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SCENES IN AFRICA,
FOR THE
AMUSEMENT AND INSTRUCTION
OF LITTLE
TARRY-AT-HOME TRAVELLERS.

BY THE REV. ISAAC TAYLOR,
AUTHOR OF
EUROPEAN, ASIATIC, AND AMERICAN SCENES.

FOURTH EDITION.



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INTRODUCTION.

Again here's our Traveller ;—O, how I long
To see where he'll carry us now ;
What people so strange he will take us among,
With heads on their shoulders, or how.

I know all the principal poems quite well,
Of EUROPE, and ASIA besides ;
The places of each on the map I can tell,
And where every kingdom divides.

O, AFRICA !—nay, now I shall not like that ;—
O yes I shall too, I dare say ;
It follows on ASIA so natural and pat,
It really stands quite in one's way.

There live the black Negroes, I've heard papa say,—
We see one sometimes in the street ;
I wonder they like to be so far away ;
I'll look at the next that we meet.

But, AFRICA! what is there else? I am sure
I don't know one nation indeed:
This ignorance now has an excellent cure,
I have nothing to do but to read.

O, here I see Egypt, and pyramids too:
The first is a battle, I see;
And there's three black faces, come, sister, and view;
I am glad ne'er a one is like me.

O, how I should like to sit up all the night,
And read,—I should not fall asleep;
Do let me, mamma, I will be good indeed,
And all very clean I will keep.

What an odd shape the map is! O, here is the line
That marks where we go, I dare say;
I'll watch it exactly, it will be so fine
To know every step of our way.

But is there no more when this volume is done,
To travel, and yet keep our seat?
O yes, there's AMERICA, there will be fun,
And then the whole world is complete.

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Barbary I.





SCENES IN AFRICA.

BARBARY. I.—MOROCCO.

1. *Taken by a Corsair.*

WITH all our sails set, and a fine breeze, how gallantly floats the well-trimmed vessel! It looks as if the sea were made on purpose to support us on its green bosom; and the winds to waft us across from shore to shore, and from pole to pole. The gentle heeling of the vessel only serves to give it a more graceful appearance; and the undulating waves occasion to its progressive motion a thousand varieties. There is something very grand in the sea, and very gratifying in being able to command it thus, for our own pleasure and convenience.

But what is that odd-looking vessel in the distance? said I to the Captain: it seems as if it were making its way directly to us. Surely it has oars as well as sails; how fast it comes.

The countenance of the Captain sunk as he looked, and terror took hold of every creature on board, when they discovered that this strange-looking vessel was a Corsair, a pirate from the coast of Barbary; whose whole business is robbery; and who would certainly make slaves of all the crew and passengers. Every one was seized as with despair, for they knew we were not able to make any resistance, and were sure we should not meet any mercy. In desperation the men began to think of blowing-up the ship, of jumping into the sea, of murdering the Captain and one another. After this fit of agony, all became a dead silence; we waited in sullen gloom to bear our fate, whatever it might be.

Presently the vessel drew alongside, and we heard the shouts of the barbarians close to our ears. They fired a gun, as in triumph for their prize, and then jumped on board us, brandishing their glittering sabres over our heads, and threatening us if we made the least resistance. No resistance was in our power against such a

force. They then called for the keys of our trunks, and began ransacking whatever and wherever they pleased.

Presently, however, we were separated into parties, and made to go on board the Moors' vessel. We were received upon deck by the whole barbarian crew, who gave a shout of savage joy as they surrounded us, which thrilled through every bosom, and sunk what little spirit we had left.

And so, thought I, I am now going to see
AFRICA.

Almost the whole Mediterranean coast of Africa goes by the general name of Barbary, though it is not now under one dominion, but is parcelled out into several kingdoms and states.

The principal of these is the kingdom of Morocco, to which is united, under one emperor, that of Fez; both together being about 450 miles long, and 400 wide. These lie on the western part, and are washed not only by the Mediterranean Sea, but by the Atlantic Ocean, which had its name from Mount Atlas,

a high ridge of country, or chain of mountains, running at the back of Morocco, between it and the Great Desert. The other states are Algiers, Tunis, and Tripoli.

All these Barbary states are professedly subject to the Turkish emperor at Constantinople; but, though they now and then make him presents, the several rulers do as they please in their own dominions. The religion professed is that of Mahomet. Many Jews live in a grievous state of subjection; but very few Christians are endured, as they think it meritorious to keep them in slavery.

In the time of the Roman empire, all this coast, called Mauritania, was then in a high state of cultivation, and formed one of their principal provinces. When Christianity became the religion of the Romans, many fine churches and eminent bishops flourished in it: afterwards, when the Arabs overran this region, and settled in it, they brought in the Mahometan religion. They were an ingenious and intelligent people, the inventors of our present arithmetical figures, though now, their descendants, the Moors, are extremely ignorant, and have no knowledge of arithmetic.

2. *Having Audience of the Emperor of Morocco.*

Sallee is the principal port of Morocco; and the place which the pirate vessels frequent. In former times it was infamous for its corsairs, but the harbour is choking up with sand, and it has now but few vessels.

Morocco spreads over the north-west corner of Africa. The Emperor commands with absolute power, his will is law; and the lives and property of his people are completely at his mercy. The city of Morocco, where he resides, is an ill-looking place, built of clay, the streets are narrow, and filth of every kind is suffered to lie about. The emperor's palace consists of six large squares, surrounded by the same sort of clay walls, and has a very disgusting appearance.

When the Emperor pleases, he orders all the captives who are taken, to be brought before him, and sometimes, in a fit of kindness, will set them all at liberty. On such occasions, he receives them in state. We found him sitting under a canopy, which much resembled, altogether, the body of an old coach, decked out with finery; where he appeared, sitting cross-legged, and surrounded by his guards.

He asked us many questions; seemed desirous of shewing his knowledge of Europe. He inquired about our ship, and what each of us had been robbed of, and finally concluded by delivering us up, at liberty, to the English consul, who treated us with great kindness, and entertained us in his own house, till we could tell how to dispose of ourselves.

The Moors are of a very swarthy complexion, but strong and hardy, enduring great heat in the summer, and in winter chilling rains, without injury. Their dress is handsome; a sort of short shirt, with wide sleeves, over which comes a cloth vest, fastened with small buttons and loops, embroidered richly with gold and silver; they wear linen drawers, with broad silk scarfs round their waist, in which they stick a large knife, with a curiously ornamented handle.

3. Christian Slaves harnessed.

Although the Emperor of Morocco will set captives at liberty, which belong to his subjects, yet he keeps many in slavery himself, who are treated in the most barbarous manner.

Slavery, ah! hateful sound!

Man enslaves his brother;
Keeps him firm in fetters bound,
Whips him through his toilsome round,
Each day worse than other.

Slavery, in Moorish lands,

Most of all oppresses.
Christian slaves in Turkish bands!
Persecution furious stands,
Glutting with distresses.

Men who once knew home with pride,

Once had wealth and freedom—
Now as cattle yoked and tied,
Mules and asses, side by side,
Whipp'd and beat to speed 'em.

How can man so cruel be?

Wherein lies the pleasure?
Ignorance, and bigotry,
Passion, pride, and luxury,
Rule beyond all measure.

BARBARY. II.—ALGIERS.

The state next in importance to Morocco, and close adjoining it, is Algiers. This extends about 500 miles along the coast; but in depth is not more than 100 miles, in some places not 50. The bulk of the inhabitants are Arabs, but the Turks have the government of it completely in their hands. The principal man is called the Dey, but he can do nothing without his soldiers, who, if he displeases them, strangle him, and set up another.

This country formed, in the time of the Romans, the kingdom of Numidia, famous in their history. It is very productive of grain and fruit; the stems of the vines here being often so large, that a man can hardly grasp them in his arms, and the bunches of grapes are half a yard long.

The contempt in which Christians are here held, is such, that they dare not ride on horseback, but are compelled to use asses. If a Christian offends them, or is in slavery, his only way to favour is by becoming a Mahometan; he is then called a Renegado, and is admitted

to privileges. These are in general the vilest of characters; indeed they must be so, before they could consent to abjure the religion of Christ, and profess to believe in Mahomet.

The Algerines have a fine country, and fruitful; but they are a race of pirates, and love to be at war with all the weaker nations, to capture their ships, and make slaves of all the people.

4. *Praying for Shiptwreck.*

In one district of the country the people dwell in caves: this seems to intimate great barbarism, and we need not wonder to find therefore, that in stormy weather, they go down to the coast in great numbers, and if they see any ship, instead of pitying the poor mariners, they pray to God to dash it on the rocks, and destroy it, in order that they may plunder the wreck, and make slaves of all the people.

To pray to God seems very right,
 How pleasing thus to kneel!
 And when a vessel toils in sight,
 We for the sailors feel.

But here is prayer abused indeed,
 Heaven hears, but hates the sound.
 'Tis base to hurt them in their need,
 To wish them wreck'd, and drown'd.

Religion should to kindness train,
 'Tis doing good, not ill:
 Our piety is all in vain,
 If we can rob and kill.

We wonder at so strange a sight,
 But let us look within;
 Are all our prayers and wishes right,
 Or often mixed with sin?

5. *Hawking.*

With the higher classes, who can afford to spend their time in amusement, the active sports of the field are every where in great request. Hawking, or catching birds and small game by means of hawks or falcons, trained to it, was anciently in England a very genteel sport; it is now so in Barbary. The falcon is borne on the finger of the sportsman, and when the dogs have started any game, he is by a signal ordered after it: he rises to a suitable height into the

Barbary 2.



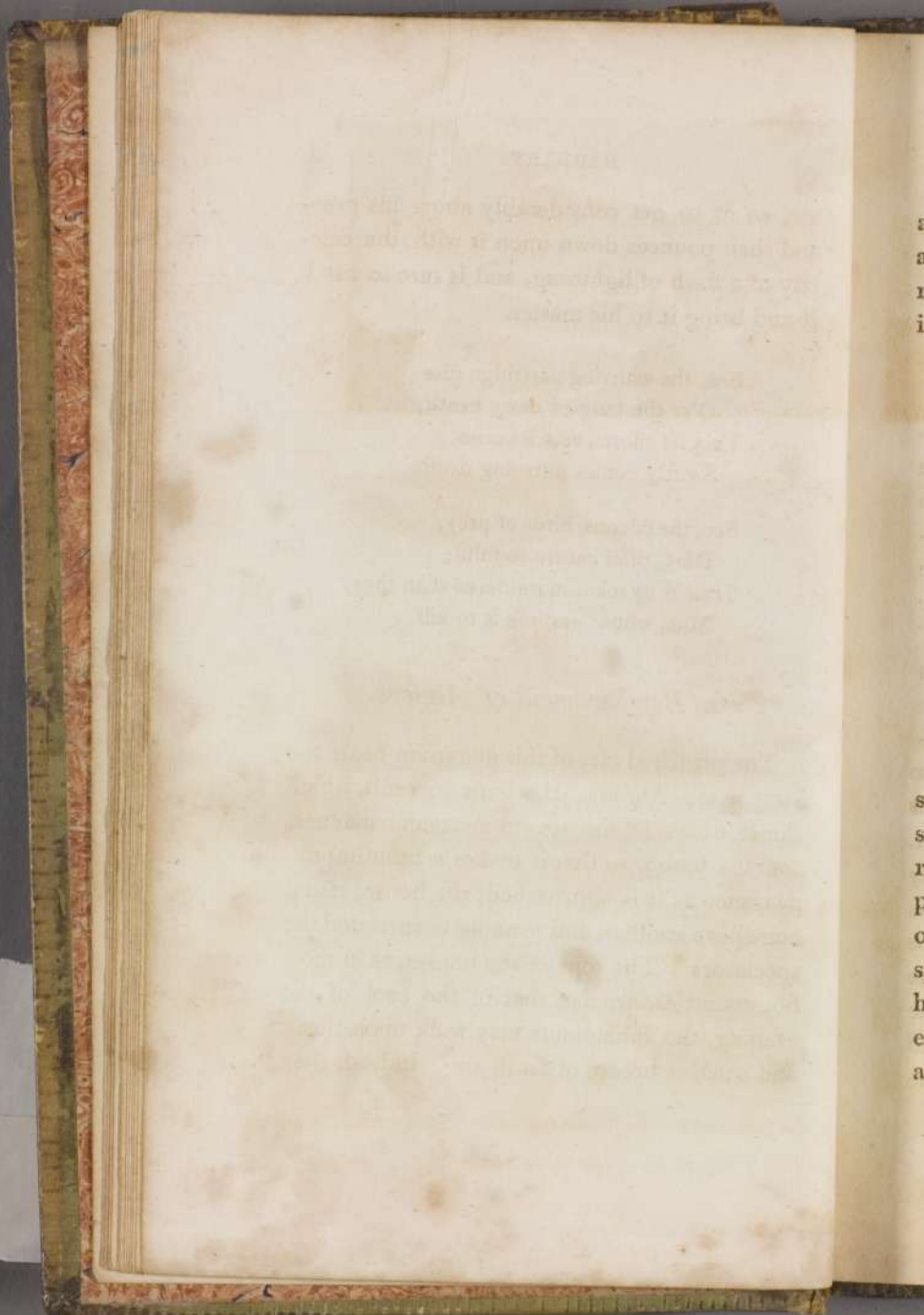
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air, so as to get considerably above his prey, and then pounces down upon it with the celerity of a flash of lightning, and is sure to catch it and bring it to his master.

See, the whirring partridge flies
O'er the tangled dewy heath;
Vain its efforts, vain its cries,
Swiftly comes pursuing death.

See, the falcons, birds of prey,
Dart, their nature to fulfil;
Train'd by man, more fierce than they,
Man, whose pastime is to kill.

6. *Bombardment of Algiers.*

The principal city of this dominion bears the same name, Algiers. It is built on a hill, which slopes down to the sea, in a circular manner, round a bason, so that it makes a beautiful appearance as it is approached; the houses rising one above another, and seeming to surround the spectators. The tops of the houses, as in most hot countries, are flat, that in the cool of the evening, the inhabitants may walk upon them, and catch a breeze of fresh air. Indeed, they

make gardens of them, by covering them with earth, and planting shrubs and flowers.

It has already been said that they are a nest of pirates, whose sole employ is to rob upon the sea. The weaker states cannot resist them, for they attack with a fury fiercer than wild beasts; and the stronger states have found it most convenient to bribe them to peace, under the name of presents to the Dey. Sometimes he is in an ill-humour, and will not receive them; sometimes his covetousness makes him demand more than they like to give, and then he declares war against them.

In the year 1816, just after a treaty had been concluded with him in favour of Christians, he slaughtered a considerable number of them, unarmed, who had landed in his dominions. It was determined to chastise this brutal perfidy. A strong squadron of ships was accordingly sent out under Lord Exmouth, who bombarded the city, destroyed the fortifications, burnt the shipping and storehouses: and obliged the Dey to give up every Christian slave of every nation, to promise never to make slaves of Christians again, and to beg pardon for the injuries he had committed.

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Barbary 3.



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BARBARY. III.—TUNIS.

As we go easterly, the next state to Algiers is the kingdom of Tunis. This was once subject to the Emperor of Morocco; but is now a sort of republic, under the protection of the Turks. The Grand Seignior has not indeed much power over it, though he keeps a bashaw there. The actual ruler is called the Bey. The government is hereditary in his family; but desperate scenes of bloodshed take place usually, whenever a new Bey assumes the government.

The generality of the country is very fertile, though, as the eastern parts are destitute of water, they are of course considerably barren.

The principal interest which this country should excite, is on account of its having once been the land of the Carthaginians; who were a great and a mercantile people, and who for many years disputed the empire of the world with the Romans. They were finally conquered by them about 150 years before Christ was born.

7. *The best Scholar.*

There was a time when the arts and sciences flourished in these regions. While the Cartha-

ginians, or the Romans, or even the Arabs, governed the country: but since the Turks came in, those ignorant and oppressive masters, the inhabitants have not known either liberty or repose; both which are necessary to the higher operations of the mind, to arts and sciences.

Yet they have schools, for they feel the necessity for some cultivation; though, among neighbours so generally ignorant, a very little suffices. It is well for us in England that knowledge is so widely diffused that a child must not be content just with learning to read and write.—That is a happy force which obliges even little boys and girls to read, to hear, to study, and to think; till each may obtain some respectable share of knowledge, and not pass for a stupid, or a vulgar, child.

Among these Turks, the children do not begin to learn till six years old. They write upon a board done over with whitening, from which the whitening can all be rubbed out, and the board can be used again, for they do not know the use of paper.

To encourage them in what little learning they have, it is customary to reward him who is the best scholar, by placing him on a beautiful

white horse, dressing him up quite fine, in which manner he rides through the city, accompanied by all the other scholars, shouting around him. On this occasion too, all his friends and relatives make him presents.

8. *The Lady painting her Eyes.*

Among the Moors, as the young men have so little education, it is natural to suppose that the young ladies have less. Now when the mind is uncultivated, a person always applies her care to the body; for she must do something. Again, personal beauty may well have hold on men whose minds are not educated to sentiment. A lady finds therefore, that the one thing most necessary to her, is to please her barbarian master; and in order to do this, she calls in all the assistance which dress, and jewels, and paint, and perfumes, can yield her.

The business of the toilette is therefore a long and serious concern. A lady of rank, who has many female slaves, employs them all on such an important occasion. One plaits her hair; another perfumes it with the choicest sweets; a third arranges her eye-brows, pulling out all

irregular hairs; and a fourth paints her face. Her eye-lashes are stained of a deeper colour, by applying a powder of lead ore to them, and to the edges of the eye-lids, and when they have rendered the eye-lids so black and staring, they think their eyes truly charming; not aware that it is the kind heart, beaming through the mild eyes, which gives fascination to a woman's beauty.

How I pity silly ladies,
Who their native beauties spoil;
Dress with them a dirty trade is,
Made of plasters, paint, and oil.

When their labour'd task is finish'd,
'Tis a painted doll we see;
Nature's charms are much diminish'd,
Smear'd into deformity.

Give me England's native beauty;
Charms attractive there we find,
Splendid made by every duty,
Lovely by superior mind.

Were the person valued solely,
British girls are fair to view;
Cleanliness adorns them wholly,
Health paints them with rosy hue.

But should features shape less truly,
Sickness make the face look pale,
We shall pay our homage duly
Where the virtues well prevail.

Those who have a heart for feeling,
Deeper than the skin will see :
Find plain features oft revealing
Kindness, goodness, piety.

9. *The City of Tunis.*

This city is built nearly on the spot where once stood the famous city of Carthage; the most important and powerful maritime state in the world, at that time, if we except Tyre in Palestine, from whence Dido, queen of Carthage, came and built her new city.

The actual site of ancient Carthage can hardly now be ascertained. Most of its grand buildings have fallen; its famous haven is choked up by the sands which the wind and the sea have accumulated around; and what remains to point it out, is at some distance from the sea. Some cisterns indeed for holding water have escaped, partly by their being sunk in the ground, and partly by their usefulness: all

the different people who have dwelt in the city, have wished to preserve works which are so necessary to their own comfort. Thus it sometimes happens, that useful inventions outlive the grandest monuments of heroes, and bloody victories.

There are remains now standing, also, of a vast aqueduct, by which water was brought from the country, in a canal, upon arches; which, like a long flat bridge, kept the current upon a level all the way.

The city of Tunis, as it now appears, is a neat place; about three miles in circuit: the capital of this region, and where the Bey resides. The people too are more mild and polite in their manners, and do not oppress Europeans, as do the other states.

BARBARY. IV.—TRIPOLI.

This is the most eastern of what are called the Barbary States. The description given of the former ones will pretty well apply to this; except that this is in many respects worse. The soil is more sandy and desert; the people are much more barbarous than those of Tunis; liv-

ing greatly by plundering all ships which come within their reach, of which they take many every year; and making a trade of the poor captives. This country is the worse too, for being really under the government of the Turkish emperor at Constantinople.

The capital of this country is called by the same name. It is pretty large, and has a harbour more commodious than any of the former ones. The houses are low and mean, the streets are narrow and dirty. It has however some trade, in its natural fruits and productions, but its chief traffic is in Christian slaves, whom they piratically take at sea.

It will not be surprising if such barbarian tribes know nothing of domestic happiness; they do not either converse with their wives, or play with their children.

10. *Hunting the Lion.*

This may be noticed among the most honourable and dangerous sports of this people. It is common for the great men to call together all the inhabitants of a considerable district. These form themselves into a large circle, of four or

five miles in circuit. Then all press on towards the middle of the circle, and coming closer and closer together, drive all the wild beasts within it towards each other. The men on foot examine all the bushes with their dogs and spears, driving out whatever they may find; while the horsemen, who keep a little behind the others, are ready to dart upon it whenever they discover any thing worthy their pursuit. In this manner lessening the circle by degrees, they at last force great numbers together, hares, jackalls, and hyænas, and kill them as fast as they please.

When the lion perceives himself thus surrounded, he becomes furious, and most commonly seizes on the first person who comes within his reach; and will suffer himself to be cut to pieces rather than let go his hold.

11. *Night Camp of Camels.*

Travelling is in these countries both difficult and dangerous. There are no inns as in England, nor even public caravansaries, as in many parts of Asia. If gentlemen were to take with them every thing they want, tents and utensils, it would make so large a company as would give

the idea of vast wealth. They would assuredly be murdered in order to obtain it. The best way for safety is to travel with as few camels as possible; and as few utensils. When, therefore, a company does not meet with tents of the Arabs, where they may beg help, or with a cavern in a rock, they can do no better than sleep on the bare sand, wrapped up in their cloaks. In this case they make their camels kneel down in a circle around them, with their hinder parts inwards towards the company, and their packs behind them. The camel is excellent for keeping watch, being so extremely quick of hearing, as to be awoke with the slightest noise.

The camel seems to be created on purpose to assist man in travelling through these wide and dreary deserts; where horses and asses would soon perish for want of water. Many animals have four stomachs for the more perfect digestion of their food; but the camel has a fifth pouch, which he fills by drinking enormously, enough indeed to last him eight or nine days; and he can eject every day as much as he wants for his food into his other stomachs. He kneels down to be loaded, and will carry from seven to

twelve hundred weight; travelling even where there is no water found for eight or nine days. Their milk and flesh is esteemed excellent food by their masters; and of their soft hair some of the finest stuffs are made.

12. *Inviting Friends to dine.*

When travellers stop to take refreshment, as soon as all is ready, one of the Arab servants gets upon a bank or stone, and in a loud voice invites all his brethren, the sons of the faithful, to come and partake of his stores, however scanty. The custom, no doubt, arose from benevolence; and it pleases them to keep it up, even when they know there is not a man besides themselves within a hundred miles. Should any one be within hearing, he might come, with a certainty of being welcome to his share of that meal, and the accommodation of one night.

To invite those to dine who we know cannot come,
Is to make hospitality cheap:
But need we for instance go so far from home?
Some people here do so. Yes, England has some
Who thus wide acquaintances keep.



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These Arabs, poor fellows, good welcome would
give,

Should any one hear them and try :

But in many a house you would nothing receive,
Nor could you take aught, till you, blank, took your
leave,

But wondering, black looks, and good bye.

THE INTERIOR OF AFRICA.

We are now going on a very hazardous expedition: through desert sands, and wilds of immense breadth, where there are scarcely any towns, and they only on the outskirts; with very few patches of green, and they small, and ill-stored with provisions. Even the natives set out on their long journeys across the Desert in great fear; many of them commonly, and sometimes all of them perishing of sickness, thirst, and hunger.

Barbary itself is but a narrow slip of land, on the north of Africa; every where adjoining the Mediterranean Sea; reaching altogether a length of 1800 miles, but in no places broader than 400 miles, and often scarcely 50. Then the

lands become hot and sandy, producing nothing for the support of man. Travellers meet with a dreadful expanse of sand, reaching from east to west 1800 miles, and being, in many places, 600 miles across. This is called Zahara, or the Great Desert; and reaches till the rivers Niger and Senegal make the earth fruitful. Here and there, perhaps, is a green spot, capable of producing dates, and supporting a few camels. In all such places the inhabitants lead a wretched and precarious life. The great skill of the commander of a caravan, is to find out these green spots for rest and refreshment. The sizes of the green spots, or oases, as they are called, vary much. Those on the western part of the Desert are very small; but on the eastern are some large and populous; the smaller ones surrounded by deserts so wide that they are seldom visited by the people of other parts; so that the inhabitants are apt to fancy themselves the only nation in the world. The best of them are apt to conceive that they have a right to rob and plunder all strangers; and, as the Moors are Mahometans, of the most ignorant sort, they are especially glad when they can get a Christian in their

Interior I.



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power; thinking it very meritorious to cut him to pieces.

As we have travelled to the eastern end of Barbary, we will venture to explore a place or two of that part of the Great Desert.

13. *Horneman's Escape.*

Siwah is a town situated in a beautiful, because a well-watered, valley, not twenty miles across, and surrounded on all sides by barren rocks. The soil produces corn, oil, &c., but dates are its principal riches. Here too is a venerable ruin, supposed to be the Temple of Jupiter Ammon, of which you will know more when you come to read the Grecian History, and especially the life of Alexander the Great.

Mr. Horneman was determined to explore these countries; and, in order to do it more safely, he assumed the dress of an Arab, spoke Arabic fluently, and made himself master of the Koran (a book which the Arabs regard as we do the Bible), and conformed to all the rites and ceremonies of the Mussulman religion. He set out from Cairo with a caravan, or large com-

pany of Arab merchants, who were going to Cassina. They entered the Libyan Desert, for the Great Desert is called by different names, according as its various parts are situated. Here was nothing but sand, which looked like the sea-shore, after a violent storm.

After a journey of twelve days across this desert, they arrived at Siwah. The whole caravan had left it safely, and had proceeded on their journey four days, when they were suddenly startled by the braying of several hundred asses; and they saw all the people of Siwah pursuing them with the utmost fury, ready prepared for combat. It seems they had learnt that some of the company were Christians, and were come to put them to death. Horneman behaved, on this occasion, with great courage and coolness: had he attempted to hide himself, he must have inevitably been taken and slain. He, therefore, marched firmly up to meet the tumultuous rabble; and, to destroy in them every suspicion of his being a Christian, he produced a Koran from his pocket, and began reading in it, and expounding, like one of the doctors of their own law. By this means a deep impression was made on all parties; those of his own caravan

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began to espouse his cause, and some also of the mob from Siwah; so that the others, who were most determined to plunder him, were obliged to give up their design, and let him go on his journey.

14. *Sultan of Fezzan.*

It was seventy-four days from their leaving Cairo, when they arrived at Mourzouk, the capital of the kingdom of Fezzan, and where the sultan resides. It is the custom whenever a caravan arrives, that the parties must be introduced to him. On a rising ground, in the front of the city, they found him; seated in something like an old elbow chair, covered with cloth, striped red and green. Each traveller then pulled off his slippers, and approaching bare-foot, kissed the sultan's hand; and then went and seated himself behind him. The whole caravan then began a thanksgiving-song, for their preservation in their perilous journey.

15. *Traveller left behind.*

It must be supposed, that in traversing such wild wastes of burning sand, many distressing

scenes occur. They are sometimes a whole month, travelling with all the speed they can, before they arrive at any spot where refreshment can be procured; and especially, that most important article, water. In this state, ready to sink under the want of every thing, and exerting all their little strength to reach the accustomed wells, when they at last arrive, they often find the wells empty, or not able to supply half the company. In this case order is quite lost, every man becomes desperate; and, in the struggle, many lives are lost.

In one instance, the caravan, consisting of 1000 men and 4000 camels, after travelling above 30 days, were attacked by the burning blast of the desert, called there the Shume. On which occasion they must lie with their faces on the ground, not daring to lift up their heads, only now and then to shake off the sand. During two days they had to lie in this manner, and when it was over, 300 of them never rose again, they were quite dead, suffocated by it; and 200 of the camels also perished.

If any of the company become fatigued, or sick, the whole caravan cannot stop, in so much danger as they all are. There is nothing before

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the poor wretch, in this case, but to lie, and perish.

See, languid and fatigued he lies,
No longer can he go or stand ;
Vainly he turns his wistful eyes
On the wide boundless waste of sand.

He sees them far pursue their way,
No trees, no mountains intervene ;
Till the last glimmering dart of day
He watches sad the dismal scene.

Some small provision they have left,
And water for his thirsty pains ;
Then, when of all, of hope bereft,
Nothing but lingering death remains.

INTERIOR.—II.

16. *The King of Darfur planting Corn.*

Darfur is a considerable tract of country, which was scarcely known, even by name, to

Europeans, till within a few years, when a Mr. Browne, being in Egypt, determined at all hazards, to penetrate from Egypt, by a westerly course, into the very centre of Africa; among countries and nations not yet visited by his countrymen.

Having provided himself with five camels, he joined the caravan going for Soudan, which is the same as Europeans call Negroland, or Nigritia. Accordingly, he travelled with them till they came to the capital of Darfur. Here he was obliged to stay longer than he wished, as the people with whom he came were dispersed to their own homes; and he quickly found that the natives regarded him as an infidel, and conceived the whiteness of his skin, so different from their negro faces, as a judgement of God upon him. Where barbarians have power, they easily find excuses; all his property was seized under frivolous pretences. He had indeed penetrated where Europeans had never come; but he was not likely ever to tell them his story. Going forward was utterly forbidden, and even to return to Egypt was denied him for a long while. He sunk into a violent fever through his sufferings; but, after being robbed, abused, and



Interior 2.



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detained three years, he obtained permission to return to Egypt by one of the caravans.

It is the custom of the king, at the beginning of the wet season, to go into the fields, with all his great men, and assist in the sowing of corn; an honour done to agriculture in several nations around, as it was anciently in Egypt, and as is still the case in China.

17. *The King of Bornou over the Corpse of the former King.*

Bornou is a very considerable tract of country, north-west of Darfur; and may be described as resembling the other tribes, in ignorance, ferocity, and power. It is said, that the sovereign has thirty languages spoken in his dominions. Bornou is the name of the principal city, which is surrounded by a ditch, and a strong wall fourteen feet high.

The king is elected by the principal chiefs, but always from the royal family. As soon as their choice is made, they conduct the new sovereign to the unburied body of his predecessor, and pointing out, in forcible language, the virtues and vices of his character, remind him that

thus himself must die; and that in the next, the eternal state, he will be miserable or happy, according as he behaves in his new dignity.

18. *Tombuctoo.*

This city, which is deep in the middle of Africa, has been the object of European curiosity for many years. The slave-traders from the east, the north, and the west, have spoken of it, and their accounts have been rather marvellous. Several travellers have attempted to reach it, but were never able to get so far; and some have lost their lives in the attempt, through the difficulties of the journey, and especially by the covetousness and cruelty of the tribes through which they had to pass, who slew them for the sake of their spoil.

The accounts of Tombuctoo which we now have, we received very lately, and in a way which may be called accidental. One Adams, an American sailor, with all the crew, were shipwrecked near Cape Blanco, on the western coast. They were all cruelly made slaves of by the wandering Moors, according to their custom. The conquerors were taken captive in their turn, and,

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after many adventures he found himself in Tombuctoo, a city of negroes, who imprisoned all the Moors in the company, but they treated him with great kindness, regarding him as of another race from the Moors, and therefore considered him as a great curiosity. He was set free, and remained at liberty among them six months. The queen, and her attendants, would often sit gazing on him with astonishment for hours together.

The city is certainly large, but, as the houses are built in a scattered manner, it cannot be so populous as its size seems to suggest. The houses of the principal people are square, the walls are built of sand and clay, and all the rooms are on the ground-floor. Those of the poorer classes are only round huts, made of poles stuck in the ground, gathered, and fastened at top, and thatched over.

The dress of the king and queen, was blue nankeen, richly ornamented with gold, and, as the queen wore no shoes, her feet appeared hard and dry, as the hoofs of an ass.

The people being negro, and so much separated from other nations, are very ignorant, and of course superstitious. They pray only once

in twenty-four hours, and that when they first see the moon.

It will gratify you to hear, that Adams was at last redeemed, with the whole party of Moors, who used him very cruelly in a long and dangerous journey. At last he came within reach of an English Consul, on the coast of Morocco, who used him with great kindness, and sent him to London, where he was found out by some gentlemen, to whom he gave this first account of Tombuctoo.

INTERIOR.—III.

Among the travellers who have explored these inhospitable regions, the name of Mr. Mungo Park stands deservedly eminent. He was a native of Britain, and was sent out on an expedition of discovery, by a society of gentlemen in London; who very liberally provided him with every thing necessary for him, but, what was not in their power, a kindly people among whom to travel.

He went by sea to the English settlements on the Gambia river, intending, when he had learned the principal Negro languages, to ac-

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company the Black traders on their return to their homes. These come from different parts of the inland country; some of them from the distance of 1000 miles. But they all opposed his design, and thinking he had most to fear from their jealousy and treachery, he set off with two negro servants, and a few other negroes who were returning home.

To recount his various adventures here would be impossible; they would alone fill the volume. Suffice it to say, he began soon to find he should be plundered of every thing he had; the king of every bit of country, and the officer in every separate town, claimed something by way of present, for suffering him to pass through, and that, not what Mr. Park might be willing to give, but exactly what every rapacious Dooty, or commander, chose out for himself. So that he was soon reduced to poverty, and was obliged to beg food, often without being able to obtain it. Sometimes he met with generous persons, who treated him well, and a few times, the women took pity on him. Once within sight of a very large city across the river Niger, he was forbidden by a message from the king to come over, and was ordered for that night to a village.

but the people refused to admit him. He turned his horse loose therefore to graze, and was preparing to lie down on the saddle, under a tree, expecting there to perish, when, late in the evening, he was discovered by a negro woman, who took up his saddle and carried it for him, invited him into her hut, and spread a mat upon the floor for him to sleep on. While he was lying there, he heard her with her girls, who kept on spinning their cotton, sing,

Let us treat white man with pity,
Now the rainy torrent falls;
Far from home, his house or city,
Shelter him within our walls.

No mother dear has he to bring him milk to-day,
Nor wife to grind his corn, and smile his cares away.

When the Moors came near one village, they drove off 16 of the finest cattle, in sight of the affrighted inhabitants, who scarcely endeavoured to hinder them. One poor negro lad received in the scuffle a shot, that shattered both the bones of his leg. He was brought home, with the whole town in an uproar of sorrow; his mother comforted herself all she could, by crying out continually, "he never told a lie."

Interior 3.

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The grand object of Mr. Park's journey was to reach the river Niger, which runs across Africa. This he discovered, and found that it flows towards the East, a course contrary to what had been generally supposed.

19. *Negro's Filial Affection.*

It happens sometimes, that the Negroes, one among another, quarrel furiously. They call their adversaries by every opprobrious name they can think of, and sometimes come to violent blows. But, in all their abuse, they take care not to vilify the man's family, for this is what none of them can bear. On such occasions a Negro will say, "Strike me, but do not curse my mother."

There are feelings mild and sweet
Twisted in our nature;
Form'd to make the heart complete,
By the great Creator.

Education will refine,
True religion nourish;
Man appears almost divine
Where these feelings flourish.

E'en where ignorance deforms,
 Makes the mind unsightly,
 We can see in passion's storms,
 If he feels but rightly.

Worthy Negro, thou art right,
 More than many others ;
 Shame to those, though fair and white,
 Who abuse their mothers.

20. *Park drinking with the Cows.*

When he was in those parts of the country which were under the dominion of the Moors, he was much worse treated than by the Negroes; these despised him as a white man, but the Moors hated him as an infidel. They thought it no harm to oppress, plunder, and kill a man who did not believe in their prophet Mahomet.

Ali, the prince, pretended to protect him, but it was only that he might get from him all he could for himself. The scarcity of water began to be dreadfully felt. The heat was become insufferable; all nature was sinking under it. The camp had come here for the sake of a few wells of water, which they now found were quite exhausted. Day and night were the cattle there

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lowing, and fighting for a little water at the troughs. The weaker could get none, and much that might have been useful was wasted, being trodden into black mud. In desperation some of them took to this, but it soon killed them.

The prince Ali had given him a skin to keep water in; but when he sent the boy to fill it, the barbarous Moors were astonished, that the slave of a Christian should dare to think of drawing water from wells dug by Mussulmen. They so completely frightened the boy, that nothing could persuade him to go there any more. Once, therefore, at midnight, Mr. Park found his way to the wells himself; but the Moors drove him away, with desperate abuse. Passing from well to well, he came to one where was only an old man and a boy. He immediately gave him a bucket of water; but, just as he was going to drink, recollecting that Park was a Christian, and fearing that his bucket might be defiled if it touched his lips, he dashed it down into a small trough, at which three cows were drinking, and told him to drink with them. All Mr. Park could do, was to kneel down in the mud, put his face between two of the cows, and drink as

largely as he was able; had he hesitated a few minutes, it would all have been gone.

21. *Washing for Gold.*

The Manding Negroes bring much gold to market; they find it in the sand of their rivers, but have no skill in searching for it. It is called gold dust, but it is rather in small grains; all that is too minute to catch the eye, they of course throw away. About the beginning of December, when their harvests are quite over, and the torrents from the mountains begin to abate, the Manca, as the chief man of the town is there called, appoints a day to begin gold-washing. A hoe, or spade, to dig holes in the sand, a few calabashes for washing the sand, and a few quills, in which they put the grains they find, are all the tools needed. A calabash is a large fruit, almost like our pumpkins: these they scoop out hollow, when they become very useful vessels for domestic service.

Washing the sand of the stream, is the easiest way of obtaining the gold; but they are apt to go to the same spots year after year, and, of

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course, from sands so often searched, are not likely to obtain much. The digging is performed by the men, and the washing belongs to the women. The operation is thus: a small portion of this sand or clay, is put into a calabash, with a sufficient quantity of water. She moves the calabash, so as to make all that is in it whirl round and round; at first very gently, and then quicker and quicker, till much of the water flows over at every turn. The heavy sand which remains at bottom is again washed with fresh water, shaking the calabash from side to side: this is often done, till at last, with their eyes and fingers, they search for the golden grains. What they find is put into quills, which are carefully stopped with cotton.

WESTERN PROJECTION OF
AFRICA.—I.

There is a very large plot of country on this projection, which consists not of one kingdom, or people, but of many. The names of some of them we are well acquainted with, and the character of them is all very barbarous. The chief, whatever may be his title, rules with absolute sway; he holds the lives of his subjects very cheap, and either kills them himself, or orders for execution every day, so many as may gratify his passions or his amusement. Residing toward the sea-coast, they are considerably separated from the internal states; and having much intercourse with Europeans, who for ages have come thither to trade, they have had their furious passions kept alive by spirituous liquors, and by the slave-trade; both of them destructive to bodily health, and the moral feelings.

The intercourse we have with them is chiefly by two principal rivers; the most northern of them is the Senegal, which comes from a vast

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distance, perhaps 1000 miles; and by which the commodities of the inner countries are brought to factories nearer the coast, and within reach of our shipping. The other main river is the Gambia, which gathers its waters from a distance of 500 or 600 miles.

22. *Moors gathering Gums.*

The gum, known by the name of Gum Arabic, and which is so much in use in manufactures, in the arts, and in medicine, was, as its name intimates, originally brought from Arabia; but now, a gum of the same quality is found in three specific forests in this part of Africa, and the old name is continued, though the article comes from quite another place.

The Moors, who are banditti and plunderers wherever they can, keep these forests to themselves. The tree which produces the gum, is a species of acacia; thorny branched, and loaded with narrow leaves. The gum is nothing but the superabundance of the sap of these trees, drawn up, and forced out by the heat of the sun, just as we see sometimes in our cherry and plum trees. The principal harvest for gum is

in December; the knobs are then larger, clearer, and drier. Another harvest, but not so good, takes place in March. The regular consumption of this gum in Europe is about two millions of pounds weight.

23. *The Termites, or White Ants.*

A traveller in Africa will sometimes have his curiosity excited by the appearance of a sort of round pyramid, or sugar-loaf, often rising to the height of seven feet, looking like the work of man, especially like an erection over the grave of some hero who had died in battle. He had need be very cautious of indulging his research. Should he strike it, and break any part away, he will find the inhabitants within are not dead, but alive, and very angry at being disturbed; they will rush out upon the assailant in countless myriads, and, if he do not quickly escape, they will make him bitterly repent of his temerity.

Should he very carefully peep without disturbing them, he may perceive that there is only one single entrance to the whole building, and they reach this by a small path, which winds round the pyramid from the bottom. They do



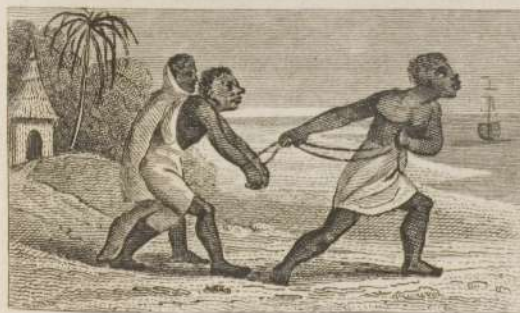
Senegal I.



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much mischief when they attack the negroes' huts; eating through every thing that is not stone, or metal: on the other hand, they do much good by carrying off dead carcasses, which would else putrify, and cause diseases.

24. *A Son going to sell his Father and Mother into Slavery.*

We must just take a peep at the miseries of these people on account of the prevalence of the slave-trade; we might trace the cause deeper, to an immoderate love of brandy. As soon as a European vessel heaves into view, neighbours of all sorts begin quarrelling, and the strongest seize the weaker ones, and run with them down to the shore, to barter them for as much as they can gain of that fiery poison. Sometimes parents sell their children; but the prize seems more important, when a strong young man can seize one or both his parents, and thus obtain a larger portion of brandy. As soon as he receives it, he begins drinking, his appetite is inflamed by all he takes, and he usually lies in a state of stupid drunkenness as long as any of the vile liquor remains.

It is true, the English have made many laws
against this trade in flesh and bones ; but their
power cannot reach every where, and it is right
we should remember what once it was, and
would be again, if not watched and resisted.

Base grows the heart when love of gain
Gets uncontroll'd dominion ;
All other love is weak and vain,
In such a knave's opinion.

We blush to see the Savage drag
His parents into slavery ;
With heart as hard as stony crag ;
We wonder at his knavery.

Yet, much the same is often done
By many a *miss* and *master* ;
Who waste their parents' wealth in fun,
And break their hearts still faster.

If such unnaturals had a mark,
Their sin express'd by colour ;
How many fair would turn quite dark,
As negro dark, or duller.

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25. Serpents hunting Fowls.

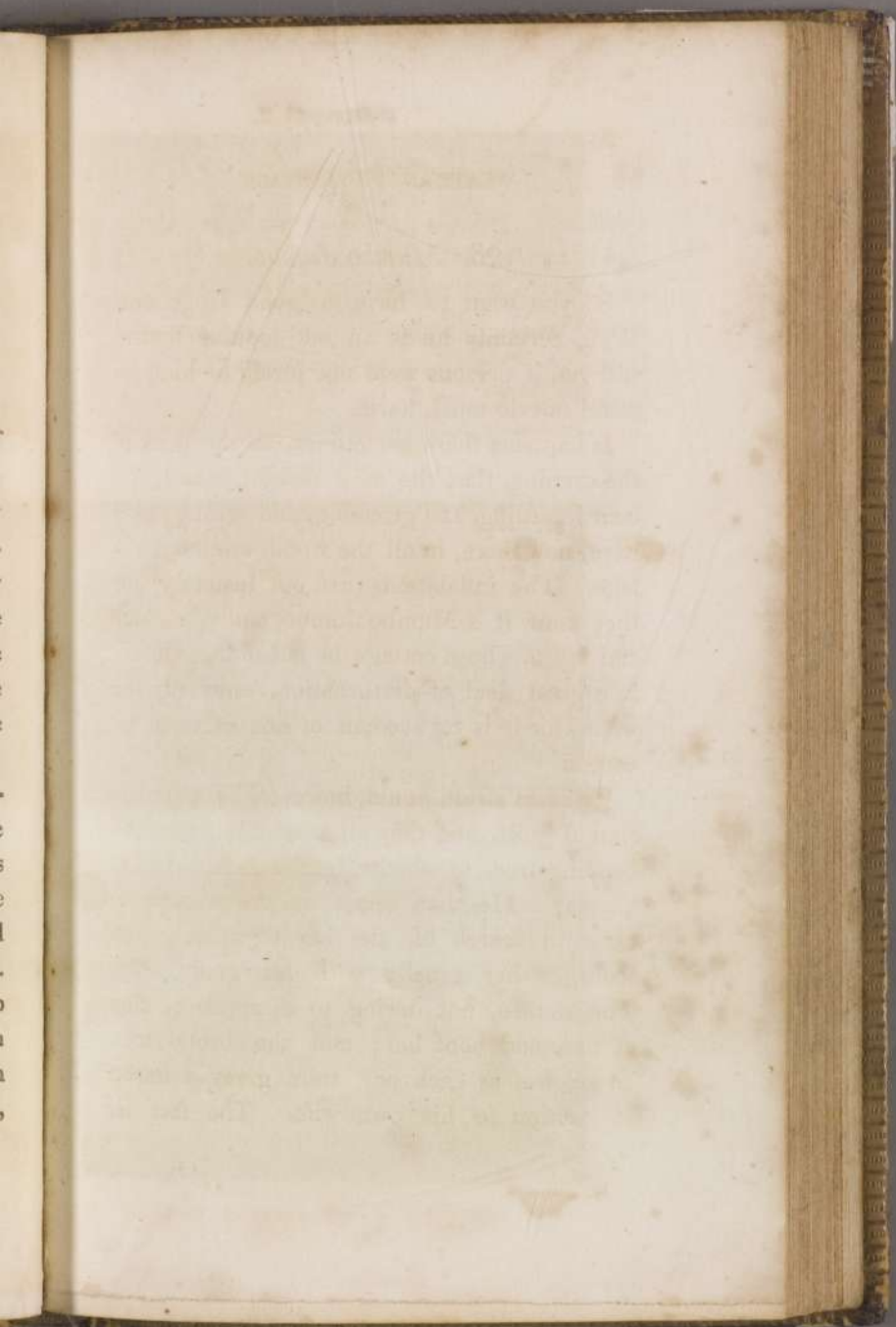
Among the curiosities of such a country, what do you think of serpents, twenty feet long, and half a yard thick? It is said, indeed, that these are less dangerous than the smaller ones, which are not above two inches thick, nor above five feet long. Certainly, in this part of the country, the human species are seldom injured by them. This circumstance occasions the negroes to look on with great carelessness, when one of these reptiles makes its appearance: they see it glide in and out, to every part of the hut, pursuing the rats, or round their huts, catching a fowl. What alarm would such a visitor occasion among us! what shrieking and running to get out of its way! and, indeed, naturally enough. I should not much like them to come and catch my rats, though they should be very welcome to every one of them; but my chickens I want myself, and then, I dare say, Snakey would want me. I am sure we should quarrel, so we are best asunder.

26. *Mumbo Jumbo.*

So you want to have a good laugh out. Well, certainly he is an odd-looking figure, and yet, if persons were not afraid of him, he could not do much harm.

It happens there sometimes, in the dusk of the evening, that the most doleful sounds are heard, rattling, and groaning, and yelling; now here, now there, in all the woods around a village. The inhabitants turn out instantly, for they know it is Mumbo Jumbo, and as no one can say to whose cottage he is coming, all are in a great deal of perturbation, especially the wives, for it is on account of one of them he comes.

To seem afraid would, however, be a confession of guilt, and they all assemble under the bentang tree, to which Mumbo Jumbo makes his way. He then seizes on the woman he came in search of, ties her to a tree, and scourges her cruelly with his great whip. The women, not daring to disapprove, clap at her, and hoot her; and the brutal men all rejoice, as each one thus gives a lesson of caution to his own wife. The fact is,



Senegal 2.

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Published by J. and W. G. Barlow & Co. in America, 1812.

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that this uncouth dress is kept on purpose, to be used when any husband wishes to give his wife a cruel and lasting correction; for it is the husband himself who has got it on, and in it plays the cruel tyrant over his feeble partner, whom he ought to love and cherish, and defend from all attacks by day and by night.

I wish Mumbo Jumbo would visit us here,
Says many a silly young master;
Then deals out at females full many a sneer,
Nineteen to the dozen, or faster.

I wish he would come, if he'd come and act fair,
Scourge all who behave themselves badly;
Not females alone, let the males have a share,
I am sure there are some want it sadly.

Brute violence much is in favour with some,
I think such are quite in an error:
Bad behaviour is seldom by force overcome,
Try kindness, 'tis better than terror.

27. *Sierra Leone.*

Many respectable characters in England groaned under the evils attendant upon the slave-trade, and many plans were laid to effect an

abolition of it altogether. Among such schemes, it was resolved to establish a settlement in Africa, which should totally refuse to trade in slaves; but which should endeavour to train the natives to better feelings and better practices, by establishing a regular and legitimate trade for the many valuable productions of the country.

In 1790 a Society was formed in London for this purpose, and great sums subscribed. They were at the expense of fetching above eleven hundred free blacks from America, who were left destitute after the war; and also many soldiers from England. The difficulties of a new colony are always very great, and here they were increased by the people arriving at a bad season of the year: by the ignorance, and incapacity, of those to whom the management was committed.

However, a spot was purchased from King Naimbana, and a settlement made, which was named *Free Town*; recording hereby the grand principle of the institution, that no slavery was here to be permitted. It is situated on a rising ground, fronting the sea.

The negroes who had been brought from America, did not, as was expected, cultivate the soil. They were very unruly. To add to their

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misfortunes, the French in 1794 plundered it. However, the Company still persist in their endeavours, and trade to some amount is carried on in sugar-canes, cayenne-pepper, cotton, ginger, coffee, wax, &c.

AFRICAN ISLANDS.

There are several clusters of Islands reckoned to belong to Africa, situated west of it, in the Atlantic Ocean.

The most northern cluster is called the Azores, nine hundred miles from land. They were discovered by a ship that was driven out so far by stress of weather. They are subject to the Portuguese.

The Madeiras are opposite to Morocco: very fruitful, the climate is fine, and there are few reptiles. These islands are famous for an exquisite wine of the same name.

The Canary islands, are a cluster of seven, almost opposite to Morocco, but more southerly.

The Cape Verd islands are opposite to the

most projecting part of Africa. There are ten principal ones, lying almost in a half circle. Here the climate is very hot, and the tropical fruits flourish.

Then comes, but much more to the south, and standing quite alone, the island of St. Helena.

28. *Azores.*

It happens often, that people capable of thinking, don't think at all, but take things just as they come to hand, without reflection. But it happens now and then, a man appears who thinks about every thing he sees; reasons, considers, and thereby often finds out things which other people never would see.

Such a man was Columbus; who lived about 300 years ago:—at a time when people in Europe did not know whether they could sail round Africa; when all the passage to India was by the Mediterranean to Egypt, and across the neck of land to the Red Sea, and then by sea to the Indian shores. This being a very tedious passage, and wholly in the hands of the Venetians, other nations, especially the Portuguese, bent all their efforts to find if ships could not



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sail all the way, by going down Africa, and then up again to India.

While opinions were agitated for and against this, as possible or impossible ; Columbus, who was then, though a young man, an expert sailor, and, what is more, an intelligent man ; having knowledge as far as knowledge was then to be had ; thinking over this same so much desired passage to India by sea, reasoned thus,—if the earth is a round ball, those who go eastward will come to India ; and so, if one were to sail westward, one should come to India too, unless there should be any land between us. Now, when he came to calculate, he found, if it were all sea, it must be an astonishingly wide ocean ; and it occurred to him, that most likely, as a sort of balance to these known continents of Europe, Asia, and Africa, there must be some other unknown and large continent, westward, between us and India.

When a man begins to think, he will, in all probability, soon perceive something to assist his thoughts. I told you, Columbus had read and studied all that then was to be known ; and he recollected that twice had ships, when far out at sea westward, picked up pieces of wood curi-

ously carved, driven towards them by a westerly wind; that the same wind often brought trees different from ours, torn up by the roots; and once two dead bodies were washed on shore by it, whose colour and features were unlike all the people then known.

Putting all these circumstances together, and revolving them along with his own ideas of other lands, he would often stand on the Azores, the most westerly islands then known, and watch the setting sun, and fancy it was giving light to the new lands which he longed to discover. How he succeeded at last, will be an interesting story; but that must be reserved till we come to present to you *Scenes in AMERICA*.

29. *Canary birds wild in their native woods.*

The grand Canary is about 50 miles across the next largest is about 40. In it is the very high and singular mountain, called the Peak of Teneriffe; pointing toward the skies, almost like a sugar-loaf. It rises to the height, above the sea, of two miles and a half perpendicularly. It is seen in the print at a distance.

From these islands were originally brought those charming little songsters now so common all over Europe, called canary birds.

Pretty warblers, I admire
Those mellifluent thrills and swellings,
Which, from gilded cage of wire,
Float and cheer our northern dwellings.

Music claims thee all her own ;
Dear to thee thy warbling powers :
Thou wilt sing, though caged alone,
Sing, as in thy native bowers.

No ! when free, thine ardent zeal
Pours thine energies in thrilling,
So as here thou canst not feel ;
Though to please thy mistress willing.

Yes, thou art thy mistress' pride,
Her fair hand thy fresh seed bringing,
Grateful feelings open wide,
Well to pay with lively singing.

Could I tread Canary's hills,
Where thy kindred sport at freedom,
See what joy their bosom fills,
While their sitting partners heed'em :

Could I listen to the songs,
 Sung so plaintively, or gaily,
 Unrestrain'd with prison wrongs,
 Free as air, and happy daily ;

I should feel the difference great ;—
 Nature, love, and joy combining,
 Sounds which touch the heart create,
 Notes of sweetest cadence joining.

But in our ill-favour'd sky,
 Freedom would be speedy dying :—
 Sing then, pretty prisoner, I
 Still to make thee happy trying.

30. *Island of St. Helena.*

This island is far out at sea, wide away from any continent. It is externally one continued and very high rock, having only a single break where access can be had. Within are many green slopes, and beautiful patches of rich verdure ; with gardens, orchards, woods, and flourishing plantations.

It has chiefly been regarded as a place for ships to touch at in their voyages to and from the East Indies. After being long at sea, these

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green spots and fresh fruits are delightful. But it has, of late years, been brought still more into notice, as a sort of prison; where, secluded from all visitors, and deprived of all influence, was kept Napoleon Buonaparte, once the splendid Emperor of the French, the scourge of Europe, who had overturned thrones, and made kings at his pleasure; but, whose restless ambition knowing no bounds, he was opposed by confederated Europe, and finally defeated by the English and allies, at the memorable battle of Waterloo, in 1815.

The house at Longwood, where he resided, is shewn in the plate prefixed. Buonaparte died on Saturday, May 5, 1821, and was buried on the following Wednesday under the shade of a willow tree, at Rupert's Valley—a spot fixed upon by himself.

GUINEA.

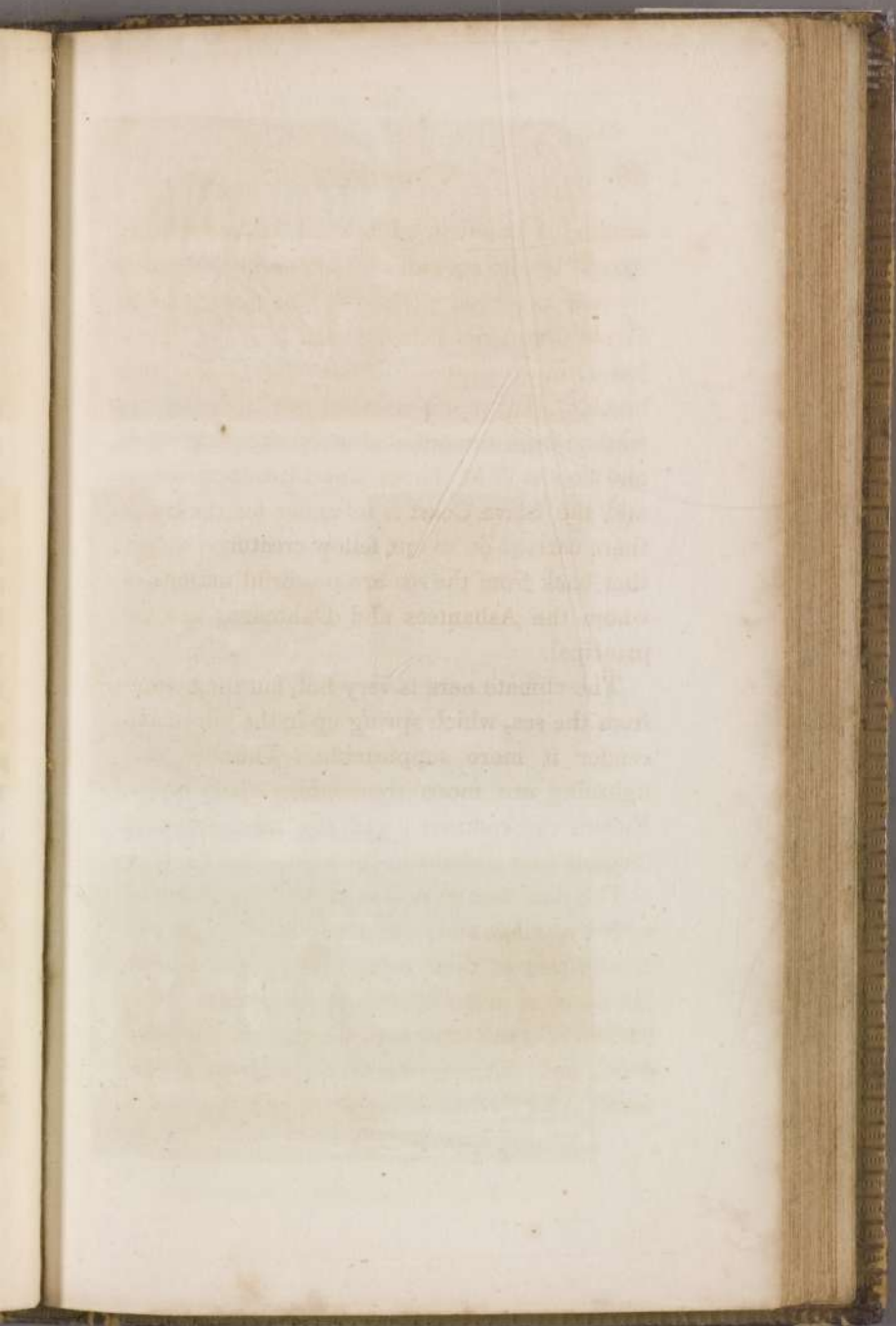
We pass now from the islands, by a pretty long jump, to the continent again, and land in Guinea.

Guinea is a general name given to a great

length of country, of which we know little, except by the sea-side. This part is regarded in four principal divisions; one is called, the Grain Coast, not because corn is grown there, but Guinea pepper. From the Gold Coast much of that precious metal is obtained; it is washed from the mountains by the great rains and floods. The Tooth Coast produces ivory; and the Slave Coast is infamous for the traffic there carried on in our fellow creatures. Further back from the sea are powerful nations, of whom the Ashantees and Dahomans are the principal.

The climate here is very hot, but the breezes from the sea, which spring up in the afternoon, render it more supportable. Thunder and lightning are more tremendous than we in Europe can conceive; and the rain comes in torrents four months in the year.

The rich men wear a shirt with long sleeves, with iron rings and belts around their legs, and a scymeter at their side. Every son follows the business or occupation of his father. The women of rank shew considerable taste in their dress, and decorate their hair with gold and coral.





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31. *The new King watering with blood
the Grave of his predecessor.*

The kingdom of Dahomy fills a large space back from the coast. Here the king is absolute; his despotism is without control; his subjects yield him passive obedience; and, in consequence, rapine, oppression, and blood, pervade the whole country. At his accession to the throne, the new king proclaims that he knows nobody, and is not inclined to make any new acquaintance. He begins his reign by walking in blood, from the palace to the grave of the former king. And, every year, on a set day, he slays a number of people, that he may have blood wherewith to water the graves of his forefathers.

32. *The King giving drink to a favourite
Courtier.*

The customs among uneducated people are all barbarous. In Dahomy, the ministers of state are powerful when out of the palace; but

when they enter there, it is only with all their finery off, and clothed in a peculiar dress. When informed by one of the king's women that he may approach, he crawls towards the royal apartment on his hands and knees, till he comes into the king's presence; then he lays himself flat on his belly, and rubs his head in the dust, uttering all the while, expressions the most humiliating.

It is a favour of the highest kind when the king gives one of his subjects drink. At such times the honoured person lies flat on his back, opening his mouth; when the king himself pours from a vessel the liquor down his throat. He must not offer to stir till the king stops his hand from pouring: and when he has a mind to be jocose, he will keep on till his whole bottle is completely emptied.

33. *Female Troops.*

The King of Dahomy has a regular army, commanded by generals; indeed, every man in his dominions is obliged to join his standard, if called on so to do. But, besides these, the king's own person is guarded by an army of women.

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It is said, that three thousand females are kept in his palace; by whom he transacts much of what he deigns to communicate to those without. Of these women, several hundreds are regularly trained to arms; have female commanders, appointed by the king, and parade with drums and standards; going through their evolutions with great accuracy. Sometimes, on particular occasions, the king puts himself at the head of these women, and goes to war.

Ever since our discovery of America, the Europeans have frequented the shores of Africa to purchase slaves. By this means the buying and selling of men, women, and children, became a constant and a very great trade: so that many thousand poor creatures were every year torn from their native dwellings, and all their friends, and borne across the ocean to the West Indies; there to wear out their lives, under the whip, in labour beyond their powers.

Great Britain has, at last, put an end to this shameful trade, so far as concerns the English,

but other nations still carry it on. In order that the atrocities of it may never be forgotten, and that every little boy and girl may grow up in horror at the Slave Trade, a few particulars will here be given.

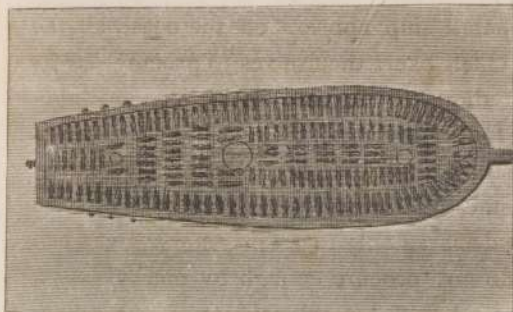
34. *Kidnapping.*

When a ship appears on the coast, all the petty chiefs exert themselves to procure slaves; whom they sell for iron, cloths, &c. and especially for brandy. All manner of tricks are put in practice, to get the poor creatures condemned for crimes real or pretended; and many a time war is declared only to get prisoners. But when they do not procure enough by such means, a chief sends out his subjects into some neighbouring district: they lie in wait near a village during the day, and catch any stragglers; but at night they come and set fire to their huts in several places; when the poor creatures run out in terror and confusion, then the soldiers seize upon all they can catch, and hurry them away to the sea-side, to sell them. And sometimes Europeans will thus steal them.





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35. Slave Ship.

The captain of a slave ship wishes to carry as many as he can at once; the hold of his vessel is therefore measured, and only sixteen inches each, in width, are allowed for the men, and less still for women and children. There they lie, so close, that it is impossible to walk among them, without treading upon them. They have no more room than a man has in his coffin; you may see by the plan of the slave ship how they lie. Numbers die almost every night from such close confinement, and the suffocating air it breeds. Nearly half the number have died in the passage across the seas; and many more in what is called the seasoning, that is in becoming used to the climate, and the work they are put to.

36. Slaves being sold by Auction.

When the poor creatures arrive at the end of their voyage, then fresh miseries begin. They are reduced by hardships and poor feed, almost

to skin and bone. As soon as possible, a parcel of them are taken on shore to be sold. Each one is made to stand up on a sugar hogshead, for more convenient inspection, while the planters are bidding. They are sold, some for twenty guineas, some for much less, according to their strength, age, and condition. They are sold without any regard to their own personal feelings; husbands and wives are separated—this is nothing in the calculation of avarice; children are sold away from their weeping mothers—such tears have no power to melt a planter, or his slave-overseer.

These slaves are employed in the fields, at work which is very laborious, especially to them, who have never been used to exertion. They are kept at their employ by the lash of the whip, from break of day till sun-set; only with a rest of half an hour in the morning, and about two hours at noon. Those employed in-doors, are often cruelly treated, beaten for any fault, or for no fault at all, at the caprice of their masters or mistresses.

Such was the Slave Trade, and such is it still in many places. May it soon cease for ever!

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Of all wild beasts which rove this reeking earth,
To spill sweet life, and drench in vital blood,
Man is the vilest, he can rob in mirth,
By calculation slay, and call it good.

The sons of Afric, ignorant and base,
May be forgiven if they enslave their kind ;
They know no better, are a barbarous race,
By ignorance hard, by superstition blind.

Yet they some mercy shew the slaves they feed,
At their own table bid them freely share ;
In gentle labours use them, as they need,
In their own land, light is the yoke they wear.

'Tis Europe's sons are cruel, they who know
The blessed gospel, full of love and grace :
How they all break its precepts, here we shew,
For tyranny in every act you trace.

No wonder devastating tempests rage,
And fierce tornadoes whirl destruction round ;
Heaven frowns at guilt, and war with sinners wage,
And sweep the guilty from the hateful ground.

Ah Britons ! proud of freedom, dare ye say
How ye could know such wrongs, and sit at ease :
Blest are the names who wiped the stain away,
Clarkson and Wilberforce—bright heroes these !

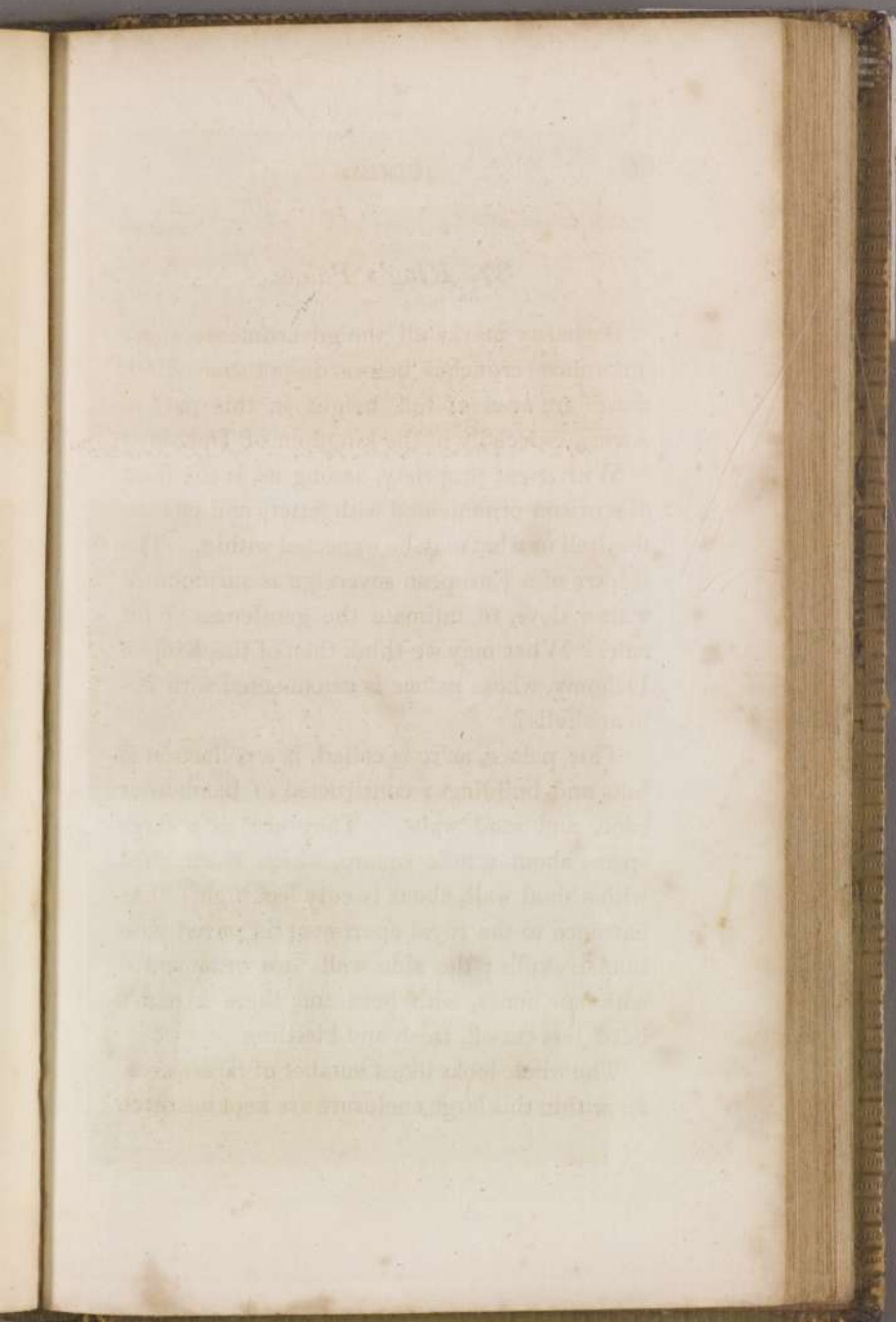
37. King's Palace.

Barbarity marks all the governments where ignorance crouches before despotism. Both these are seen at full height in this part of Africa, especially in the kingdom of Dahomy.

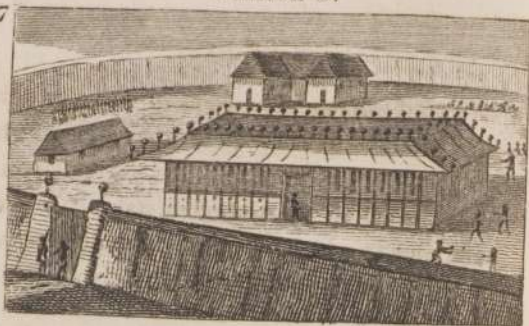
With great propriety, among us, is the front of a prison ornamented with fetters and chains; they tell us what may be expected within. The sceptre of a European sovereign is surmounted with a dove, to intimate the gentleness of his rule. What may we think then of the King of Dahomy, whose palace is ornamented with human skulls?

This palace, as it is called, is a collection of huts and buildings; constructed of bamboo or cane, and mud walls. They are in a large space, about a mile square, which is enclosed with a mud wall, about twenty feet high. The entrance to the royal apartment is paved with human skulls; the side walls are ornamented with jaw bones, with here and there a man's head just cut off, fresh and bleeding.

The whole looks like a number of farm yards, for within this large enclosure are kept his three



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Published April 1712 by J. Barrow & Son, in the Strand.

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thousand women. The roofs of these buildings are thatched, like our barns; the ridges of which are stuck full of human skulls, at regular intervals, placed on short wooden stakes. In jocose reference to which, when the king declares war, he only sends word to his generals, that *his house wants thatch*.

38. *Hiding the Fetiche.*

The negroes believe in the efficacy of charms which are called by them *Fetiches*. They do not worship them, but they believe them able to bestow every good thing they want. Every negro chooses a Fetiche according to his own fancy; perhaps the teeth of a dog, an egg, the bones of a bird, the head of a monkey, or a parrot, or a good one is a piece of wood with a head carved at top. They believe that some power resides in it, which sees all they do; whenever, therefore, they want to do any thing that ought not to be seen, they cover up their Fetiche, or perhaps go and hide it. What this man means to do I cannot tell, but it is surely something very bad; for he seems about to bury it in the earth, or hide it in a deep bog.

Is there no folly akin to this among ourselves? Do not children often want to hide what they are doing from their parents? And, what is worse still, do they not forget that the eye of God, who dwells in heaven, is always upon them? He sees and knows all they do, or say, or think.

39. *Serpent Worship.*

As every negro has his own personal Fetiche, so do villages and certain districts choose a guardian of a similar nature.

The people of Whidah have been remarkable for the national regard they pay to one particular species of serpent; which they term the *grandfather of Snakes*, from its immense size.

CONGO.

Congo, or Lower Guinea, is a name given to that part of Africa which from Guinea tends more directly towards the south. It consists of many kingdoms and states, as in many parts

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some small district is distinct under a chief or king. Four of the principal are Loango, Congo Proper, Angola, and Benguela.

40. *The King blessing the people.*

In Congo, after the new king is crowned, a particular ceremony takes place; he blesses the people. This would be a good beginning, but it cannot mean much, as he rules with the most arbitrary sway; disposing of the lives and property of his subjects, just as he pleases.

However, on the coronation-day, his Majesty begins his wonderful operation; for his blessing is not given in words, but he extends his arms, and by various odd motions of his fingers expresses his benediction; which is received with loud shouts of gratitude and joyful acclamation.

41. *Drying the Dead.*

If a man be of any rank and consequence in Loango, when he dies, his body is rendered perfectly dry before he is buried. On a bank of earth, raised a few feet from the ground, they place the body, in a sitting position; making

his hands rest upon his knees. They dress him in his best garments, and then surround him with fires made in every direction. They continue him here, covering him from time to time with fresh clothes, till his body is perfectly dry; then they bury him with great parade, according to his circumstances and dignity.

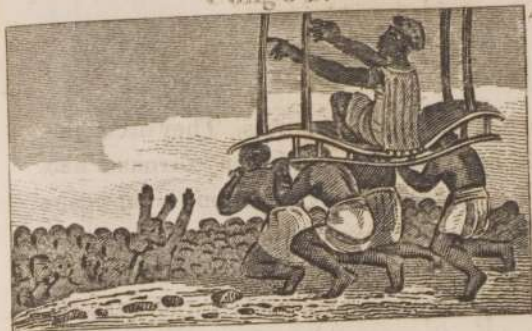
42. *The Funeral.*

They place the body in a kind of carriage, highly ornamented. This is drawn by a great number of persons, his slaves and domestics; while a melancholy music is produced, from an instrument formed from the horn of an animal.

43. *A great Man travelling.*

At any rate a rich man cannot walk. Accordingly we find palanquins, or something like them, in common use, with those who can afford to be lame or lazy. This seems rather an awkward affair; there is not much ingenuity wasted on it. If the ropes are but strong which fasten the sack to the pole, he may ride safe enough; though, as he sits side-ways, he can hardly see





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where he is going. Squatting is, I suppose, what he is used to; it would cramp any of us desperately.

I'm glad I'm not a great man, so
To ride about all grand:
But well can run with nimble toe,
Or jump about, or stand.

And if I were inclined to ride,
I tell you once again,
A prancing poney is my pride,
And not my fellow men.

44. *Striking a Bargain.*

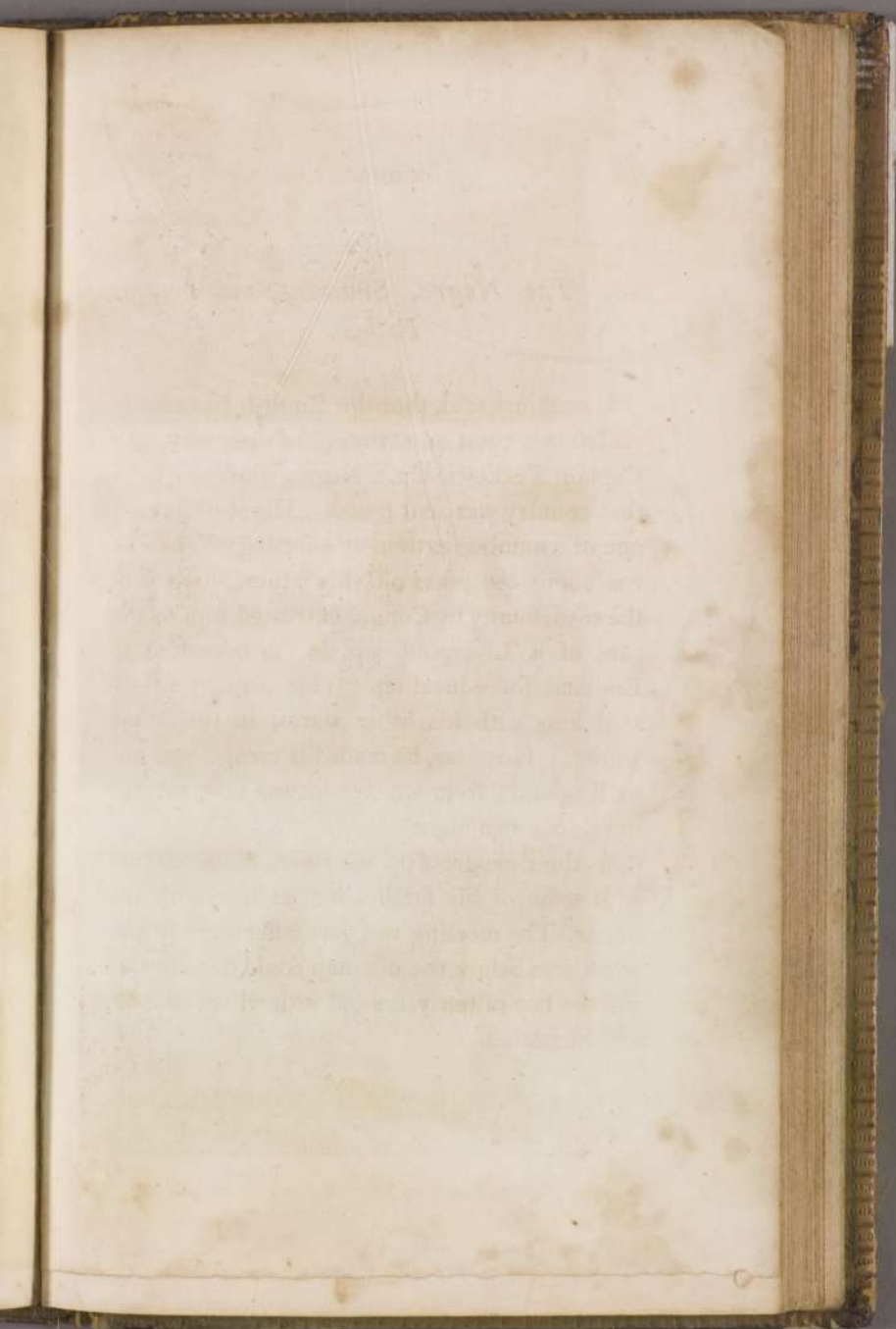
Among the people of Congo, who live near the great river Zaire, the English have lately been on a voyage of discovery.

The mode of concluding any agreement is singular: both the parties lay hold of one leaf, and break it between them; the bargain is then considered irrevocable. Even in buying a fowl, the English were obliged to go through this ceremony.

45. *The Negro, Simmons, meeting his
Father.*

It was just said, that the English have lately visited this coast on a voyage of discovery. In Captain Tuckey's ship, a Negro, who came from that country was sent home. His story is only one of a number extremely affecting. When he was about ten years old, his father, who was of the royal family in Congo, entrusted him to the care of a Liverpool captain, to take him to England for education. This captain basely sold him, with his other slaves, in the West Indies. However, he made his escape, and got to England; from whence he was now returning to his own home.

In their progress up the river, Simmons met with some of his family, and, at last, with his father. The meeting was very affecting: it was some time before the old man could be sure this was the boy of ten years old with whom so long ago he parted.



Congo 2.

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Published April 1800 by J. Harris & Co. New York & London.

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Is dis den my tiny boy,
Who I lose great while ago?
Once his blackee moder's joy,
Den she cry and sobbee so.

Where you been? you swimme long;
Naughty white man me deceive:
Sell my *Seki*, wicked, wrong;
He so promise, me believe.

Come, now talle man he grown,
Weep, and water moder's grave;
Fader's joy, he gladdee own,
Give him home, no workee slave.

SOUTH AFRICA.

This name is given to all the countries lying about the southern point of this continent.

The general name by which the nations of South Africa are known, is the Hottentots; though there are several distinct nations, some of whom we are going to visit. The manners and customs of the Hottentots years ago, seem

by all accounts to have been very filthy ; though they are not a savage race, like those we have just left. The character of the people has, however, been improving fast ; partly by the intercourse so general now with Europeans, but much more by the labours of many pious missionaries, who are among them preaching the gospel ; which always humanizes men wherever it comes.

46. *Cape of Good Hope.*

In approaching the Cape by sea, the appearance is very grand. A cluster of mountains appears : among them is a principal one, with its top quite flat, which is therefore called Table Mountain ; and the clouds, frequently hovering at its top, have the appearance of a table-cloth spread over it, and hanging some way down. Between these rocky projections you enter a spacious bay, at the bottom of which is Cape Town, now a considerable place. The streets are wide, and cross each other at right angles the place is well fortified towards the sea, and the India Company have an admirable garden.



South Africa I.



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47. *Draught Oxen.*

The ox is the common beast of burthen here, either loaded itself, and carrying perhaps three hundred weight, or a number of them yoked to a waggon, for the conveyance of persons and goods.

Often the Hottentots, and sometimes the European inhabitants, mount these oxen, instead of horses, which are more scarce.

The most important use of oxen is by fastening a number of them to a waggon, sometimes twenty in one team; and this is no more than is necessary in some places, where they have to drag through very rough and rugged roads, and up rocky mountains exceedingly steep and high.

48. *Crossing a River.*

This must be a troublesome thing in a country where there are no bridges. The Rev. Mr. Campbell, who travelled on account of the Missionary Society, describes their crossing the Great, or Orange River, thus:—" Captain Bern, and a few others, entered the stream on

horseback, to examine its depth. The current was strong, and it was about three hundred yards wide.

An ox, carrying on his back the materials of a house, above which sat a little naked boy, was the first of our train that entered, followed by the loose oxen, the sheep, and the goats; most of the two last were dragged by the men, till they got beyond the strongest part of the stream; during which they made no small noise, like the screaming of children. Our three waggons followed: then eight or ten Griqua women, riding on oxen, most of whom had children tied to their backs. Next came several men, mounted on oxen, some of whom had females in tow, holding them by the hand, to assist them against the current. I observed a little boy holding fast by the tail of an ox, the whole way across; violently screaming while the current was strong. The procession was closed by a mixed multitude of men, boys, girls, dogs, loitering oxen, sheep, and goats."

49. *Hottentots.*

The dress of the Hottentots is something more, and better, than the negroes we have left.

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It consists principally of their ornaments, and, when fully dressed, a cloak, called a kross, made of a sheep-skin properly dressed, which they wear with the wool next them. Their ornaments are several rows of beads, or pieces of metal, round their neck, and others round their waist. The women wear also a small apron, in which they show their taste, by its rich ornaments of glass, shells, and pieces of metal. Their head ornaments are larger, and they have too a cap of skin. The men have generally in the hand a short spear, called assagay. The women have a child fastened on the back, most commonly. Both men and women wear large rings of metal, or of ivory, round their wrists and ancles, on their legs especially, many at a time.

50. *The Kraal.*

A kraal, or, as we may call it, a village, consists of a number of huts built together; and that in a very regular and convenient manner, being placed in a circle, with all their entrances inwards. Perhaps a score or more of their huts are thus situated, in which from one to three, or even five, hundred persons live, men, women,

and children. The plot in the middle of this circle is a sort of common yard, in which all the cattle are kept during the night.

51. *Hunting the Ostrich.*

That large bird, whose beautiful feathers are so much in request among us, the ostrich, is found in the desert parts of this country. The large ones are seven or eight feet high; they are strong enough to carry a man on their back. When pursued, they run very fast, and if closely pressed, though their wings are too short for flying, yet they use them, so as greatly to assist their speed. They lay many eggs, which they sit upon, chiefly at night: these are large enough for one egg to make a meal for three or four persons. They are pursued with dogs, and will often run as fast as a horse can well keep up with them.

An ostrich, sitting by his mate,
Enjoy'd a loving *tête-à-tête*,
When suddenly he cried out "*Quââ*,
I hear a barking from afar."

"My dear," said she, "I sadly fear
Those are some wild-beast men I hear;

Worse than the baboons, though so like ;
Or twisted serpents when they strike ;
More mischievous, for mischief's sake ;
To hunt us, oh ! what toil they take.
Were it to eat us, I'd forgive,
For every beast you know must live,
And every bird you know must die,
(Though ants suffice for you and I.)
But though they eat our eggs, and so
Destroy our pretty chicks, you know,
Yet when they kill us, all they want
Are feathers, from our back so scant.
Man-hens, man-pullets are so bare,
They're glad our cast-off things to wear.
And what adorns our tails, 'tis said,
They silly, stick upon their head.
So ignorant, and pert, and vain,
One scarce from laughter can refrain.
Only their folly, maid, and wife,
Is sure to cost us each our life.
And I should be afraid to go
Among the wilds where ladies grow,
Else I should chuckle, but to see
The awkward strutting creature's glee,
When caps, and hats, and bonnets fine,
Are dizen'd with such plumes as mine."

She said—her mate made no reply,
The cruel men and hounds were nigh.

Stalking five yards at every bound,
They fled, and scarcely touch'd the ground,
Flapp'd their stump wings to speed their flight,
Stretching their necks with all their might.
But all in vain ; she soon was tired,
Limped, flitted, stopt, and then expired.
He quaked with fear, perhaps with love,
Yet much to save his life he strove ;
Till dogs, at least some five or six,
Upon his legs and long neck fix.
The shouting men complete his woe,
Bring him to London for a show,
And you may ask him when you view,
Whether this story is not true.

52. *Griqua Town.*

One grand evil among uncivilized tribes, and that which always keeps them in a wild state, is their continually removing from place to place. The influence of European civilization is, however, producing its effects. When Mr. Campbell was in those parts, he found a considerable number of persons, of a mixed breed, at a fountain, once named Klaar-water ; this settlement is now Griqua Town. He drew up a code of laws, which they adopted. A missionary now

South Africa 3.



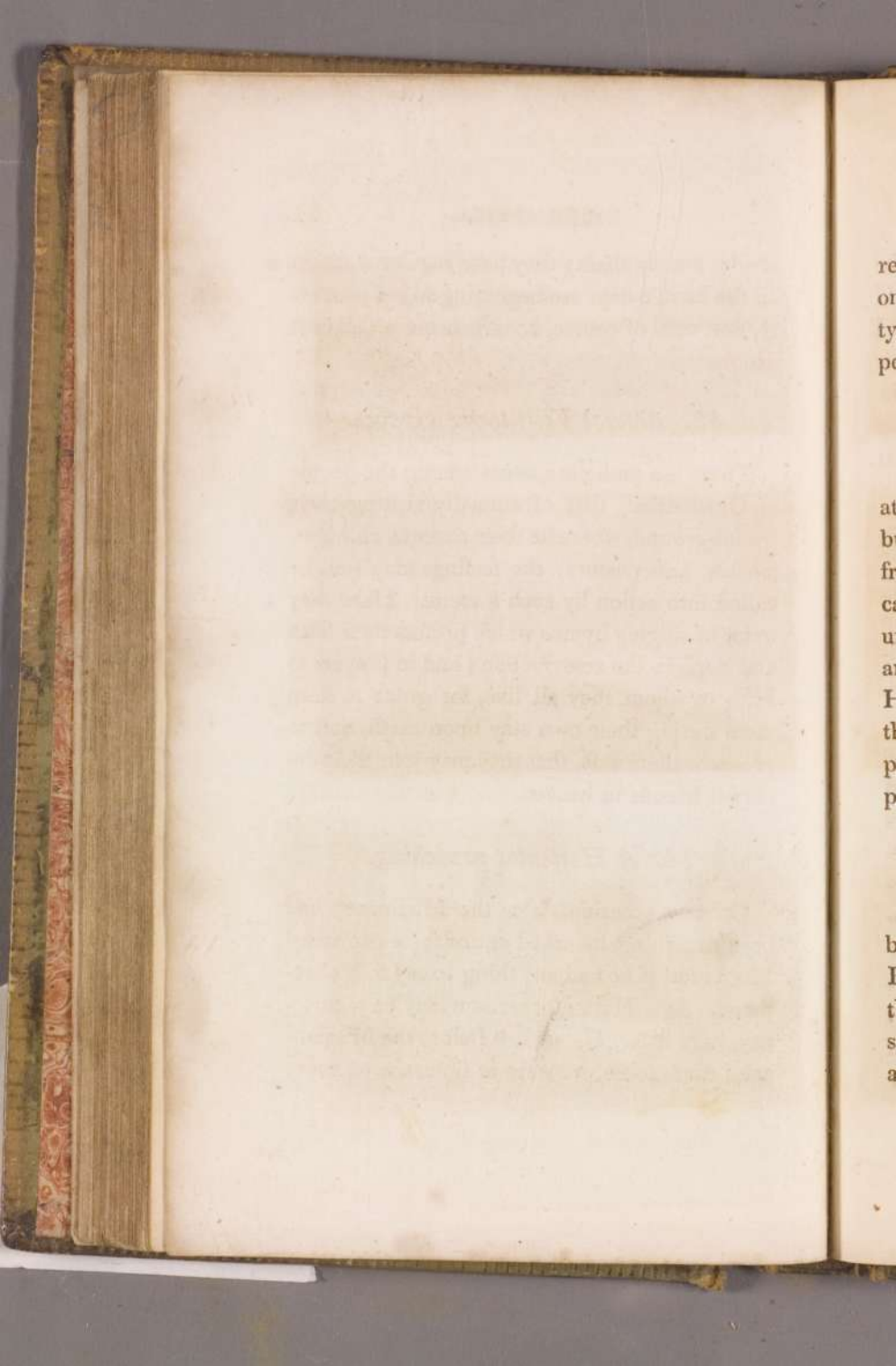
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resides among them; they have regular worship on the Lord's day, are beginning to get property, and will, of course, soon become a different people.

53. *Annual Visit to the Graves.*

There is a pathetic custom among the people at Gnadenthal, that of annually visiting their burial-ground, where lie their parents, children, friends, and pastors: the feelings may well be called into action by such a scene. Here they unite in singing hymns which profess their faith and hope in the resurrection; and in prayers to Him to whom they all live, for grace to keep them during their own stay upon earth, and to preserve them safe, that they may join their departed friends in heaven.

54. *A Hottentot preaching.*

On one occasion, after the Missionary had been preaching, he asked one of these converted Hottentots if he had any thing to say to his brethren. As a Hottentot sermon may be a curiosity, here it is. He said, "Before the Missionaries came to us, we were as ignorant of every

thing as you are now. I thought then I was the same as a beast ; that when I died there would be an end of me ; but, after hearing them, I found I had a soul that must be happy or miserable for ever. Then I became afraid to die. But when I heard of the Son of God having come into the world to die for sinners, all that fear went away."

55. *Caffraria.*

Beyond the Hottentot country, reckoning from the Cape of Good Hope, and creeping up the eastern side of Africa, we come to a considerable plot, inhabited by many distinct tribes, under the general denomination of Caffres.

Being very warlike, they are the terror of the inhabitants in the country of the Hottentots. These Dutch farmers, or boors, as they are called, often deceive the Caffres, and rob them of their cattle ; in revenge for which, the Caffres come in great bodies to murder, rob, and burn, as far as they are able.

56. *Forsaking Friends in distress.*

When any one, even a woman, is in danger of being drowned, they do not try to help her,

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Caffraria.

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Published April 20. 1805. by T. Davison & Co. in the Strand.

but are so terrified that they all run away ; or, perhaps, even throw stones at her, to kill her outright.

A friend in need
 'S a friend indeed ;
 But there's a pretty fellow,
 Who when his wife
 Must lose her life,
 Can only run and bellow.

A man of heart
 Would act a part,
 I think, the just contrary ;
 If she splash'd in,
 He would not grin,
 But say, " I'll help thee, Mary."

That man's no man,
 Whoever can
 In danger fly,—inhuman !
 I'd yield my help
 To boy, or whelp,
 Much more would I to woman.

57. *Bowing to the Anchor.*

An East India ship having been wrecked on this coast, the anchor was found sticking upon

the shore. As iron is a very precious commodity to them, this seemed to be a lucky opportunity to obtain it. Accordingly a man came, and by labouring hard all day, broke off a piece of it. Now it happened that this man died the same night. His neighbours concluded, that the anchor, somehow, brought about his death, in revenge for his having broken it. None of them, therefore, would ever touch it again; but, as if afraid of it, when any of them pass it, they always bow to it with great reverence; hoping thereby to appease it, that it may not do them any injury.

MADAGASCAR.

This is a considerable island, about 190 miles from the coast of Africa. It is of great size, being 800 miles long, and about 200 broad. The island is very populous.

58. *Madagascar Slaves.*

As slavery has existed in all nations, we do not wonder to find it among those who are ignorant and barbarous. In some cases it is the punishment for crimes; but it is more often the oppression of the rich and powerful, which seizes on fellow men, to make them, by their labour, contribute to maintain their masters in indolence and pride. Men, women, and children, are thus led to market, to be sold as cattle. A few long leaves about the middle, or on the shoulders, is thought clothing enough for wretches reduced so low in society, as are slaves.

59. *Crocodile seizing a Bullock.*

If man tyrannizes over his fellow men; in return, there are some animals which tyrannize over him. Among these we may reckon the crocodile: which in Madagascar grows to a great size, and infests all the principal rivers. This makes it very dangerous to walk by the water-side; as they are apt to jump at, and catch, whatever approaches. The inhabitants are much

afraid of them; and no wonder, as they are frequently known to catch, and carry away a bullock. In the forty-first chapter of Job there is a most beautiful description of the crocodile, which is there called Leviathan.

60. *Lesson of Charity.*

The people of Madagascar, though ignorant, are amiable in their dispositions, and capable of shrewd discernment.

A few years ago, a French ship was stranded on the coast, in a heavy sea. The captain and crew, however, got on shore, and were kindly treated by the inhabitants; among whom they lived more than a year. At last, a Dutch ship arriving, the Frenchmen begged for a passage in her home, which was granted: and, as in that time, and under their hardships, they were almost naked, the Dutch captain gave them clothes.

The whole party went afterwards to visit the king, who was surprised at seeing the French newly clothed, and that too by the Dutch. He was struck with it; and, turning to his courtiers who stood in a row behind him, said, "Mark

Madagascar.

58



59



60



THE HISTORY OF THE
ROYAL SOCIETY OF LONDON
FROM THE YEAR 1660 TO 1702
BY JOHN WALLIS

IN TWO VOLUMES
THE SECOND VOLUME
LONDON: Printed by J. Sturges, at the
Sign of the Sun in St. Dunstons Church
Lane, 1702.

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ROYAL SOCIETY OF LONDON
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this; these do not belong to the same nation, yet they have given them clothes. Learn to do so too."

This is true wisdom: if we determine ourselves to do well, whenever we see a good example set before us.

"Who is my neighbour?" said the haughty scribe,
Willing t'escape the trouble of relieving:
Thinking his family, at most his tribe,
Could claim his aid,—self-love his heart deceiving.

But how replied the Saviour to his speech?

Ah, shame to selfish souls, and greedy blindness!
He came benevolence and love to teach;—

"He is your neighbour who may need your
kindness."

EASTERN COAST.

This part of the African coast is very little known to us in Europe. The Portuguese, who first approached it by sea, have, with great jealousy, kept other nations in the dark concerning

it. Some of their historians have, however, told us a few particulars, and we will glean a little from them.

The lands thus denominated, spread almost from the Cape of Good Hope, up to the Red Sea. That part which lies opposite to Madagascar, is particularly rich and interesting; though both above and below it, the countries are rather desert and barbarous. Whatever may have been the race by which these parts were first peopled,—from the internal parts of Africa, no doubt; yet the Arabians from the Red Sea, and parts adjacent, visited and settled here long before the Europeans did. They brought with them their knowledge, customs, dress, and also the Mahometan religion; so that the people here are very different from those we have just left.

61. *Sacred Ducks.*

There is a cluster of four islands, one of which, called Comora, gives its name to the whole. The climate is delightful, and the rich productions of the earth extremely gratifying; especially to our India ships, which have been a long time at sea when they touch here. The Arabs possess the sea-coast, and domineer

Eastern Coast I.

61




62




63






greatly over the native inhabitants. They are not able, however, to prevent very superstitious notions and practices; especially in the hilly and internal parts, where the natives chiefly dwell.

There is situated among these hills, a lake, accounted sacred by them; on which lives a breed of ducks, which are accounted sacred too; which accordingly they feed, and always approach with reverence. The ducks being thus fostered and never annoyed, are exceedingly tame; and will come to any persons who approach.



62. *Solomon's Merchants.*

One of the most early navigations of which we read, is recorded in Scripture, as the expedition sent out by Solomon.



Ezion Geber, the port from whence it set out, lies on the Red Sea, at the upper part. Down this sea they came, and along the coast of Africa, till they reached the country now called Sofala; but then known under the name of Ophir. They were three years in going and returning, it is true; and our ships could make the voyage in three months. Our ships can, by the help of the compass, steer straight across

the sea, where they see nothing to guide them. In Solomon's time, their little vessels were obliged to creep along the shore, and did not dare go out of the sight of land. The mariners of Solomon, with their imperfect knowledge and ill-constructed vessels, were obliged to wait many months till the wind was favourable again for the course they wished to pursue. So much has science improved the mariner's skill, that we now can hardly imagine how they could be three years engaged in such a voyage.

The account of these voyages we have in 1 Kings ix. 26—28; and also chap. x. 22. Once in three years the king's navy came, bringing from Ophir, gold and silver, ivory, apes, and peacocks.

63. *Wild Elephant.*

Mosambique is another principal region on this coast, having a city also of the same name.

The internal parts are very fertile, breeding vast herds of cattle. They are overrun too with wild beasts, stags, and wild boars, but especially elephants; which are so fierce and destructive, that the inhabitants are obliged continually to

drive them away with fire-brands; fire being almost the only thing of which they are afraid.

Here, neighbour, and friends, bring your fire in a trice,

There's a herd of wild elephants near;

They have broke all our hedges, and trod down our rice,

They'll ruin our crops for this year.

So here's whiz! and halloo! get you off, Mr. Black,
Or I'll singe your long trunk, sir, I say,

With your little eye-peeps, and your mountainous back,

Turn tail now, and scamper away.

What rogues, cries the elephant, all these men be,

They'd starve us if they had their will;

This field all so ripe seem'd a supper for me,

My poor little belly to fill.

64. *De Gama's First Visit.*

It was the Portuguese ships, under the command of Vasco de Gama, which first passed round the Cape of Good Hope. He then found the coast of Africa did not run south any farther, but bent upwards towards the north. It was

with surprise and pleasure that the sailors, who so long had seen none but negroes almost naked, now beheld boats coming off to them, having on board white men, dressed in caps and white cotton garments; who also came in a friendly manner, singing, and playing on musical instruments.

65. Barreto deceived by the Indians.

Gold being the grand object sought after by man in all ages, when the Portuguese came to these coasts, and found gold in such plenty, they made great inquiries in order to find out from whence it was procured, that they might seize upon the mines for themselves. Accordingly, a formidable expedition was fitted out, with the intention of penetrating into the heart of the country, and getting possession of these treasures. This was commanded by Francis Barreto. He heard there was a silver mine at Chivova: and he pressed on in great expectation, as an Indian had undertaken, for a considerable reward, to lead him to the very spot. The crafty Indian procured a quantity of silver, which he buried in the earth at certain spots, which he could find again; and pretending greatly to be afraid of his countrymen, he led



Barreto and his men to the place by night, and bade them dig. The joy of Barreto was unbounded, when they actually, after but little digging, came at tolerably large lumps of solid silver. He immediately paid on the spot the promised reward to the Indian, who made off precipitately. Barreto and his men continued to dig, but discovered nothing more; only that the Indian had outwitted him.

The sons of Europe carried fire and sword,
From peaceful nations to extort their gold;
No rest, no pity, would they once afford;
Rapacious hands seize all that they behold.

To gain by force, or fraud, no matter how,
Is principle unprincipled, and vile:
The cheater is deceived, however, now,
And generous bosoms, half approving, smile.

Ah! had he gain'd of solid gold a mine,
His avarice would have inly pined for more:
Fulness to sweet content will ne'er incline;
The happiest mortal boasts no splendid store.

He keeps at home, who knows his truest bliss;
Takes thankfully whatever Heaven may give:
God's promise is a mine to him, and this,
In earth and heaven, can make him happy live.

66. *Selling Gold Dust.*

The small grains of gold found in washing the sands of the river at certain seasons, are called gold dust. The ease with which this was procured, and the ignorance of those who procured it, gave an opportunity to the merchants to obtain it at a cheap rate. It was thus:—the natives agreeing to take a certain quantity of toys and glass beads, dug a hole in the earth which would exactly hold them: they then filled this hole with gold dust, as the price of the trifling toys, with which they were so highly delighted.

Before we laugh at them, let us see if we do not sometimes give a great deal more than they are worth, for mere toys, and trifling pleasures.

We ought hence to turn our steps towards the centre of Africa, where are vast regions, which, by report, we know to be well peopled; but hitherto they have not been visited. They

will one day afford a rich harvest to the curiosity, or benevolence, of the adventurous travellers. But such travellers as tarry at home, may let them try first; we, therefore, stride across to

ABYSSINIA.

It ought to be recollected, that long ago, the Queen of Sheba, hearing of the wisdom of Solomon, came, as it is said, from the uttermost parts of the earth to converse with him (1 Kings, x.) She took home with her to her country, now called Abyssinia, the Jewish religion. We may recollect again, that an Eunuch of great authority under Candace, Queen of Ethiopia, came up to Jerusalem to worship, and was baptized by Philip; see Acts, viii. 27, &c. This seems to have been the same place.

The Jewish religion having been planted so long ago, and then Christianity engrafted on it, the Abyssinians have retained something of the name and form of the true religion; though, by time and ignorance, by worldly associations, and by superstition, it is greatly distorted.

67. *Military Horn.*

Some of their customs seem to have a reference to things recorded in Scripture. Thus their governors and great men wear on grand occasions, an ornament of silver or gold on the forehead, shaped, and standing up, like a horn. This shows us the meaning of several texts. As, to the wicked, it is said, "Lift not up the horn on high, speak not with a stiff neck." Psal. lxxv. 5. While the pious say of God, "In thy favour our horn shall be exalted." Psalm lxxxix. 17. And Job expresses his affliction by this phrase, "My horn is defiled in the dust." Job, xvi. 15.

68. *Eating live Flesh.*

The precept given to the Jews by Moses, and so frequently enjoined, of not eating the blood, which is the life, seems to have been directed against a cruelty which still exists in Abyssinia. It appears to be not only common, but reckoned a high treat, to have the flesh cut off the living animal, warm and quivering. At a feast of this kind, a long table is set in a large room, with

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benches for the guests. A cow is then brought to the door of the room, when the servants begin to cut pieces from the back, and hind quarters: the noise the poor animal makes is the signal for the company to take their places.

All the while the poor beast lies at the door, bleeding and moaning; they do not kill it till they have cut all the principal flesh off its bones.

How cruel is their feast of blood,
 How filthy too their meal;
 Abhorrent both to man and God,
 The heart which cannot feel.

Whoever would torment a brute,
 Would serve his neighbour so
 If passion bade, and law was mute,
 Regardless of his woe.

Then let me never pussey tease,
 'Twill grow to deeds of blood;
 Or kill a fly, myself to please,
 'Tis murder in the bud.

69. *Cataract of Alala.*

This is a part of the river Nile, which rushes down a steep precipice of rock, at a place where



it is about half a mile broad; the depth of the fall is about forty or fifty feet. The noise of it may be heard a long while before the traveller arrives at the place, and the sight of it is grand and surprising. The waters fall into a deep pool, and create a dense mist, which shews the track of the river for a great way, when the water itself is not perceptible.

The Cataract is seen with great advantage from a bridge, built where the rocks are not above thirty feet asunder, and where the river, thus confined, rushes through with amazing violence.

70. *Gondar.*

Gondar is the capital of Abyssinia, and stands nobly on the top of a hill. In time of peace, there are perhaps ten thousand families resident in it. In war time there are many of them absent, or are obliged to seek safety as they can. Their houses, like all in these tropical climates liable to violent rains, are built of clay, and thatched in a round form, like a cone in shape,

Abyssinia 2.



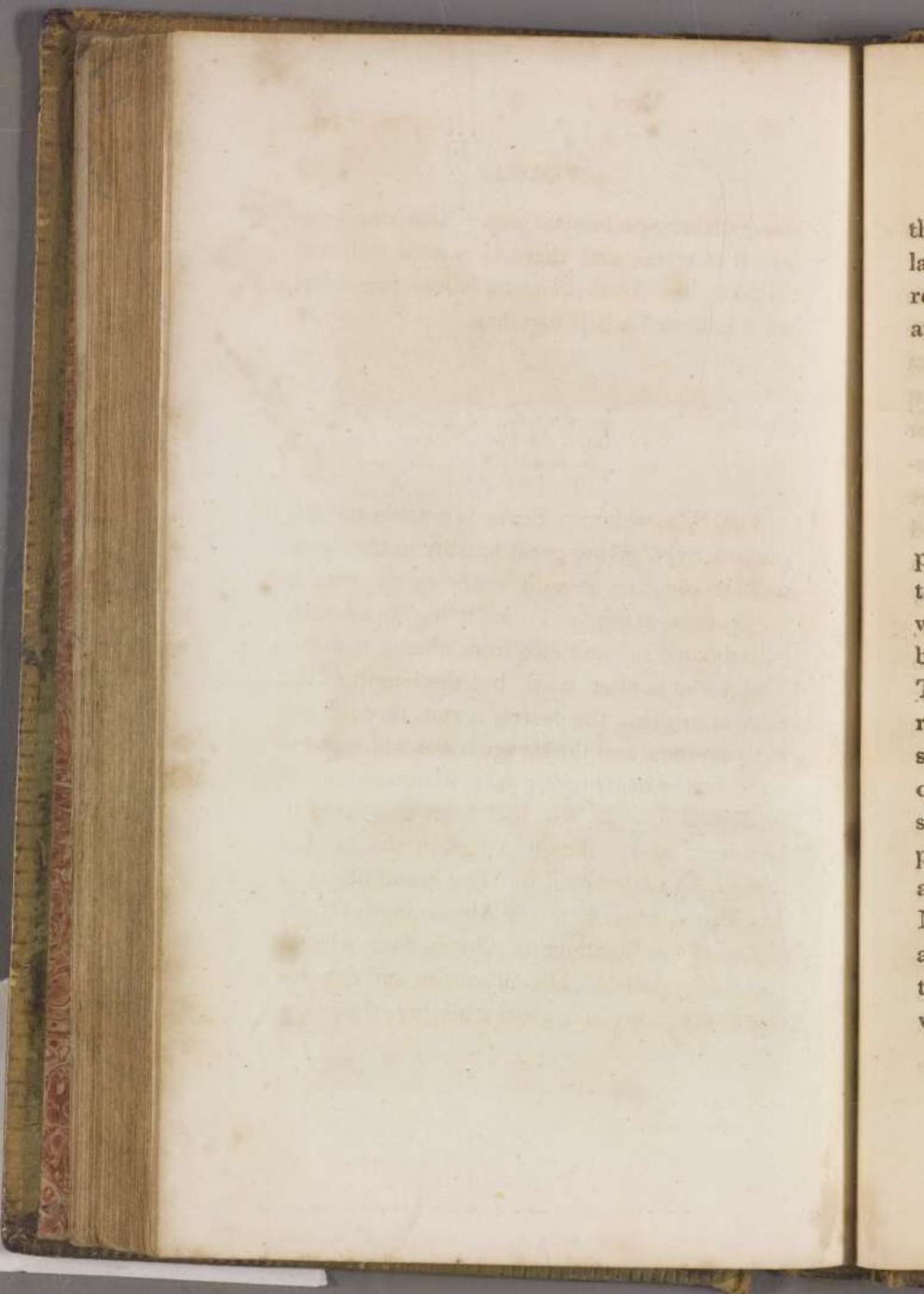
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that is, sharp-pointed at top. The king's palace is of stone, and there is a stone wall surrounding the royal premises, whose four sides are a mile and a half together.

71. *Rise of the Nile.*

The Nile, which in Egypt is a noble and important river, giving great fertility to the country, by covering it with water every year, is well known; and much curiosity has, in all ages, been excited to know also from whence it came. The ancients often tried, but the length of the river is so great, the deserts it runs through are so dangerous, and the savage tribes who wander on its banks in its upper parts so numerous and so fierce, that no one had been ever able to penetrate to it; though kings, at the head of armies, had attempted it. The grand object of Mr. Bruce, when he was in Abyssinia, was to get as far as the fountains of Geesh, from whence the Nile proceeds. His difficulties and dangers were very many and great; his joy, therefore,

when he succeeded in overcoming them all, was so much the greater.

When the spot was pointed out to him, he ran with some precipitation down to it. The principal spring rises out of a little hillock of green turf, which has been raised, and is kept in repair by the natives, who come every year to make a sacrifice to the river, which they regard as a deity. Mr. Bruce felt more than he could express, in thus actually having found that famous spring, the head and source of a river so famous; and the more, as he knew how many had in vain attempted to penetrate so far. Repeatedly he dipped his cocoa-shell cup into it, and drank where no European had ever drank before.

Hail to thee, Nile! thou ancient wondrous flood!
Source of rich plenty to thy subject lands:
By simple natives therefore deem'd a god,
Worshipp'd, with sacrifice and lifted hands.

Small thy beginning, at the sacred fount,
Gushing translucent from the hillock green,
From three fair mouths, of narrow small account,
Thy limpid waters, flowing soft, are seen.

But narrow, shallow, do not suit thee long,
 A stream important soon thy waves become ;
 Meandering playfully those meads among ;
 In wilds disporting, near thy native home.

But childish sport suits not thy nobler hope,
 Toward distant climes thy venturous eddies play,
 Sloping thy bed to deeper, wider scope,
 Till rocks, which man confine, oppose thy way.

But rocks opposing only rouse thy strength,
 To deeper, broader, swell, thy bosom grows ;
 A maddening moment stopt, till fierce, at length
 Thy whelming waters spurn what'er oppose.

Wildly thou seek'st thy solitary way
 'Mong barren provinces, supreme alone ;
 Gathering the tributary streams which play,
 Claiming, devouring, as of right thine own.

Ah, stop, consider, view the downward fall,
 O'er the steep precipice, sublimely deep !
 In vain advice—in one vast volume all
 Thy waters roll, thy headlong billows leap.

Down thundering furious, with resistless bound,
 The deluge comes o'er all th' astonish'd plain ;
 And scoops a whirlpool bason, deep, and round,
 Then rolls triumphantly its waves again.

But what awaits thee?—Egypt's narrow vale,
Seen from the cataract's height, allures thee now ;
Syene's sacred walls thy waters hail,
And hundred-gated Thebes shall reverent bow.

Come, stream benignant, smooth thine angry tide,
Now loved, adored, be pacified and bland ;
Spread, gently spread, prolific waters wide,
And scatter blessings o'er th' expecting land.

Rich harvests shall thy annual visits give ;
Nations shall bless thee for thy bounteous store ;
Millions of lives, by thee supported, live ;
Earth drinks, and satiate, yields to man the more.

Come, sacred Nile ! with cities studded fair,
Adorn'd with temples, pyramids, thy pride :
Here Memphis waits, and Alexandria there ;
The salt sea freshens with thy seven mouth'd tide.

72. *Queens of Sennaar.*

Sennaar is a distinct kingdom from Abyssinia, lying more to the north, and nearer Egypt. Mr. Bruce, in returning from Abyssinia, had to pass through it. The city of Sennaar is very large, and contains about a hundred thousand

inhabitants. The houses are but of one story high, and very ill built.

While here, Mr. Bruce, who practised as a physician upon occasion, was sent for to the palace, and was told that several of the queens were ill, and wanted to see him. He was accordingly introduced to a room in which three of them were sitting upon a sofa. All ideas of dignity, or beauty, vanished the moment he saw them. The favourite was a woman six feet high, and extremely fat. All their features were completely like the negro race. This was not enough, for they had deformed themselves yet more by their uncouth and monstrous dresses and ornaments. A ring of gold was passed through the under lip of one of them, and weighed it down till it covered her chin, and left her teeth bare. A large ring of gold, five inches in diameter, was in each ear, which weighed them down to her shoulders. The others had similar modes of deformity; one of them especially, had chains come from her ears, hanging low down, the other ends fastened to her nostrils; making her look like a horse with bit and bridle. She had also a ring through the gristle

of her nose, which hung down to the opening of her mouth.

These we see to be absurdities;—would they wonder, in their turn, to see any of our ladies, when full dressed?

EGYPT.

And so, as the Nile has run into Egypt, we will run after it. We shall have a great many things there to hear about, and to look at.

Egypt is one of the most ancient kingdoms of which we have account. It is situated at the north eastern part of Africa, adjoining to the bottom of the Mediterranean sea. Egypt is famous in Scripture for the long residence and slavery of the Israelites in it, under the kings, then called Pharaohs. It has been conquered many times. The Canaanites, who fled from Joshua, subdued it. The Persians, under Cambyses, ruined it. When Alexander subverted the Persian empire, he came and built, to per-

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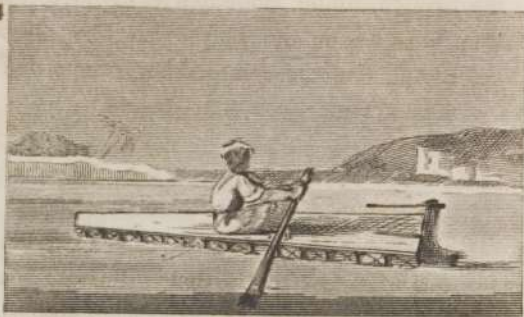
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Egypt I.

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75





petuate his own name, the city of Alexandria: when he died, his four great captains divided his empire among them. Ptolemy had Egypt, where his descendants reigned, till the famous Cleopatra; under whom the Romans made it a province only. Long after that, the Saracens took it; and the Turks claim it now, though their government over it is very feeble. In 1798, the French, under Buonaparte, invaded it, but they were driven out by the English; Nelson destroying their fleet, and Abercromby defeating their army.

73. *Grand Ruins at Luxon.*

As we enter Egypt at its southern extremity, we must first meet with Syene. This is situated just below the cataract of the Nile, and is the extremity of Egypt towards the south. It was once a considerable city, and even now some stately ruins remain.

Ruins, and some of them magnificent for size and workmanship, attract notice continually, as we come down the hill. We will stop a while to survey what remains, once belonging to the grand, the famous city of Thebes. The ruins

lie on both sides the Nile, for a space nearly nine miles along the river, and reaching far inland. The modern names of Luxon, Carnac, and Kourna, are only parts of the same city, whose circuit anciently was twenty-seven miles, which whole space is now full of fallen columns, colossal statues, and obelisks. It is reported to have had a hundred gates: out of each gate it could send twenty thousand soldiers, and two hundred chariots.

The view given in the plate shews the remains of vast colonnades, temples, and columns, but principally two gigantic figures, sitting, one of a man, the other of a woman; they are of solid stone, about fifty feet in height, and are richly ornamented with hieroglyphics.

The palace of Memnon, with its vast porticoes, colossal statues, and almost endless rows of columns, shew that the kings who once reigned here were very rich, and the artists by whom the edifices were erected were able and intelligent men, although they were built so long ago that history can tell us very little about them.

Ah, what avails that kings their riches gave,
That famous artists plann'd and wrought with
skill,
That nations strove the royal name to save,
And make the mortal man immortal still?

Yes, there's the palace, rather there it stood,
Where Osymandyas once his throne display'd ;
Where Memnon reign'd, the famous and the good ;
And names forgotten abject hosts survey'd.

But now, how lost ! no palace it appears,
Unless for jackalls, serpents, spiders, toads :
Could Memnon see, his soul would melt in tears
At Desolation's work, in freakish modes.

Yet vast, though ruin'd, are the wondrous piles,
The columns massy, numerous, rude, and tall :
We roam, fatigued, through long continued ailes,
Or gaze, astonish'd, at th' enamell'd hall.

The time may come, when, skill'd in ancient lore,
These hieroglyphic records some may read,
Science, historic truth may clear explore :
The crimes, or foibles, of the mighty dead.

74. *Boat of Pitchers.*

That an empty jug will swim, we all know, but here they take advantage of it. The earthen pitchers, which are made at a village some way up the Nile, are brought to market to Cairo to be sold; not in waggons, as we should do, but a number of them are placed on the ground in the shape of a triangle, or flat-iron, such as the laundresses use; these are covered pretty thickly with palm leaves, so as to make a sort of floor over all their tops; the whole are then firmly bound with cords, so that each pitcher keeps its place. When this is placed in the water, the whole will float; it becomes a sort of boat, or raft, sufficient to bear three or four persons. These, with oars, row it along, the sharp point foremost. They carry nets with them, and lines, with which they fish for their support during their voyage; till they sell their whole cargo of crockery.

They make use of such boats too to cross the Nile, and ferry people over.

75. Carrying water.

The women go to fetch water, which they bring in deep pitchers: one of these is carried on the head, held by the left hand; and, at the same time, the right arm is bent upwards, and the palm of the hand held flat, so that another pitcher may be placed upon it. One would think this is a most inconvenient posture, and could hardly suppose that the weight of a pitcher, full of water, could be held thus for any time; but custom has trained them to it, and they do not wish for any better way.

In one part of Egypt, the roofs of the houses are all built so as to be occupied with vast flocks of pigeons. Their grand object herein is the dung which they thus obtain, and with which they manure their land.

76. Cutting the Dyke.

The Nile is a river as beneficial as it is famous. It rolls from a vast distance in Abyssinia, over countries barren and barbarous, before it enters Egypt. Here it becomes a public blessing.

The heavy rains which fall during some hundred miles of its beginning course, swell its waters to a flood, and wash down an immense quantity of earthy particles, which it brings and deposits all over Egypt. Its vast swell of waters inundates almost the whole country, and as they subside, they leave this prolific sediment. The inhabitants directly sow their grain, especially rice, which requires a moist soil, and the harvest is abundant. Egypt has been the granary of that part of the world for ages; even so far back as the time of Joseph, when his brethren came there to buy corn.

Sometimes the river does not rise high enough to flood some of the lands; or there is so much that it does not run off in time: in both these cases the harvest greatly fails. This is so important a case, that many years ago, a large and deep well was dug, in the middle of which stands a pillar with measurement upon it, by which they can exactly see how much it has risen; which is proclaimed every day by the public crier.

Sixteen cubits, or about twenty-four feet, is the height most favourable to plenty. When it rises to this, there are great public rejoicings.

Egypt 2.



76



77



78

L'abbé de l'Égypte par le sieur de la Harpe & son confrère de l'Égypte.

When it rises to this, too, a canal is opened, which supplies all the wells, cisterns, and gardens of Cairo. They open this canal by cutting the dyke, or bank, which is at its entrance close to the Nile. This is done with great pomp; the Bashaw, and all his principal Beys, with the public officers of the city, attending, with troops, and music. Cannon are fired, and a grand display of fireworks is made, on so important an occasion.

77. *Dancing Serpents.*

It surprises Europeans, when they visit Egypt, to see serpents acting in a manner so different from their retired nature. Men travel about with serpents in a basket, which they exhibit for money. The man will begin drumming, or piping, when one, or more, if he has many, lift up their heads, while the bulk of their long body is coiled up like a rope. The head is tossed up and down, or thrust forwards, and drawn back, according to his music, with which it seems to keep time. As soon as the music ceases, the serpent sinks down again. You know, nobody likes to dance without music.

This seems very wonderful. But the case is, that the men who catch these reptiles, first carefully pull out their poisonous fangs, that they may not be able to do them mischief; then they provoke them by holding out a fist, covered in iron, which hurts the creature; the serpent naturally rises, ready to dart on it, and bite; but, being often hurt in so doing, he, through fear, draws back his head again. The man sometimes holds his hand high, sometimes low: this makes the snake raise and lower his head. Now, when he is under this sort of education, music is playing all the while. Whenever the serpent hears music, therefore, he prepares to fight, and learns to rise and fall thus to the sound of the notes.

Row row de dow dow,
 I rumble the drum,
 Or blow the pipe now,
 And rouse him to come.
 With whistling, and thumping, and twanging, so
 shrill,
 I'll wake BASHAW NAJA, to rise when I will.

Hiss! hissey! hiss! hiss!

Who wakes my repose,

My silence in bliss?

Yet I dare all my foes.

*I'll unwind my coil'd length, and I'll lift up my head;
One touch of my fangs shall strike any foe dead.*

Now rises he high,

Now forward he darts,

Now sinks, as to try

The depth of his arts.

The music keeps jingling, both high notes and low,
And the reptile enraged, writhes his threats at the
foe.

He hisses affright,

His fork'd tongue he shakes,

His eyes they flame bright,

Quick darting he makes.

These, with piping, and rumbling, and shrieks, and
halloos,
Are a dreadful contrivance dull souls to amuse.

78. *Mummies.*

The wish to preserve the bodies of those we
love is natural, and the endeavour to do it, by

embalming, is very ancient. The Egyptians were famous for embalming even in the time of Joseph. The general principle is, to take out the bowels, and all the moist parts of the body, and fill the cavity up with aromatic spices and drying substances. Then the whole is wrapped round with fine cloth dipped in wax, and similar substances: by which processes the muscles and bones are kept from putrefaction. The body so embalmed is called a mummy.

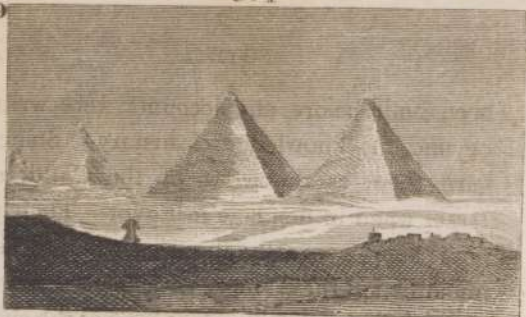
All persons able to afford it embalmed their deceased relatives. When this was done, they were not buried in the earth, but put in hollow places cut in the solid rock. There are immense clusters of such chambers in Egypt: they are called Catacombs. One row of chambers communicates with others by dark passages, all under ground. From thence were brought the mummies which are now kept in the British Museum, and in other cabinets of the curious through Europe. Many of these are 3000 years old.

79. *Pyramids.*

These are among the most stupendous works of man. They are the most ancient too, having

Egypt 3.

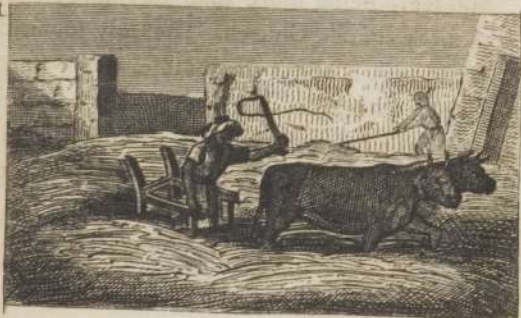
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81



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been built before any accounts were written; beyond the knowledge of history. Some regard them as the work of the Children of Israel when in bondage in Egypt. Their purpose, too, is equally obscure: whether as sepulchres for their kings, or as placed for worship at the top, a high place, as was the custom with many nations; or as a cavern inside, which was the mode preferred by others. Their shape and solidity render them very durable. Those who built them thought to render themselves famous for ever; but we do not now even know their names.

The village of Gize, near Cairo, has those most eminent. Four of these are placed near together; the largest of which covers eleven acres of ground; a space about the size of Lincoln's Inn Fields in London. Its height is 500 feet, being more than one quarter higher than St. Paul's Church. The only room discovered in it is about the middle, thirty-four feet long, and seventeen broad, which has nothing in it but a large stone chest, without a lid, large enough for the body of a man; but whether one was ever in it we cannot tell.

My basis half a province covering wide,
 My high top points in heaven sublimely grand,
 'Tis a long journey up my sloping side;
 A massy mountain age to age I stand.

I stand and view man's generations pass,
 Sires, sons, and grandsons, in a long array;
 While Time huge temples crumbles, moulders brass,
 I keep my station firm, I ne'er decay.

Who built me? at what time? for what contrived?
 Before the deluge lifted I my head?
 In vain ye search! from books is nought derived;
 Who rear'd me age on ages past were dead.

Ask you what inward secrets I conceal?
 Nay, search, ye curious, mighty, learned, wise:
 These the last trump alone can e'er reveal,
 When bursting earth shall mix with flaming skies.

80. *The Sphynx.*

Near one of these pyramids is another stupendous object, called the Sphynx. It is in shape a compound of several animals; having the head and breasts of a woman, the body of a

dog, the tail of a serpent, the wings of a bird, and the paws of a lion. What the ancient Egyptians meant by this figure is not known. It was a favourite device among them, and was attached to all their grand and sacred buildings. Sometimes there were whole rows of them.

That represented is supposed to be whole; but the drifting sands of the Desert have buried all the body; nothing is seen above ground, but the head and neck. But this small part is thirty-four feet high; how large then must have been the whole figure.

81. *Thrashing with Oxen.*

The law of Moses saith, "thou shalt not muzzle the mouth of the ox that treadeth out the corn." As our corn is thrashed with a flail, some persons are not aware what this means; but we here see.

They place the corn, rice especially, in a circular heap. Two oxen are then yoked to a sort of car, on which a man sits, who drives the oxen round and round; his weight also tends to press it, and shake out the grain. When the straw is

removed, the remainder, which is grain and chaff together, is cast with a shovel to some distance, in a windy place; the grain flies to the heap, but the chaff, being light, is blown away, so that the heap is clean and fit for use.

82. *Ancient Egyptian Idols.*

In early times the heads of families were highly venerated; and as they lived to a great age, they saw their posterity to several generations, and were not only the fathers, but, in a sense, the kings of all who descended from them. The younger branches, especially, must look up to persons so aged, and so honoured, with great esteem. These venerable persons taught their offspring, of course, all they knew, which made them to be the more respected; and as some of them invented useful arts, such were sure to be held in reverence long after their death. As men lost the knowledge of the true God, their reverence became transferred to these ancestors; which reverence easily degenerated into worship. Hence arose idolatry. It happened, too, that when a man had invented any thing useful, there

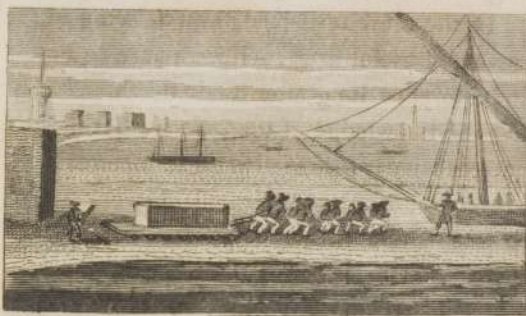
Egypt 4.



82



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was some animal, or instrument, by which it was effected; which became the emblem, or representation, of it and of him. Thus was idolatry transferred from persons to things.

Noah was the great father of all mankind after the flood. His sons carried with them, wherever they went, a reverence for him; they and their posterity regarded him as the giver, or teacher, or inventor, of every thing they enjoyed, of every art, and of every comfort. His son Ham, or rather his grandson Mizram, with his descendants, settled in Egypt; and thus Egypt very early became a nation famous for arts and sciences.

We are told in Scripture, that after the deluge Noah became a husbandman. As the breaking up of the earth was effected by the strength of the ox, that animal became the emblem of husbandry, the token of Noah, and was thought to be the fit object to keep him and his benefits in teaching husbandry in recollection. This soon, among a people sinking in ignorance, produced the actual worship of the animal. The priests, who alone had any learning, to keep up their power over the people, pretended that Noah, whom they called Osiris, who was so fond

of oxen in his life-time, took up his abode in an ox after his death. Their part was to find him out, which was by certain marks. It was to be a black ox, having a white spot on his forehead, and another like a crescent, or new moon, on his side. It was easy for them to prepare such; and when they produced a new one, as any old one died, the people were enthusiastically glad to have their god with them again; and his worship was thus revived from time to time.

This was the most general and important part of the Egyptian idolatry; but they worshipped, with a stupidity wonderful in an enlightened people, the dog, the hawk, serpents, crocodiles, and onions, with a vast variety besides.

Proud man of wisdom boasts, and mind
Of godlike intellect and skill,
Counts every other creature blind;
Reasons, decides, and stamps his will.

Yea, great and deep his powers are,
He thinks, discerns, can wisely plan,
Measures the earth, counts every star,
Builds, forms, contrives—what equals man?

Yet in one case his wisdom's blind,
 The world by wisdom knows not God;
 See the results of his vain mind,
 In idols, from the mine or sod.

In Egypt, famed for wisdom, see
 God oxen, dogs, and crocodiles;
 To onions votaries bow the knee;
 Their wisdom their own soul beguiles.

83. *Burning the Libraries.*

It has already been said, that in very early times Egypt was the land of science; it is a great character, therefore, to give Moses, when it is said of him, Acts vii. 22, that "he was learned in all the wisdom of Egypt."

When the Ptolemies, descendants of Alexander's famous general, ruled in Egypt, they brought all the taste and elegance of Grecian philosophy into the country. One of them, Ptolemy Soter, founded a library in Alexandria, and gathered a hundred thousand volumes; to which were added, in the course of years, so many as made up seven hundred thousand in

the time of Julius Cæsar; by whose soldiers more than half of them were destroyed. The library was, however, filled again, and kept with great care, as a treasure of all that human intellect had ever produced most worthy. But, in 1642, when Egypt was conquered by the Saracens, who were Mahomedans, and who revered the Koran, their general, Omar, ordered the rich collection to be burnt, like an ignorant barbarian as he was; saying, "If there is any thing in these books besides what is in the Koran, it is false; and if it is only the same, we don't want them while we have that." For some months, therefore, the books of this most ancient and magnificent library were used to cook their victuals, and to warm their baths.

84. *Bringing away the Tomb of
Alexander.*

Great men often do wonderful things, and hope to be remembered for ever. Sometimes their works remain, and posterity cannot tell who effected them: this is the case with the

pyramids. Sometimes the name continues, and the works soon come to decay; as Nebuchadnezzar is known, while the great Babylon, which he built for the glory of his majesty, is lost, and we can hardly tell where that vast city stood.

Alexander built the city, and called it Alexandria, to keep his name in remembrance. In that he succeeded. He also ordered that himself should be buried in it, that his tomb might be honoured by posterity. He was carried there in great pomp; he was buried with all possible care, to preserve his bones for ever; but in the many revolutions which Egypt has undergone, his body has had its share. Possibly the plunderers were instigated by the cloth of gold in which his body was wrapped; possibly by spite to his memory; it might be curiosity, or, perhaps, mere ignorance; but the massy sors, or stone coffin, in which he was put, has been disturbed, and emptied of its contents. The coffin itself has been removed: it was not easy to destroy it: it has been resting in obscure places, no one knowing what it was, till the English, when they were in Egypt, driving the French

out, discovered it, and brought it away. It is now, with many other Egyptian curiosities, safe in the British Museum.

CONCLUSION.

'Tis much to escape every danger,
In trav'ling through AFRICA wild ;
And what makes the wonder the stranger,
All this may be done by a child.

The surly swart Moors did not catch us,
Who seize every one they can touch ;
Indeed, we made some of 'em fetch us
Some things which we prize very much.

The Negroes are good-natured creatures,
They did not do us any harm ;
We smiled at their pouting black features,
But kindness gave blackness a charm.

We next cross'd the desart so dreary,
Braving thirst, and the sand burning hot ;
Where the camel, you see very clearly,
Drinks deeply to keep him a-trot.

We were not the least incommoded,
Nor suffer'd by hunger or drought ;
Nor were our good nags overloaded ;
They ne'er from our parlour stirr'd out.

We pitied the blackamoors' slavery,
Who 're kidnapped, and driven, and sold,
And wonder to hear of such knavery ;—
What will not men venture for gold ?

I like that about grand Canary,
Where birds sing so finely and free ;
And will of my dickey be chary,
For sweetly he whistles to me.

The Hottentots' kraal looks so funny ;
The Cape of Good Hope's where they dwell :
And the Ostrich's song for my money—
Where is the bird now, can you tell ?

We surely must hate Abyssinia,
So cruel, hard hearted, and vile :
Have none of ye got goodness in ye,
To feel for the beast all the while ?

But look at Senaar's ladies royal,
Disfigured with gold rings and chains ;
I hope they won't call me disloyal,
I think them much worse for their pains.

Why, now we've gone cantering round it,
We've only of Egypt to sing ;
How the Nile every summer has drown'd it ;
Where once cruel Pharaoh was king.

What were all those pyramids made for,
Those sphynxes, and columns, so large ?
Why sure they could never be paid for,
Our kings could not bear half the charge.

Could I, like Columbus, discover
Some continent new, or new world,
I'd not mind the sea to go over,
But soon should my sail be unfurl'd.

Who knows, though a little boy merely,
But I may become a great man ?
Mamma, I should like it so dearly,
I certainly will, if I can.

Why now, I am fond of my reading,
This book makes me know something more ;
If learning 's the way to succeeding,
I'll lay in a plentiful store.

I like too to study the poem,
I think that the prettiest part ;
In a few times of reading I know 'em ;
I'll learn all the poems by heart.

So AFRICA!—those who despise it,
Shew ignorance dull, I declare:
He best shews his wisdom who tries it,
And learns what he can every where.

I am sure the next tour will delight us,
All over AMERICA new:
I hope a full hist'ry he'll write us,
With pictures, and stories, all true.

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