation, and are reserved for transportation into the deserts. These are made wholly of wool. There are also manufactories for iron tools, of every necessary kind; and although they do not look like those of Sheffield and Birmingham ware, many of them are well made. The Jews manufacture snuff by pulverizing tobacco in large mortars. The grain is manufactured into flour by horses. A sweep is attached to the main wheel of the mill, which being connected with a number of cog-wheels, gives the stone a velocity nearly equal to some of our mill-stones carried by water.

The streets of this town are straight, although short, intersecting each other, generally, at right angles. In the main town, are streets running

through the whole of it. They are narrow, and over some of them in the fortress section, an arch extends from one side of the street to the other. The houses are built of stone and lime, generally of one, although some are two and three stories high. The roofs are mostly flat. The streets have a handsome appearance in passing them, the houses being generally plastered or whitewashed.

The public buildings are those devoted to pious uses, having a steeple, or tower running to a considerable height, and built square to the top. From the top, projects a crane, upon which is hung a white flag to summon the people together. In addition to this notice, a Moor ascends to the top, and with a loud voice, exhorts the inhabitants to come and worship, by exclaiming—“*Allah Hu!*”* Upon this notice, many of the people are seen to leave their temporal concerns, and repair to their temple to attend to devotional exercises. This is repeated four times a day at regular seasons. It is singular, that the mode of worship, where I witnessed it here, was precisely the same as I had, thousands of times, noticed it upon the Zahara desert, at Wadinoon, and in various other parts of Africa. If the Mahomedans can claim no other merit, they are at least entitled to the character of consistency and uniformity in their religious ceremonies.

The people of Mogadore appeared to be mild, peaceable, and affable in their manners. Being a Christian, it was not safe for me to venture to go often abroad, around the town, for fear of in-

* See Lord Byron's *Giaour*—line 734.

sults or injury; and I kept generally at Mr. Willshire's; although, in the day-time, I frequently walked about the place. I never saw nor heard the least disturbance; witnessed no mobs or riots, and the town appeared to be a place where the operation of a good police was known and obeyed.

This town, in its greatest length, must be three quarters of a mile, and in breadth, over half a mile. It is very compactly built, and from the best accounts I could obtain, has within it, of different nations, thirty thousand inhabitants. Of this population, the principal part are Moors; the Jews are estimated at about six thousand, and the Christians, while I was there, could not have exceeded fifty. The town is supplied with water from the river running two miles to the southward of it. It is transported in kegs loaded upon asses; and the beach from the town to the river is constantly lined with these animals passing from and to the town. An island is situated about two miles from the shore, and forms the harbor. Upon it is a strong fortification; and foreigners are not permitted to land upon it.

The entry into the harbor is upon the north of this island through a narrow rocky channel. In the winter, the harbor is rendered insecure from the strong southwest wind blowing directly into it, and the bottom being sandy, the anchorage is bad. From information derived from Mr. Willshire, I learned that many shipwrecks have here happened. The wreck of an English brig was lying there while I was in the place. Capt. Wm. Rogers of Cape Ann, with whom I returned to

America, gave me a most interesting account of the loss of a part of his crew in this harbor, I think in the winter of 1815. The limits of this work preclude the insertion of the melancholy narrative, any farther than to say, that his schooner parted one of her cables—that he and two of his crew went on board an English vessel to replace it; and while absent, the remaining crew abandoned the schooner, entered the boat, and were dashed into eternity upon the shore. The schooner was saved, and the captain obtained a crew of Moors and Jews to navigate her to Boston. I afterwards saw and conversed with a Jew who was one of the crew, at Mogadore. Mr. Willshire informed me that a few years since, a Spanish vessel entered this harbor with a large crew, without a cargo; and not being permitted to trade from that circumstance, having nothing but specie, she sailed down the coast to fish, between Cape Non and Santa Cruz, was taken by surprise by the natives, and her whole crew massacred.

I might enrich this journal with many more interesting communications from this intelligent gentleman, but they must be omitted. I resided with him from the 11th to the 22d March, and shall for ever reckon the days spent under his hospitable roof, as the most pleasing of my life. Every thing within the compass of human exertion was done to render my stay delightful. He had snatched me and my companions from the most forlorn and miserable slavery, placed me in a temporal paradise, and pointed the way to my country and my friends. I cannot imagine

a situation upon earth, all things considered, more enviable than the one he fills. I forgot the splendor of his mansion, and the magnificence that surrounded him, in the more brilliant traits of his mind. A good description of his dwelling would be the history of architecture. Upon the 15th, he informed me that he had received a letter from the Hon. JAMES SIMPSON, American Consul General at Tangier, relative to our passage home, requesting him, as soon as we were sufficiently recruited for the journey, to send us to Tangier, if no passage to America could be found at Mogadore. He assured us that in a few days every thing should be in readiness for the journey, that he would despatch an *alcayd*, or an Emperor's soldier, to guard us on the way, and that he had obtained a passport from the Emperor for this purpose.

CHAP. XXIV.

The author, Davis, and Brown leave Mogadore for Tangier—the country—Azamor—river Ommirabih—Douar of tents—fearful apprehensions—equestrian exercise—escape by night—aqueduct—arrival at Rabat.

UPON the 22d, the *alcayd* and two muleteers presented themselves to Mr. Willshire, with three large mules; one each, for Brown, Davis, and myself. The *alcayd* was elegantly armed and mounted upon a horse, and the muleteers were to go on foot. We were well supplied with provisions for five days, which would carry us to the town of *Aza.* We also had a sufficient supply of money for our expenses. We now took

an affectionate leave of Mr. Willshire, received his blessing and good wishes, and started upon our journey. We passed the south gate at 8, A. M. passed the east battery, and directed our course toward Tangier. We kept the coast for some distance, and were joined by another alcayd, with a servant bound to Fez. He continued with us for ten days, and added much to the pleasure of our journey. We travelled moderately, and the muleteers kept up on foot. The country through which we passed upon the first day was rather barren and thinly inhabited. We stopped for the night at sun an hour high, and lodged under bushes; the cattle being fettered. There were a few inhabitants near us, who brought us fowls, eggs, and *keskoosoo*, and refused any compensation for them. Before daylight, upon the 23d, we were again mounted and on our journey. The alcayd who conducted me was the same one, he told me, who was the guide of Capt. Riley, and pointed to a path which he then travelled; but now chose one that went farther into the country. We travelled over land very level, highly cultivated, loaded with grain, and often presenting douars of pitched tents. Through the 24th, the country had the same appearance, and at night we lodged in the centre of a large collection of tents. Wherever a douar of tents is met with, one is found devoted to pious uses, called a *zham*, facing to the east. The traveller always goes there to worship and to lodge; and is always there treated with kindness and respect. The alcayd who guided and guarded us, and the one who joined us, would

be regarded, in every portion of the globe, as first rate men. They were dignified in their manners, affable in their deportment, and affectionate in their treatment. No pains were spared to make us comfortable, and our journey pleasant. We were not, however, permitted to lodge in the tents, devoted to the worship of Mahomet, being nothing but Christians ourselves. The next day (25th) we came in sight of the Atlantic, and stopped to feed the cattle near a walled town, which the alcajd entered. After resting a short time, we prosecuted our journey, passing stone buildings standing singly, some villages, a considerable river, the country abounding with Argan trees, and at 10, P. M. put up near a walled town, the gates of which were closed. The inhabitants came out and sold us fowls and eggs, and we slept without the mud walls, in the blankets furnished us by Mr. Willshire. Upon the 26th, we passed a country more hilly, and, at 2, P. M. reached the town of *Azamor*, having passed a great number of saint-houses. We always had to dismount and pass them on foot, while our devotional guard offered up worship to that prophet, whose followers never seem to forget his supposed divinity, or omit to adore him. The town is situated upon the west side of the river *Ommirabih*, upon elevated ground. The town in shape nearly resembles a right angled triangle. The river forms the base, the ocean the side, and the country the hypotenuse. It is chiefly built of stone, and completely walled with a very high plaistered stone wall. Around its southeast corner or for-

tress, it is ditched; and from the ditch to the battery, is thrown up a body of earth and stone, ascending as steep as the roof of a house. The battery, rising thirty feet above the top of this ascent, would seem to render it impregnable. Upon the battery are mounted forty or fifty iron and brass pieces of cannon. The town has the appearance of antiquity. In its suburbs, which we passed, are various manufactories of leather, pottery, &c.

We here replenished our stock of provisions, and upon the morning of the 27th, as soon as the gates were opened, we again started upon our journey, and passed the river Ommirabih in a ferry boat. We saw great numbers of fishing boats, and upon examining the fish taken, I found them to be shad; precisely like those caught in Connecticut river, and they made me think of that beautiful stream, upon the banks of which I was born. This river must be thirty-five rods in width. It is a clear, handsome stream, and the largest I had passed in Africa, although upon the desert of Zahara I had passed many dry beds of rivers much wider. The country here was not very fertile, but in the course of the day we passed many douars of tents, and at night put up at a large one situated two miles out of our regular course. A douar of tents consists of different numbers and arranged in different manners—some in a square, some in a triangle, and the one we reached this night was in a perfect circle, pitched within ten feet of each other. As I approached with Brown and Davis on foot, we were assailed by hundreds of dogs, and it was with the

greatest difficulty we could defend ourselves from them with heavy clubs. We entered the douar before night, and a small tent was pitched for the two alcajds, for us, two Moors who had joined us at Azamor and the muleteers, in the centre of the circle. The two alcajds were in the tent, the muleteers had gone to water the mules, and the rest of us were reposing around the tent. It was immediately surrounded by natives led by curiosity to see Christians, who inquired of the alcajds where we were from and where bound. Upon being informed that we were from the Desert, and bound to the Sidi or Emperor, and discovering us to be Americans or Englishmen, they immediately entered into conversation among themselves, which the alcajd from Fez learned to be a menace toward us. They remembered the lesson not long before taught the Algerines by Commodore DECATUR and Lord EXMOUTH, and undoubtedly would seek revenge in any way. The alcajd from Fez, with fury mingled with dignity, said that the Emperor had sent for us, and demanded of them what they meant by their plots? They explained by denying any plottings, and soon retired. I never saw the authority of an individual so suddenly operate upon a multitude. Very soon we saw twenty or thirty armed horsemen approaching us with great speed. They halted near our tent. I expected my journey to Tangier and for life was now to be ended. Each Moor had a musket, and they were but a rod or two from the tent. The alcajds remained perfectly composed, and my fears were dismissed, when I saw these inimitable horse-

men begin their Moorish sports. They exclaim, *hah! hah! hah!*—drop the rein upon the horses' neck—incline the body far forward—put the horse into full speed, and aiming at some distant object, fire their muskets, and with one hand give it a sudden turn around the head. The horse, being perfectly trained, comes to a halt as soon as the gun is fired. It was in my view the most elegant display of the equestrian art I ever witnessed. The feats of the circus are but puerile triflings in comparison with it. For an hour I witnessed this amusement. It called to mind the tournaments in the age of chivalry. After they retired, we were refreshed; and when silence reigned through the whole circle of tents, at least a mile in circumference, and darkness had shrouded the earth with her sable mantle, we cautiously began to leave a place where destruction might, in the twinkling of an eye, have awaited us; and where the alcajds, ourselves, and the muleteers, might have sunk into the grave, leaving the Emperor in ignorance of the fate of his officers, and our friends of our destiny. For five hours we sought in vain for the path we took that lead us to this douar, and upon finding it, we travelled with as great speed as possible, taking the muleteers behind us. This was the dictate of compassion, but as often as we did it, our alcajd would remonstrate against it; and I had occasion myself to regret it; for the old muleteer belonging to me, while I was relieving him from the fatigue of running, came very nigh relieving my pockets of all the money belonging to Brown, Davis, and myself.

Through the 28th, we travelled at no great distance from the ocean, and at 10, A. M. passed the town of *Darbedah* situated upon it. It appeared of considerable size, and was walled; but we did not enter it. At meridian, we passed the town of *Afidallah*. Toward night, we passed a well built stone bridge, arched, and railed with stone. Continuing on, we forded a small stream, and came to a forest of Argan trees. We lodged upon the outside of the walls of a town of some size. It was dark when we reached, and dark when we left it; and unless we possessed those "*optics keen, to see what is not to be seen,*" we could not describe it.

Upon the 29th, continuing near the ocean, we had a distant view of the town of *Rabat*; the country being remarkably level, fertile, and well cultivated. The inhabitants all lived in tents here, and the fields abounded with immense droves of horned cattle. Large numbers of fattened oxen were driving toward *Rabat*. It was a most delightful day's journey, and the animal and vegetable productions of the country indicated the highest enjoyment. We reached the aqueduct, which conducts water into the town, at about a mile's distance from the walls of it. This aqueduct is so constructed that, for the most of the way, the water is carried above the ground, in a kind of flume. The fountain that supplies it is eight miles from the town; and at that place is an high tower. When we came to the aqueduct, we stopped, and the alcajds entered the town, having with them a letter from Mr. Willshire to Mr. *Abouderham*, English Vice

Consul at Rabat. The mules, having fed upon grass, we mounted them, and entered the town ourselves, and were immediately introduced to the consul by our alcayd. He informed us, that Mr. Willshire had requested him to furnish us with every thing that we wanted to prosecute our journey. I informed him that we were sufficiently supplied with money, but wished, in that town, to replenish our stock of provisions, which were now nearly exhausted. Brown, Davis, and I dined at his house, but he said, as it was the Jewish Sabbath, no business could that day be transacted. I understood he was a Jew himself, but he was dressed in Christian habit. After partaking of refreshments we were conducted, by our alcayd, to a public house, where a room was provided for our accommodation. This was the first building that might be called a public house, that I had seen in Africa. This being a place of great business, the house having many apartments, was resorted to by travellers from Fez, Morocco, and all the adjoining country.

CHAP. XXV.

Rabat, description of it—the harbor—shad—Mr. Abouderham—Jewish feast—Sallee—a Lake—river Saboo—scenery—Rock of Gibraltar, and Mount Atlas—arrival at Tangier—reflections—the Hon. James Simpson—Mount Washington, in Africa—passage to Gibraltar—Mr. Henry, consul—Mr. Simpson's letter.

AFTER securing our baggage in our apartment, I went out to examine the town. It has one principal street running parallel with the shore of the river *Beregreb*, which bounds it up-

on the north. Upon the west, it is bounded by the Atlantic, and upon the south and east it is bounded by an outer wall which is built about half a mile from the inner wall, upon which cannon are mounted. Between these two walls are very fine gardens, laid out with much taste, abounding with fig, orange, lemon, and many other fruit trees. Each garden had a well near it, from which water was drawn by horses, and wheel machinery; but as I could not examine them, I will not attempt a particular description. It is strongly fortified next to the sea. In this town, were a number of *zhams*, or *mosques* for religious worship. The buildings are compactly and well built of stone; and, as is almost universally the case through the whole country, plaistered or whitewashed, having a neat and handsome appearance. There are a great number of narrow streets or alleys leading into the principal street upon the river, some of which are long and handsomely built. The street upon the river, in which is the great market, was thronged by people of almost every description. I there saw Jews, Turks, Europeans, Greeks, Arabs, Shilluhs, and people from all the Barbary states; each using his native tongue, each dressed in the mode of his country, and each showing their peculiar manners.

The Jews in this place, as at Mogadore, have a section of the town exclusively occupied by them. The Moors constitute the principal population; but the number of inhabitants I did not learn, and cannot estimate any otherwise than by saying, that the town is more compactly built

than Mogadore, and covers, I should judge, nearly double the quantity of ground.

The river admits vessels of burthen, and I there saw a Spanish, a French, and a Portuguese vessel, and a small Moorish frigate lying at anchor. From its appearance to me, it was a place of the greatest trade upon the western coast of Africa, and altogether the best and safest harbor. It is entered through a narrow channel, at the mouth of the river, which then widens into a large bay. A sand bar lies off the mouth of the river, which may be passed with vessels drawing eight feet of water, as such were loading when I was there; and as the tide rises eight or ten feet, vessels of much larger burthen may then pass in and out. I continued rambling about the place until the hour of refreshment and rest.

Upon the 30th we remained in this town, and I was constantly upon the foot, examining every natural and artificial curiosity that fell within my observation. There were various manufactories of blankets, cottons, silks, woollen cloths, leather, earthen-ware and some few of hard-ware, especially of muskets, scimitars, and cutlasses.

I saw immense quantities of shad caught in the same manner as they are taken in the rivers of New England. They were of excellent flavor, and of the same size and appearance of those here caught.

Mr. Abouderham paid for our apartments, and supplied us gratuitously with a quantity of excellent bread. Having ourselves procured the other necessary provisions for four or five days, we left this place upon the morning of the 31st, having

been treated with the greatest politeness and hospitality by the Consul, of whom we now took leave, and passed the river in a ferry boat, to the town of *Sallee*, lying upon the opposite side of the river, and about a mile from its banks. I had learned at Rabat, that a Jewish feast was to be holden this day in that place, and in this. Great numbers of bullocks were slain the last day I remained in Rabat, and almost the first striking object that attracted my attention in this place, was a great number of Jews, richly dressed, marching in procession, barefooted, each having the Old Testament before him, and each reading aloud. We remained spectators, until the whole passed, and saw the street strewn with flowers. We then passed directly through the town; which is a place of considerable size, having a number of mosques, and is strongly walled and fortified by numerous pieces of cannon. In the vicinity were beautiful gardens filled with the fruits and vegetables common to this part of the country. It also produced cotton, and I saw numbers engaged in manufacturing that article. The people, judging of them from their deportment toward us, retain the ferocious manners of the ancient inhabitants, who were a swarm of pirates. They menaced us as we passed, denouncing us as Christian dogs; and had it not been for the presence and authority of our alcajd, the other having left us at Rabat, bound to Fez, we should undoubtedly have found our passage impracticable, and have been in danger of our lives.

We passed out through the north gate, and at

a mile's distance, came to a broad high wall, having three arched gateways as passages through it. This wall extends as much as three miles; upon the top of which is an aqueduct, from which the water descends into an artificial watering place, near the arches, and supplies the town of Sallee. It has the appearance of great strength and antiquity. The country, as we proceeded on, was generally level and very fertile. Toward noon we passed near the borders of a lake of fresh water, about two miles in length, and an half mile in breadth; and by the middle of the afternoon, we were ferried over a river of a mile in width. I learned the name of this river to be *Midiah*, and saw near its mouth the ruins of an ancient fortified town, with fortifications built in the Portuguese manner. This town is called *Mamora*; but we did not enter it. The ferryman stole my only pair of shoes, which were supplied by another pair obtained from the al-cayd. We soon came to a douar, and tarried there through the night.

Upon the first of April, we continued to travel through a country somewhat hilly, having douars of tents, droves of cattle, and numerous inhabitants. At 9 A. M. we reached the end of a large lake, having a number of small islands, upon which I discovered saint-houses erected. It abounded with ducks, and a great number of small boats, or rather rafts, filled with the natives, were hunting them. Through the whole day we travelled upon the western borders of this lake, and at night put up within a few rods of its shore. We were refreshed with fowls and eggs procu-

red for a trifling sum; indeed, for the whole passage, provisions were obtained at the cheapest rate, and of excellent quality. The next morning we crossed the north end of this lake, and had a distant view of the town of *Laraiche*, leaving it upon our left, and bearing to the eastward toward a large town, situated upon the banks of the river *Saboo*. We reached this river at night, having passed by many villages with thatched roof cottages. We lodged upon the south banks of the river, upon which were many of the finest gardens that can be imagined. They abounded with every tree, shrub, and vegetable calculated to charm the eye, and gratify the appetite. I never before, nor since, beheld a scene so perfectly enchanting. It reminded the traveller of the finest descriptions of romance, and made him think of the Elysian Fields.

Early in the morning of the 3d, we reached the high banks of the *Saboo*, which was a narrow stream, and forded it. The passage from the river to the town had that kind of beauty which renders the power of description feeble. The town was almost concealed from the eye of the traveller by labyrinths composed of almost every species of the most beautiful fruit trees. The town was, to appearance, of very great extent. The houses which I saw were low; very thickly built, and thatched with coarse grass. I was struck with the great number of mosques. The one I passed was about ten feet square at the base, diminishing but very little to the top, and was at least sixty feet in height. In passing the whole town, I counted twenty-eight of these

mosques. I regretted exceedingly that I could not have entered the town, which, from its extent, and every appearance, induced me to conclude that it contained the greatest population of any town I had seen in the country. I noticed three funeral processions in the suburbs. The name of this place, as I learned, is *Dar-el Hama-ra*. We stopped upon the borders of the place, until provisions were obtained, and then proceeded upon our journey some distance from the sea, through a clay country of hills and valleys, abounding with small streams of water, and at night lodged at a douar.

Upon the fourth, we passed over a very high mountain, covered with wood and abounding with wild boars, which the natives called *helloof*. From this place I had a view of the *Rock of Gibraltar* to the northward, and of *Mount Atlas* to the eastward. There were vast numbers of corkwood trees, with rough bark three or four inches thick, from which the cork is manufactured. Many of them were entirely stripped of their bark. They resemble the oak of our country. Upon descending the mountain, we reached an extensive level country filled with tents and thatched huts as far as the eye could reach. We lodged at a small stone church devoted to the use of travellers and religious worship.

Upon the 5th day of April, at about 10, A. M. we reached the town of Tangier, and were conducted to the house of the Hon. JAMES SIMPSON, American consul general at that place. He received us with dignified affability, welcomed us to his house, and rejoiced at the prospect we

now had of a speedy return to our country. Brown, Davis, and I were conducted to a boarding house, and were requested to visit him as often as possible during our stay. The town of Tangier is too well known to need from me a description, indeed I little thought of noticing any surrounding object, I was so completely engrossed with the delightful and exhilarating thought of leaving a country in which I had gone through almost "*all the variety of untried being.*" Upon the 6th, being Sunday, we remained at our quarters most of the day; we however saw many Spaniards resorting to the Roman Catholic churches to attend divine service. For almost two years I had dragged out a miserable existence among the followers of Mahomet, and this was the first time, for that period, excepting at Mr. Willshire's, that I had observed men offering adoration to the Saviour of the World. A flood of ideas rushed into my mind. I was in sight of the bay of Gibraltar, from which we sailed in the Commerce. The scenes through which my shipmates and I had passed since that time hurried through my memory. I cast my eye toward my beloved country, and reflected, with delight, that some of them were enjoying its blessings. I also, in imagination, retraced the desert of Zahara, and the coast of Africa, and remembered with excruciating anguish, that Mr. Williams, Barrett, Hogan, Antonio, and Dick, were either enduring the sufferings from which I had escaped, or were relieved from them by a miserable death. The only consolation I found from this distressing consideration was,

that the same Merciful Being, who had snatched me from the accumulated horrors that had long surrounded *me*, might also save *them*.

Upon Monday morning, (7th,) Mr. Simpson sent a messenger, requesting us to visit his splendid gardens two miles from town. We immediately repaired thither. They were situated upon the top of an elevated hill which he, in veneration for the imperishable honor of his great compatriot in the revolutionary war, has dignified with the name of MOUNT WASHINGTON. Mr. Simpson is a venerable old man, of seventy years; and, from his treatment to us, and other Americans, shews that he has not forgotten his attachment to his unfortunate countrymen in the exalted station he fills, and the splendor that surrounds him.

From these delightful gardens Tangier presents a handsome appearance. The houses are low in general, but the Consular residences are very magnificent. In this place are Consuls from America, France, Great Britain, Sweden, Denmark, Holland, Spain, and Portugal.

Mr. Simpson addressed a letter to Mr. B. Henry, American Consul at Gibraltar, and delivered it to a Spanish captain upon the 8th. Upon that day, at 4, P. M. we entered on board a small Spanish vessel, and left the continent of Africa. We arrived at Gibraltar early the next morning, the passage being about thirty miles. Upon the 9th of April, 1817, the health officer came on board, and immediately gave us liberty to land at the port. We were immediately conducted to the residence of Mr. Henry. Upon reading

the letter of Mr. Simpson, he gave us a small sum of money to refresh ourselves with, for which he required a receipt. He ordered us to appear before him at 4, P. M. which we did. He then told us that it was too expensive for us to live on shore, and that we must go on board the U. S. brig Spark, then lying at Gibraltar, until we could get a passage to America, adding, that she was in want of hands, and that by entering on board, we might obtain clothing from our advance pay. As much as we needed clothing, our weakness was such as totally incapacitated us from doing duty on board a public vessel, and in that way to procure them. We little expected to be received by an *American* consul, and treated in this manner, after the tender treatment we had met with from an alcaid of Morocco, Mr. Willshire, and Mr. Simpson. By good fortune, without the aid of Mr. Henry, we fell in with Capt. Stanwood, of the ship Hero, bound to Boston, on board of which Brown and I entered. We went ashore frequently, and applied to Mr. Henry for clothing. He told us he thought we had clothing sufficient, and shewed the most perfect indifference to our applications. Knowing that we were in an unfit situation to commence a voyage to America, and being totally destitute of resources ourselves, I ventured to write to Consul Simpson, at Tangier, entreating his assistance. As soon as a return could be had, I received from that benevolent gentleman the following answer:

TANGIER, 17th APRIL, 1817.

SIR—Yesterday I received your letter of the

14th inst. and hope you may, with your two companions, be at last accommodated with a passage in the ship Hero; that you may all speedily be restored to your country and families.—Let Davis inform the relations of George Hall, that the Spanish consul here has promised me, the Spaniard, who is the cause of his not having obtained his freedom with them (Brown and Davis) shall be forthwith redeemed.

They may rely on Hall being freed at some time, should Mr. Willshire not be able to effect it before, by reason of the Arab persisting in his determination not to release the one without the other. I have written Mr. Henry on the subject of your being provided (the three) with such clothing as may be requested; and I have no doubt but that gentleman will do whatever may be found necessary on the occasion.

I wish you well, and am,

Sir, your obedient servant,

JAMES SIMPSON.

P. S. 1st—We have not had any intelligence from Mogadore since you left it.

Mr. Archibald Robbins.

P. S. 2d—18th April. Advice has been received of Hall's redemption being agreed, and the ransom sent down.

J. S.

The above letter I found at Mr. Henry's office. The letter of the American Consul general to him had an effect, which the entreaties of forlorn and destitute Americans, just escaped from Ish-

maelitish slavery, could not produce; and he immediately furnished necessary clothing to Brown and myself, Davis having previously left the Hero.

Upon the 30th April, Captain Stanwood sailed from Gibraltar, and, after a pleasant passage, we arrived in Boston upon the 30th day of May, 1817.

When I landed at Boston, I entirely forgot the destitute situation I was in, from the reflection that I was in the AMERICAN REPUBLIC. My health and strength were restored, and I was enabled to work my passage on board the schooner *Pearl*, Capt. Ingraham, to Saybrook. From thence to Wethersfield I travelled on foot, where I was received by my connections and former companions with a cordiality which convinced me that I was still esteemed; and that the scenes of degradation, slavery, and misery through which I had passed, instead of diminishing, had augmented their attachment.

THE END.





