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Sketches in Spain and Morocco

Arthur de Capell Brooke

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SKETCHES

IN

SPAIN AND MOROCCO.

BY

SIR ARTHUR DE CAPELL BROOKE, BART.

M.A., F.R.S., &c.

AUTHOR OF "TRAVELS TO THE NORTH CAPE OF EUROPE,"
"A WINTER IN LAPLAND," &c.

Brooke

IN TWO VOLUMES.

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A Moorish Female at Port Nuvk

SKETCHES

IN

SPAIN AND AFRICA.

CHAPTER I.

Departure from England.—Bay of Biscay.—Steam Navigation.—Passengers.—Cape Finisterre.—Lisbon.—Cadiz.—Occupied by the French Troops.—Heat of the Weather.—City described.—Streets.—Alameda.—Plaza St. Antonio.—Fair Sex.—View from the Signal Tower.—Vicinity of Cadiz.—Field of Battle of Barossa.—Tertulia.—Opera.

THE month of July was fast drawing to a close when I embarked on board the Duke of York steam packet, of 750 tons, bound for Lisbon, Cadiz, Gibraltar, and Malaga. The enterprise of modern days has extended this species of navigation so widely, and at the same time with such a surprising degree of certainty, that a traveller has now nothing more to do than to take his portmanteau to the Tower-stairs, and a very few days may find him ploughing the waters of the Baltic, or skimming the deep blue Mediterranean wave, as the caprice of his wanderings may lead him.

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Having touched at Portsmouth, we received on board the principal part of our passengers, and, at the close of a fine summer evening, were gliding by the romantic shores of the Isle of Wight, the beauties of which were rendered, by the decreasing light of day, indistinct to us.

Among the passengers were some mercantile gentlemen of Gibraltar, and a distinguished missionary and his lady, who were on their way to Jerusalem, accompanied by an English maid servant. Without attempting, however, to particularize every one, I shall sum up the remainder with a Spaniard, an avowed atheist, going to Cadiz, and a young lady, of no inconsiderable personal attractions, attached to the division of guards at Lisbon; in short, a more singular or a more motley assemblage were, perhaps, never cooped up on board ship; and never before, probably, were saints and sinners strangely and so closely jumbled together as during our voyage to Lisbon.

It is in the Bay of Biscay that the steam-ship is exposed to the severest trials, and its successful struggles there have long since sufficiently proved the merits of this extraordinary discovery.

The evening of our entrance into this stormy waste was marked by the gatherings of an approaching tempest. The sunset was fine and splendid, and its effect was still farther height-

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ened by the contrast of the opposite quarter of the heavens, which already, by its clouds of inky blackness, presented the appearance of night. Sullen rolls of distant thunder responded at intervals to the clashing of the rising billows, while the forked lightning, darting from amidst the black surrounding masses, played in the horizon. Every thing, in short, betokened that we should not enjoy a very quiet night, and the bustle on deck evinced that preparations were making for bad weather.

The vessel which, by the aid of steam, makes its way like a huge snake through the glassy wave during a dead calm, may well excite emotions of astonishment; it is, however, in a boisterous sea like that of the Bay of Biscay, that the tremendous power of steam is seen with the greatest effect: what astonishment, not unmixed with feelings of awe, is excited in the mind when, after walking the quarter-deck on a dark stormy night, and listening to the howl of the tempest and the sullen roar of each passing wave, you go down to look at the engine in full operation. From being surrounded by the raging billows, you suddenly descend, as it were, into a kind of pandemonium, and find yourself in a sea of flame in the very bowels of the ocean.

The deep bellow of the furnaces, the loud hissing of the steam, the gigantic arms of the engines in motion, present no bad image of the

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infernal regions, heightened by the intense heat that prevails, and the appearance of several black-looking beings, almost naked, reeking with perspiration, and in fact half roasted.

Let us retire: how beautifully triumphant does science again shine forth, when, on entering the cabin, we find it brilliantly illuminated, and the lonely hour of midnight cheered in the midst of the great deep by gas*.

Calm weather at length succeeded, and hushed the heavy rolling seas that we had experienced; not that it can be ever termed calm in the Bay of Biscay, for even when the storm is lulled, and the surface is smoothed, a tremendous heaving swell from the great Atlantic agitates the body of waters.

August 1st.—Early this morning land was discovered, and upon our going on deck the rugged mountains of Gallicia, their summits veiled in mist, presented, if not a very cheerful, at least a most welcome sight to every one. About 10 o'clock, Corunna light-house was visible, and having passed Cape Ortegal, we ran along the Spanish coast at the rate of eight knots an hour, assisted by a fine breeze.

About three in the afternoon we rounded Cape Finisterre. Amid the clefts of the mountains we could occasionally discover small villages

* The great cabin was lighted with portable gas.

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and patches of cultivated land. Towards evening we passed Vigo bay, but at too great a distance to be enabled to distinguish it.

At day-break of the morning of the 3d, we were within a short distance of the rock of Lisbon, whose misty summit, as we passed it, was just illumined by the rising sun. The morning, which in southern climates is so inviting, was mild and delicious; in the distance a gentle breeze was wafting along a small fleet of fishing-boats, which were scudding from the mouth of the Tagus, and whose white sails glistening from the morning rays, contrasted beautifully with the deep azure of the main.

Lisbon soon burst upon our delighted view, with the broad flood of the Tagus rolling at its feet, on which a British fleet was riding proudly at anchor. On reaching the castle of Belem, we brought to; and a boat from the shore having inspected us, we were suffered to proceed, and shortly afterwards came to an anchor within gun-shot of the city. As the captain of the packet intended remaining but a few hours, we lost no time in getting ashore.

It was about mid-day when we landed; the heat was, and had been for some time, most intense, the thermometer having been at 98 in the shade: the weather was consequently not very favourable for sight-seeing. An Englishman, however, is of all animals the most regardless

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of change of climate, particularly when curiosity can be gratified and time is short.

Taking advantage, therefore, of the few hours I had to spare, I made a rapid survey of Lisbon, toiled up to that most magnificent work the aqueduct, and having at last satisfied both my curiosity and my conscience, I found my way to the quarters of a friend who commanded the grenadier guards, in whose room it was quite a luxury to repose, and partake of some deliciously cool wine, after hurrying about as I had been for some hours with a most broiling sun over my head.

Lisbon is too well known to need any description. Its situation is fine, and in many respects it may be termed a magnificent city: any feelings of admiration are, however, speedily overpowered by those of disgust at its abominable displays, which offend the eye and commit outrage upon the nose at every step one takes, and stamp its inhabitants, without entering into their other qualities, as at least one of the filthiest set of beings under the sun. What I had seen of the place did not, I confess, please me; and, congratulating myself very heartily upon the freedom I possessed in not being numbered with those of my countrymen whom their professional pursuits detained at this period here, I repaired on board in the evening, after having partaken of a quiet dinner at Buenos Ayres, with Lord P.,

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a young nobleman who had hitherto been my fellow-traveller, and who having left England for the express purpose of observing the progress of the eventful period that would result from the withdrawing of the English troops and the arrival of Don Miguel, was, with the sang-froid of a philosopher, about to proceed alone into the heart of a country which was now in fact a political volcano, or might be said to resemble a huge caldron, whose bubbling contents only awaited the removal of a ponderous cover and the additional heat of a single firebrand to boil over.

I was not sorry when on the following day we got clear of the Tagus, and pursuing our way southward, we succeeded in rounding Cape St. Vincent early the next morning. The wind was now ahead of us; towards evening, however, it died away, a perfect calm succeeded, and as our paddles swiftly revolved, the bright city of Cadiz at length rose gradually to our view from the bosom of the ocean, appearing at first sight like a rock of dazzling whiteness, until, on a nearer approach, its outlines became more distinct and defined. The last rays of sunset were gleaming on the lofty signal tower when we dropped anchor in the bay, near a French sloop of war, stationed for the purpose of keeping up the quarantine, and on board of which a boat was immediately despatched.

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We had been anxiously looking forward to the possibility of landing before night; the lateness, however, of the hour, and the distance we were lying from the shore, obliged us to give up the hopes that had been entertained, and we had hardly made up our minds to sleep on board, when the deep roar of the evening gun announced to us that the gates were shut for the night. Though we should have been better pleased to have passed it ashore, yet after having been buffeted about in the Bay of Biscay, it was comparative luxury to be lying in still water, and in particular where we now were at anchor.

For the first time in my life I enjoyed the charms of a southern evening. The spacious bay of Cadiz, its shores fringed with vineyards, and spotted with numerous towns and villages, appeared like a vast lake; not a wrinkle disturbed its crystal surface, and as we slumbered upon its softly heaving bosom, all our cares and anxieties were hushed.

If sunset was enchanting, the effect of the rising moon was beautiful beyond description; and as a bright stream of light silvered the pure white turrets of the palace of the Five Towers, and played on the trembling flood beneath, it seemed as if some fairy city had risen from the ocean to bewilder the vision; and as our eyes were directed to the dark masses of foliage of

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the Alameda, we almost fancied we could hear the faint hum of the happy crowds assembled to enjoy so delicious an evening.

The beauty of the scene kept me on deck until a late hour, when I turned in, as I hoped, for the last time, to my narrow birth.

It had been my intention to have proceeded direct to Gibraltar; the interest, however, which the appearance of Cadiz excited in me, induced me at once to make an alteration in my plans; and leaving my heavy baggage on board, I took leave of my fellow-passengers, and accompanied by Mr. Brackenbury, jun., the son of the much respected English consul, to whose kindness I was so much indebted during my stay, I soon found myself within the walls of Cadiz, and under the roof of the English hotel, in the calle de St. Francisco, kept by Mr. Wall, and which, if I did not find it very cool, was clean and comfortable in other respects.

Cadiz, like Gibraltar, is remarkable for its situation and its impregnability; and is also celebrated for the protracted siege of three years which it stood during the war against the French. On this account it is well known to our military, who were shut up in it during that period; and who, notwithstanding the bombardment, contributed greatly to the gaiety as well as prosperity of the place.

The town suffered scarcely at all from the

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effects of the siege, as may be supposed, when the great distance of the French batteries is considered—nearly, if not fully, three miles. It is a matter of astonishment, indeed, that a single shell should have reached the town; and more so, when, as I have been informed, some few actually went over it, falling in the sea on the opposite side: one fell in the garden of the Franciscan convent, and is now preserved there. The mortars, from whence these gigantic shells, one of which may now be seen in our own metropolis, were projected, were cast purposely at the foundery at Seville.

Cadiz was now, and had been for near three years, garrisoned by the French troops; who, if they did not enjoy the height of popularity, were at least well entitled to the gratitude of the inhabitants, for the security afforded them by the vigilant system of police observed. Before their arrival, assassination and robbery, as in many other Spanish towns, were frequent, and the being out in the street after nightfall was not unattended with risk. The withdrawal of the French army from Spain was anticipated to take place shortly, and the respectable inhabitants could not help looking forward to that event with gloomy apprehension, as the renewal of scenes of rapine and bloodshed. The misery and distress of all classes seemed now, indeed, to be at its height How was their

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proud and fair city fallen from her high degree, when but recently the emporium of commerce, the treasures of the New World were wafted across the Atlantic, and enriched her merchants! What is her present state*?—Her nobles, as may be seen in the other parts of Spain, are actually begging their bread in the streets; while their spacious mansions are filled with miserable families, who find in them a forlorn and comfortless shelter.

The heat of the weather was quite insupportable, and was the only drawback upon the pleasure which the novelty of every thing afforded me. The thermometer was generally near 90° in the shade, and so suffocating a sensation pervaded my apartment, that I frequently spent the day in slowly perambulating the different quarters of this singular and beautiful city.

The streets being exceedingly narrow, and the houses at the same time very lofty, the rays of the sun cannot penetrate, and a strong, pleasing kind of twilight thus affords relief to the eyes, which are dazzled by the general glare of the sun striking upon the white-washed buildings.

The Cadiz ladies scarcely ever stir out during the day, but while away the sultry hours with

* Since the author's return, the complexion of affairs has improved, Cadiz has been made a free port; and there are some who are sanguine enough to look forward to a return of her former prosperity.

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the siesta, or sitting at the open gratings of the massive iron balconies, which rise in succession, one above the other, to the top of the house.

Here they may be seen luxuriously reclining amidst a profusion of odoriferous flowers, their warm cheeks flushed with the noontide heat, and darting down their dangerous glances upon the stranger who has temerity enough to withstand the fire of their dark eyes.

When the blaze of day is softened, and the sun begins to decline towards the Western Ocean, the hours of pleasure and gaiety commence at Cadiz; every one then hastens towards the Alameda, or public walk, most delightfully situated along the rampart walls, the bases of which are washed by the sea. It is of considerable extent, being terminated at one extremity by the house, or palace, for it deserves this appellation, of the British consul, Mr. Brackenbury, which commands a really magnificent view of the bay of Cadiz and surrounding country; from this a spacious double avenue extends, beneath the shade of which are placed rows of benches for the accommodation of the public.

Half an hour before sunset is the full time for the Alameda; the walk is then thronged with parties gaily promenading, or reposing on the numerous seats. Here may be seen the Andalusian lady, with her costume of raven black,

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and her mantilla gracefully falling over her shoulders, enjoying the cool breeze of evening, while with a dignified step and dark flashing eyes she listens to the soft whisperings of love. When the sun has set, and darkness begins to render indistinct the moving crowds, the Alameda is deserted by the gay throng, and abandoned to the lonely tread of the centinel. Ample sources of amusement may then be found in the numerous cafés, which are thronged with persons of both sexes, cooling themselves with iced waters, orgeat, lemonade, and a variety of other beverages, which Spaniards know so well how to prepare, and which so agreeably counteract the heat of the climate.

A scene as animated as that in the Alameda is during this time taking place in the Plaza St. Antonio, which is frequented by the middle and lower classes, and who, during the moonlight nights, enjoy themselves to a late hour in conversation and promenading.

At midnight the city is hushed; no sound is heard but the convent clocks, or the shrill whistles of the watch; and as the stranger cautiously traces his steps homeward through the silent streets, whose lofty tops partially admit the moon-gleam, the only figure he catches a glimpse of is that of some Andalusian, enveloped in his mantle, and awaiting patiently at his mistress's balcony.

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That there is a very considerable difference in the appearance of the female sex in the northern and southern parts of Spain, has been remarked by most travellers. I do not know whence the Andalusian beauties, fair ones I cannot call them, have derived that warm tint, and coal-black expression of eye, which so strongly characterise them. Many have imagined that it has been occasioned by the Moorish blood in their veins, and their features certainly are often decidedly Moorish; but, at the same time, they are darker in their complexions than the Moorish women even of the present day, who certainly are not lighter than the old Moors of Spain. However this may be, the women of Andalusia, deep brunettes as they are, are as superior to the females of other parts of Spain as those of Cadiz shine above all the rest. The belle of the latter city is remarkable not only for her dress, and the taste with which every part of it is made, but for the way in which it is put on; and whether you look at the disposition of her mantilla, or the rest of her attire, every thing sits well and looks well. She is distinguished, as Spanish women in general are, by that peculiar neatness of her feet which the French comprehend in the term "bien chaussée," and which, from the care and attention bestowed upon them, always look well, though the plump and fleshy swelling roundness of her foot, which

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is considered a beauty in Spain, would probably not be esteemed so with us; while her legs and ankles, also, though well turned, display rather too much muscular power to come within our ideas of grace.

A Cadiz lady would, however, be considered every where as a remarkably well-made person, not only from the beauty of her waist, but her general *tournure;* while her swelling bosom and finely-rounded limbs contrast very agreeably with those sharp, angular points which one is so apt to come in contact with in our country, resulting from coldness of climate, constitution, or other causes.

The traveller who is filled with the high-minded qualities and chivalric virtues of the Spaniard of olden time will be grievously disappointed with the modern race. The peasant, it is true, remains unchanged, or pretty nearly so; but in the men of every other class a most striking and lamentable degeneracy cannot fail to be observed. This is by no means so observable in the female sex generally, who still retain those qualities of mind which have ever distinguished them, though neglected and uncultivated.

I need hardly observe, that the Spanish women are well known for their love of intrigue, and that the marriage vow, as is too generally the case with the higher classes in almost every part of continental Europe, is entered into but to be

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broken: although their failings in this respect may be said to originate more in others than with themselves. Before marriage girls are scarcely seen or heard of, and the most innocent intercourse between the sexes is unusual, and considered improper. Matches are determined not by the inclination of the parties most concerned, but by the ideas of parents as to their suitability and convenience. To a Spanish woman, existence without love appears a blank. Before marriage her chances of being acquainted with the passion are very slight, as her heart, or rather her person, is not at her own disposal, but at that of her relations, who make the best bargain they can for it.

It is a doctrine, I believe, in our own fashionable circles, that in matrimony it is desirable, and by some even considered necessary, that one of the parties should be in love, which it does not much signify, and that when this happens to be the case it is sufficient. Whether it be found so with us, experience can best determine; but in Spanish match-making, as the odds are twenty to one against either party caring more than a fig for the other before they are married, so the chances are not rendered more probable of their falling in love afterwards, at least with each other. From this period the wife's failings in life may be dated; she finds herself united to a man who in six months' time

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cares much less for her than for his cigar, spends his days at the café, and his nights in intrigue; and, in short, totally neglects one than whom there is probably not a being in existence less deserving such conduct, or whom it is more dangerous to slight.

As the marriage was entered into for convenience' sake, so, because it is most convenient, they live together without separating; and, having soon come to a tacit understanding not to interfere in each other's private arrangements, like the fashionable couples of the day, they care as little for each other as can be expected when passion has so suddenly cooled down, not merely to the temperature of friendship, but to that of indifference. The Spaniard of former times was proverbial for his jealousy, which he inherited probably from the Moor: his character, however, has undergone a remarkable change in this respect; for there is, perhaps, no being upon earth who is less troubled with feelings of this nature than the modern Spaniard.

The matrimonial career is in this manner too frequently commenced; and at this time of her life, when religion and morality forbid her, the Spanish woman begins to love: then it is that, stung to the quick by neglect, and won by the attention of some accomplished suitor, she

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pours forth the natural ardour of her soul in the effusions of an unlawful passion. In the world, in general, the truth of attachment becomes too frequently a matter of doubt and suspicion, by the appearance of some mercenary motive: the love of the Spanish female is, however, so devoted and disinterested, and she is so ready to make every sacrifice for a beloved object, that it cannot be doubted that were her mind uncontaminated by example, rightly directed by previous education, in which she is lamentably deficient, and her affections engaged and secured as they deserve to be, she would be as remarkable for her exercise of the conjugal virtues as she is now unfortunately too conspicuous in the neglect of them.

The stranger who visits Cadiz should first of all ascend the lofty signal-tower, from the top of which he looks down upon the city as it were a map spread before him, and he is at once enabled to form a perfect idea of the nature and strength of its singular situation, surrounded by the ocean on all sides except where it is connected with the mainland, like Gibraltar, by a very narrow neck of land, which is so strongly fortified as to render it, with the possession of the Isla, quite impregnable. The eye, glancing beyond the line of its sea-girt walls, distinguishes the towns of Rota, Puerto

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de Santa Maria, Puerto Reale, Chiclana, Isla de Leon, with the Trocadero and Matagorda, from the latter of which the fire of the French batteries was directed during the siege. Towards the south the Castle of St. Petri is seen on an isolated rock: above it are the heights of Barrossa; while in the distance, Cape Trafalgar appears, and the faint outline of the wild Barbary coast emerging through the mist of the horizon.

During the siege, a person was constantly stationed with glasses on the top of the signal-tower; and the instant the flash of the mortars was seen on Matagorda, a signal was given by the ringing of a bell, in order to give notice to the inhabitants.

The French army of Spain had now been for some time in possession of the country, the cavalry being stationed principally in the towns surrounding the bay; the naval force consisting of a frigate, the Pomone, and a brig, to the latter of which the care of the quarantine was committed.

I was received by the Viscount Gudin, to whom I was introduced by Mr. Brackenbury, with much politeness. This officer was the general in command, and had seen much service during the Peninsular war, in which he had been severely wounded.

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The only letter of introduction I happened to have brought out with me was addressed to Senor Gargollo, a person of considerable wealth and consequence, upon whom I called shortly after my arrival, but learnt that he was unluckily confined to the house through indisposition, which prevented my seeing him during my stay. His palace was large and magnificent, being built of marble, and marked the riches of its possessor.

Among the many interesting places and objects in the vicinity of Cadiz which are worthy of the traveller's attention may be mentioned the towns of Puerto de Santa Maria, Puerto Reale, Rota, which produces the Tentilla or tent wine, La Caraca, where the arsenal and docks of the Spanish navy are situated, the baths of Chiclana, Isla de Leon, the Trocadero, Matagorda, Castillo de Puntales, &c.

More remote, are Xeres, Arcos, and Medina Sidonia, with the heights of Barrossa, where the battle was fought which has rendered the spot so celebrated. It is best to visit the heights as I did, having previously slept at Chiclana, a small town in repute on account of its baths, and much resorted to in the season by the people of Cadiz, from which city it is about a league and a half distant. The country you pass through after ascending from Chiclana

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is a high table-land thinly covered with straggling pines, without any beauty of scenery, but every spot being replete with interest. The view from the Casa blanca, where the height of the battle raged, is wild and impressive; associated as it is with so many glorious and mournful recollections too often united. From the shattered walls which once afforded a refuge to the unfortunate wounded, the eye overlooks a range of wild swelling heath bordered by pine woods, beyond which the church of St. Anne's of Chiclana is visible on the summit of the hill, the town of the Isla being distinguished in the valley by its extended line of white glittering buildings. Looking below, the Castle of St. Petri is seen perched on a rock in the bosom of the blue main; while, in the opposite direction, Cape Trafalgar, a glorious rival to Barrossa's field, towers above old ocean; beyond which the high coast of Africa is visible in clear weather, at the distance of about fifteen leagues.

Cadiz is no longer the gay place it was. The inhabitants are too impoverished and depressed by the events of the last few years to be able to give the magnificent balls and entertainments which characterised former times. The opera, Alameda, and an occasional Tertulia, form the principal amusements. The latter struck me as being as stupid a thing as can well be conceived;

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with ten times the formality of an old-fashioned English tea-party, or of a country assembly half a century ago. The gentlemen, who certainly do not shine, as far as their external dress and appearance are concerned, herd together the whole of the evening to gamble at cards; while the ladies, left to themselves, attempt to relieve the ennui by formal forced conversation, and the occasional introduction of singing and a performance on the pianoforte.

After taking leave of the lady of the house, and replying to the sincerity with which she assures you that "*esta casa sta a sua disposicion*," you are rejoiced to find yourself again in the enjoyment of fresh air and liberty.

The opera is well attended; but I can give little account of it, as the heat was so intense that I never was able to remain, and, after I had been there half an hour, was glad to make an unobserved retreat to the cool seats of the Plazza de St. Antonio. On one occasion the thermometer would, I am certain, have been at 120. The hundreds of fans waving in all directions at these entertainments present a singular appearance: they are used alike by both sexes; the gentlemen in these hot countries yielding to necessity, and thinking it not beneath their dignity to cool themselves by the aid of so simple a machine.

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The other things which are worth visiting are the Cathedral, the Franciscan and Capuchin convents, Light House of St. Sebastian, Puerta de Tierra, the Torre Gorda batteries, city ramparts, fish-market, &c.

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CHAPTER II.

Set out for Seville.—Puerto Santa Maria.—Bull-Fights described.—Observations on this Amusement.—Andalusian Costume.—Departure for St. Lucar.—Steam-boat.—Proceed up the Guadalquivir.—Arrival at Seville.

It being my wish to pay the far-famed city of Seville a visit while I remained in Andalusia, I determined to take advantage of a steam-boat which I was told plied on the Guadalquivir, and would take me there with ease and comfort. Seville is about twenty-two leagues distant from Cadiz. In order to reach it, however, it was necessary to proceed first to St. Lucar; and as Puerto de Santa Maria was in the way, where some bull-fights were on the eve of taking place, I resolved to remain there a few days for the purpose of witnessing this national spectacle, which report said would be very magnificent.

Having hired a felucca, a fine strong breeze enabled us to cross the bay in three quarters of an hour; and running over the foaming and dangerous bar at the mouth of the Guadalete without accident, we landed at St. Mary's, and I was received by Mr. Oldham, to whom I had letters, with the usual hospitality and hearty welcome of an English merchant.

St. Mary's, like Cadiz, was filled with French

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troops, it being the head-quarters of the light cavalry. We arrived during the feast of the Virgin. This celebration, together with the preparation for the bull-fights, which were to commence on the morrow, and a fair of fifteen days' continuance, kept the place in an extraordinary state of bustle. Every hole and corner was so completely filled, that had it not been for Mr. Oldham's kindness, I must have fared very badly.

St. Mary's is a large handsome town, with several fine convents. The population of the last census was about 15,000. This number has since been probably greatly increased, from the distress existing at Cadiz, which has compelled considerable numbers to leave it and settle here.

The bull-fights of Spain have, it is true, been frequently described; but they form so strong and remarkable a characteristic of the people, that a traveller would hardly be justified in passing them by in silence: I am induced, therefore, to give a slight sketch of them.

At an early hour of the morning the bulls were brought in from the country, where in the extensive plains and forests they roam at large. The lower orders are highly delighted by the arrival of the animals; and hundreds generally sit up the preceding night, amusing themselves with their cigars, singing, and dancing, until the hour when the beasts, having been pre-

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viously collected, are driven, not without considerable risk, into an enclosure adjoining the theatre. The spectacle commenced in the afternoon; and on entering the box of the French general, the Count de Castellane, where I had been politely offered a seat, I found myself surrounded by the beauty and fashion of the place. The theatre, which was circular in form and open at top, was so spacious as to be capable of accommodating 12,000 persons: the effect, filled as the house was with gayly attired groups, was singularly imposing.

The costume of the peasants of Andalusia is more picturesque than in other parts of Spain. It consists of a short jacket reaching to the waist; the collar and cuffs usually worked or ornamented with velvet, and the sides adorned with tufts and points of gilded metal about two inches in length: the small-clothes, which are generally of net materials, and sitting quite close, are of various colours, and ornamented at the knees with gold filigree buttons, being supported above with a sash, which is folded several times round the waist: a pair of leather gaiters partly cover the leg, being worn open and unbuttoned in the middle. The calesero dress, the usual costume of the calash-drivers, is adopted generally by the lower orders on the occasion of bull-fights and holidays; the principal difference being in the jacket, which is

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usually ornamented at the sides with small, diamond-shaped, or other-formed patches of yellow or red cloth, which make a more lively appearance. In former days it was the fashion for young men of family to enter the ring splendidly dressed as picadores, to attack the bull in honour of their mistresses, wdo were present to applaud their courage, and reward them by throwing down wreaths to them. The young men in those days rode fine spirited animals, instead of the poor wretched dog-horses now used, which are too weak to resist the attack of the bull, or even to get out of its way.

The theatre being filled, and every countenance displaying the most intense anxiety, a flourish of trumpets announced the approach of the governor, who entered his box. This was the signal for the commencement of the pageant. A detachment of soldiers paraded the arena in different directions, in order to clear it of the numerous stragglers who had leaped down from the adjoining seats.

The picadores, on horseback, half a dozen in number, now entered the ring, and, advancing to the governor's box, made an obeisance, and, having received their lances, wheeled round, and made their exit on the opposite side. They were mounted on sorry miserable steeds, and were themselves armed with a lance, the end of which was provided with a short angular

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Sketched by Mr. A. de C. Sm.th.

Veiled Woman at the Bath

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iron point about an inch in length, and wrapped partly round with string to prevent it penetrating too deep; its purpose being to goad the animal, and turn it off from the horseman when an attack is made upon him. Sometimes, however, as I have seen on more than one occasion, the bull makes so furious a rush upon the picador, that the lance is accidentally driven some way into the body of the animal, who, after some time, works the instrument out in its galloping.

A flourish of trumpets now made the whole theatre resound; and the doors being thrown open, a procession entered, formed of those about to take part in the proceedings of the day, and consisting first of four picadores mounted: these were followed by the matadores and footmen, the rear being brought up by three horses abreast, gaily caparisoned with bells and coloured flags. Both horsemen and footmen, as they entered, advanced in front of the governor's box, and respectfully saluting him, wheeled round and took their respective stations. The object of the footmen, or banderilleros, who are provided with small flags, is to divert the attention of the bull after he has made an attack on the picador, and to prevent the animal from immediately repeating it, which would be attended with great hazard both to the horse and rider. As soon, therefore, as the bull has made a charge

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upon the picador, the footman runs up, and by means of the banderilla or flag, which he flourishes towards the bull, shouting at the same time, the animal is induced to leave the picador, and makes at his new opponent, who, having now succeeded in drawing off the animal, effects his escape with great agility, by slipping behind the partitions which are erected in different parts of the arena as places of refuge. It sometimes happens, however, that the footmen are so closely pursued by the bull that they have not time to make good their retreat, and are obliged to save themselves by vaulting nimbly into the front row of seats, where the spectators are stationed, a few feet above the arena; and instances have happened where the animal has pursued the man so fiercely as even to spring over the enclosure after him, to the great danger and confusion of those in the neighbourhood.

The strength of the bulls is purposely weakened by a cruel expedient, which consists in pressing the back of the animal, as it rushes out, with a very heavy door, which shuts the stall, and is made to lift up, though of such weight, as to require several men to raise it: this naturally strains the animal's back, and diminishes its power.

A tame bull, with a bell round its neck, was now led across the arena towards the folding doors through which the wild bulls were to make

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their entrée. Stationed close upon each side of tehes doors were the picadores, with their lances ready couched; and the bolts being withdrawn, the whole of the animals rushed into the theatre, and followed the tame one, which was led quickly back through the opposite door into a stable, from which they were to be let out singly for the combat. On sight of the animals, which rushed through in fine style, the whole theatre rung with the shouts of the multitudes, which added to the fury and amazement of the bulls at the scene so suddenly presented to their eyes.

Every thing was now ready. At the flourish of the trumpets, the doors were thrown wide open; and while breathless expectation kept the whole theatre in a state of profound silence, a fine black Andalusian bull came tearing at full speed into the arena, and was greeted by the loud acclamations of the spectators, and the waving of innumerable handkerchiefs of the fair sex. For a few seconds the animal appeared lost and stupified at a spectacle so novel to it, when, its rage returning, it wheeled round, and, perceiving the first picador, made a furious charge on man and horse, and was dexterously received on the point of the lance, the sudden prick of which caused the creature to turn aside and bound into the middle, bellowing with pain and fury.

The second picador now advanced for the

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purpose of attracting the notice of the animal, but, being in an awkward position for resisting it, received so severe an attack, that both man and horse were overthrown, and exposed to the rage of the beast. The violence of the shock threw the rider off, but he contrived to roll himself beyond the reach of the animal while it was venting its rage upon the unfortunate horse, which received so severe a wound as to survive but a few minutes. In the mean time the banderilleros darted forward like lightning to the assistance of the picador; and drawing off the bull to the opposite side by waving their flags at the animal, he was enabled to effect his escape without having received any particular injury.

The animal now galloped wildly round the arena, and was not long in making his attack upon the third picador with such strength and fury that both man and horse were actually lifted from the ground, loud shrieks proceeding at the same time from the female part of the audience. As soon, however, as it was found that the rider had sustained no injury, shouts of laughter and exultation resounded from all parts of the building, which, at least as respected the poor horse, were little called for; as the unfortunate animal, after staggering for some distance with his bowels protruding, fell dead, and was dragged out. The bull proved to be an excellent one, and received, in consequence, the noise

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and repeated plaudits of the assembled spectators. Every horse, indeed, had suffered from the attack of the infuriated animal; and it would be too shocking to describe minutely the various tortures these poor creatures had to undergo. It was not sufficient for their bodies to be ripped up and their insides exposed. As long as they could be kept on their legs, the merciless fiends on their backs kept urging them bleeding and exhausted round the arena to make a fresh attack, until, in some instances, the bowels, hanging down and dragging upon the ground, were actually trampled upon and torn out by the tortured animal itself, when it fell down and expired.

The first act of this bloody tragedy was now at an end; and the dead and wounded horses being dragged out, the trumpet sounded, and six footmen approached, each provided with a couple of darts about two feet in length, having a sharp single barbed point of iron, and the handle, which was of wood, being ornamented with white, or other coloured cut paper, which covered it like net-work.

Holding a dart in each hand, one of them advanced lightly and boldly towards the animal, provoking it at the same time by his gestures; and at the moment that the bull rushed upon him, and was in the act of lowering his head to toss his antagonist, the latter nimbly

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stepped aside, planting, at the same time, both darts behind the neck and on the top of each shoulder of the animal, which galloped wildly round the theatre from this additional pain, and tried to shake out the barbed points. A second then approaching, fixed two more with equal skill; and then a third, until the back of the creature was fantastically stuck over in this manner with these cruel weapons; while, mad with torture and rage, it galloped bellowing after its persecutors, who sheltered themselves behind the side slips, or, vaulting up into the front seats, escaped, by these means, the fury of their pursuer.

By this time the animal was nearly mad; and in order to render it completely so, and to exhibit at the same time a diabolical variety in the tortures of this poor creature, these demons now introduced short rockets barbed like the darts, and which, being stuck dexterously into the body, burnt fiercely, ending with a loud explosion, while the wretched creature, bewildered with the fire, the smoke, and the report, stood quite stupified, and paralysed with fear and agony.

The third and final scene was now about to commence, concluding with the death of the bull.

All eyes were directed towards the matador, whose name was Leon: he had attained great cele-

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brity in this his dangerous profession, and had come purposely from Seville to be present.

On his head he wore a kind of flat black silk cap, similar to the montera cap worn by the mountaineers in some parts of Spain, his hair being fastened behind with a large court bag: his jacket, which was open, was of light-blue silk, richly embroidered with silver, with a puce-coloured worked satin waistcoat: his small-clothes were also of light-blue silk, richly worked in silver at the knees, with white silk stockings and straw-coloured shoes. In his left hand he carried a small crimson flag, and in the other a straight sword about four feet in length.

Advancing in front of the governor's box with easy and polished demeanour, he exclaimed, in a loud voice, that, with his permission, he would, for the honour of his lady, himself, and that of the whole company present, now kill the bull. Leave having been accordingly granted by the governor, he bowed to all around, and advanced fearlessly towards the animal, whom the footmen were now drawing towards him with their flags, with a light and graceful step. Having approached within six feet of the bull, he held out his flag, concealing under it his sword; and the animal, rushing immediately upon him, and while in the act of lowering his head to toss the matador, received the weapon on the point of the shoulder nearly up to the hilt.

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The poor creature staggered, and in a minute or two lay down, and a person, coming behind, despatched him by driving a sharp-pointed instrument into the vertebræ at the back of his head. The matador, now drawing out his sword, wiped it with his flag, and advancing amid the deafening plaudits of the whole theatre, made his obeisance to the governor and retired. The trumpets upon this sounded, and three horses abreast, gayly adorned, and attached to a yoke, made their entrée; and the dead animal being fastened to it was dragged across the theatre at full speed through the entrance doors.

Eight bulls in succession were thus brought in, and tortured in the manner above described, and at least thirty horses were mangled and destroyed from being exposed to their attacks. As the whole of the bulls are not usually slaughtered, it is a privilege accorded to the people by the governor to select those they please for the matador to despatch. Accordingly, when a bull has established its reputation for courage and vigour during the encounter, by having ripped up seven or eight horses, tossed their riders, and perhaps nearly killed two or three of the footmen, the audience are quite enchanted with the animal, and, as a compliment to its prowess, they beg, with loud cries of "*A la muerte*," addressed to the governor, that it may be killed: on the contrary, if a bull has shown itself docile

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and spiritless, they are silent, and the animal escapes death to endure the *disgrace* of existence!

Without entering into any inquiry how far the national character is affected by the bull-fights in Spain, I shall only observe, that it cannot but be lowered in the estimation of the feeling and benevolent from the excessive barbarity of the amusement.

The Spanish ladies have at all times been loudly censured, and not without justice, for encouraging these savage exhibitions by their presence. From the several opportunities, however, afforded me of observing their conduct on these occasions, I feel convinced that they attend them more from those motives which affect all womankind—admiration, and a love of seeing and being seen—than from any delight in witnessing the combat itself. A Spanish lady regards bull-fighting as a mere spectacle, and pays about as little attention to the cruel scenes which are performing below her, as a woman of fashion does at the opera to what is going forward on the stage. I could never observe in their countenances anything that could be construed into an expression of pleasure at the tortures of the poor animals, but have frequently seen them turn aside their heads that they might avoid observing them. When a picador is dismounted and in imminent danger, or a footman on the point of being overtaken by the bull, a sudden

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shriek or exclamation will burst naturally from their lips, which will be followed by shouts of laughter and signs of joy and exultation, not at the torture of the creatures, but at the dexterity of the former, in escaping unhurt; though it is to be regretted, that while they are not insensible of the danger by which their fellow-creatures are threatened, their fine black eyes do not show more symptoms of pity for the poor bleeding animals whose sufferings they have assembled to witness.

The second day of the bull-fight was but a repetition of the first; and I shall dismiss the subject, which perhaps has already been dwelt upon too long.

The steam-boat, which was lying off St. Lucar, at the mouth of the Guadalquivir, was to start on her voyage to Seville at six in the evening. Having therefore engaged a calesa to convey myself and luggage, I left Puerto de Santa Maria in company with several other persons, among whom was Leon the matador, who was returning to Seville crowned with the laurels he had gained. Travelling in the southern parts of Spain is so insecure, that it is necessary to be provided with a guard for the smallest distance. Not being at the time aware of this, I was not a little surprised to find that we were attended by an armed escort, although the distance was only four leagues Having proceeded about a

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mile from the town, we came up with a long string of calashes, headed by a most ancient-looking coach drawn by four sorry horses, and well filled with ladies who had been enjoying the gaieties of the bull-fights.

The appearance of the whole party was motley and grotesque; and our guards, who were as cut-throat a looking set of fellows as I ever cast eyes upon, were mounted, armed with guns (not one of which, in all probability, was loaded), and seemed much more intent on amusing themselves with their cigars, than interested in the safety of the travellers, who were scattered in all directions. The country had been much infested with robbers; and the worthies in whose care we were placed, according to the common Spanish system, were very probably part of the gang themselves who had nothing else to do.

The country we passed through was open, and completely parched up from the intense heat of the weather; the road was so bad that we were obliged to leave it, and found less difficulty in proceeding across the plains. As we advanced, the appearance of the country improved; and, passing by a small wood of olives, we traversed extensive vineyards, the grapes of which were quite ripe and most delicious, panting as we were under a burning sun. Presently we discerned the tower of St.

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Lucar through the thick hedges of aloe and prickly pear which surrounded the vineyards; and after having been stopped at the gates, we proceeded slowly along its miserably paved streets.

St. Lucar is favourably situated for trade, being at the mouth of the Guadalquivir; and in former times it enjoyed a considerable commerce, now dwindled away to nothing, as is the case generally throughout Spain. The neighbouring vineyards produce the inferior sherries known as the St. Lucar wines.

We did not make any stay at St. Lucar, but, passing through the town, we soon arrived at the river; and, after the usual delay—which, in Spain in particular, the stranger must expect in everything—I found myself, about seven o'clock in the evening, not only on board the steam-boat, but actually in motion, and proceeding with tolerable rapidity up the Guadalquivir. The view in ascending the river, which towards the mouth is of considerable breadth, is rather interesting, though the features of the country are by no means bold, consisting of low, round, swelling hills covered with vineyards, with white buildings (quintas) interspersed among them, chequering the landscape. In looking back, the town of St. Lucar is seen in the distance, its opposite shores skirted with woods. On the verge of the horizon, the high range of part of

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the Sierra Ronda, with its lofty conical top, appeared for a few minutes lighted up by the western sun, and then vanished in the dim haze of evening.

The packet was filled with well-dressed people, mostly from St. Lucar and Santa Maria; among them were some Carthusian monks, returning to their convent in Seville. The sun, now enveloped in a haze of the brightest vermilion, sank below the broad stream of the Guadalquivir. Night approached with rapid strides, while I stood gazing on the novelty of the scene before me, and I at length retired to the cabin, where I found the Spaniards amusing themselves with cards and cigars.

On going on deck about midnight, a most delicious perfume wafted from the shore told us we were approaching Seville, and that we were now gliding softly by her fair land of citron and orange. The murky darkness, however, in which all objects were hidden, prevented the eye from distinguishing any thing, though we were close in shore, when the sudden appearance of light showed that we had nearly reached the place of our destination. In a short time we came to an anchor; and, our passports having been examined, we were allowed to leave the vessel and proceed to our various places of abode.

Attended by a guide, I groped my way at

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this late hour, for it was some time past midnight, through the streets of Seville enveloped in darkness, except where occasionally the taper burning before some oratory cast a small and melancholy ray. A most profound silence reigned, interrupted only by the distant sepulchral voice of the watch, crying, "Ave Maria purissima!" We proceeded for some distance, until at length, reaching the high embattled wall of a massive building which appeared to be Moorish, my guide stopped at a door, which I found was that of Mrs. Stalkers, in the Plazuela de la Contretacion, where I was received with every possible attention, and once more enjoyed the comforts of an English house.

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CHAPTER III.

City described.—Nightly Processions.—Seville Houses.—Extreme Heat.—East Wind.—Water-carriers.—Cathedral.—Inscription to the Memory of Columbus.—La Giralda.—Alcazar, and other Objects worth noticing.—Collections of Paintings.—Corral.—Convent of Aznalfarache.—Villas.—Opera.—State of the Country.—Alameda.—The Archbishop of Seville.

No stranger who visits Seville from Cadiz can fail, I think, to remark the contrast afforded by these two cities. A very short residence at Cadiz will convince him that Pleasure has there the ascendancy; and it is with no little difficulty, when about to take his departure, that he is able to shake off her fascinating ties. On arriving at Seville, he finds himself in quite a different world. Every step that he advances impresses his mind most forcibly with a conviction that he is in a city where religion has established her gorgeous court, where her sway is absolute, and where her throne is propped by wealth, bigotry, and power. From the first appearance of early dawn, and throughout all hours of the day, the chiming of bells, from the innumerable monasteries, churches, and chapels, strikes in

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varied tones upon his ear; and when about to close his eyes, the mournful toll of some neighbouring convent reminds him that its fair recluses are summoned to midnight prayers from their hard couches. He walks out to view the city; at every step he takes, a friar crosses his path; and he sees, with surprise, canons, ecclesiastics, monks, and lay-brethren hurrying about in all directions, with looks swelled with importance and good living: he hears, at dark, the sound of distant music, and sees numerous lights approaching; and mixing with the assembled crowd, he learns it is one of those beautiful and imposing processions called Novenas, which during nine nights move in slow and solemn order through different parts of the city, the inhabitants, as the pageant passes along the streets, displaying wax lights from their windows, which are thrown open, and from which are suspended coverlets and silk hangings. As the procession slowly passes, he perceives a high costly standard of cloth of gold, bearing the figure of the Virgin, and preceded by eight large rich silver lamps raised on high supporters. A number of beautiful children dressed as cherubs next advance, bearing lanterns adorned with a profusion of flowers. After these are carried numerous other lamps, followed by a band of choristers and musicians, the whole procession being headed by a single military trumpet.

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Nothing can be more striking than the effect of these nocturnal pageants at Seville, when the darkness which pervades the city is chased away by the sudden beautiful illumination; and the silence of a sultry Andalusian night is interrupted by the swelling strains of the chorus. As the procession is seen at a distance crossing the great square with slow and solemn steps, and casting a deep gleam on the base of the tall gigantic Arab tower, one of the fine remaining monuments of the Moslem race; the lofty head of this building seems to look down with proud contempt on the christian procession at its feet.

The Seville houses are well adapted to the climate. They are built almost universally in the form of a square, with a spacious court-yard called the patio, which is frequently paved with marble, being surrounded by piazzas opening on the ground-floor apartments. The exterior as well as every part of the house being kept carefully whitewashed, on account both of coolness and cleanliness, the outside appearance is prettily combined with the massive green wooden blinds, which during the day are kept closely shut. In addition to this, the rooms, which are usually paved with tiles, are furnished with ponderous window-shutters half a foot in thickness, which are kept shut until the sun is off the windows, when they are partly opened to admit the breeze. On account of the heat, the interior

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of an Andalusian house is thus kept in a state of such darkness during the day, that after leaving the dazzling glare of the streets, caused by the reflexion of the sun on the houses, and entering the saloon on paying a visit, you are often unable to make out the persons with whom you are conversing, much less their countenances.

The Spanish belles have probably a double motive for thus carefully excluding the light. The heat of the weather, and the general custom —which I believe is common in most countries except England—induces them to spend the early part of the day in a dishabille which, however agreeable it may be, is not favourable to setting off the personal charms of the wearer, which are thus lost upon the unfortunate visiter; who would sometimes be puzzled, from the darkness in which he is sitting, to see whether the ladies had any clothes on at all.

The Seville houses may be said to be divided into two by the effect of the climate. During the winter months, the family inhabits the upper parts of the buildings: when the hot weather, however, sets in, these are shut up, and a general move is made to the ground-floor apartments, which, being considerably cooler, and opening upon the patio, render the heat more bearable. It is a pretty sight, during the delicious moonlight evenings of summer, to saunter along the fashionable streets of the city; and nothing can

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be more strikingly brilliant than the appearance of the houses and hotels of the nobility and wealthier classes. On looking through the handsome open work of the outer iron door which opens to the street, you perceive the entire of the patio or court-yard brilliantly illuminated, with pictures suspended to the marble columns of the arches, and furnished in other respects. An awning, thrown over to keep out the rays of the sun, and the night air, forms a sufficient roofing, and converts the space below into a spacious and lofty saloon, in the centre of which different jets d'eau spout forth from a marble fountain, which both cool the air and water a variety of sweet odoriferous plants around. Here the young ladies of the family may be seen enjoying the coolness of the evening, engaged in work, amusing themselves with music and singing, and receiving the visits of their friends.

Seville is considered, and with reason, the hottest place in the south of Spain—Gibraltar, perhaps, excepted. I nevertheless found the heat, though greater than at Cadiz, much more tolerable, from the comparative coolness of Mrs. Stalker's house, where I was lodged. This was it be attributed to the extraordinary thickness of the Moorish walls, it forming part of the Alcazar. The windows were, as is commonly the case in Andalusia, devoid of glass; and by keeping the

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massive wooden shutters closed, and excluding the hot external air, the apartments being kept nearly in a state of darkness, I succeeded in reducing the daily temperature to not much above eighty, which was cool in comparison with that of other houses. When the east wind blew, which it did for several days, the thermometer mounted to ninety: while placed in the sun, on the outside of the window-shutters, it rose in a few minutes, on two occasions, to one hundred and forty; a degree of heat much more than sufficient for trying with success the experiment which has been frequently made at Seville, of cooking an omelette in the rays of the sun alone, and which a short exposure to the heat will accomplish. From this an idea may be formed of the heat of Andalusia, and how difficult it is to stir out during the day.

The east wind, as at Cadiz, is most oppressive when it blows: it is greatly dreaded, and justly considered very unhealthy. During its continuance, the inhabitants shut themselves up, carefully excluding the least breath of external air. The symptoms which accompany it are, a prickling sensation of heat, difficulty of breathing, and a general oppression of the system.

The trade of a water-carrier, during the intense heats, is very profitable. The requisite capital, as may be imagined, is trifling; a glass, and a vessel of porous earth, which he carries at

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his back, being all that is necessary for commencing business. The streets of Seville, during the summer months, resound with the incessant cries of " Agua, agua quien quiere ?" (Water, water ! who wants water?) On his approaching, he pours you out a long glass of deliciously cool sparkling beverage, presenting you at the same time with a few sugarplums, or a sugared almond, to increase the relish of the water. If you have a mind to make a repast at the time—slight, it is true, and not very expensive, but most refreshing—you may have it in the fruit of the prickly pear, which is very juicy, cooling, and of an agreeable flavour, the whole expense not amounting to more than a halfpenny. If the climate of Andalusia be severe during the summer months, the all-bountiful hand of Nature has supplied an abundant means of alleviating it in the water. Nowhere have I tasted it so delicious. Clear as crystal, of a sparkling brilliancy, and at the same time as soft as milk to the taste, it is not to be wondered at that the Spaniard should swallow the amazing quantity of this beverage that he does in the course of the day ;—to little purpose, it is true, for the stomach is then to a certain degree like the boiler of a steam-engine : and should even a gallon of water be swallowed, it would evaporate almost as fast as poured down.

During the intense heat that prevailed, the venerable cathedral church, alone worth a visit

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to Seville, afforded a most delightful retreat; and it was here that I spent the hottest part of the day while wandering along its cool and dusky aisles, impenetrable to the blazing rays of noontide. With what feelings of awe and reverence does the stranger enter this stupendous pile! and how is he lost in astonishment at its splendour, the riches displayed at its numerous altars, and the immense extent of the building, compared with which most other cathedrals would appear as mere chapels! How solemn and how dangerously captivating it is to be a spectator of the mysterious ceremonies of the Romish church performed in so magnificent an edifice! to hear the loud echoing peals of the organ crashing like a thousand trumpets through the high vaulted aisles! and to listen with silent rapture to the soft, heavenly chorus of voices that steals then upon the enchanted ear!

An Andalusian lady never looks so well as at mass; and nowhere does she appear so bewitching. How can one regard her without emotion, when, attired wholly in black, and enveloped in her graceful mantilla, she advances up the aisle, and, kneeling down on the cold marble, offers up her silent adorations with mingled fervour and simplicity, her dark eye flashing through the rich fringe of her head-dress? How far more interesting, and how superior does she then appear to a belle of other countries,

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who, put together in the height of the mode, repairs to her well-situated pew in the gallery of some fashionable Sunday exhibition, called a chapel, as she would to her box at the opera, and, instead of raising her eyes to an object above, casts them down upon an unworthy one below, while she freely subjects her person to the welcome gaze of empty beaux or powdered footmen, a spectacle of fashion and folly!

Without entering into a detailed account of the numberless objects worthy of the traveller's notice, I shall give little more than a simple list of the principal, which may serve as a kind of guide.

THE CATHEDRAL.—The bodies of Ferdinand and Isabella, the conquerors of Seville, are deposited here; and there is also a plain slab to the memory of the celebrated Columbus*, with

* This distinguished navigator and amiable man, whose interesting biography has been rendered so attractive by the pen of the accomplished author of the Sketch-Book, died May 20, 1506, in the 70th year of his age. His remains were first deposited in the convent of St. Francisco at Valladolid, from whence they were removed, in 1513, to the Carthusian monastery of Santa Maria de las Cuevas at Seville. In 1536, his body and that of his son Diego were transported to Hispaniola, and buried in the cathedral of the city of St. Domingo, from whence his mouldered dust, after the lapse of two centuries and a half, was again removed, and deposited in a final resting-place, with great pomp, in the cathedral of the Havannah, Jan. 15th, 1796. Thus, like himself, his ashes were doomed

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this inscription, "A Castilla y a Leon mundo nuevo dio Colon."

THE ARAB TOWER, known by the name of La Giralda. This was the work of Geber, a native of Seville, and a celebrated astronomer, by whom it was erected, it is said, as an observatory. After the expulsion of the Moors, and the building of the cathedral, of which it now forms a part, it was raised to the height of 364 feet. The ascent, which is devoid of steps, and composed of a neat pavement of tiles, is so easy, that it would not be a difficult task to ride up. The view from the top is most extensive, and must be very beautiful at any season except that of summer, when I ascended it. The eye wandered over an immense tract of literally burnt-up country, having the appearance of the sands of the desert; the waters of the Guadalquivir, and the extensive olive and orange groves, occasionally refreshing the parched landscape.

THE CHAPTER ROOM.

THE GRAND SACRISTY.

THE CATHEDRAL LIBRARY.—The stranger will be amused here at running over the long list of prohibited works.

THE ALCAZAR: the residence of the present

to wander; and, when no longer animated by his lofty spirit, were seen buffeting amid the Atlantic waves to seek repose on the shores of that world which had conferred so imperishable a fame on its discoverer.

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monarch of Spain when the court is at Seville, and formerly the palace of the Moorish kings. It was built by Abdalasis little more than half a century before the conquest of Seville. The gardens are worth seeing.

THE EXCHANGE.—(La Longa.)

THE ARCHIVES.—(Los Archivos.)

THE TOBACCO MANUFACTORY. (Fabrica del Tobaco.)—This is a most splendid establishment, and would vie with many palaces in magnificence of building. You are here shown the preparation of tobacco in all its different stages, giving employment to an extraordinary number of persons. The manufactory of tobacco in Spain is a royal and most profitable monopoly.

THE ARSENAL.—(La Mæstranza.)

THE CANNON FOUNDERY.—(Real Fundicion de Artilleria.)

THE NAVAL COLLEGE.—(San Relmo.)

THE GOLDEN TOWER (La Torre del Oro); said to be of Roman construction.

THE MINT.—(Real Casa de Moneda.)

THE CUSTOM-HOUSE.—(Aduana.)

SALTPETRE MANUFACTORY.—(Fabrica de Salitre.)

THEATRE OF THE BULL-FIGHTS.—(Plaza de los Toros.)

PONTIUS PILATE'S HOUSE.—(Casa de Pilatos.) This whimsical structure owes its origin to the Marquis of Tarifa, who having made a pil-

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grimage to the Holy Land, on his return to Seville, in 1520, erected this building after an accurate model of what was supposed to be the house in which Pontius Pilate lived at Jerusalem. It is now the property of the Duke of Medina Cœli. The interior exhibits remains of great splendour and magnificence, particularly the staircase and ceilings.

THE ARCHBISHOP'S PALACE.—(Palacio Arzobispal.)

THE QUICKSILVER STORES. (Casa del Azogue.)

THE CONVENT OF ST. GERONIMO.

THE CARTHUSIAN CONVENT. (La Cartuja.)

THE CONVENT OF ST. THOMAS.

HOSPITAL DE LA SANGRE.

THE CARMONA AQUEDUCT. (Cannos de Carmona.)

THE ALAMEDA.

THE DIFFERENT CHURCHES, several of which have been mosques, are worthy of observation, particularly the church of St. Mark, the tower of which is a curious and perfect specimen of Moorish architecture.

THE CITY WALLS.—These are partly Roman, but principally Moorish, and are very perfect. They are, in parts, of considerable height, with square towers at frequent intervals, and surmounted with the pointed battlements which I afterwards observed generally in Morocco. The interior composition of the walls, which are of

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most indestructible materials, is a conglomerate mass of pebbles and a kind of red sand or sandstone: this constitutes the thickness of the walls, and is cased over with bricks. In some parts an outer lower wall extends for some distance, there being a narrow passage between the two; in many places the ditch has been filled up; and the earth having been raised on the outside, the walls are in some parts lower than in others.

Seville is much more of a Moorish town than Cadiz, and on that account is interesting. Those parts which have been more out of the way of modern improvement, and are inhabited by the poorer classes, remain pretty much in their original state; and it is easy to recognise the ancient Moorish quarter of the city from the absence of windows, and the irregular windings of the streets, or rather alleys, which are so narrow, that if you happen to meet a friar, who, in Spain as elsewhere, is not remarkable for his spare habit of body, it is no easy matter sometimes to get by.

The Alameda, which extends along the banks of the Guadalquivir, is a fine walk, and is, as at Cadiz, the general rendezvous of fashion; being crowded, as evening approaches, with Andalusian belles and gay parties of military. Occasionally a high antiquated Spanish coach of the last century, with four mules attached to it, and

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still retaining gilded traces of its former state and magnificence, makes its appearance, and drags along its ponderous weight filled with dowager marquesas.

When the western horizon receives its evening glow, and the last rays of the sun are concealed beneath it, the scene of a sudden is changed; the tolling of innumerable bells from the different convents, churches, and other religious establishments, announces in loud and varied tones the hour of vespers; and in an instant the gay throng is motionless, and, with uncovered heads, the assembled persons offer up, in a short prayer, their thanks to that Being who has preserved them through the day. This concluded, the promenade is resumed for a short time, when the deep growing shadows on the Alameda give a warning to retire, and the crowd separates.

With regard to the fine arts, Seville is remarkably rich in pictures, particularly in those which form the Spanish school, so little known out of the country. The amateur will be much interested in comparing the many varied styles of Murillo, who was a Sevillian, and whose chef-d'œuvres are to be seen in the cathedral and the different convents, as also those of Louis de Vargas, Zurberan, Valdes, and other masters.

Among the private collections, the principal are those of Signor Bravo, Garcia, Real, Cortes, the Canon Pereira, and Mr. Williams. The first

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is very rich, particularly in some fine specimens of Murillo and Ribera, better known as Espagnoletti. England is too little acquainted with the finest productions of the master last mentioned to appreciate them as their merits deserve. In his best style he approaches the silvery softness of Murillo; and when the outline of the latter is more vigorous and determined, as may be observed at Seville in some of his works, the styles of these two masters approximate rather closely. In Signor Bravo's collection are two beautiful specimens, particular of Espagnoletti; one of which, a Magdalen, is a performance worthy of the mind and talents of this master, and not at all inferior to Murillo.

The opera at Seville is good and well attended, though the appearance of the house, in regard to lighting and other respects, cannot at all be compared with the brilliant effect of an English theatre. The pit is preserved exclusively for the men, who, being uniformly dirty and ill-dressed, give a sombre dark appearance to the house. An order in the bills forbids smoking, but the nose soon discovers that this is not always attended to. The regulations for the pit are excellent, and prevent that confusion and disturbance so general in an English house. The seats, which have backs, are separated from each other, and are roomy and commodious, each being numbered. In purchasing your ticket, which it is necessary

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to do beforehand to secure a tolerable place, you are presented with another, bearing on it the number of the particular seat alloted to you for the night's performance, and which you cannot change. The convenience of this arrangement is, that should you go out for any length of time, you are not liable on your return to find your place occupied by another person. These seats occupy the whole space of the pit, and are on a similar plan to the stalls recently introduced in some of our own theatres. The boxes in the second row, as at the opera in London, are most in fashion; but the Spanish belles of ton are often so fastidious, that rather than appear in a conspicuous but less fashionable situation, they will go up into the shilling pigeon-holes reserved exclusively for the female sex; and condesas and marquesas may often be spied out, in dishabille, squeezed in among the tradesmen's wives, milliners, and work-girls; and enduring, with patience, the unpleasant atmosphere and warmth of these regions, rather than be seen to compromise their dignity in a more glaring manner.

Between the acts, nearly the whole of the audience in the pit adjourned, and none with greater pleasure than myself, to a large coffee-room attached to the theatre, to smoke, and cool themselves, after the intense heat they had undergone, with lemonade, orgeat, and agraz,

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the delicious coolness of which almost made up for the previous kind of purgatory we had been in.

I observed but one lady in the boxes dressed in the French style: in Andalusia at least, and I believe in other parts of Spain, it is rarely adopted: and in this respect they show their discrimination and taste; for it is by no means adapted to their figures in general, neither do they understand at the same time how to dress themselves. A Spanish lady never appears to such advantage as in the costume of her own country; the graceful dignity and simplicity of which is far more becoming than the tasteless finery of other nations, however it may be set off by huge chapeaus and sleeves of preposterous dimensions.

To turn to a very different subject: as I am here giving a list of the objects best worthy the traveller's notice, let me add that among them the great Corral ought not to be omitted, as it is really a curiosity. It is a building inhabited by the very lowest classes; the form of its construction being quadrangular, with a large court-yard, from which successive flights of open galleries rise one above the other to the top of the building, along which are ranged the doors of the innumerable small apartments, each of which is inhabited by a family. The one which I visited at Seville contained, as I was informed, 360 families, being the population of a small town

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crowded into this confined spot. There was a good deal of activity and industry visible; the only idle persons being the few men visible, the other sex being busily engaged in washing. The sight was altogether very singular, the court-yard being literally quite crowded with some hundreds of young and old women, mules, and scores of children, many of them by no means infants, and who were moving about without a rag on. On looking at the old ladies, I was almost induced to alter my opinion of the beauty of the Andalusian women, for I never saw a scantier display of charms.

On leaving the place, these poor people, who seemed happy and contented, pressed me to see their small altar, which was on one side of the entrance door, and, unlocking a kind of closet, brought out for my inspection a large doll, miserably dressed out with flowers and tawdry-like finery, and intended to represent the Virgin; for the sight of this, they received, with grati tude, a small sum which I dropped into the poor-box.

There are several places in the vicinity of Seville worth visiting, particularly Alcala and Santiponce, the ancient Italica, as also the Convent of St. Juan de Aznalfarache. The latter, which is at the distance of a short pleasant walk from the city, is situated on the heights above the Guadalquivir, from which steep sloping

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hills, covered with olive plantations, extend up to the convent walls, which enclose a considerable space within their circuit.

The exterior as well as interior of the building denotes the declining state of the small community, the order of which is Franciscan. The library contains rather a numerous collection, chiefly on divinity; and there are some pictures in the chapel. The view from the convent is fine, looking over a great extent of distant country, and over the innumerable towers and buildings of Seville, while below the broad Guadalquivir glides at its feet. The situation is very strong, and in the time of the Moors a castle defended the approach to the city, which, at the time of the conquest of Seville, was attacked and taken possession of by the victorious Ferdinand before he entered the city. The walls now only remain, and will probably do so until the end of time, as they are as indestructible as rocks themselves; to which, indeed, they bear so great a resemblance, from their appearance and composition, that they may well be supposed to be huge natural masses of sandstone rock. From the convent you descend to the pretty village of St. Juan, which is remarkable for its neatness and simple appearance, very unusual in Spain: it is besides celebrated for the fineness of its olives, and, from its contiguity to Seville, is much frequented by parties, particularly in

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the spring. The villas beyond it, and which are scattered among the olive groves at the foot of the heights, are very beautiful and worth visiting, particularly one belonging to a nobleman of Seville. It appeared to me a perfect little paradise; and, notwithstanding its attractions were greatly lessened by the dry season, the lanes and hedges were covered with roses, honeysuckle, yellow jasmine, and a variety of other plants.

The pleasures however of a country residence like this, close as it is to so opulent a city, are greatly diminished, not only by the bad state of the roads, but also from their being so infested with robbers. On this account the numerous villas in the neighbourhood are seldom inhabited, being only occasionally visited by the proprietors during the day-time, and even then not without risk. Such is the wretched state of the country.

At this period Spain was a prey to civil war; the insurgents had possessed themselves of several places, and the affairs of Catalonia appeared drawing to a crisis. It was very much feared that the spirit which had been excited in the east would extend itself to Andalusia, and some conspiracies were already brewing in Seville.

Notwithstanding so many important events were taking place, in the true spirit of Spanish

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policy, not a word was mentioned relative to them in the daily newspapers. Catalonia was now the theatre of open war between the Royalists and the Carlists; not the slightest allusion however was made to it, and when the detail of occurrences of the greatest moment might have been expected, the Diario de Sevilla, which is a paper just six inches in length, and which would form a curious contrast with the pages of the Morning Herald or Times, chose for its leading article an account of an old woman who had died at Falmouth, at the age of 140. This piece of intelligence was the only particle of news, domestic or foreign, and, whether true or false, was wisely inserted as perfectly harmless.

My apartments were opposite the Carcel Militar, or prison for deserters, now filled with about 150 unfortunate wretches, most of them quite boys, who had endeavoured to escape from the new levy that was now raising. The system of the Spanish government, like the Moorish, is that of never paying a soul, agreeable to their honest and enlightened policy. The army, common sufferers with every other department of the state, had not received any pay for more than two years. As for the half-pay officers, it may be concluded they did not receive much, though at all events they came not worse off than their comrades in arrears.

A short time before my arrival the palace of the

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Captain General had been set on fire, and entirely consumed along with a magnificent collection of paintings, minerals, splendid tapestries, and costly treasures and curiosities from South America.

The archbishop, who had been recently made a cardinal, had lately retired into the country to enjoy the air. In other unholy words, he had become a bankrupt; and the heat of the weather and the clamour of his creditors having made the place too hot for his holiness to remain, he had thought it prudent to make a temporary retreat. At this period, the Spanish clergy, foreseeing that the establishment of the constitution of Portugal would ultimately be fatal to their own power and riches by the example being followed in Spain, were exerting themselves to the utmost to subvert it, and give assistance to the cause of the Miguelites; and it was in furtherance of these objects that the immense revenues of the archbishop had been expended, wisely judging from past experience, that, in the event of the constitution being re-established, the overgrown property of the church would not be quite so secure as under the present form of government.

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CHAPTER IV.

Return to Cadiz.—Visit to Xeres.—Excursion to the Vineyards.—Coffee House.—Spanish Pride of Descent.—Sangre Azula.—Lower Orders of Xeres.—Country Villa.—The Cartuja or Carthusian Convent.—Its Inmates.—Their Austerity of Life.—English Recluse.—Convent Garden.

HAVING remained about a fortnight at Seville, I set off to return to Cadiz, descending the Guadalquivir, the banks of which, for the first three leagues, are rendered picturesque by the orange groves and swelling hills covered with the dark foliage of the olive. As we followed the river, it became less interesting; the country on each side its banks is flat, and in the winter season is flooded, which contributes greatly to its fertility. The soil is a rich loam, imparting to the waters a red discoloured appearance.

I was not sorry to return to Cadiz, and to find myself again in my quarters, near the Franciscan convent, broiling as they still were.

Seville, highly worthy as it is of the traveller's notice, has a sombre melancholy appearance, the effect of which is agreeably relieved by the gay animation of Cadiz.

September commenced with an unexpected rain, which, though heavy, was of short dura-

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tion. It had, however, no effect in cooling the air; on the contrary, the heat was more insupportable than before, from the excessive evaporation produced in consequence. Rain was not yet wanted, as, when it falls in large quantities at this season, at the commencement of the vintage, it proves injurious to the grapes.

I had now been some time at Cadiz, and hardly knew what course to pursue, on account of the extreme heat that prevailed. My ultimate destination was Barbary; but, if the weather was so oppressive in Spain, what would it be in Africa, or even at Gibraltar, which all agreed in saying that I should find hotter than Seville itself? I was now suffering so severely, that I was easily convinced it was yet too early for an African tour; and I therefore determined, as the vintage was on the point of commencing, to repair to Xeres, for the purpose of being present during that period, hoping, by the time I reached Gibraltar, that the heat would in a great measure have abated.

I had been fortunate enough, during the latter period of my stay in Cadiz, to have formed a slight acquaintance with Mr. Cormack, a considerable merchant at Xeres; and hearing that he was about to return there, I gladly embraced the opportunity of accompanying him. Society, on account of the general insecurity of

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the country, is always desirable, and even indispensable, in travelling. The pleasure of meeting with a countryman was thus doubly gratifying to me, knowing so little as I then did of the language, unattended by even a servant, and thrown entirely upon my own resources.

At Santa Maria we found a calesa ready for us, and set off for Xeres, two leagues distant, accompanied by a couple of attendants on horseback, well armed, which precaution, though the distance was short, was not unnecessary; more particularly on account of a weighty bag of dollars which my companion had the charge of, and which would have been no inconsiderable booty.

The country in Spain being quite open, the roads or tracks are multiplied in all directions; and should the main road take a longer circuit than may be convenient, or should it be impassable, which it often is, the traveller has nothing more to do than to strike into a fresh one of his own choice, which he can often do with advantage in the summer season, while the surface of the ground is hard. We had no sooner left the town than, quitting the high road accordingly, which was, however, by no means bad, we struck into a wild uncultivated track strewn thickly with large fragments of rocks, over which we had great difficulty in getting our vehicle. Nothing

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but the sturdy springs of a Spanish calesa could have withstood the rude shocks we experienced.

After slowly toiling along this stony waste, we came to an eminence, whence we had a fine view of Xeres, at the distance of about five miles; its numerous white buildings, towers, and convents, stretching for a considerable distance, backed by a high dark range of distant mountains, which formed a fine gloomy background to the glittering appearance the town presented. A widely stretching corn valley, now quite parched, extended to it, bounded by gently swelling hills covered with vineyards and clothed with cortijos; small white buildings for the purpose of collecting the produce and pressing of the grapes, as also of cultivating the vineyards. We met with a long train of ponderous trays on two wheels, drawn by oxen, and loaded with butts of sherry wine, going to St. Mary's to be shipped.

Having passed an olive-wood, which, I understood, was often the resort of thieves, we reached Xeres towards evening, without meeting any interruption; and not choosing to be exposed to the dirt of the posada or common inn, Xeres, like many other Spanish towns, being destitute of hotels, I established myself in clean comfortable apartments belonging to an old widow lady who kept a large haberdasher's shop in the best part of the town.

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Xeres*, or Xeres de la Frontera, is a large and tolerably handsome city, with a population of about 20,000, and containing several convents and churches, among the latter of which the principal one is worth visiting.

As I was anxious to lose no time in seeing the different processes of the vintage, I rode, after the heat of the day was over, to a vineyard of Mr. Gordon, a Scotch gentleman, long established at Xeres, and one of the most considerable merchants there. The vineyard was a few miles distant, and the ride to it extremely pretty, through exceedingly narrow winding lanes, enclosed by gigantic hedges of aloe and Indian fig, varied by olive-woods, which we occasionally passed through; the hills, as well as valleys, being thickly covered with vineyards with white cortijos peeping out from each. On reaching the vineyard, which was in a valley, we found the labourers busily employed in picking the grapes, and carrying them on their heads in baskets to the pressing-house. The vines were trained very low, and close to the soil, on account of the greater degree of heat. This vine-

* In England it is usually called Sherres, in the same way that the Xeres wine is known by no other name than that of sherry; a vulgar corruption, arising, as in all languages, from the attempt to render the word more familiar to the ear, and easier of pronunciation.

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yard, I was informed, was originally planted with three kinds of vines, calculated to produce the wines desired. Difference of soil, however, and parts more or less exposed to the heat, had produced several other varieties: some were nearly black; others white, large, and sweet; while others were tinged with a brownish red, of a dry flavour, and devoid of sweetness. From the last the sherry is produced.

All the different kinds are picked and pressed separately, and the casks containing the juice from each marked. By the time I had seen the process of pressing, which I shall mention hereafter, the sun was getting very low in the horizon, and we mounted our horses to return. The evening was deliciously cool, and its stillness was only interrupted by the loud whistling hum of a kind of large grasshopper, which resounded in all directions. The labourers were slowly returning from the different vineyards towards Xeres, and the toil of man was over for the day. In these latitudes, sunset is followed by almost immediate night; and the calm enchanting hours of twilight, so soothing to the spirits, are unknown.

We were yet at some distance from Xeres, when the last rays glistened as they sank below the horizon; and before we had reached the town it was night. It is not very safe, in any part of Spain, to be out after dark in the country;

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and perhaps less so at Xeres than elsewhere, from the lawless and desperate character of the lower orders, and the continual occurrence of acts of robbery and violence. It is not an uncommon thing for these desperadoes to station themselves close to the town at nightfall, and stopping those who are returning from the country, ride off with their horses. We urged on our steeds to the utmost of their speed, although it was no very easy thing to find our way along the pitch-dark narrow lanes that we were obliged to wind along. We reached the town, however, without interruption, and adjourned, to pass away the evening, to the principal coffee-house, which was of considerable size, consisting of several rooms opening one into the other. The place was filled with a singular assemblage of persons of all ranks and classes; and nobles, peasants, and tradesmen, were sitting together at the different tables, on terms of seeming equality and familiarity. As to appearance or dress, it was not easy to distinguish one from the other, with the exception of the husbandmen, who had been working during the day in the vineyards, and who were now to be seen with their shirt-sleeves tucked up, and devoid of jacket and waistcoat, playing a hand of cards next to a table where an old marquis was sitting engaged at a game of dominoes.

Notwithstanding this, the pride of ancient

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descent is nowhere carried to so ludicrous an extent as in Spain. If a man can boast of having the sangre azula, or blue blood, as it is called, although this blue blood may have been reduced ages ago to bodily labour for its own support, on no account would he disgrace it by mixing it with the inferior blood of a family, of whatever rank and eminence, and however wealthy it might happen to be. Among the lower orders in Spain, particularly in Andalusia, there are great numbers who, poor and illiterate as they are, boast the sangre azula, and who are sometimes compelled, by the sad reverse of fortune, to transmit this inestimable treasure into the hands of the common hangman. When this happens, which is not unfrequently the case, a great parade is made by the relations, who, as well as the unfortunate criminal, are equally ambitious and desirous that his exit should take place in a manner worthy of the blue blood which still flows in his veins. A silken rope, as is always the custom, agreeable to ancient privilege, is accordingly procured; and the unlucky representative of a long line of ancestors thus winds up his family pedigree by a sudden and final descent.

Among the numerous persons now assembled, there was not one without his cigar: many were drinking bottled beer; others cooled orgeat and agraz. The latter is made from the sweetened

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juice of the unripe grape, and is very much drunk during the summer, forming a delightful cooling beverage, with an agreeable acidity of flavour. Whilst engaged in observing the assembled groups, an old-fashioned coach, drawn by mules, stopped at the door of the coffee-house; and an old marquesa, attended by two other ladies, entered: and without appearing in any way disconcerted at the large male assemblage, or the number of low persons by whom they were surrounded, formed a party at cards with some of their friends they met with.

I did not hear a very favourable character of the lower orders at Xeres; they being exceedingly quarrelsome, revengeful, and addicted to drinking; possessing, at the same time, the usual idleness and inactivity of the Andalusians. Such frequent use is made of their knives, that scarcely a week passes without some one being poniarded; and only two days before my arrival, three persons had been murdered, in a drunken quarrel, by a single man, with his knife alone. The culprit was then in gaol, from which, if he had sufficient money to bribe the proper authorities, he would probably be liberated in a very short time. Justice is a commodity in Spain which, like many others, is bought and sold in the very face of open day. What shall we say of the state of that country, and the existing government, when every post and office is filled

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by the most corrupt persons, who care only about enriching themselves, during the short time they know they shall remain; when a pillage is going on in every department, and scarcely a tenth part of the revenues collected finds its way into the treasury of the state; when crime goes unpunished, and it is as notoriously easy to bribe a judge as it is to pass a whole ship's cargo of prohibited goods through the custom-house itself: in short, when distress and misery pervade, and when all classes of the community are at the mercy of lawless ruffians, imboldened by the laws not being carried into execution? Such is the state of unhappy Spain.

The Cartuja, or Carthusian convent, which I visited in company with a French gentleman of Xeres, is one of the richest and most celebrated establishments in the south of Spain; and no stranger should omit seeing it. It is about a league from Xeres; and on the road we paid a visit to one of those delightful retreats which are so frequently met with in the vicinity of the large towns in Spain, and which, if there was any security in the country, would so greatly enhance the pleasure of living there. From the state of lawless rapine which exists, these villas are for the most part deserted and shut up, or visited only occasionally by the proprietor, who does not venture to remain at night; and I was told

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that the road leading to the one visited by us was on some days so infested with robbers that the owner did not venture to go there. In the spring of the year it must be a perfect paradise; a long covered trellis walk, loaded with grapes, and impenetrable to the rays of the sun, formed a delightful shady entrance to the grounds, which were prettily laid out, and abounded with pomegranates and other fruits of the country. From thence a path led through a vineyard full of fruit to an eminence, on which was a lofty tower, erected for parties of pleasure, from the top of which a most delightful view presented itself of the Guadalete winding through the valley, the stately mass of the Carthusian convent, and the lofty ranges of the distant Sierra. While retracing our steps, the eye just caught the towers of Xeres emerging from the intervening masses of foliage.

The contrast afforded by this delightful spot to the abominable dust and heat of Xeres was very striking, and I was quite sorry to leave it, as we pursued our way to the neighbouring convent. The villagers at work in the adjoining vineyards did not speak in terms of much respect of the worthy fathers. The approach to the Cartuja is imposing, from the magnitude of the building, its elevation, and extent of the walls. At a short distance it gives almost the idea of a town, and you might sup-

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pose, from its architectural decorations, you were rather entering the palace of a sovereign than the abode of anchorets.

We were received with much kindness by one of the monks, a little old man of seventy, with a mild benevolent countenance, and a cheerful suavity of manners, very uncommon in the recluse of the Cartuja. He was a person who, from the superiority of his manners, had evidently filled a very different station, and who, from the good sense and moderation of his remarks, evinced none of those feelings of bigoted austerity so generally displayed by the inmates of a convent. We accompanied him to his cell, which was small, but neat, containing a small selection of works on divinity. The good father produced a bottle of light wine, accompanied with a plate of cakes; and having invited us to refresh ourselves, after our broiling ride, we did not fail to comply with his hospitable suggestions.

The Carthusian order of monks is remarkable for its severity and strictness of discipline. When once within the walls of the convent, the recluses never leave it, see, or hold any communication with even their nearest relations: the world and its closest and dearest ties close upon them; and the consolation and happiness of millions are snapt asunder by these mistaken enthusiasts. No intercourse is held by the monks

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with each other, nor do they even speak when they occasionally meet in their solitary cloister walks. Their time is occupied by night and by day in prayer and meditation, either in the chapel or their own cells. Animal food is prohibited; their daily repast, which is of the simplest nature, being brought at stated hours, and delivered by the attendant, without entering the cell, through a small aperture in the door: and in this way they are provided with every thing they have need of, without a word being exchanged. Their cells are tolerably comfortable, though scantily furnished, and consist generally of one or two small rooms, containing a few books. To some of them a garden is also attached.

Their bed is as simple as their lives, consisting merely of a straw mattress; and they are likewise debarred the ccmfort of wearing linen, their dress consisting entirely of loose robes of a kind of coarse flannel, which in this hot climate must be exceedingly irritative to the skin, and be in itself no small mortification to the flesh. The number of monks at the Cartuja has declined very much of late years, as it has done generally throughout Spain. A new spirit has been awakened, which, being hostile in the extreme to the present religious establishments, and even to religion itself, will in time probably accomplish the downfall of both.

The worthy father who attended us as our

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guide was extremely communicative, and inveighed in strong terms against Napoleon and the French. The convent had suffered greatly during the peninsular war, and had lost several of its most valuable pictures, which had been carried off, as well as a considerable number of horses of the old Andalusian breed, for which the Cartuja had long been celebrated. Not a single horse is, I believe, now remaining, and the breed is nearly extinct.

The severest blow the community received was at the establishment of the late constitution, when the whole of the convents throughout Spain were suppressed, and their property sold. On the destruction of the constitution, however, the convent of La Cartuja was re-established, and its possessions restored. The good fathers have now no reason to complain of poverty; their landed estates being extensive, and possessing vineyards, wine-vaults, and property in the surrounding towns to a very considerable extent.

Notwithstanding their wealth, it is with great difficulty that they find any one willing to renounce the world so devotedly by becoming an inmate of the Cartuja. Few minds are strong enough to withstand the solitary and gloomy austerities of a life like this, strongly excited as it is at the same time by religious feelings. Several young men, who have at different times

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been induced to become brethren, have, after a short residence at the convent, sunk under it, and lost their reason. The few friars, and the prior himself, whom we met in the cloisters, with downcast eyes, and dejected spirit, were convincing proofs how strangely these infatuated men had misinterpreted the benevolent purposes of religion.

Hearing that an Englishman was one of the community, I felt a curiosity to converse with him; and at length, after considerable reluctance on his part, he consented to receive us into his cell. Father ——, for I do not remember his name, was a fine, venerable, and handsome-looking old man, tall in stature, and of portly appearance. He was an Irishman by birth; and had been an inmate of the Cartuja, I was told, for forty years. He was now broken down by the infirmities of age and the severity of monastic discipline; and, instead of presenting the appearance of a person who at the close of a well-spent life was looking forward with calm and cheerful views to futurity, he seemed completely overwhelmed in mind and broken in spirit. Indeed, it was most painful to behold him; and, as it was nearly the time for prayers, we bade him adieu.

With regard to the interior of this magnificent building, there is much to be seen. One of the quadrangles, in particular, is remarkable for

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its architecture; the chapel is, also, light and beautiful, and richly decorated; in it are to be seen some of Zurbaran's best works, and which are highly worthy of admiration for the extraordinary force and colouring displayed in them. The convent garden, which is also the burial-place of the community, is appropriately planted with cypress. Each monk occupies himself with the melancholy labour of digging his own grave; into which, when his hour approaches, he quietly drops off into eternity.—I returned to Xeres deeply interested by the day's excursion.

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CHAPTER V.

Description of the Xeres Vintage.—Time it commences.—Soil.—Gathering of the Grapes.—Different Pressings, and how distinguished.—Best Kind of Weather for the Vintage.—Wines produced, and their Names.—Bodegas described.

THE vintage at Xeres is said to commence with the feast of the Virgin, though I believe it very rarely begins so early. In the middle of September it is partial, according to the soil and situation of the different vineyards; at the end of the month, and beginning of October, it may be said to be at its height; and it is usually finished by the beginning of November. Sometimes, indeed, it has been known to last so late as the middle of that month; but this is a rare instance. The vintages of St. Lucar, Puerto Reale, and St. Mary's begin earlier than that of Xeres, and are sometimes finished before the latter commences, the object of the wine-growers of the former being quantity more than quality; the grapes are therefore gathered and pressed before they are quite ripe, and a greater proportion of juice is in consequence afforded. The nature of the soil being, however, generally poorer than at Xeres, the wines produced

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are of a paler colour, have less body than the fuller and more generous vino de Xeres, and constitute the low-priced and inferior kinds of sherry wine known by the name of Manzanilla and St. Lucar, of which the consumption, both in England and the country itself, is very great.

The soil of the vineyards around Xeres is of a richer nature; and the grapes being left to hang until quite ripe, the produce of the juice, though deficient in quantity, is very superior with respect to its strength, flavour, and general quality. This is the real sherry wine, and is the produce of the vineyards immediately around Xeres, of which those in the direction of St. Lucar are, as I was informed, the best.

The vine cultivator chooses fine dry weather for getting in his grapes. Should the rainy season, however, commence early, and should there be no prospect of its clearing up, he proceeds with the gathering. In this case, particularly when the vines are less than from ten to fifteen years old, he assists the quality of the juice, or Mosto, as it is called, with wine boiled down and mixed with it previous to the fermentation taking place; and in this way the deficiency of saccharine arising from the wet weather, and want of sun, is made up; about two jars of this boiled wine being added to each butt of the Mosto.

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There being always, in every vineyard, an inequality in the ripening of the grapes, arising from a variety of causes, the gathering takes place at different times; the ripe bunches being first selected, and the rest left to hang longer. Should the quantity of ripe grapes collected be insufficient to yield a butt or two of the Mosto, the fruit is left exposed on mats to the sun by day, and to the air at night, until the remaining produce of the vineyard is collected. Less wine is produced from the grapes thus exposed, but the quality is better. The grapes should not be put to the press warm from the sun, but after they have been cooled by exposure to the air for a night.

The wine proprietors of Xeres make usually two pressings of grapes, or rather two qualities of wine are obtained from two or three pressings. The pressing-tub, which resembles a cooler used in brewing, contains a sufficiency of grapes to yield a butt of juice. The first pressing, or the Mosto proceeding from it, is thus performed:— The grapes being spread equally at the bottom of the press, three or four men, provided with large shoes full of nails made purposely, continue treading until all the juice possible is obtained. The grapes are then raked together, piled up round the screw of the press; and being fastened round from top to bottom with strips of matting into a conical heap, the screw is

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turned round by the force of two men until no more juice can be expressed. The juice, as it issues from the press, is received into a tub, and emptied into a cask. The mosto, or juice, the produce of these two different pressings, is called Yemas, or first fruits.

The second pressing is called Agua Pies. The husks or skins, little more now remaining, are spread about the press, and a few jars of water thrown on them. They are again trodden, but for not so long as previously, and then piled up and pressed as before by the screw.

When brandy is not intended to be made, there is sometimes a third pressing, called Esperigo, or Speriague.

In very dry seasons, the Yemas, or first pressing, is inferior in quantity and quality, and the Agua Pies the contrary; and in such seasons it has been found in some vineyards that the Agua Pies, or the produce of the second pressing, is sometimes little inferior to the Yemas. This is doubtless occasioned by the thickness of skin which the grapes acquire by heat and drought, which, being composed of saccharine, is opened and softened by the water poured in during the second pressing.

When the season has been wet, Yesso, or quick lime, is used for the purpose of absorbing the superabundant moisture which remains in the grapes after the rain.

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The saccharine, on which the quality of the wine mainly depends, is influenced not only by the season, but by an attentive and luxuriant cultivation both of the plant and soil.

The best wine is produced when the heat of summer has been progressive, and when a short rain happens a few days before the commencement of the vintage, and is followed by temperate heat and dry cloudy weather: in such a season the sweet wines improve both in quality and quantity, and the dry wines show generally more strength in the mosto or juice. Immediately after the pressing is finished, the mosto is put into butts well cleaned, leaving a vacuum of about a fifteenth part, in order that fermentation may proceed. The mosto is kept on the lees till March, the bung always open; and when the first sensible fermentation is over, and the wine appears pretty clear, it is racked off into other casks well cleaned and smoked with sulphur.

About April or May, when the second, or, as it is called, insensible fermentation, has taken place, it is again racked off into other casks, but which are not sulphur-smoked; and in September or October, when the heat of summer is somewhat diminished, and the wine becomes more settled and cool, the same operation is repeated for the third time.

The following spring the wine is again re-

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moved into fresh casks, when, if it be found weak or sickly, a jar of brandy is added, the wine being now eighteen months old.

The produce of the vineyards at Xeres may be divided into two kinds of wine: the dry, which is the sherry so well known in England, and the sweet, the muscatel and Pedro Ximenes; the latter of which is more usually known by the name of Paxareti, and is a most delicious wine of a fine deep-ruby colour, luscious, and of a considerable body.

The real Paxareti is the produce of a place of that name eight or ten leagues from Xeres, and comes from a vineyard belonging to the friars of the convent of St. Hieronomo, the grape that yields it being dark and sweet. The Paxareti of Xeres, however, from the superior care and cultivation, not only equals, but often surpasses it in quality. Much variety is given to the Pedro Ximenes by mixing it with dry wines, and reducing it to a moderate sweetness. A very successful imitation is also made both in flavour and colour of the fine old Malaga or mountain, so rare when of considerable age, and which sells at Malaga itself at enormous prices.

Amontillado is a singular, and, as it is believed, accidental variety of sherry, and is produced in small quantities from all dry grapes, although some soils and vines yield it in greater abundance

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than others. It is a wine which has long puzzled the growers at Xeres, since no one can tell how it is produced.

It is called amontillado from its resembling montilla, a pale, very delicate, and extremely dry kind of wine, which is grown in the neighbourhood of Cordova, scarcely known in England, but very rare, and in high estimation in Spain. Amontillado is something like a phenomenon in wine-making, for no cultivator can be certain that the grape will produce it, although he may conjecture that such will be the case from past experience, knowledge of the soil, and state of the vintage. It is seldom obtained from young vines, neither is it the produce of any particular vineyard or grape; although it is conjectured by some, that the Palomine grape is more instrumental in yielding it than any other. The difference which this wine assumes from the general character of dry white wines is supposed to be the consequence of a more perfect or peculiar fermentation. It is never known what casks will turn out amontillado before the first process of fermentation is over, and frequently not even then.

When all the wines are racked off the lees in March, those casks which may prove to be amontillado are generally recognised from the wine being very pale and bright, as if it had no

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further deposit of matter or lees to make; the taste at the same time being nutty and rather brisk, without much strength.

About September a white thin oily coating appears on the surface of the wine, which, in the following year, becomes of a yellow, and, some time afterwards, of a dark colour; which covering seems given to it by nature to protect it from acidity, devoid as it is of the spirituous quality. During this time, the wine is not moved or racked off into other casks; and care is taken that the cask be not disturbed by tasting it too often, and admitting the air. Out of 100 butts of wine, not more than five or six may turn out amontillado. Every thing, however, relating to the production of this wine, is involved in so much uncertainty, that what has been supposed to be amontillado will, after some years, turn out the reverse, and vice versâ. On these accounts and its consequent rarity, it is greatly prized and carefully husbanded by the merchants; not for the purposes of sale, but of mixing with their other wines, and improving their flavours.

Amontillado is very little known in England, although it is beginning to be asked for. Were it, indeed, in the estimation here that it deserves to be, it could not be supplied in any quantity, on account of its comparative scarcity in Spain, where it always fetches a better price than the other dry wines.

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It must not be supposed that good wine may be had cheap at Xeres, the contrary being the case; wine, indeed, may be had at any price, from the light pale Mancenilla wines, which, in abundant years, are to be obtained at exceedingly low prices, to the full-bodied rich old genuine sherry at ten times the price of the former. Pale sherry was at one time, and is even now, much the fashion in England, however inferior it may be in age and flavour. The new genuine wines are first of a light colour, gradually darkening if they have a good body, until at last, with age, they become of a deep rich colour, almost as dark as English brandy, and not very far inferior in point of strength. The flavour is rich and delicious, and they attain almost a syrupy consistency. Wine of this nature which is of very great age, is rarely, if ever, in the market, and is only to be occasionally purchased, as a favour, at an excessive price, which, high as it may be, would still never repay the seller, to whom the wine is invaluable; not for the price it would fetch, but for mixing in small quantities with younger wines, and improving their flavour, body, and general quality.

The wine-trade of Xeres is a very different thing now from what it was a few years ago, when it was confined chiefly to a few wealthy individuals, who realized large fortunes by it. Numbers have since embarked their capital in

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it, and the competition has consequently become so extended as very greatly to reduce the profits.

Nothing at Xeres so much surprises the stranger, and is more worthy of his inspection, than the bodegas or wine-vaults. The vintage itself, though interesting, has nothing particularly striking or picturesque in it; and after having walked through the broiling vineyards, and seen the process of picking and pressing the grapes, the curiosity of the traveller will be satisfied. There are few, however, who would not feel inclined, I think, to repeat their visits more than once to the bodega. The term wine-vaults is ill suited to convey an idea of these really splendid and extraordinary establishments, which I should class among the things best worth seeing in Spain. Instead of descending into a dark, low, groveling, and musty magazine, like the London-dock wine-vaults, spacious as they are, you first pass through a street, one entire side of which, for the extent of a quarter of a mile, is occupied by one of these bodegas; and entering through large folding doors, you find yourself, to your astonishment, in what at first sight appears to be a church of considerable dimensions, with a lofty roof, and divided into spacious aisles.

In the centre you see in large characters, "Bodega of Jesus;" and at the sides, "Nave

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of St. Andrew, St. Pedro, St. Jago." Your eye soon runs along the lower part of the building, and you see some thousand butts of wine ranged along the aisles and against the arched pillars. A delicious fragrance, which you easily recognise, soon convinces you, notwithstanding the pious inscriptions you have been reading, that you are in a place exclusively dedicated to the enjoyments of the body.

On entering, you are waited upon by the superintendant of the bodega, who accompanies you through the different aisles, and who explains to you, on passiug each barrel, the name, quality, age, and peculiar flavour of the wine within it; and, in order that you may understand it practically as well as theoretically, his observations are rendered clear and intelligible by a full glass of the delicious liquor. You proceed thus slowly through the whole range of the bodega, occasionally reposing, like Bacchus, astride of a huge butt, and sipping bumpers of luscious Paxareti, fragrant muscatel, or dark creamy sherry half a century old. While on the outside every thing is blazing with the intenseness of the noontide heat; within, a delightful coolness and a soft mellow light prevail; and you fancy you should like to pass the remainder of your days in this pleasant retreat. In this manner you keep on quaffing the nectar which is so liberally supplied you,

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until your senses become not quite so cool and collected as when you first entered, and you think it high time to make your retreat into the hot and dusty streets of Xeres.

Each wine establishment is conducted by an overseer, who is called the capataz, and to whom is intrusted the purchasing of the different wines from the grower, the selection, and the mixing of them, as also the proving and tasting of the brandies required; in all of which considerable judgment, skill, and experience, are required. These men, who, with nearly all employed in the bodegas, come from the mountains of Asturia, the Andalusians being too indolent, amass generally large fortunes by their care and frugality, and afterwards retire to their native province with the fruit of their industry.

The interior of one of these large bodegas may be compared to an immense hospital filled with patients, and the capataz or superintendant to the visiting physician. The former goes his daily round accompanied by one of the superintendants of the bodega, whom we will call the apothecary. As he passes each butt, he begins his inquiry into the state of his patient; not by feeling his pulse, but by tapping, which is immediately performed by his attendant, who runs a spike into it, and presents him with a bumper of the contents. On tasting it he may probably

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find that the wine is sick, as it is called by the merchants, being usually the case with young wines; a jar or two of brandy is therefore prescribed for the invalid, and the dose is forthwith administered. A second butt may be found to be equally qualmish, and is relieved in the same manner. The body or constitution of a third may probably be naturally weak and delicate; this is strengthened and improved by being mixed with wine which is sounder and stronger: while a fourth may be at the very last extremity, so as to require the application of musk. Speaking, however, more seriously, the bodega requires a great deal of skill, constant attention, a nice taste, and a discriminating judgment in the selection not only of the wines, but of the brandies; in the improving the delicacy and flavour of the former, increasing or diminishing the body, dryness, and colour, and finally giving such a variety of shades and differences in flavour and price as may best suit the particular market, and gratify the taste and caprice of John Bull.

With this I shall conclude the remarks I have been making, merely observing that, however far we may be from drinking the sherry wine in its original state in our own country, owing to the impossibility of preserving it without the addition of a spirituous body, it is so very superior to the lighter kinds of sherry,

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which are drank in their pure state, and which supply the general consumption in the country, that the last-mentioned wines cannot be compared to it. To the wealthy merchants and exporters of Xeres we are indeed indebted for a wine which, like port, may be called a sound British wine, and which is far more suitable to an English constitution and climate than the lighter wines of France and the Rhine.

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CHAPTER VI.

Departure from Xeres.—Journey to Gibraltar.—Escort.—Battle of the Guadalete.—View of Medina Sidonia.—Ruins of a Moorish Tower.—Medina Sidonia.—Posada.—Inhabitants.—View on leaving the Town.—Approach to Vejer.—Description of the Town.—Singular Situation.—Peasantry.—Venta.—Picturesque evening Scène.

HAVING seen every thing worthy of notice at Xeres, I made preparations for the remaining part of my journey to Gibraltar. I had heard much of the beauty of the pass of the Trocha which crosses the mountain range to Algeziras by a difficult and unfrequented route, and which, for the sake of the scenery, I determined upon following. I had some difficulty in finding any one willing to accompany me, not only from the length of the journey to Algeziras, but the state of the road, and its being, as it was said, much infested with robbers. A Spaniard does not yield to the Moor in idleness; and, like the latter, has an utter aversion to any bodily exertion whatever. As long as he has the means of procuring his cigarro (cigar), a bunch of grapes, and a crust of bread,

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he is indifferent about any thing; and his greatest delight is to pass whole days, and even weeks, in a state of the most determined inactivity and laziness.

It was at this time no easy matter to find any one who would work, from the season having, fortunately for the country, been extremely plentiful, and bread being in consequence remarkably cheap. Added to this, the vintage, the season of festivity and rejoicing, had commenced: it may therefore be readily supposed, that,on account of the above causes, a person was not very easily to be met with, in whom I could really confide as a trusty guard and guide during my journey.

The risk and difficulties of travelling in Spain are greatly lessened or increased by the person who accompanies you in these capacities, into whose hands you must implicitly trust yourself. An honest man is not found in Spain more quickly than in other countries; and it is not at Xeres, probably, that one would commence his search: be that as it may, the activity of Mr. Cormack succeeded in finding out a rusty person, well known to him, acquainted with the road, and who, if well paid, was willing to conduct me as far as Algeziras, provided he was accompanied by his brother, as he said he would on no account undertake the journey alone. I was in no condition

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to make difficulties; and therefore gladly agreeing to his terms, it was arranged that we should start at daybreak on the following morning.

In leaving Xeres, I should be ungrateful were I to omit expressing my gratitude for the kindness I had received from Mr. Cormack. I had, it is true, been provided with letters of introduction; but they were of little service to me, from the absence of the parties. To this gentleman I was a perfect stranger, having met accidentally with him, and having no other claim upon him than that of a countryman. The friendly help I received from him—alone as I was, and totally unacquainted with the country—was as gratifying to my feelings as it was important to my further proceeding; and I not only received every assistance for the journey I was about to undertake, but was supplied by him with funds sufficient to reach Gibraltar, without which I should have been obliged to retrace my steps to Cadiz.

It was not yet light, and the good people of the house were buried in profound sleep, when the clattering of horses in the street awoke me; and, opening the window, I could just distinguish the dark figures of my escort at the door, leaning upon their steeds. It wanted about half an hour of sunrise, when, having distributed my baggage, which consisted of a pair of saddle-bags and a few other things, between my two

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attendants, I found myself on horseback, slowly picking my way over the wretchedly paved streets of Xeres. Having got clear of the town, to my great satisfaction, we proceeded at a smart pace along a tolerable road, passing by part of the old Moorish walls.

I now had time and light to take a survey of the persons of my two guards, whose names were Trigeros. They were dark, and tolerably well-looking men, and the countenance of the elder one, in particular, did not belie the character I had received of them, which was that of honest, determined fellows, two most valuable qualities in a guide in the country I was now in. The road was bordered for some distance by a thick hedge of prickly pear, which prevented a view of the surrounding country; until coming to the descent of a hill, the striking mass of the Carthusian convent burst upon us in solitary grandeur, and the tolling of the bell gave notice that its lonely inmates were commencing their matin prayers. The Guadalete was winding its peaceful course through the valley below. Here was the spot where, in 711, the memorable combat took place which was the forerunner of the Arabian empire in Spain, and here it was that Roderic, the king of the Goths, perished by the hand of Taric, the Arab leader. Roderic made his appearance on the field of battle in a splendid war chariot, inlaid with ivory, and drawn by

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milk-white mules, himself clothed in purple and gold, with a diadem of pearls on his head. His army consisted of 90,000 warriors, while Taric's did not exceed a fourth part of that number. The combat was protracted for three days, when Taric, seeing that his troops were giving way and losing ground, after addressing them in an animated speech, darted suddenly forward into the enemy's ranks, and forcing his way up to king Roderic, he made so sudden and so furious an attack on him with his lance, that he fell dead. The whole of Roderic's army immediately took flight, and the fallen monarch's head was sent by Taric to Muza, the Arab general.

The sun was just rising as we passed La Cartuja; and after leaving it, the cultivated appearance of the country no longer caught the eye, and the abrupt conical-shaped hills, rising from the wild downs we were now entering upon, showed that we were directing our course towards a mountain country.

On reaching the valley below the convent, we came to a long bridge over the Guadalete, which we found occupied by a party of French lancers, for the purpose of keeping up the sanitory cordon which had been established since the occupation of the country by the French army. After passing the bridge the road ceases, and there is only a well-beaten track for horses.

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We now entered a long wild extent of moor, bordered by ranges of hills, while, at a great distance, the lofty chain of the Sierra stretched before us, high in the clouds.

No signs of cultivation were visible in the waste around us, the only vegetation being the palmeta, or low palm-bush, which in Andalusia, as also in Barbary, generally covers the surface of the country. Long strata of fleecy clouds, the first I had observed interrupting the dazzling blue of the southern sky, now greatly diminished the heat, and, added to a fresh uninterrupted breeze from the mountains, rendered travelling delightful. At setting out, both horses and their riders had suffered much from the tormenting attacks of clouds of a very diminutive fly, which insinuated itself into the roots of the hair, and occasioned a most insufferable itching and irritation. To escape this, my companions had not been long on horseback when they tied their handkerchiefs round their heads; the corners, fastened by a knot, hanging down behind, nnderneath the short round Spanish hat. This is the common practice in Spain when on horseback, and is intended also as an additional protection against the violence of the sun's rays.

The increased coolness had now driven away our enemies, and we proceeded in peace. In the centre of a shallow lake, of some extent, which I was told was called the Laguna Medina,

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I observed considerable numbers of a large species of white crane. After toiling up a steep ascent, on reaching the top we got a fine view of Medina Sidonia, on the summit of a mountain, at the distance of four leagues. There it was that we intended to fix our quarters for the night. The wheatear was in abundance, as also the Barbary dove, which at this season of the year visits Andalusia in large flocks.

I had observed for a considerable time what appeared in the extreme distance to be a rock of singular form; at the end of near two hours we were opposite to it, at the distance of a quarter of a mile, and I dismounted for the purpose of examining what proved to be the remains of a small quadrangular Moorish watch-tower, perched on the top of a high crag, which was with difficulty accessible. On entering it, several slate-coloured hawks flew from the recesses of the walls, which were of great thickness. A very extensive view is obtained from this tower. After leaving it we passed by a spot marked by a crucifix, where, five months before, an unfortunate traveller from Medina had been massacred by a band of the lawless ruffians that infest all parts of the country.

We arrived in the afternoon at the bottom of the long and steep ascent, at the top of which the singular town of Medina Sidonia is perched; and after slowly toiling up for some time, we

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reached the vineyards immediately below the town, between which we kept following a narrow path, hedged in by lofty canes, so thick and impenetrable that we were obliged to dismount. We reached at length the town, and proceeding along a miserable kind of irregular street, found out a posada, which, wretched as it was, we were glad to put up at for the night, both on account of ourselves and our horses, which, being heavily laden, were not sorry to make a halt.

My accommodation for the night consisted in a detached kind of loft, with some steps leading up to it, and containing a small chamber, entirely bare of bed and furniture, according to the Spanish custom, but which was afterwards supplied with a chair and a small truck-bed. The arrangement and ordering of the dinner I left entirely to my companions, as I was perfectly ignorant of Spanish cookery; and while our repast was preparing I strolled out to look at the place.

The situation of Medina, like most of the other old strong Moorish holds, is singular and very commanding, being built on the crest of the mountain, which terminates in a high peak, on which are the remains of the old fort, in an inaccessible and most commanding position, overlooking the town immediately below it, and a smooth steeply inclined slope on one side, running from the very point down to the valley

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below. When viewed from a distance, particularly from Cadiz, the appearance is curious, the town appearing to hang suspended from the summit. It is a work of some labour to get to the top, but the very fine and extensive view well repays the toil.

When I reached it the sun was just setting, and threw a dazzling blaze across the waters of the Atlantic, and the white towers of Cadiz rising from the midst of them. Vejer could just be distinguished, perched aloft, with the distant coast of Africa beyond it; while the inland view extended over a wide waste of moor and mountain, backed by the majestic range of the Sierra Ronda.

Medina Sidonia, the ancient name of which was Assidonia, is a middling-sized town, irregularly built in consequence of its situation, and consisting of several small streets, a plaza, and a few churches and convents. I entered the principal church, the interior of which is curious and ancient. Evening service was being performed, to not a soul except an old woman: there was just sufficient light for me to observe that the edifice contained a very fine painting; the Virgin appearing, as I was told, to St. Alphonso: the name of the master I could not learn.

On my return to the posada, or inn, I found our supper ready, and having procured a small

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rickety stool with three legs, to serve us for a table, sat down with my companions to a fricassee of rabbit, the authenticity of which the state of our appetites did not allow us to question; in truth, whatever it might have been, it was very good, and served up with a most excellent sauce. An enormous salad, made in the Spanish fashion, and floating in water mixed with vinegar, was afterwards served up; and although it would have been an abundant feed for a horse, not a bit of it was left by my hungry companions. All this time we were not idle in paying our respects to some bottles of St. Lucar wine, with the aid of which we had no reason to complain of having made half a meal.

It was Saturday evening, and at sunset the street and entrance to the posada were quite crowded with sombre groups of men, wrapped up in their dark cloaks, with grave countenances and serious demeanour, deeply engaged in conversation. The different bells soon announced the hour of evening oration, and it was an impressive sight to see the whole of them, with their hats off, collected round a friar, who happened to be casually passing, and who, with a loud voice, recited the short evening service, in which he was joined by all about him, with extreme propriety of behaviour and even fervour.

In consequence of an irregularity in my passport, I was compelled to attend at the office of

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the police, and to amend which I should have been obliged to return, had I not represented myself as a British officer; upon hearing which I was dismissed with great civility, and allowed to continue my journey. Notwithstanding the heat and the innumerable swarms of mosquitoes, I slept soundly until break of day, when we commenced our preparations for starting by feeding our beasts, as well as ourselves. The Spanish proverb says, "No time is ever lost on a journey in saying mass or giving corn to the mules," and both these are generally implicitly observed by the lower orders in Spain, when on the point of undertaking a journey.

The demand of mine host for our entertainment, provender, and lodging for ourselves and beasts, amounted to four dollars and a half, which I was assured by my guides, and which subsequent experience convinced me, was not very unreasonable. Spain, of all countries, is perhaps the dearest to travel through, notwithstanding the extreme low price at which the necessaries of life are to be procured. Travellers, however, are rarely seen in Spain, and an Englishman in particular must not expect to escape too easily from the gripe of the posadero, or innkeeper, who is not a whit behind his brethren of other countries in rapacity and roguery.

In Spain, confidence between man and man is a thing which, in the present times, scarcely

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exists, and, least of all, on the road. We did not much like the looks of the good people of Medina Sidonia. Several of the long-cloaked gentlemen who had crowded round the posada the previous evening had been rather too inquisitive about the route we intended pursuing, to be agreeable to us; and we therefore, as it had been previously agreed, purposely deceived them as to our road, by putting them on a false scent, and, having paid our score, crept out from the posada as quietly as we could, with our beasts, to pursue our way.

The sun had been up a short time when, mounting our horses, we pursued our journey. It was Sunday, as also market-day, from the appearance of the numerous commodities on sale, and, as we left Medina, the street was thronged with peasants from the surrounding country, who, enveloped in their long cloaks, with their dark, expressive countenances, formed a sombre and picturesque group. The wind blew fresh from the east, as we cautiously commenced our descent from the town to gain the valley; the path which wound down the rock being steep and rugged, and so narrow, that our beasts had not sufficient room for their footsteps.

The bay of Cadiz, of which, from our elevated situation, we had a most commanding view, lay stretched in the distance far below us: its

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white city, reflecting the beams of morning, appeared as a line of bright light.

The valley below Medina, and along which we proceeded, is well cultivated, although it had now the parched barren appearance peculiar to the season of the year in Spain, and relieved only by occasional tracts of vineyards.

I observed on one of the neighbouring heights another tower, similar in appearance to the one before mentioned. Although it was Sunday, the peasants were engaged in the field in their usual daily employments; a violation of the Sabbath which is very common throughout Spain.

We now got a view of the old Moorish town of Vejer, perched, like Medina Sidonia, on the point of a lofty mountain crag, and which, from its towering situation, appeared quite close to us, though it was yet at some distance. On reaching the venta* of Vejer, we halted for the night. The situation is lonely, but highly picturesque, hemmed in as it is by mountains, and on the banks of a stream, the appearance of whose bed gave evident signs of the violence of the flood which dashes along during the rainy season. Its waters, however, at this dry period, merely bubbled gently over a bed of pebbles with a sleepy, murmuring sound.

* A venta is a small detached country public house, where little more is to be had than shelter for man and beast.

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I was scarcely off my horse, when, delighted with the wild scenery around me, I was about setting off to scale the craggy heights above the venta, for the purpose of reaching the extraordinary town above, when I was reminded by my sturdy comrades, whose carnal appetites were much stronger than their admiration of the picturesque, that I had better previously see about providing something for our supper. Complying accordingly with this prudent suggestion, we proceeded to examine the old lady of the venta, who was the sole inhabitant of it, as to the state of her larder, and found, as is usually the case in Spain, that the only provisions she had were alive and running about in the poultry yard, in the shape of sundry cocks and hens. We accordingly proceeded thither, and having soon fixed upon a fine capon that was strutting about, we pointed him out to the good dame, who, by the help of an ingenious little instrument, loaded with two balls at the ends, which she threw like a lasso, soon hampered the legs of the unfortunate bird, and being caught, it was carried off to the pot.

After these important matters had been arranged, I sallied forth to reach Vejer; a work of no small labour. The situation of this town is far more extraordinary than that of Medina, the ascent to which, though steep, is more

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lengthened and gradual, while Vejer towers perpendicularly, at a great height, directly over the venta, in the valley below, and is only approachable by a path two yards in width, cut through the rock, and which, after innumerable windings, on account of the extreme steepness of the ascent, at length reaches the town. On entering this, you climb up a narrow steep causeway, with a row of houses on one side, and exposed on the other to a tremendous gully or crevice in the mountain, which opens from the summit, where the town is perched in the form of an amphitheatre, to the venta at the bottom.

When you reach the top and enter the town, you are still more struck at the singularity of its situation, when having crossed it, which a couple of minutes will enable you to do, you find, in the opposite direction to where you entered, a similar, but deeper gully, falling abruptly from the narrow precipitous ridge of the mountain, on which the town is built, to the distant plains below. These are terminated by the sea, a fine view of which, to your surprise, is now obtained.

As at Medina, there is a similar commanding peak, with the remains of a Moorish fort, from which the ground extends, in a steep uninterrupted slope, to the valley. From this part

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there is a striking view of the town and its circular range of buildings, with its narrow streets opening down upon the brow of the precipitous cleft.

Vejer is a specimen of the inaccessible positions in which the Arabs established themselves at the period of the conquest of Spain, and which they continued to occupy for so many centuries. The form of the Andalusian mountains, the sides of which are naturally scarped, and generally terminate in a peak, is very favourable for strong fortified holds of this nature; and in this respect, and in the deep narrow mountain clefts, there is a striking similarity between Medina Sidonia, Vejer, Gausin, and other mountain towns on this part of the coast. Vejer probably exists more in its original state than any other place in Andalusia, and cannot fail to be highly interesting to the traveller, particularly to those who would wish to see what a Moorish town is, without being at the trouble of visiting the rude coast of Morocco.

A custom is prevalent here, which shows, among an infinity of others, how very Moorish the Andalusian Spaniards are even at the present day. This is the habit which is observable among the females of covering themselves at the approach of one of the male sex, and which is, I believe, peculiar to Vejer and Tarifa. I had

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previously heard of the existence of this custom, and I was glad to have an opportunity of witnessing it, when, after having walked for a short time about the town, whilst turning a corner, I came unexpectedly upon three young females, genteelly dressed, and who, the instant they perceived me, immediately covered themselves, after the Moorish fashion, leaving only one eye exposed. To allow of this, I observed that the mantilla they wore was larger and differently shaped from the common one, reaching from the waist, where it appeared to be gathered in at the back, and attached to the dress over the head, and being folded over the face similar to the Moorish hayk. This custom, which appears so singular to a European, particularly among his own countrywomen, I only observed among the females of the better class. As for those of the lower order, I never saw a freer set of young ladies in my life, and, at the sight of a man, less ashamed of their faces or afraid. Both sexes were remarkably good-looking, particularly the young men, who were exceedingly active, and well made, with black sparkling eyes, and dark clear complexions. Their Sunday costume was far more varied and picturesque than any I had before observed. Their smart dapper jackets were worked in different colours, with white waistcoats, ornamented with gold filigree buttons;

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while their smallclothes were of all hues, blue, green, and lilac, most richly trimmed at the knees and along the seams, with gold buttons, with black or brown worked leather garters. Their animated looks and appearance portrayed that ardent spirit and natural energy which so strongly characterize the Spanish mountaineers, and which not even the withering hand of a wretched government can damp.

The town itself is larger than would be supposed, consisting of several narrow irregular streets, three or four churches and convents, and a steep sloping plaza or opening at the entrance of the town. The remains of the old walls are visible in some parts, and also a Moorish tower, which is perfect.

After remaining a couple of hours in Vejer, my appetite told me that supper was ready; and I accordingly descended towards the venta. It was a curious sight, as I went down, to see the troops of asses heavily laden, each with a boy on its back, and to observe the coolness with which these little urchins urged the animals, almost at full speed, down the steep, winding declivities, when I had great difficulty in stopping myself; and who, instead of looking before them, were busy in belabouring the back of the animal, seated with their faces to the tail.

After our supper's repast, which did credit

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to our good landlady's cookery, and in which our cock appeared to singular advantage in a delicate stew, I strolled out to enjoy the cool hour of sunset. The venta is quite shut in by the mountains, which rise abruptly from it, particularly on the side of Vejer; while close to it flows the stream before mentioned, which is crossed by a bridge formed of a single arch. On its banks sat a goatherd, leaning upon a long stick, and idly gazing upon the clear trickling water, while his flock were browsing upon the banks. With his round flattened Spanish hat broadly slouching over his shoulders, once perhaps black, but now of a light rusty brown, and his red sash carelessly tied around him, he formed an exquisite study, combined with the surrounding scenery. Near the bridge was the watering place: a herd of cows, as lean and picturesque as any ever depicted by Claude, were standing cooling themselves knee deep. The scene before me strongly reminded me of Norway, and of the many happy moments I had spent among its wild mountains and its simple-hearted people.

The sun was now down, numerous parties of peasants were slowly winding their way upwards to their lofty homes at Vejer; and the rustic, collecting his goats, drove them frolicking before him up the mountain side, where he

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left them for the night. I stood watching the declining light until it grew dusk, and then retired to the venta, which, although it could not boast any great superfluity in the way of furniture, or other conveniences, was as comfortable as could be expected in Spain from the situation in which it stood.

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CHAPTER VII.

Proceed on the Journey.—Cork-woods.—Cattle.—Ventas.—Approach to the Mountains.—Commencement of the Ascent.—Spanish Soldier.—Broken Path.—Pass of the Trocha.—Difficulties of the Ascent.—Magnificent View from the Summit.—Arrival at Algeziras.—Cross the Bay to Gibraltar.—Fortress and Town described.—Wild Inhabitants of the Rock.—View from the Summit.—Excavations.—Heat of Gibraltar.—Dispatch received from Tangier.

We rose at three, with the intention of starting the instant the least glimmer of dawn was visible. The morning, if morning it could be called, was dark, dreary, and stormy; and as the mountain blast swept hoarsely down the valley, I never felt less inclined to move. We sat brooding over the remains of our night's fire with our cigars in our mouths, and sipping some hot coffee, casting every now and then an anxious look at the small casement, which rattled with the wind.

It was not until half past four that we could at all distinguish any object, when the rugged outlines of the opposite mountains becoming visible, we saddled our steeds and set off, though it was still so dark that my guides were invisible at the distance of even a few paces. We had, however, a long and difficult day's journey before us; and it was necessary to start betimes. On leaving Vejer, the road, or track, for it is merely

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a stony mountain path, crossed the bridge, and leading for a short distance close above the high banks of the torrent, we wound up the mountain along a deep sandy track. On reaching the top, the first streaks of morning showed the landscape more distinctly. The distant range of the Sierra was veiled in white masses of vapour; while a black dreary plain, whose gloomy appearance was deepened by the obscurity, lay stretched below us. We were now proceeding along a high table-land thinly clothed with straggling cork-trees.

After coming to an easy declivity, we again ascended; and on attaining the highest part, the light enabled the eye to catch, for the last time, a fine view of Vejer on the summit of the opposite ridge. Having reached the plain below, I found we were about to cross what, during the rainy season, is a lake of very considerable dimensions, occupying nearly the whole of the valley. It was thickly covered with a short dry rushy kind of grass, which appeared so much like stubble at a short distance, that I was at first inclined to think we were entering upon a cultivated tract of country.

Having accomplished about a league, we gained the borders of it, and entered a cork-wood. The view from this side was pleasing; the mountains, which are of no inconsiderable elevation, being clothed with wood to the sum-

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mits, and picturesquely broken, sometimes forming a woody amphitheatre, and at others rising in one green unbroken slope; the ground, at their bases, being finely diversified with large spreading cork-trees, under which large herds of cattle were roaming in a state of nature. Among them I recognized several bulls of the same kind as those I had seen at St. Mary's; some being of a shiny black, and others tawny with black stripes down the shoulders.

We now skirted the lake for another league, and which is bordered more immediately by the mountain sides. The borders are marked by high white conical stones, which, during the rainy season, are a guide to travellers by denoting the height of the water. We soon entered upon an extensive cultivated plain, spotted with droves of horses and herds of cattle. In the centre of this stands the Venta Tahia, a low wretched hovel which affords a kind of shelter to the traveller. The poor man who kept it, and who had also the charge of the large surrounding farm, was stretched on his mattress, and looked dreadfully ill from the unhealthiness of these low grounds.

Having refreshed ourselves with a few hard eggs and some Malaga wine, which tasted delicious, we again proceeded. Algeziras, we were told, was distant five long leagues. The range of mountains which bordered the ex-

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tensive plains we were crossing, and which, I believe, are the plains of Tarifa, appeared now close; and in less than an hour we reached the foot of them, and began the ascent. Our track hitherto, with few exceptions, had been good, and we had proceeded at a pace varying from five to five miles and a half an hour, which, for loaded horses, is fast travelling. The day had become cool and fresh as we had been approaching the mountains, the sun being now somewhat obscured by masses of floating mist. The fine forest scenery of the valley between the ridges, and along which we kept for some time, made amends for the want of variety in the appearance of the mountains; and the eye could not but rest with delight on the picturesque wide-spreading branches of the chestnut or cork-tree, and the delicate green tints of the surrounding underwood.

Our good road was, however, at an end, and our horses had to make their way along the course of the winter torrents; which they did with considerable difficulty. At eleven o'clock we reached the second venta of Olgen, which, like its predecessor, we found a mere hovel, and afforded us only some thin Malaga wine, which, at the same time, was very refreshing, and tasted like nectar after a long and fatiguing ride.

These mountain ventas are, like the Norway field-stuer, erected for the shelter of the few

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passing travellers; though, in point of accommodation, solidity, and comfort, they are greatly inferior to them. Mine host, the husband of our landlady at Vejer, was a plump merry fellow; and though separated from his rib, who had the care of his other establishment, seemed to bear her absence with the usual resignation of a Spaniard in such cases. We were here six leagues from Vejer, and had one more before we should reach the commencement of the Trocha.

After leaving the venta, we crossed a cultivated plain, and again entered the mountains. We proceeded along a deeply wooded valley, and, as we expected here to be attacked, we kept a good look out; one of my escort forming our advanced guard, and reconnoitring, as well as the thickness of the wood permitted, every suspicious-looking place.

The path now followed a gradual ascent, and became so broken up by masses of stone, that it appeared impassable for any animal, much less for our poor horses, who were obliged, for a considerable distance, to scramble like cats over enormous rounded blocks of rock, which the torrent had brought down from the higher parts, and which were so slippery, that it was extraordinary, loaded as the beasts were, how they could for an instant keep their legs. I began now to have a tolerable idea of what the

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state of the mountains would be over the Trocha, which was yet at some distance.

Slowly making our way, for some time we descended, and in the valley below observed, a short distance before us, a person dressed in an old soldier's jacket, whose suspicious appearance warranted us in setting him down as a robber whose companions were close at hand. Hitherto we had scarcely seen a human being all the way from Vejer. On overtaking him, we found him to be one of those miserable objects that compose the Spanish army; unpaid, half-starved, and in rags. The poor fellow's shoes were literally dropping off his feet, and his wretched appearance would have excited pity in any one. He had received no pay for a considerable time, and was making his way, without any thing to subsist upon, to Algeziras, along the wild tract of country we were now in. He thankfully received some bread from us, and we left him to pursue our road.

After slowly picking our way again up the mountain, we descended into a deeply wooded glen, along which I had imagined we should have directed our steps, but found my guides were taking a direction which would lead us up the side of the mountain opposite, whose elevated crest hung perpendicularly over us. Hitherto, the Sierra had presented nothing very remarkable in its general features: here, how-

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ever, it became so varied and broken as to be picturesque in the highest degree.

With the pass of La Trocha the fine scenery commences. The valley we had been winding along kept gradually narrowing, until it became a deep dark ravine, from which the mountain side rises abrupt and rugged. At another season, it is the bed of the Alpine torrents, which dash along it, and have left endless marks of their fury. Enormous fragments of rock, which have been detached by the water-courses, oppose the passage of the traveller, who is obliged sometimes to creep between or scramble over them as well as he can. Over these the huge cork-tree, with its blackened trunk, extends its gigantic arms, and completes the wildness of a scene to which the pencil of a Salvator could alone do justice.

We now commenced the ascent of the Trocha*, which here begins, and is so called from the narrowness of the way: this, from the almost perpendicular rise of the mountain, is obliged to make repeated and numerous windings in order to surmount the steepness of the ascent. When mid-way, an opening between the trees at a turn of the path enabled us, by looking along the narrow gorge of the valley, to catch a glimpse of the small town of St.

* Trocha, in Spanish, means simply a footpath.

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Roque in the distance, situated on a hill, with a rich valley between, and backed by ranges of mountains. We were now almost on a level with the summit of the Sierra, over which the path leads, and which is scarcely more than a foot in width, being in most parts merely a narrow ridge or ledge along the edge of the precipice. Our faithful animals performed their laborious task with safety, and after some time brought us at last to the very crest of the mountain.

Having throughout the day's journey been so completely encircled by the surrounding heights, I had not thought of our vicinity to the sea, which we had been gradually approaching: what was my sudden surprise, then, when, on our horses having surmounted the difficulty of the ascent, and brought us to the highest point, a coup d'œil, as unexpected as it was magnificent and extraordinary, burst upon us. I had never seen Gibraltar. How greatly was I now struck to see its giant's form rising below me in majestic dignity from the unruffled surface of the ocean, with a peep of the blue Mediterranean beyond it!

The beautiful Bay of Gibraltar lay stretched below like a broad mirror, while far below at our feet we distinguished the small town of Algeziras. On the opposite hill was perched the town of St. Roque, with the village of Los

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Varrios in the valley, and the distant landscape backed by the high chain of the Sierra Ronda.

My two honest fellows, although they did not view the scene with the same enthusiasm as myself, were well content to rest their animals on the summit; which having done, we began the descent. This was by far the most difficult part of the day's journey, and not unattended with danger. We pursued our way slowly, and with great caution; my attendants having dismounted, on account of the heavy load their horses carried. The path, immediately on leaving the summit, rapidly descends by a steeply inclined ledge about a yard in width, and touching upon the open precipice which yawns below. The difficulty of the descent is increased, not only by the narrowness and steepness of the path, but by its being encumbered with loose rolling stones, on which our animals were occasionally obliged to place their feet for want of sufficient room. It was admirable to observe their caution, and how sensible they seemed of the dangerous situation they were in, as one false step would have carried them down without a single interruption into the valley, which is seen below at a fearful distance. I had never before seen, much less ventured down, so precipitous a descent. In some places we found the path, which in the rainy season serves as a channel

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for the torrents, so completely blocked up by large stones and fragments of rock, that even if the ground had been level, a passage would have been difficult.

About three in the afternoon we found ourselves in the valley near Algeziras, having surmounted all our difficulties, and halted for a short time to arrange the baggage which had become displaced. I had now crossed the pass of La Trocha; and, much as I had heard of it, it even exceeded my expectations: for I did not anticipate that the fine wild and beautiful scenery of this pass would be heightened by a view which bursts so suddenly and so splendidly upon the traveller, and which charm would be lost, in a great measure, upon a person who had ever seen Gibraltar before, or who should visit the Trocha from the Algeziras side.

At a short distance on our right, we saw the beautiful aqueduct; the work, I believe, of the Moors. We entered Algeziras safe and sound, without having seen any thing in the shape of a robber, and got a wretched room in the Posada, which, in point of filth and bad accommodation, will yield to few in Spain.

Algeziras, which is situated on the opposite side of the bay to Gibraltar, at the distance of about six miles by water, was built by the Arabs on their invasion of Spain in 714; and some centuries afterwards, when the Mahommedan em-

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pire was tottering, it fell by the united efforts of the Christian power, in 1344. The Moors, however, retook it by surprise in 1369; and the town being destroyed by them, it remained in ruins until the beginning of the last century, when Gibraltar having fallen into the hands of the English, the Spaniards rebuilt it, and restored its fortifications.

Being in sight of this renowned fortress, it is considered necessary to keep up a kind of military force, or rather farce; which is ridiculous enough, when the manner in which it is performed and the materials of it are seen. How striking a contrast did the smart active forms, the fine dark countenances, and eyes flashing with freedom of spirit, of the mountain youths I had so lately witnessed, present, to the miserable half-starved, diminutive, ill-looking boys now before my eyes! On looking at their wan faces as they walked, not marched, along the streets, one could not help pitying their fate, or think of the many wretched families from whom they had been torn. They had no appearance of military ardour, or of that love of a soldier's life so natural to a stripling of sixteen; their squalid countenances strongly reminded me of the sickly-looking lads of our own great manufacturing districts, whose health and natural energies are sacrificed in administering to the luxuries or comforts of the mass. Nothing was to be heard,

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at all hours of the day, but the short roll of the Spanish drums eternally worrying the ear, and the tramping of these ill-conditioned troops through the streets to their parade on the beach, as if to show the British Lion in view of them that the mice were at play.

It may be imagined that the Spaniards feel not a little sore and jealous of the English from their possession of Gibraltar, and that they frequently show this at Algeziras in many little angry bursts of rude treatment and incivility to the English officers from the garrison, or travellers, who may visit it; on which account it is by no means an agreeable place to stay at. To witness daily the British flag triumphantly flying on the summit of the finest and most impregnable fortress in the world, a fortress on their own shores, and maintained for such a length of time, by British valour alone, against their own combined efforts and those of other nations, is sufficient to excite feelings of jealousy, and even rancour; which are not lessened when they think of their impoverished situation compared with that of their powerful and flourishing neighbour. Many a bitter recollection must escape them when they cast a look at their own deserted harbour, and then give a glance opposite at the forest of masts rising under the guns of the fortress. To behold the numerous vessels daily extending commerce to all parts of the globe, and to hear

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even its busy hum wafted across the bay to the silent port of Algeziras, must be bitterly mortifying, and sufficient to convince them, bigoted and prejudiced as they are, of the blessings of a free government, and the effects of activity, industry, and enterprise.

The two honest fellows who had so faithfully escorted me from Xeres now bade me adieu, and set out on their return to Xeres by the road of Los Varrios.

The next morning I took advantage of a large felucca bound for Gibraltar, and found myself, in the course of a couple of hours, to my inexpressible pleasure, within the gates of the finest and most extraordinary fortress in the world; and, making my way through its crowded streets, soon established myself in most comfortable apartments at Reeve's Hotel, opposite the Exchange.

Any particular description of this celebrated place—which may be justly reckoned one of the wonders of the world, whether in regard to its natural and artificial means of defence, or its general appearance and situation—appears unnecessary, so well known is it. The idea usually entertained of Gibraltar is that of a bare and barren rock, entirely devoid of interest. How erroneous! And who would entertain this opinion after having visited the delightful grounds of the Alameda, where such a

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combination of beauties presents itself as is rarely seen in any other part of the world? What an enchanting view is here displayed, amid the deep glow of a southern evening, of the beautiful bay, the romantic shores of Spain, the straits that separate Europe from Africa, and the mountains of Barbary, frowning in dark and savage grandeur; while around you a perfect paradise is presented in the luxuriant thickets and hedges of geranium, with the delicious fragrance of which the air is literally perfumed! For these delightful grounds, so invaluable to a spot exposed as Gibraltar is, and the heat of which is so extreme, the inhabitants are indebted to Sir George Don, whose name will long be mentioned with gratitude and respect, not only on account of his numerous virtues and benevolence of character, but also for the benefits and improvements that have been experienced during the many years he has had the command of the garrison.

Gibraltar is disposed in regular streets, running parallel with each other, up the sides of the rock, until it becomes too precipitous to admit of building. Even then so valuable is every yard of disposable ground, that in many parts the rock itself is scooped out, in order that a small level spot may be obtained, sufficient to erect a house upon. The main street, which is of considerable length, and wide and handsome in its

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dimensions towards the south, contains in it the Government House, the courts of law, the catholic church, and the Exchange. The last is a handsome modern building, containing an excellent library and reading-rooms, to which strangers are liberally admitted. I ought not to omit mentioning here the garrison library, which is on a scale unusually extensive, and is altogether a most splendid establishment.

When the trade of Gibraltar is considered, and into how small a space the produce of all parts of the globe must necessarily be crammed, it is not surprising that there should be a correspondent degree of bustle and activity. In this respect, Gibraltar forms a curious and striking contrast to the Spanish towns and seaports, where silent apathy prevails, through idleness, poverty, and the tyranny of a bad government. How different is it at Gibraltar! From the early sound of the morning bugles to the deep reverberations of the evening gun, incessant noise and bustle prevail; and the main street is blocked up with innumerable carts and waggons, conveying goods and merchandize in different directions.

The variety of figures with which the streets are crowded is very striking and amusing to the stranger. Moors, Jews, English, Americans, Genoese, and people of other nations, are here seen assembled in their different costumes, and

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conversing in their respective tongues. The dress of the females of the lower classes is picturesque and uncommon, consisting of a scarlet cloak with a hood to it, the whole edged with a deep border of black velvet.

The rock of Gibraltar, barren as it may appear, affords an ample field to the botanist, no fewer than 400 species of plants being found on this confined spot. The low brushwood with which it is covered affords shelter to several coveys of partridges, which are strictly preserved; rabbits and foxes are also found—and I need hardly add monkeys: of the latter there are considerable numbers; and I have frequently, when climbing the rock early in the morning, met with seven or eight quietly sitting on the upper batteries, or perched on the jutting points of the precipice. They are a species of ape, many of them as large as a good-sized dog, and not very shy. The whole of the animals on the rock enjoy a life of perfect freedom and security: no person is allowed to injure them, and it is forbidden to fire a gun on any part of it. The latter regulation is strictly enforced, not only with a view to the preservation of animals, but to prevent the loose masses of rock being shaken and detached. This is sometimes occasioned by the weather and other accidental causes, to the great danger of the town below, and on this account it is found necessary

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to support those masses which have become loose by strong clamps of iron.

The roads about Gibraltar are excellent; and the ascent to the summit is so good, that it would not be a difficult matter to surmount it on horseback. The rides and drives towards the south are delightful, particularly to the governor's cottage: this, which is about three miles from the garrison, is a most enchanting retreat during the intense heats of summer; it stands on the edge of the cliff, and commands a very striking view of the Mediterranean, the straits, and the African shores—at the distance, apparently, of a very few miles—while the lofty point of O'Hara's tower shoots proudly into the air above it. The prospect from the latter place, as also from the top of the North Rock, is magnificent in the extreme; embracing a most extended view of the Mediterranean, the line of the Barbary coast from far beyond Ceuta, through the straits to Tangier and Cape Spartel; and, in the opposite direction, the picturesque mountains of Spain are seen, even to the distant ranges of the lofty Granada chain.

In the extraordinary excavations on the north front, the stranger will find a source of interest of a different nature. Here the perpendicular face of the rock has been bored and undermined, so as to form lofty subterranean galleries, which wind up by gentle ascents to an astonishing height, terminating in a spacious and lofty

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chamber called St. George's Hall. This is formed out of a mere excrescence of the rock, and though literally dangling in the air at this fearful height, has been scooped out by the ingenious contrivance of man, and actually converted into a formidable battery, bearing down upon the Mediterranean, and the land-approaches to the garrison. Above this, and in the very front of the perpendicular precipice of the north front, is perched the rock gun, at a height of more than 1300 feet, being the entire elevation of the rock of Gibraltar.

Notwithstanding its singular situation, no gun of the fortress was so constantly used, or proved of more service, during the great siege. The marks of this celebrated event, which engaged the attention of all Europe, and which has given a fame to Gibraltar that will last until the rock itself crumbles away, are still to be seen on the walls of the ancient Moorish castle which overlooks the Spanish lines, and bolts and splinters of shells are still frequently found scattered on different parts of the rock. The gigantic mass of the north front, and the whole of the galleries along its surface, are seen to the best advantage from the neutral ground, where the eye follows the line of embouchures, through which the guns peep forth; and which, from their great height, appear like mere rows of dots rising above each other. The number of guns on the rock is

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about 600, from which an idea may be formed of the gigantic means of defence that the fortress possesses. When a grand salute is fired from the north front of the rock, the effect is indescribably fine from the neutral ground below it.

The heat of Gibraltar during the summer months is very intense; more so, probably, than that of any other part of Spain, or even the opposite coast of Barbary. The entire mass of the rock being pure limestone, and being, at the same time, very thinly covered with soil and vegetation,—after it has been exposed to the burning sun of these latitudes, glows like a fire; and when this effect is increased by the Levanter or easterly wind, the oppressive nature of the heat is such as almost to suffocate any but a native, who might well deserve the appellation of Salamander, instead of that of Rock Scorpion, by which latter term he is sometimes vulgarly designated.

As it was necessary to apprize the Bashaw of Tangier of my plans, a letter was despatched to that town from the Moorish consul resident at Gibraltar, Mr. Benoliel, one of the most considerable and wealthy merchants in the place, to whom I had been introduced by Sir George Don, who had kindly interested himself in my proposed tour. In this letter an earnest request was made that the bashaw would do every thing in his power to obtain the Sultan of Morocco's permission for my visiting Fez, which

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the consul was confident would not be refused to his personal application.

In the course of a few days, the courier-boat returned with the bashaw's answer, stating, that the sultan was daily expected at Tangier, and that he would do every thing in his power to forward my wishes; that, in the mean time, as the Moorish festival of the anniversary of the birth of their great prophet was about to commence, I had better come over to Tangier, and await the arrival of the sultan; for which event presents were already preparing by the Christian consuls, as also the principal Moors.

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CHAPTER VIII.

Sail for Barbary.—Straits of Gibraltar.—Tarifa.—Approach to Tangier.—Description on landing.—Moorish Festival of El Mouloud.—Arabs.—Moorish Cavalry.—Elephantiasis.—Jewish Festival.—Tangier Jewesses.—Their Beauty.—Costume.—Alcassaba.—Visit to the Bashaw.—Saints—Present from the Bashaw.

HAVING now provided myself with the different stores and presents requisite, having been furnished by the kindness of Mr. Benoliel with the necessary letters, and, in short, having made all arrangements for my Barbary expedition, which I expected would occupy me some months, I took leave of my kind friends at Gibraltar, and, accompanied by my baggage, which was considerable, embarked at six in the morning on board a felucca bound for Tangier. The distance from the molehead to the latter place, which is situated at the commencement of the straits, is thirty miles. The passage is very uncertain, being sometimes accomplished in four or five hours, at others in a day and a night, and even two days.

The Spanish felucca is a small vessel in general use on these coasts, to which, perhaps, it is well adapted. Its principal excellence is in sailing very close to the wind, within four

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points. It requires several hands; and considerable care and caution is requisite in the management of the immense latine sail, without which it is a very dangerous boat.

We had in all fifteen persons on board—Spaniards, Barbary Jews, and Moors: among the latter was Hadge Hamet Haardan, a Tangier Moor, and as arrant and artful a knave as any in the empire of Morocco, which is not giving him the very best of characters. He had been to Gibraltar to dispose of some fowls, and was accompanied by a little black slave, who was employed by him in hawking them about the streets. The lady of the Neapolitan Consul-General of Morocco was also a passenger, and going for the first time to join her husband at Tangier. We had, at the same time, a considerable quantity of merchandise on board; and this, added to the number of passengers and the smallness of the boat, which had no cabin, would have rendered our situation most uncomfortable, in the event of our not being able to make Tangier before night. This we very much feared would be the case, as not a breath of air was stirring as we receded slowly and heavily from Gibraltar by means of our ponderous oars. The wind, it was said, had changed during the night, and that we should find an easterly wind blowing in the straits. Whenever this is the case, it is known by the fog which

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envelops the summit of the rock: such was now the fact, the entire upper ridge being obscured by a dense mist. The distant mountains in the direction of Malaga appeared with their escarped sides burnished by the morning sun, while the lofty crest of the Trocha and the range on the Algesiras side were quite hidden in vapour. The bay itself was like a lake, and the white sails of two Spanish guarda costas, watching the motions of the smuggling-boats of Gibraltar, hung motionless, so still and calm was the morning. After a considerable time, we succeeded in reaching the opposite side, and crept along the Spanish shore in hopes of catching a breeze. Some huge broken masses of rock, which seemed to have been detached from the land, showed their craggy and dangerous sides, while on the opposite coast the sullen mountains of Africa faintly emerged through the mist.

We were at last fairly in the straits, and to our great satisfaction not only fell in with a wind, but an easterly one, which carried us on at the rate of several knots an hour. We soon approached Tarifa, and passing within a gunshot of the spot where British valour so triumphantly displayed itself, we left Europe, and stretched across with a fine breeze to the shores of Barbary. When we had reached the midchannel, we had no reason to complain of want of wind or of the unruffled surface of the ele-

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ment we were now on; for the easterly breeze, sweeping along the straits, and meeting the strong current which uniformly flows into the Mediterranean, roused breakers which tossed our little bark like a nutshell, and soon left scarcely a dry skin on board. On approaching the African shores, the aspect of the mountains was desert in the extreme, and the country appeared totally uncultivated, and partially covered with low brushwood.

Immediately after leaving Tarifa we had hoisted the Neapolitan flag, as a signal to the consul-general that his lady was on board; and as we gained Tangier we could perceive by our glasses that her friends were prepared for our arrival. This Moorish town, as we approached near to it, presented an appearance novel and striking in the highest degree, forming an amphitheatre picturesquely broken by the mosques and high towers of the consular houses, and crowned by the lofty battlements and irregular turrets of the Alcassaba or castle commanding the whole. The scene was enlivened by the flags of the different European powers, among which the Spanish was remarkable for its size and brilliancy, and which were hoisted in compliment to our fair passenger. The diversity of their colours, and their brilliant wavings, formed a beautiful con-

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trast to the white and dazzling appearance of the surrounding buildings.

At three o'clock, seated astride on the brawny neck of a Morocco Jew, I made my triumphant entry through the surf, and was landed safe and sound for the first time in my life in Africa. The acting consul-general, Mr. Ellis, was down on the beach to receive me; and his influence, seconded by the weighty arm of the captain of the port, a sturdy Moor, which fell heavily upon the shoulders of troops of inquisitive wretched-looking Jews, brought me safe through the crowds that were assembled to look at me.

Cockney travellers, on passing from Dover to Calais, are oftentimes pleased to manifest their wonder at the marvellous alteration exhibited to their eyes. The person, however, who for the first time exchanges the shores of Europe for those of Barbary, may well be allowed to express his feelings of surprise at the new and extraordinary scene so suddenly presented to his view. A very few hours' sail has carried him from Europe to the vast and mysterious continent of Africa, from the midst of civilization into barbarism; and, from being surrounded in the morning by Christians, he finds himself in a crowd of Mahometans. The order of things is completely reversed, and every object appears to

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him novel and strange in the highest degree. The change is indeed so striking, that you may almost imagine yourself to have been transported at once to Timbuctoo, so wretchedly barbarous and so truly African does every thing appear to the eyes of the Christian stranger.

Tangier is a good specimen of a Moorish town. While you view it from the bay, it looks fair and inviting, and, it may be said, almost magnificent: when you enter the walls, however, the illusion ceases, and you can hardly believe your own eyes at the woful falling off in the aspect of things. The principal, and indeed the only one that can be called a street, and which intersects the town in an irregular manner from east to west, consists of a miserable collection of houses, the meanness of which is made more conspicuous by the almost splendid appearance of one or two of the consular houses. Near these the street opens into an oblong space forming a kind of market-place, one side of which is occupied by a low range of shops, or rather stalls, where fruits and different articles of grocery are sold.

One would have expected, in a street inhabited by the representatives of the European powers, to have found the pavement at least passable, whatever might be the case in other parts of the town. This is, however, hardly the case; and the Christians in this instance seem to

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be as regardless of their own comfort and safety as the Mahometans, for a more villanous piece of paved or unpaved road is or was not, when I was there, to be found in any part of the dominions of the sovereigns either of Morocco or Spain. From this principal street, as I have described it, numerous others branch off, winding round the town in all directions. Whilst slowly picking your way through these, you are almost inclined to fancy yourself in some of the barbarous towns in the very heart of Africa. In order to touch the houses on both sides of you, there is no occasion to extend your arms very wide; or to raise them to any great height, to reach the flat roofs as you walk along. As for the doors, many of which are scarcely three feet in height, you wonder how any human being can get in, much less the gigantic body of a Moor.

The houses—which, with few exceptions, have but one story—form a small square, one side of which consists of the entrance door and a wall, and the rest of three small narrow apartments destitute of windows, and merely receiving their light through an open arch which forms the doorway. From the courtyard, a flight of steps reaches to the roof, which constitutes a flat terrace of considerable thickness to keep out the rain. It is thus prepared:—Over the boards which form the ceiling, a layer of clay, about a foot in thickness, is well beaten down.

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This is covered by a coating of lime: another layer of clay then succeeds, and a thicker one of lime to form the outer surface, the whole being well beaten down and whitewashed several times.

I had visited Morocco at a favourable season, as the festival of the anniversary of the birth of their prophet Mahomet, which is called El Mouloud, and is observed by the Moors with great rejoicings, was now in the course of celebration.

At this period the circumcision of the children is performed, and numerous processions passed every evening along the sôk, or space without the wall, where the market is held, to the sanctuary of Sidi Mohammed, where the ceremony was to take place. This rite is not performed, as with the Jews, at the end of eight days, a Moorish child sometimes attaining the age of three or four years before it undergoes it. The children that I observed were of various ages, those of condition being adorned with a kind of embroidered silk brocade, something similar to what is worn by catholic priests at the altar. The little creatures were many of them carried on horseback, and attended by a concourse of friends and relations provided with guns, which they fired in celebration of the event. It was a curious sight to see the Arabs with their families flocking in on their camels from all parts of the country in order that their infants should un-

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dergo this essential rite. Their dark and sunburnt countenances, and the miserable rags which half covered their athletic figures, formed a great contrast to the fine white flowing hayks of the Moors. During the whole of the time the different processions were passing, the notes of the Moorish instruments grated upon the ear with wild and most discordant sounds.

The exhibition of firing powder, as it is called by the Christians, now commenced. The Moors are extravagantly fond of this amusement, and lose no opportunity of showing their skill and dexterity upon all occasions of joy and festivity. To a stranger it is a singular and amusing sight, and from it he is enabled to form a tolerable judgment of the effect of the charge of the Moorish cavalry. Parties of horsemen—two, four, or more—place themselves abreast; and, on a signal being given, they start off at full speed, uttering at the same time a kind of shout or exclamation. The lower part of the reins is held in the left hand, and the end is folded in the right, which at the same time supports the long Moorish gun; this they keep twirling above their heads in a peculiar manner during their charge.

On getting within a few yards of a goal which they have fixed upon, they suddenly fire, and, wheeling short round, return to the starting-place, from whence others sally forth while the

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former are loading again. The effect of these charges, however well they may be adapted for skirmishing, would produce no impression whatever on close bodies of European troops; and however superior the Moorish horse are to the infantry, which are a miserable set of vagrants undeserving the name of soldiers, they still are so contemptible, when compared with European cavalry, that the English household-brigade would stand, unmoved, the charge of the whole of the cavalry in the empire of Morocco, however numerous it might be. The party was commanded by an uncle of the bashaw's, a fine-looking man, with a venerable white beard, but very active, and an exceeding good horseman. The exhibition, however, that they afforded, curious as it might be, was but a wretched kind of performance, as their guns, as is usually the case, missed fire literally five times out of six, from the badness of the powder and workmanship of the locks.

I could not help observing, before I had been very long at Tangier, how very subject the inhabitants are to the disorder known by the name of elephantiasis, and which, I was informed, is by no means so common in other parts of the kingdom. This disgusting disease—unknown, I believe, in our own country—assumes, at Tangier, a different and more harmless character from that which is described by the Greek writers;

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and which was distinguished, in the most hideous and loathsome manner, by the separation of the joints, the dropping off of the limbs, until the mere trunk remained; the countenance assuming, in some cases, the appearance of a wild beast, or satyr. The elephantiasis which is known at Tangier affects chiefly the legs, which a good deal resemble, in shape and appearance, those of an elephant; from this the disease has, with greater probability, derived its name, than from the mere similarity alone of the skin, as said. Its characteristics at Tangier are these: the legs swell to an enormous size, and nearly as high as the knees are ulcerated and discoloured with a dark appearance in some parts, and of gangrene in others. The skin becomes thick, rough, discoloured, and cracked in parts: the limb appears generally hard; the vessels enlarged and distended; with a discharge which seems to arise from the surface of the skin, and not to be occasioned by deep ulcers. The constitution does not appear affected; and the disease, from its being so common, is thought little of, although those who are afflicted with it do not like being questioned about it. I was not able to ascertain that any thing was applied as a remedy, except the simple scarifying of the part diseased to promote the discharge of the humours. The existence of this disease has been attributed to poorness of living, dampness

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of the place, and badness of the water at Tangier. It is observable that the Jews are by no means so subject to it as the Mahometans: probably the reason of this may be found in their being less abstemious than the latter, and in their habit of drinking spirits, which may operate favourably on the causes which have been assigned.

The Moorish festival was closely followed by one peculiar to the Jewish nation, and intended to commemorate the sojourn of that people in tents in the wilderness, which is kept by them for the space of eight days. During the whole of this period no Jew ought to sleep in his habitation, but should take up his abode in the open air, or nearly so, the only cover allowed during this period being what is afforded by a kind of hut composed of canes or reeds, erected for this purpose, during this festival, in the court-yard of every house. These, arising from the interior of the habitations, present a singular appearance; the lofty tops of the canes, while fresh and green, contrasting with the brilliant white of the town in general. Among the wealthier Jews the interior of the house is prettily ornamented, each room being thickly interwoven with shrubs, evergreens, and flowers, producing a cool and pretty effect. The females of the family, during this festival, receive the visits of their friends in

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their best robes, decorated with their finest ornaments.

In no part of the world, perhaps, are more beautiful women to be seen than among the Jewesses at Tangier. Their complexions are generally rather dark, but not swarthy, and mixed frequently with the most beautiful and inviting red possible: their eyes are brilliant, black, and sparkling: and if to the above be added a fine contour of countenance, and hair like shining jet, it will be seen that this place, miserable as it is, is not entirely destitute of objects of attraction. The iron claw of despotism, however different may be the case with regard to the other sex, has passed lightly over the countenances of these captivating females: for who would imagine, on looking at them, that they were the daughters of slaves? of slaves as degraded and persecuted as in any part of the globe subject to the tyranny of man?

The costume of the Barbary Jewesses, and particularly that which is worn on sabbaths and festivals, is splendid in the highest degree; and the effect is remarkably rich, dignified, and becoming. Their robes, which fold over and are girt round by a silk sash worked in gold, are usually of superfine scarlet or dark-green cloth, richly embroidered in gold at the bosom, as also at the corners, which are like-

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wise worked in crimson silk on the reverse side. On holidays they wear splendid earrings, and a magnificent tiara of pearls, emeralds, and other precious stones, with numerous rings on their fingers of considerable value: the trinkets that are then worn by a young Jewess of the middle classes amount frequently in value to more than a hundred pounds.

The unmarried Jewesses live in a state of perfect seclusion; they by no means enjoy the same degree of liberty as the young Moorish women: on the contrary, they are not allowed to stir out; and a young Jewess will attain the age of eighteen or twenty, without having been seen in the streets, or without having crossed the threshold of her house, except, perhaps, by stealth in the evening, to pay a visit to her nearest neighbours. Notwithstanding this kind of imprisonment, which must be rendered more severe by the very confined size of the houses, and their being destitute of gardens, these poor things seem always happy and cheerful, and never idle; which, after all, is the great secret of content. It must be observed, at the same time, that the communication which the Moorish houses have with each other by means of the flat roof or terrace, and which is appropriated exclusively to the sex, renders this restraint somewhat more bearable. After marriage the Jewesses enjoy a considerably greater

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degree of liberty, though even then they appear less frequently out of doors than the Moorish women; whom the better classes imitate in some measure by affecting a partial concealment of their face with the scarf which is thrown over the head.

The beauty of the Jewish females renders them not unfrequently objects of attraction to the Moors, who are debarred from seeing or having any intercourse at all with their own women previous to marriage; and instances, on this account, are not uncommon, of the former abjuring their religion and becoming the wives of the Moors.

About this time reports reached Tangier from the interior, by way of Fez and Tafilet, of the death of the two unfortunate African explorers, Major Laing and Captain Clapperton, which subsequent accounts proved to be too well founded.

Though anxious on my arrival to pay my respects to the bashaw, for the purpose of presenting the letters I had brought, I was unable to do so for some days on account of his indisposition; when hearing that he was recovered, I set out for the castle, accompanied by Mr. Ellis, his official interpreter, Mr. Abenseur, and a young Jew attendant called Solomon. We proceeded through numerous winding narrow streets until we reached the foot of the hill

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on which the castle, or Alcassaba, was situated, the road conducting to it being so bad and steep that the ascent was painful and difficult; particularly to a person who, like my good friend that accompanied me, was deprived of his usual activity by repeated attacks of gout.

We met numbers of Moorish women coming from the castle; and their curiosity prevailed to that degree, as to induce several of them to uncover part of their faces in order to have a better look at the Christians. Several of them were handsome. I shall, however, reserve my observations on this head for another occasion.

The Alcassaba, which is the residence of the bashaw or governor, and also occasionally of the sultan when he visits Tangier, on approaching it, presents to the view a large collection of irregular buildings, with a lofty wall, at the top of which are embrasures at irregular intervals, devoid of guns, dividing it from the town, which it completely commands. Above the long-extended front of the wall, the buildings of the Alcassaba, erected at different ages and periods, and of varied architecture, ancient and modern, present themselves in a confused irregular cluster, and are surmounted by two embattled towers, one of which is the mosque. The whole mass covers a large extent of ground, but is little better than an assemblage of dilapidated buildings, which are inhabited by

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various families belonging to the bashaw's establishment. Traces of former times are indeed visible in the Arabesque decorations of the arched gateways which, though cracked and defaced, still exhibit much taste and beauty of design. I could not hear any thing of a Roman tomb of Besius, an officer of Trajan, and mentioned by Dr. T. Smith as having been discovered: it may, however, possibly exist in some part of the castle. I had no opportunities of searching, on account of the zealous suspicions of the Moors. Near the gateway are the shafts of several Roman columns lying broken and neglected; and which, I understood, had been sent as a present from the King of Spain: a most useless gift to a Moor. The appearance of the Alcassaba, at a short distance, is picturesque and imposing; and, notwithstanding its ruined condition, it seems to look down with contempt on the low miserable buildings of the town which creep at its feet.

On entering the Alcassaba, the interior presents an appearance quite as neglected and ruinous as the outside would lead one to imagine. After passing through the front gateway, which is an arch in the Arabesque style of architecture, we came to an open court-yard, in which were several horses, ready accoutred, belonging to the soldiers of the bashaw. We were now conducted into a long narrowish passage,

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which served as a kind of guard-room, where several soldiers were reclining on benches. Some young blacks belonging to the bashaw's household were lounging attendance; and, with their usual arrogance, tried to force the young Jew attendant of the consul's to take off his slippers whilst he remained within the walls of the castle. On reaching the further end, we found ourselves in the presence of the bashaw, who was enveloped in a fine white hayk concealing every part of his dress, and seated cross-legged on a mat simply placed on the stone bench which extended along the passage.

Having desired us to be seated, he entered into conversation, and inquired my motives for visiting the country. Having presented my letters, he read them with attention, and made an offer of his services. With regard to my application to go to Fez, and which was addressed to the Minister Benzelul from the Moorish consul at Gibraltar, he said it would be better that I should await the arrival of the sultan at Tangier—who, he said, was already on his road—and then deliver it to him in person.

The Bashaw* of Tangier, whose name was

* The term bashaw, which means a governor of a province, has been adopted probably, by custom, from the Turkish word Pasha, as the word is not, I believe, found in any of the official Moorish acts or writings. The proper title of the

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Mohammed Omemon, was a handsome man about forty, with a peculiarly mild expression of countenance, yet penetrating eye, high aquiline nose, and a fine jet-black beard. A Schilluh or Breber as he was by birth, being brother to the chief of the Gerawan tribe, his countenance and character strongly betrayed the insincerity of the wily Numidian; and whilst he equalled the Moor in fervent professions of friendship, he surpassed him even in dissimulation and cunning. During the reign of Muley Soliman, he had been imprisoned, for a considerable time, at Mogadore; but, on his death, was released by the present sultan, with whom he has ever since been in the greatest favour, on account of the assistance he has afforded him, at different times, in keeping down the restless tribes of his own countrymen, who inhabit the Atlas mountains, and having greatly distinguished himself in the wars that have been carried on against them. On taking leave of him, I asked permission to see his horses; and was accordingly conducted to the stables, which were spacious, undivided by stalls, and opening through piazzas upon a court-yard

bashaw is Kaid or Alkaid; which is applied both to a governor of a province or town, and officers commanding a certain number of soldiers. The bashaw, in fact, may be considered as a general officer who has the command of all the troops in his province or district, and in time of war takes the field along with the sultan.

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in the centre. There was no appearance of racks or mangers; the horses, among which were some good-looking ones, being fettered by the fore legs, without any litter.

As we descended the hill, an arched entrance, near the gates of the Alcassaba, pointed out the approach, as I was told, to the habitation of a saint. These gentry, whom I shall have occasion to mention hereafter, are as abundant at Tangier as elsewhere—a small white linen flag, or rag, stuck on a pole, denoting their abode, which no Christian is allowed to pollute with his presence, or even to approach. From the habitations of Moors, saints, and Jews being indiscriminately mixed together at Tangier, it requires a residence of some time, and a perfect knowledge of the many little winding streets, to make oneself well acquainted with those in which you are not permitted to set foot; and it frequently happens, that after following one of these winding alleys for some time, you find you are in a cul de sac inhabited by Moors, by whom you are almost sure of being reviled should you chance to be seen. On this account a stranger is always provided with a soldier to attend him whenever he stirs out; but which I found so irksome that I discontinued it from the first day, and determined to run my chance of insult rather than be subjected to a still greater inconvenience: and although I was in the habit of

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perambulating all parts of the town even after dark, I was fortunate enough to escape meeting with any thing unpleasant. By degrees, as I became better known to the inhabitants, I ventured out some distance into the neighbouring country, which is never done by any of the consular body without being accompanied by their guard.

On reaching home, I found an officer of the bashaw waiting there with a present from his master, who sent his compliments and good wishes: these I appreciated as highly as what he had now sent me, namely, an old ram, worth a dollar; just double the value of which, I was now informed, it was necessary to give the bearer of this splendid gift. Having accordingly presented the alkaid with a couple of dollars, I dismissed him, bidding him offer my thanks to his master for his attention in sending me this mark of his respect.

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CHAPTER IX.

The Muedden.—Vigilance of the Moorish Watch.—Administration of Justice.—Punishments.—Spanish Deserters from Ceuta.—Renegadoes.—Bridal Ceremonies.—Moorish Artillery.—Reports of the Sultan's coming.—Tangier Sôk or Market.—Market Prices.—Posada.—Arrival of Saints.—Consular Residence.—Jealousy of the Moors.—View of Tangier.

In such a miserable place as Tangier, it might naturally be supposed that the most profound silence and tranquillity would reign during the night;—quite the reverse; and a stranger, on his arrival, does not find it an easy matter to close his eyes, so incessant is the noise echoed through all parts. This is owing to the military patrol, who are stationed in different parts, and perambulate the town throughout the night, calling out the watchword; which, being repeated by the next, circulates in an instant through the whole of the place, and is repeated about every five minutes during dark. In vain the poor stranger tries to close his eyes, and, turning from side to side, wonders at the cause of the savage cries that he hears thus echoed. Through many a weary hour is he

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constrained to bear this uproar, when, towards dawn, the wretches who have been murdering his repose slink away, and for an instant his weary eyelids are closed by sleep. I say for an instant, for the cries of the night patrol have scarcely died away, when he is suddenly aroused by a loud sepulchral voice, whose unearthly tones appear to his drowsy senses to descend from the air: this is the muedden or crier, who, from the top of the mosque, calls out to the true believer to shake off sleep and repair to prayers. It is the universal custom in Morocco, the use of bells being unknown both in Barbary, and, I believe, in other parts of the world where the Mahometan religion is professed. According to its rules, every Mussulman must repeat his prayers five times during the day; and this injunction by no means adds to the repose of the inmates of the consular house, from its immediate vicinity to the great mosque.

Every morning, when it is still almost dark, the muedden ascends the tower or minaret, and begins to exclaim from the top with a loud stentorian voice, in order to wake and give notice to the inhabitants. Having ceased for a short time, he recommences, continuing his exhortation or prayer for nearly half an hour, while the people are dressing and preparing themselves for the mosque. A third time he commences, when they repair to the mosque, and

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the first prayers are repeated, it being now dawn. The second prayers, which are announced in a similar manner, take place at twelve o'clock. The third time the muedden cries is nearly two o'clock; the fourth time, at gun-fire or sunset; the fifth and last prayers being announced at the close of day, and when the last gleam of light has disappeared on the horizon.

From the foregoing circumstances, it will be easily conceived, that, however agreeable and quiet Tangier may be during the day, it is not so during the hours when one feels most inclined to repose. A powerful addition to these miseries might well be enumerated in the never-failing lungs of one of those personages whom the besotted ignorance of the people dignifies by the name of Saints, and who is one of the curiosities of Tangier. This holy man, who is easily recognised by his uncovered head, his filthy raiment, and a long staff with the aid of which he slowly perambulates the streets, is distinguishable from other saints by a loud peculiar bellowing, which is so strange and incessant as to induce some to suppose that it is the howling of an evil spirit which by some means or other has got possession of the good old man's inside. At cock-crow his daily roarings commence, usually stationing himself at the door of the fondâk or caravansery, which is a short di-

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stance above the English house. The utmost respect and obedience are paid by the Moors to this old madman, who acts in some respects with considerable method and forethought. Every market day he makes his appearance in the sôk, provided with a capacious basket, which he fills at the different stalls with whatever pleases his fancy best, and for which payment is never demanded. It is amusing enough to see how well the holy man forages for himself: from one he takes a piece of meat, from another bread, from a third vegetables, until at last, having got sufficient to stop the throat of his noisy companion within him, he makes a quiet and orderly retreat.

The nightly police or watch at Tangier, barbarous as it may be, is greatly superior to what exists in Spain, where indeed the towns are generally destitute of any protection whatever after nightfall. In point of vigilance, the watch at Tangier far exceeds that even in our own country; and their never-tiring throats would afford a good example to the sleepy cries of the London watchmen. The former consists of the captain of the watch armed with a gun, and several followers provided with long poles, who keep silently patrolling the town, while the stationary posts keep up a constant communication by means of their voices in the manner before mentioned. In imitation of Gibraltar—

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Tangier being considered a garrison town, and that too a pretty strong one, by the Moors—laughable as it seems, no one can appear in the streets after dark without a lantern, under punishment of being sent to the castle, and receiving some strokes of the bastinado the next day. It is not an easy thing to get out of the way of these people, who, with naked feet and noiseless steps, go poking their way in the dark through the narrow streets; and more than once have I been pounced upon when without a lantern, having had the good luck, however, to escape the usual consequences. This patrol, as it proceeds through the different streets, examines every shop door; and if any one is found unfastened, the proprietor is liable to the bastinado, the Moors thinking with reason that the person who holds out temptations in this manner to commit crime is as deserving of punishment as the thief. Owing to this vigilance and the arm of justice, which does not temporize with its victims as in other countries, robberies are rarely committed.

The law is administered with little form: the judge hears the different causes and suits frequently in the open street, and sitting probably at the door of some shop, where the respective parties plead their own causes before him; and the point in dispute is at once decided in a manner rather more expeditious than in our

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Court of Chancery, and as summarily as a country bench of magistrates disposes of a question of rates or a settlement case. Matters, however, are often left to be determined by arbitration. The usual punishment is the bastinado; which is so unsparingly administered upon all ranks and orders, that it may be considered indeed the birthright of a Moor. Arising out of this little instrument, three general divisions or classes of society exist in Morocco, as I have heard it observed: first, the sultan; secondly, those who beat; and, lastly, those who are beaten; the latter class always living in hopes to advance in life, and change places with the one immediately above them: a pithy arrangement, but very significant of the people and country.

Beheading prevails in cases of criminal delinquency; and in this operation the Moors are as expert as their other Mahometan brethren. The sufferer being thrown on his back on the ground, his legs and arms are held steady, while the operator, by means of a long sharp knife, removes the head, with a quickness and dexterity attained by practice alone: when in the hands of a novice, some hacking, as I have been told, naturally occurs. Decapitation, indeed, is so usual in Morocco, that it is thought little of; and a body is shortened with as much unconcern and ease as an English-

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man slices off the head of a turnip. In many countries men's heads are their own; in this they belong to the sultan, before whom every Moor, proud and haughty as he may appear, crouches with the most abject slavery, in token of his being master of his life, and every thing he possesses.

The punishment of tossing is thus quaintly described in an old work on Morocco: "The person whom the emperor orders to be thus punished is seized upon by three or four strong negroes, who, taking hold of his hams, throw him up with all their strength, and at the same time turning him round, pitch him down head foremost, at which they are so dexterous by long use, that they can either break his neck the first toss, dislocate a shoulder, or let him fall with less hurt. All this time, the person that is tossed must not stir a limb while the emperor is in sight, under penalty of being tossed again, but is forced to lie as if he was dead."

Scarcely a day passed without the arrival of some Spanish deserters from Ceuta, who were immediately conducted to the bashaw, and embraced the religion of the country. It was remarked that a great proportion of them were artillerymen. The Moors, vain as they are, are not insensible of the superiority of the Europeans in the art of war, and spare no pains to induce them to desert by means of tempting

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offers, as rich clothes, horses, and an unlimited number of wives, which are the usual promises that the Mahometan makes in cases of this nature. The greater part of them on their arrival are sent into the interior of the country near Mequinez, where they live by themselves, intermarrying with the black population.

In regard to the wretched beings shut up in Ceuta, to whom the change appears a kind of paradise, it is not to be expected that, half starved, ill paid, and ill clothed as they are, and chained to such a rock, they should be proof against offers of the above kind. Many of them take advantage therefore of the first opportunity to escape. A man totally devoid of religion, who, from being a mere nominal Christian, assumes the name of a Mahometan, and abjures his ancient faith, of which he knew nothing, to embrace a different one, with the tenets of which he is as little acquainted, and for which he cares as little, is, like the Christian renegadoes in general, neither an acquisition nor a loss to either.

Generally speaking, the condition of the renegadoes in Morocco is most miserable, looked upon as they are with the utmost contempt by Christians, Mahometans, and even Jews; their open habits of profligacy ill according, at the same time, with the stricter professions of the Moor. Those who are not soldiers are em-

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ployed in the gardens, where they acquire a subsistence, but so precarious, that numbers of these unfortunate wretches die within a short time from want of food, change of climate, and the habit of living. I had not been many days in Barbary when I saw this exemplified in a melancholy way. A miserable Spaniard who had deserted from Ceuta, and turned Moor shortly afterwards, not being able to get any work, contracted the low fever of the place, and died for want of care and nourishment. Upon his death neither the Mahometans nor Christians would own him as belonging to them, and the poor wretch's body lay for some time exposed in the open streets of Tangier, near the door of the fondâk.

The renegadoes of Morocco are almost entirely Spaniards; and I am happy to say that, during the many inquiries I made, I did not hear of a single Englishman placed in this degraded condition, although there have been occasionally, through treachery, some instances of the kind. I was informed by a Moor, with what degree of truth I cannot say, that in the reign of Sidi Mohammed, which is not very long ago, an English serjeant of artillery, who happened to be at Tangier, took it into his head, when in a fit of intoxication, to turn Moor, and on being afterwards sent into the interior was well received by the sultan, who furnished him with

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wives, horses, mules, slaves, and, in short, every thing that he could wish or desire; the name of Shaban, the month in which he deserted, being given to him.

The Moors at that period were besieging Ceuta, and being a gunner he was greatly prized, and had the chief command of the artillery given to him during the siege, which the Moors finally abandoned. The Spaniards, who were aware of his being there, and were at no loss to guess the quarter from the manner in which the shells were thrown, directed their fire against the battery he was in, and he was cut in two by a shot. His loss was greatly regretted by the sultan, who shortly afterwards raised the siege.

Tangier, from its vicinity to Spain, forms a ready asylum to those who are so frequently obliged to seek their safety from tyranny and oppression by self-banishment. Many of these unfortunate exiles take refuge here, and linger out their existence, in the hope of better times, in sight of their native shores. It is only just to say that the sultan of Morocco, in their regard, has acted with a humanity worthy of a more civilized state; and when pressed as he has been at different times by the Spanish government to give up these unhappy persons, backed by an offer the most tempting in the present crippled state of the Moorish navy,

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namely, the present of a frigate, he has uniformly refused to deliver them up, and, rejecting the proffered bribe, has observed, that he would not sell their blood.

Nothing appears more extraordinary to a European on his first arrival in the country, or impresses him more forcibly with a conviction that he is among a barbarous race, than the marriage ceremonies. The Moor marries when corn is plentiful. This was now the case, the harvest having been most abundant; and the number of weddings that were celebrated every night, according to the custom, kept the town in a state of continual rejoicing and uproar. As soon as it was dark the narrow streets of Tangier were literally blocked up by moving crowds, whose steps were illuminated by numberless lanterns, while their ears were regaled with irregular discharge of guns, relieved, if it could so be called, by the barbarous notes of the Moorish instruments.

To give, however, a more detailed account of this curious ceremony, which is divided into several acts:—The first part of it that I had an opportunity of witnessing was the bearing of the present from the future bridegoom to the parents of his intended. The former walked at the head of a numerous procession, in the midst of which three black female slaves bore on their heads vessels containing cloth, muslin, and other

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stuffs, tied up in silk bands; an enormous dish of kouskous then followed; the rear being brought up by two horses and a mule laden with wheat and barley.

Previous to the wedding a procession is formed at night by the bridegroom, who is conducted by his friends, arm in arm, through the different parts of the town, accompanied by music and firing.

The concluding and most singular part of the whole ceremony is the bridal night. On this occasion the bridegroom, on leaving his own house, attired in his white sulham, or cloak, and with his sword girded before him, proceeds on horseback towards the quarter where his intended resides; he is accompanied by large bodies of his friends and connexions on foot, bearing lanterns in their hands, and is attended by two boys, who keep throwing handkerchiefs towards him, as if in the act of fanning him; the procession being headed by a band of music, consisting of the Moorish tambour, or drum, and two or three hautboys, from which the most detestable sounds proceed. The approach of the procession is announced by loud discharges of guns; and it having arrived at the house of the bride, it stays there until she is ready, the bridegroom remaining on horseback, and the whole length of the street being thronged by the accompanying crowds.

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The door of the house is now thrown open, and a kind of wooden cage, with a conical top, and not unlike a small pulpit, is brought out, containing the fair bird. This is hoisted on the back of a horse stationed ready to receive its precious burden, and led by a slave. This part of the operation is not accomplished frequently without some difficulty, on account of the weight of the cage, but more particularly of that of its fair inhabitant, who, according to the Moorish taste in this respect, not unfrequently weighs as much as the animal who has the felicity of bearing her. Should the bridegroom have been married before, the wedding is not near so brilliant, as he remains at home to receive his bride; and should the latter be a widow, she does not ride, but is conducted on foot by the women to the house of the bridegroom.

The bride being on horseback, the whole procession, which by this time has been very considerably swelled, proceeds at a slow pace through all parts of the town, winding along the numerous dark alleys and streets, which are scarcely wide enough to admit a person on horseback. The strangeness of the spectacle is such, that a Christian observing it for the first time would scarcely suppose that he beheld human beings. Fancy the procession in motion, and a concourse of figures attired wholly in white,

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proceeding at nearly midnight perhaps, at a slow funereal pace; in the rear numbers of men, armed with guns of an enormous length, deafen you with repeated irregular discharges of powder, firing at the feet and faces of the spectators, dancing at the same time, and making use of the most extravagant gestures.

The music now advances, and your ears are greeted with sounds as diabolical as any savages ever made, which are produced by the instruments before mentioned. A confused crowd of persons now approach, with lanterns in their hands, in the midst of which is seen the bridegroom on horseback, his face muffled up, and his sword now girded behind him, and followed by another horse bearing the strange machine already described. The rear of the cavalcade is brought up by several women, who accompany the bride to her new habitation, while an indiscriminate crowd of persons follow. The procession does not proceed direct to the house of the bridegroom; if it did, the ceremony would be all over in a few minutes, and the effect lost; on which account it is first conducted through all parts of the town, and from the slowness of the pace at which it proceeds, and the crowds that accompany it, it is frequently an hour or more before it reaches its final destination.

On arriving at the house a general halt is made, the bridegroom dismounts and enters his habita-

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tion, and the box which contains his better half is carried in at the same time; the door is then shut, and thus terminates the ceremony. Large dishes of kouskous are afterwards brought out and distributed to the crowd, and the firing and rejoicing is often kept up a great part of the night. Among the poorer classes the whole affair lasts only two or three days, but is prolonged should the bridegroom be wealthy; it being usual for him to invite his friends and acquaintance to an entertainment: and thus the rejoicings conclude.

Interesting as it may be to witness a ceremony so strange and barbarous, it is neither very pleasant nor very safe for a Christian to approach near or mingle with the crowd. Should he do so, he will have a dozen muskets fired, not merely at the distance of a few yards, but actually in his very face, and so close as to scorch him with the powder. This has happened more than once to myself. The Moor, on these occasions, fires often at the very same time that he wheels the gun round, his left hand being placed near the muzzle of the piece, which he presents in various positions, accompanying it with a kind of scream, or howl, and different antics. Little agreeable as may be this method of swallowing powder, the consequences would be more unpleasant should a ball, either by accident or otherwise,

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happen to have been popped in for the purpose of doing the greater honour to the bride. The Moors are not sorry to have an opportunity sometimes of gratifying their hatred of a Christian under so plausible a pretence as that of mere accident. Some years since, a person in the employ of one of the European consuls was shot in this manner on the top of the consular terrace; and it is but lately that a friend of mine, one of the resident consuls now at Tangier, was fired at an instant after he had quitted the window of his drawing-room, where he had been standing.

This was the last day of the festival of El Mouloud; and at nine in the morning several rounds were fired from the batteries. I need hardly say that the Moorish artillery is wretchedly served, notwithstanding their principal gunners are Spanish renegadoes. To see a salute fired is an amusing farce, both in regard to the slowness of the firing and the state of the guns and carriages. The badness of the powder which is manufactured in the country is such, that about two guns out of three merely flash: this arises from the proportion of charcoal being too great in the manufacture; and from this cause, also, a gun becomes useless from its foulness after a very few rounds have been fired. It is true that they have abundance of European powder, as it is one of the prin-

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cipal articles sent as presents into Barbary; but, on account of its price and superiority, it is generally hoarded with the greatest care, and reserved only for extraordinary occasions.

The almost daily reports which were brought from the interior respecting the approaching visit of the sultan were greatly strengthened by the departure of an escort for Tetuan, having the charge of fifty mules loaded with clothing for the army forming the body-guard. The sultan, it was said, was to leave Fez on the first day of the feast, and was expected to be eight or nine days on the road, visiting Tetuan first, and afterwards Tangier, at both of which places preparations were making to receive him. At Tangier the intelligence received by the consul stated that the bashaw was on the point of quitting his apartments in the Alcassaba, in order that they might be made ready for the sultan. Among the diplomatic body there was no little bustle and activity in purchasing and preparing their different presents of muslin, broad cloth, and variety of articles upon which the light of the imperial visage was to be shed; and the Arabs and country Moors were daily flocking in with their little offerings of corn, sheep, and poultry, all of which were received with evident marks of satisfaction, and taken the greatest care of by the bashaw. In addition to this being the closing day of the Moorish festival, it was also

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the sôk or market, and the town was quite crowded in consequence.

The Tangier sôk is held on a large open space outside the walls every Thursday and Sunday, the former being the principal day: to a stranger it presents an amusing and extraordinary sight. At an early hour of the morning, and even the day before, large parties of Arabs, with their families and camels, may be seen slowly winding along the sands, or approaching from the interior parts; and as they arrive in succession they take up their quarters on the upper part of the hill. The Arabs are followed by country Moors from the villages for some miles, with fowls, bread, vegetables, and a variety of other produce, for sale. These always come in armed with their guns, as they invariably do when travelling: the Arabs less frequently, on account of their poverty, being in general provided merely with their long knives or daggers. About eleven o'clock, which is the fullest time, the coup d'œil is strikingly singular, and the scene is so truly African, that one might fancy oneself far in the interior of this unknown continent. On entering the market-place, the ear is struck by the confused clamour of hundreds of barbarous tongues, buying, selling, and cheapening the various commodities. In one part is the fowl-market; while at a short distance are groupes of Moorish women from

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the country villages, sitting crosslegged on the ground, and selling small flat loaves of bread, eggs, &c. They are generally uncovered, or nearly so, as are their children; and I have seen frequently many young girls who were perfect beauties. Different articles of hardware, gunpowder, salt fish, and vessels of coarse porous earthenware are ranged along the town walls for sale; while higher up the sôk is the corn-market, and a variety of small stalls, principally kept by the poorer Jews, who retail spices and numerous other small necessaries.

The following statement, resulting from my own inquiries on different market days, will give an idea of the price of provisions and other necessaries of life in Barbary: that of the weights and measures having been given to me as correct, has been inserted accordingly. The blanquille may be reckoned at nearly a penny.

The price of beef varies from 3½ to 5 blanquilles a pound.

Mutton, about 4 do. the pound.

A sheep, two years old, may be bought for 2 dollars, and sometimes less.

Fine capons, from 1 Spanish peseta (about 9*d*. English) to 1½ a-piece.

Fowls	.	1 do. each.
Fine bread	.	1½ blanquille a pound.
Coarser do.	.	1 do. do.

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Butter	.	5 blanquilles a	pound.
Potatoes, about	2	do.	do.
Raisins	. 2	do.	do.

An alkood of oil, which is sweeter than the common Spanish, and weighs 36 pounds, costs generally about 3 dollars; one pound of oil being equal to a pint and a half, and the price about 4 blanquilles.

Milk is about 3 blanquilles the quart.

Eggs, from 3 to 5 for a blanquille.

The Moorish large pound=1lb. 10oz. English; the smaller do.=1lb. 2oz. do.

Meat, provisions, &c., are sold by the large pound, and tea, coffee, colonial produce, and small articles generally, by the small pound.

The price of wheat in good seasons is generally from 15 to 16 blanquilles the almood, which weighs about 22lb. English; and occasionally, but rarely, it has been as low as 12.

Barley, from 7 to 8 blanquilles the almood. Some years it has been so plentiful as to have been down as low as 2 blanquilles, and such quantities have remained unsold as in some instances to have been left on the ground as not worth the while taking it back when the distance was great.

I was now settled at Tangier, in the most comfortable manner, in the house of the consul-general, who was at that time in England with his family; and the only occupiers of his

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substantial and excellent mansion were myself and Mr. Price, who had been appointed vice-consul at Tetuan, and was now awaiting the sultan's permission in order to proceed there. A European, on his visiting Morocco, would find himself uncomfortably situated should he intend to remain more than a few days, except the houses of the European consuls were open to receive him.

The only house of accommodation where a Christian can be received is kept by a very worthy Spaniard named Blas Alvarez*, and which, though small, is neatly kept, and presents an interesting specimen of the interior architecture of a Moorish house.

I should not do justice to Signor Blas were I to omit saying that, in point of cleanliness, attention, and civility, his house is very superior to the usual filthy posada, or inn, of Spain; and though the accommodations are confined, a stranger may contrive to pass a few days very comfortably with the aid of a clean bed and an excellent kouskousu for his dinner, which the signora dresses to perfection.

A party of saints, who had arrived from Mequinez, made their entrée into the town with flags, followed by a large concourse of people.

* The posada of Signor Blas has, as I have been lately informed, found a rival in one since opened by Francisco Coreo, of which report speaks well.

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These fanatics paraded through the streets, and performed all kinds of mad antics before the houses of the European consuls. On account of the bigoted rancour and hatred which these people in particular entertain against all Christians, it is very dangerous for the latter to appear in the streets on these occasions.

The house of the consul-general, or, as it is termed, the English house, has lately been rebuilt at a considerable expense by our government, and is now a spacious and substantial residence, combining as much of English comfort as is consistent with the climate. It is situated in a retired part of Tangier, within view of the principal street, on the slope of the hill immediately below the Portuguese consulate, and at the back of the great mosque. I could not but consider myself fortunate in the highest degree in being lodged, not only with such comfort, but with such quiet and privacy. Indeed, the days I spent at Tangier, I shall always reckon among those of the pleasantest of my life. Instead of finding the time hang heavy on my hands, the day was never long enough, and an endless variety presented itself in the habits, customs, and appearance of a race of people so novel to me.

The early part of the mornings was occupied in writing, drawing, and receiving numberless visits from Moors and Jews, who had always

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something to dispose of, and whom the report of my riches had brought from all quarters. As it enabled me to see more of the manners of the people, I did not discourage them; until, at last, the English house became a general kind of mart, or bazaar, and a most amusing scene took place every morning in the general transfer of silks, slippers, snuff-boxes, purses, daggers, hayks, and an infinite variety of other articles. A Moor, in his dealings with a Christian, is as great a rogue as a Jew; a stranger, therefore, between the two cannot escape, and he must make up his mind to be cheated contentedly.

As I was desirous of having the preference, although I believe I had few competitors, I did not hesitate at first to pay pretty liberally for what was brought to me, and at a price, small as it was, probably exceeding two or three times the value of the article. By these means I got at least a good name, and articles of all kinds were daily brought to me for sale in as great variety and plenty as I wished; so that my collection soon began to swell.

The extreme jealousy of the Moors in regard to their women does not render it very safe for a stranger to make his appearance on the terrace of his house, and instances have sometimes occurred where the whizzing of a ball has warned the intruder to retire in time. This

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may naturally be expected, when the universal contempt and abhorrence towards Christians is considered, and the little value at which their lives are estimated. It would, indeed, be too much to expect, in a country like Barbary, that the sight of a Christian on the terrace of the houses would be liked, when the Moors themselves scrupulously abstain from resorting to them. As I have before observed, the roofs belong exclusively to the women, who appear there uncovered, and are seen employed in a variety of occupations.

The English house was itself devoid of any terrace, there being only a small one above the garden-wall, and adjoining the flagstaff. The view from this was too tempting and novel for me to resist, and I used to spend some time there every morning without experiencing interruption. The coup d'œil of Tangier from any of the terraces of the consular houses is singular and extraordinary. No stranger, I believe, ever surveyed the town, for the first time in his life, without being strongly impressed with the idea that he was surveying an immense burial-ground, and that he was looking down, not on the abodes of the living, but on the monuments of the dead. The quiet that prevails, and the extreme narrowness of the streets, which renders any passers by invisible, add to the general look of desolation.

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During the afternoon, when not engaged in shooting or riding, I amused myself in the market-place, the upper part of which was resorted to by the principal Moors during the time the daily auction was going on.

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CHAPTER X.

Departure for Tetuan.—Moorish Villages.—Open Country.—Encamp for the Night.—Zinat.—Evening Scene.—Tea-drinking.—Alkaid Suse.—Travelling in Barbary.—Schilluhs or Brebers.—Matamores.—Muley Absalom.—Arab Douars.—Mountains of the Lower Atlas.—Ain El Djedidé.—Parties of Arabs with their Camels.—Difficulties of the Road.—Distant View of Tetuan.—Reach the Plains.—Barbary Sheep.—Arrival at Tetuan.

SCARCELY a day passed without some report of the sultan's approach being industriously circulated through the place; one horseman arrived with the intelligence that his army was actually outside the walls of Fez awaiting his setting out; while some went so far as to assert that he was even on his road to Tetuan. Many of the wiser heads among the Europeans were, however, very incredulous about his coming at all, and gave out that he had enough to do in keeping things quiet at home, which, perhaps, was not very far from the truth.

Finding it impossible to get at any certain intelligence as to his arrival, and anxious on account of the advanced season to lose no farther time, I determined to put in execution one

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part, at least, of my intended plans, which was a tour to Tetuan.

Travelling in Barbary is like making a regular campaign, and attended with pretty nearly equal expense and trouble. In Spain, bad as the accommodations may be, you can always manage to get your head under shelter. In the country I was now in it was very different. Except in two or three towns on the coast, where a stranger may be received under the roofs of the Jewish inhabitants, a Christian must make up his mind to sleep on the bare earth, unless, indeed, he make preparations for his journey; as, should he chance to fall in with habitations, no Moor would pollute his house by allowing him to enter it. The country, however, that is to say, the interior, is very thinly inhabited, even by the Arabs, who are only useful to the traveller in supplying him with provender, fowls, eggs, and milk. A good sized tent, therefore, becomes quite indispensable; indeed, without it you cannot stir: and a second of a smaller kind is also very useful, and almost necessary, to serve as a night-shelter to your attendants. A bed, bedding, and stretcher instead of a bedstead, are no less essential; as also a canteen provided with a variety of articles.

It would be tedious to enumerate the number of things which must be taken on an expedition of this kind, and which, however troublesome

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they are to carry about, are still necessary to your comfort, from the impossibility of supplying yourself with any thing in the country. An additional encumbrance is imposed upon you by the load of things which you are obliged to take as presents, without which your reception would be a very scurvy one; and to the burden of which one mule may fairly be allotted. Superfine cloth, gunpowder, shot, coffee, and, in particular, canisters of green tea and loaves of fine white sugar, are your best passports, and will soften even the flinty heart of a Moor.

Having hired three mules, at the daily rate of a dollar and a half for each, for the conveyance of myself and baggage, I was soon ready to start for Tetuan, and awaited only the arrival of my escort from the Alcassaba, which shortly afterwards made its appearance. It consisted of an officer or alkaid and a confidential soldier of the bashaw's, well armed and accoutred, and mounted on handsome-looking horses. I should have been as well pleased to have been accompanied by only a single guard, as is usually the case; it was, however, intimated to me, on my objecting to it, that the bashaw could do no less, after the letters he had received in my behalf, than treat me with the greatest respect and distinction. I was thus obliged, as it would have been an affront

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to have dismissed either, to bear meekly the honour intended me, though I was well aware I should pay pretty handsomely for it.

It was about the middle of the day when, attended by my escort, mule-drivers, and animals, I left my comfortable quarters at the English house, and proceeded along the broken streets of Tangier, forming a very respectable cavalcade, and sufficiently well guarded to prevent any fears of being attacked.

The country, on leaving Tangier, consists of a succession of rich, undulating, cultivated plains and valleys, bordered by low, swelling hills, which connect themselves generally with the more distant mountain chain.

There had been a heavy rain during the night, which made the track very slippery for the mules, so that, what with the baggage, camp-equipage, bedding, and a thousand other things, they had by no means an easy load of it. The two Moors, who accompanied their beasts, followed in their rear on foot. They were both of them inhabitants of Tangier, one of them being the blacksmith of the place.

Travelling, throughout all parts of Barbary, is accomplished either by means of camels, horses, or mules. The camel, however, though well calculated for heavy burdens, is slow and tedious in its pace, and proceeds at scarcely more than half the rate that a horse or a mule

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does, for which reason it is not made use of by Europeans. Wheel carriages of every description are unknown, from the want of roads; the only means of communication being, as it is in many parts of Spain, a beaten horse-track, conducting through the open country. This in summer is hard, and tolerably smooth and good in the plains; but in winter is soon rendered impassable on the setting in of the rains.

For several miles the ascent was gradual, the country being fertile, with low ranges of hills encircling the valleys. Large herds of cattle were roaming about, a good deal resembling the Spanish in appearance. The Barbary beef, with which Gibraltar is entirely supplied, is, however, reckoned, and with justice, to be superior in flavour to the Andalusian; and I may with truth affirm, that I have often sat down at Mr. Ellis's hospitable board to a sirloin which, though small in size, would not have disgraced the famous emporium of meat in Bond-street even at the Christmas season.

We had proceeded a few miles, when we passed several small dwellings inhabited by the country Moors. The Moorish villages, of which there are many in the cultivated country about Tangier, are usually erected on the top of some low hill or rocky eminence, for greater security, and to escape the inundations of winter. They are surrounded by gardens, the thick impene-

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trable hedges of which, composed of Indian fig and aloe, almost entirely conceal the little settlement within them. The habitations themselves, which are erected singly, and without any regularity, consist of a low wall of stone or plastered reeds, with a roof rudely and loosely thatched. These villages are erected at a short distance from the road, which rarely or never passes through them; and, from the houses being so perfectly concealed from sight as they usually are, the traveller not unfrequently passes by without being aware of them, until a large pack of furious dogs, of all sorts and sizes, sally out to attack him, and he finds some difficulty in keeping them off.

We had not proceeded more than two miles, when we came within sight of another village, which we passed; and, after a lengthened and gradual ascent, we reached the top of a range of hills, from which a fine opening of the straits of Gibraltar and the coast of Spain presented itself. We had here an extensive view, also, of the country on all sides, which was entirely devoid of wood, not a tree being discernible. Throughout Morocco there is a general scarcity of wood, as I have been informed, particularly of the larger trees: the difficulty of procuring timber of sufficient dimensions for beams and other purposes is the reason why the rooms in the Moorish houses are built so narrow

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as they are. The best supply comes from the province of Refé, where the white cedar attains a tolerable size, and is used for floorings and other inside work. When timber of large dimensions is wanted, it is generally procured from Gibraltar, although I have been told that timber fit for ship-building is to be obtained from the forests near Rabat. Our direction was between S. and S.W.; the weather fine and dry. At the top of the low range on which we now were are the remains of an old sanctuary and a burial-ground.

The sun was sinking low, when we passed three encampments of tents, which we did not stop at, on account of the lateness of the hour: my guards informed me they were inhabited by Moors, and not by Arabs. We were now at no great distance from the spot where we intended to establish our night-quarters, and could discern it in a valley, on high rising ground, between two rocks. We accordingly urged on our cavalcade, in order that we might get our tent pitched by nightfall. The Moors will not on any account pursue their journey when night has set in; and, indeed, considering the nature of the roads and people, travelling after dark would neither be safe nor even possible.

We began soon to ascend a kind of rugged mountain-valley, and half way up reached a small village, consisting of a few huts erected

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amid large fragments of rock, and interspersed with gardens. Here we made a halt; and having fixed on a dry spot within a small grass enclosure, we unloaded the baggage, and were not long in setting up the tent, to the admiration of the villagers, who by this time had assembled to peep at the strangers, and were not a little surprised at our arrival. The spot where we had fixed our encampment was elevated, but well sheltered by lofty rocks. Sunset very soon arrived, and its fast sinking rays gleamed over the plains below us. It was the hour for the muedden's cry; and my attendants, with their white flowing garments, were performing their evening prostrations a short distance from our encampment, with their faces turned towards Mecca: a herd of camels was peacefully browsing in the valley below, and completed the African landscape. The scene around was indeed impressive; and there was a delightful tranquillity in the small adjoining hamlet, which, united with the stillness of the evening, was bewitchingly soothing. Stretched at the door of my tent, I was left undisturbed to enjoy the novelty of what was presented to me, until darkness concealed it from the view, and I retired within.

The alkaid now brought me a present of fowls, eggs, and milk, which, as I was well supplied, I distributed among my attendants. A

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blazing fire was quickly made, and while supper was preparing I opened my canteen, and producing a plentiful supply of tea and sugar, at sight of which the eyes of the Moors glistened with delight, we all sat down to tea, including the alkaid of the place, who had come out to receive me with much attention and civility. We were now as happy and merry as possible, and our party was very soon swelled by the inmates of the neighbouring huts, who came in, to their infinite satisfaction, for a small portion of the nectar I was distributing to my people. Nothing is considered so great a luxury and so highly prized as tea and sugar by the Moors, on which account it is the most useful present a stranger can take with him.

After tea was concluded, my guests remained listening to the animated and incessant tongue of the alkaid Suse, who was relating to these simple villagers the news of Tangier, the many wonderful stories of the Christians, or his own campaigns in the different revolutions and rebellions in Morocco, in one of which he had been severely wounded, taken prisoner, and stripped. Although an old man, he was vigorous and active, with a keen, piercing eye: irritable as his temper was, and it certainly was none of the best, he made up for it by other good qualities, being very trustworthy and a great favourite of the bashaw's, who, from his in-

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tegrity, generally employed him as a guard to the Christian consuls when travelling.

Although it is a matter of no less importance in Barbary than in Spain to have persons on whose honesty you can depend, yet travelling is quite on a different footing; as, in the former country, no Christian is allowed to stir a step without a guard. It is, indeed, with great difficulty at all times that a Christian who has no business in the country, and is incited only by his curiosity, can obtain leave to visit even the nearest towns, so jealous are the Moors of his having any ulterior designs. The alkaid or officer into whose care you are committed considers you in the light of a mere parcel, for the loss of which his own head would be answerable; and on this account, in particular, travelling in Morocco is unpleasant, as you must of necessity have your guard always at your heels, who watches over you with a hawk's eye, for fear some harm should happen to his charge.

It must be confessed, however, that if it was not for this extreme vigilance on the part of your escort, travelling in this country would by no means be devoid of danger. To it alone is the Christian indebted for his safety. Without an escort he would be immediately taken prisoner or murdered, so great is the feeling of suspicion entertained of him; with a guard, however, he may consider himself, in most cir-

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cumstances, in greater security than when travelling in Spain.

Abdallah, who was also in the service of the bashaw, was a remarkably handsome man, with dark eyes and complexion, rather tall in stature, and with features different from the Moors in general; in fact, he was a Schilluh or Breber, one of those restless tribes which have from the earliest times been a cause of continual apprehension to the sultans of Morocco.

The Brebers or Schilluhs, by which latter name they are generally known in Morocco, are a powerful, warlike, and barbarous race, inhabiting the entire chain of the Atlas mountains, to which they were driven by the Arabs from the east, on their first overrunning these parts of Africa. Before this period they were spread over the whole of Barbary, of which country they are supposed to be the indigenous inhabitants: it is at least certain that they have been there from very remote ages. In Morocco, as in other parts, their subjection to the government is scarcely more than nominal, as they scarcely acknowledge the authority of the sultan, and will not be subjected to any other laws than their own. This independence of spirit in a country like Morocco, where the will of the sovereign is absolute, has always involved these tribes in continual warfare with the reigning sultan, whom the inaccessible nature of their moun-

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tainous retreats generally enables them to resist with success. Whenever, therefore, the former attempts to exact payment of taxes or tribute, it can only be enforced by means of an army; which, perhaps, after having been engaged for some months in a difficult warfare, may return victorious, with two or three hundred heads.

This, however, is not always the case: during the reign of Muley Soliman, in particular, the Schilluhs were a source of constant alarm; and their incessant attacks so harassed the latter part of his reign as, combined with domestic causes of uneasiness, to have shortened it. Twice during this period was the sultan made a prisoner, and his army routed by these mountaineers, who, on another occasion, had even the boldness to besiege him for a considerable period in his own capital at Mequinez. The near vicinity of these warlike tribes to the capitals of the empire has always thus been a source of uneasiness to the reigning sultan, and, on the death of Muley Soliman, his successor, now upon the throne, was determined to weaken their power. In this he lately succeeded, principally through the assistance of the bashaw of Tangier, who, at the head of a considerable force, turned his arms against his own countrymen, pursued them into the very heart of the Atlas chain, carried away their horses, and crushed them so effectually, that it is thought it

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will be a long time before they will be able to recover themselves.

There is no doubt, although the contrary has been asserted, that the Schilluhs and the Berebbers, or Brebers, are one and the same race of people, as also, that they are perfectly distinct from the Moors or Arabs, both in their language and other respects. It may naturally be imagined that in so great an extent of country there should be a considerable difference of dialect, and this has induced some writers to suppose that the Brebers and the Schilluhs are a different race. A tradition, I have been informed, is prevalent among them, that they are the descendants of the Philistines, driven out of Judea by David.

Zinat, or Azinat, the name of the high rock where we were now encamped, is a military post, subject to the authority of the Bashaw of Tangier, who has an alkaid with a party of men stationed here. It lies rather out of the usual road to Tetuan, but, as we were prevented getting any further from the lateness of the hour, we were obliged to deviate from our course, and make to this place for the purpose of fixing our night quarters.

We had not very long finished our tea, when the alkaid of Zinat, followed by two of the principal inhabitants, entered the tent, bearing a large dish, composed of maize flour, milk, and butter, boiled together; in short, it was a

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most excellent hasty pudding, to which all the party set to work with signs of evident relish: it was quickly despatched. Having reposed for half an hour, a present was brought me of two large dishes of kouskousu, at sight of which my guards and muleteers gave evident signs of satisfaction: as for myself, I was by no means displeased with these substantial proofs of African hospitality, and, producing my stock of provisions, we fell to supper with such keen appetites that, in spite of the former supply, but little remained to be carried back.

Supper being concluded, I was left to myself to enjoy the luxury of a cigar and some most excellent punch, which the care of my friend Colonel Ehrinhoff, the Swedish consul-general, had kindly provided me with. I began to think that journeying in Barbary was no bad thing, and almost fancied, as I lay stretched on my couch, and surrounded by luxuries, and my guards keeping watch at the door of my tent, that I was some eastern prince on his travels.

It was now late, and I retired to bed, the alkaid of Zinat having furnished an additional guard, who, with Suse and Abdallah, sat round the fire, which had been replenished, and conversed together during the night. I was soon lulled to sleep by the drowsy beatings of the Moorish drum from the distant huts, a simple method of rejoicing which denoted the celebration

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of a wedding; while the loud barkings of the village dogs kept up a most noisy concert at intervals during the night. Although this useful animal is treated by the Moors with pretty much the same respect as a Christian or Jew, and is held in abhorrence as an unclean animal, they are not insensible to its merits, and necessity obliges them to keep large packs of dogs as a protection against the wandering Arabs, and the lawless attacks of the mountaineers. The latter often descend from their retreats, and carry off the sheep and cattle from the villages in the plains. The dog kept as a watch by the Moorish villagers is not unlike the English hound in size and colour, the tail being kept short.

We were up at an early hour, anxious to pursue our journey and reach Tetuan in good time. Near the spot where the tent had been pitched were several matamores or granaries. The manner in which corn is preserved in Morocco is deserving of mention. A subterranean cellar is dug seven or eight feet in depth, the sides of which are covered with reeds and straw, the bottom part being matted, and straw placed over it. The grain is then deposited, and well protected at top by straw being placed over it: the opening is covered by a large slab, over which the earth is heaped in a mound to prevent the rain settling and entering. In these kind of granaries, or matamores, as they are

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called, and which are usually made on sloping ground, to secure them from damp, wheat and barley, I was informed, would keep perfectly good for five years, and other grain to a longer period. The largest matamores are at Rabat, and are capable of containing some hundred bushels. This method of preserving grain has been lately tried, I believe, and with success, in France.

The sanctuary of Muley Absalom, I was told, was not very far from the spot where we now were. It is very celebrated throughout the whole of Morocco: it having been affirmed that the sultan had made a vow to visit it, it was supposed, on that account, that he could no longer defer his journey to the coast. A vow of this kind is religiously kept by the Moors, and never broken except when circumstances render the fulfilment of it impossible. Muley Absalom is in such repute, as to be visited by pilgrims from distant parts of the East, who bring with them rich presents, which are laid at the tomb of the saint, and become the property of his descendants, who have the care of the sanctuary. It is also a refuge of safety to criminals of every description; and it was here that the horrible tyrant Muley Yzied sought shelter when he had rebelled against the authority of his father, the then reigning sultan.

Having replenished the night's fire, a kettle

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was put on; and some coffee being distributed among the people, we contrived to make no bad breakfast, with the aid of a fresh supply of milk and eggs, which the attention of the alkaid furnished. Nothing now remained but to pack the baggage, strike the tent, and load the mules; which being done, we started on our journey, attended by the alkaid of the place, who accompanied us a short distance, to show us the way. As a small reward for the attention I had experienced, I made him a present of a handkerchief; and he afterwards came to beg a little gunpowder, which I supplied him with. European gunpowder is greatly prized in Africa, from its superior strength and goodness; and next to tea and sugar, a good supply of powder and shot will prove a powerful means of insuring a welcome to the traveller.

On leaving Zinat our course wound along the rock under which we had passed the night, a narrow path leading us through small garden enclosures, until, having gained the opposite side, we gradually descended to the valley. The morning was fine, and the previous symptoms of rain had disappeared. We had proceeded about a mile, when we passed by the first douar, or Arab encampment, I had seen. The tents, about thirty in number, were pitched on the side of the hill, some being conical at

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top, and others more like a marquee, with their sides extended so as to form a spacious, though airy, habitation.

We continued our course along the valley until we came to the wide bed of a considerable stream, which, in winter, and other seasons, after a few days' rain, is impassable; it was almost dry where we passed it, although in some parts there was still a considerable quantity of water in its channel. This river or mountain-stream winds through the valley with a very serpentine course; and, during the day, we were obliged to cross it several times: it is on this account that the journey from Tangier to Tetuan, after much rain has fallen, is rendered arduous and difficult. The late showers had already imparted a delightful freshness to the parched earth; the young clover, and other grasses, were rapidly springing up; while the flowers of the white Narcissus diffused a most delicious fragrance around us. The steep banks of the stream, whose course we were following, were in many parts completely concealed by luxuriant thickets of oleander, whose beautiful pink blossoms were contrasted with the dark green of its foliage. This shrub flourishes so greatly in Barbary, as to assume the appearance of a wide spreading tree, of no inconsiderable height, and is found in the greatest profusion, in the valleys, chiefly on the banks of the mountain streams.

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We again passed, at a short distance, a second encampment of Bedouins: the number of tents was more considerable, and there were large flocks of sheep and goats near the douar. The mountains of the opposite side of the valley are inhabited by the Guatra tribe of Arabs; who are considered, by those of the plains, as wild and barbarous.

We had provided ourselves with our fowling-pieces, and now found ample use for them, from the number of the red-legged partridges that we met with, of which we killed several; and also some doves. The track we had been pursuing was hard and good. We now came into one which was more beaten and cut up; and found this to be the usual road to Tetuan, which we had deviated from on leaving Tangier, for the purpose I have mentioned,—of providing ourselves with night quarters. Pursuing our way, we fell in with an Arab, who, as he approached us, made a most gigantic and ferocious appearance, mounted, as he was, on his lofty camel. He was armed with a gun, had a wild and savage look, and passed us without taking any notice of our party.

We were now just approaching the mountains; the country had become quite uncultivated, and very different in appearance from the fertile plains we had left behind. A village was pointed out at a short distance on our left

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where the bashaw of Tangier has a house, and where he had intended we should have made our night's quarters, if we had not been prevented going so far. The mountains, which extend from this to Tetuan, and form one side of the valley, are called Wadras. The surface of the ground was covered, for some distance before we began to ascend, with the palmeta or wild palm bush. This shrub is the usual covering of the open country in Barbary, and is extremely useful to the natives, who employ it in a thousand ways; the fibres of the root are twisted into cording, which is both fine and of great strength; and several of them being twisted together are used as cables; the palmeta is likewise serviceable in the manufacture of baskets, which are very neatly made; the inside of the root is also eaten, and is not unpleasant.

Trees began here to appear, and a thinly wooded ascent now interrupted our course along the valley; this we slowly, and with some difficulty, crept up, from the burden of the mules and the steepness and narrowness of the path. Having reached the top, we arrived at a fountain, and halted to rest and refresh ourselves and beasts. Wells in Africa, from the heat of the climate, become naturally objects of the greatest importance; their situation is as well known as that of the towns themselves, and they are the usual rendezvous of parties of Arabs journeying with their camels. The name

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of this spring is Ain el Djedide, the new fountain, ain, in Arabic, signifying a spring, or fountain; and we found its water good and, fortunately, clear and undisturbed. From this point, the roads to Alcassar, Fez, Mequinez, and Morocco, branch off. A short distance below the spring, my guards pointed out a spot where they said three Moors had been murdered by the Arabs of the neighbouring mountains.

On coming to a narrow woody defile, we encountered a large troop of camels. The Arabs who accompanied them were tall straight looking men, but wretchedly clothed, their only covering being a coarse kind of blanket thrown round them. The mountains that we were now following, form part of the chain of the Lower Atlas, which extends to Tetuan, and terminates opposite Gibraltar, in the gigantic mass so well known on the Barbary coast under the name of Apes Hill, or, as it is called by the Moors, Jibbel Muza.

Mr. La Porte, vice-consul of France, at Tangier, whose acquaintance I had the pleasure of forming, in his interesting communications to the Geographical Society of Paris, states, that the Atlas extends from the province of Sous and Tafilet to the mountains of Tossato and Yfren, where the regency of Tripoly commences; and from thence to the western extremity of the Gulf of Sydre, which bounds the mountain of Benoulid, which latter appears to be the last

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of this immense chain. In Morocco, the Atlas mountains are known by the name of Tedla; this appellation is also given to a province and town bordering on them.

The scenery began now to be rather striking, combined with the view of the distant mountains to the southward, which reared their barren isolated masses. Several of them appeared to be of considerable elevation, and one in particular, the name of which, I was told, was Beni Hassan, whose crest was covered with clouds: this mountain is seen from Tangier, and has generally snow upon it. We met with a party of Moors, with several laden mules, on their road to Fez; among them was a black slave, who, I was told, belonged to one of the Moorish princes. The customary salutations of "Salem alikom," (peace be to you), were exchanged, by the respective parties, as each proceeded on its way.

The track became now so bad as to be only passable with the greatest hazard and difficulty, the late rain having torn it up, and left the channel blocked up with fragments of rock and stone; while in those parts where the soil remained, it was so slippery as to make it scarcely possible for the mules, however sure-footed they might have been, to keep on their legs, with their heavy loads. The path being cut through the rocks was also so narrow in some parts, that

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the beasts were stopped, not being able to advance from the width of the baggage on their backs. From the difficulties we had to contend with, our progress was very slow; and I was strongly reminded of the mountain road preceding the pass of the Trocha, which had caused us such labour in surmounting. In point of beauty of scenery, Morocco is very far inferior to the opposite coast; and the general want of wood renders the country by no means interesting in its appearance. The chain of the Tetuan mountains is, however, tolerably wooded, and occasionally prettily broken—but still how little will they bear a comparison with the mountains of Andalusia, the sylvan scenery of the cork-forest of St. Roque, or the expanse of country viewed from the old Moorish heights of Gaucin, or with the magnificent range of the Ronda and Granada chain! As we were proceeding, some irregular sounds caught my ear, and looking up I spied a Moorish goatherd-boy perched on a neighbouring crag, and presenting a most picturesque object with his white jelibea and its peaked hood. The notes of the young Mahometan were so sweetly wild, and so similar to the cries of the mountain shepherds of Norway, that I could almost have fancied myself in that country, instead of being in Africa.

At midday we obtained a most striking view

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of Tetuan, through the valley, at the distance of some leagues, with the fine deep blue Mediterranean beyond it, forming a most beautiful relief to the pure snow-like appearance of its clustered mass of buildings, dazzling in the rays of the sun. Tetuan is partly built on the slope of the mountain, and though apparently close to us, we were told that it would be some hours before we should reach it, from the winding of the valley. The low trees and shrubs by the side of the path were occasionally covered by the wild vine, the tendrils of which crept up to their very tops. We passed a large party of Arabs reposing themselves under the shade of some trees at a short distance from our path; their camels were grazing around them, and formed, with their owners, a very picturesque group. These Arabs, part of the numerous mountain-tribes inhabiting the Atlas chain, are far more savage and wild in manner and appearance than the Bedouins of the neighbouring country of Tangier. The women, who, like the men, were extremely swarthy, were tattooed in the same manner as the Moorish women, with a blue line extending from the chin downwards below the throat, which was ornamented with different figures. Overtaking a country Moor laden with a basket of grapes, we purchased of him sufficient to allay the thirst we felt from the heat of the day, and found them most delicious.

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We had now descended from the mountains, and pursued our way through an extensive plain, watered by the Busfiha, which winds through it to Tetuan, along the banks of which river we kept. In our progress we sprung some wild ducks, at which we fired, without doing any execution. We overtook an Arab driving a large flock of sheep, brought from Algarbe to be sold at Tetuan; they were of a larger size than I had as yet seen in Barbary, with chestnut faces and ears, and long fine wool. The sheep about Tetuan, and other parts of Morocco, are of a smaller breed, broadly spotted black and white, and are similar to a breed of sheep sometimes seen in England in parks and ornamental grounds: the mutton is very good, but in general extremely lean.

The plain we were in was planted with maize, and seemed fertile and well cultivated, although the quality of the soil was inferior to that about Tangier. As we approached Tetuan, a great number of men were employed in levelling and repairing the road; and on my inquiring the reason of a proceeding so unusual in this country, I was informed that the cause of it was the emperor's expected arrival. Their tools were, a short-handled hoe and a pickaxe, scarcely differing from those made use of in our own country.

When at a short distance from the town, my

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guard, Abdallah, rode forward, and on coming up with him I perceived him a short distance from the road, having alighted from his horse, and being occupied in performing his afternoon prostrations. On reaching a well not far from the gates of Tetuan we alighted from our horses, and the alkaid rode forward to give notice to the governor of my arrival, and to obtain his permission for me to enter the town. Having watered our horses, we drew near to the gates, and awaited his return.

Tetuan on this side presents rather an imposing appearance from its high embattled walls, which were in rather better repair than those of Tangier. The approach is commanded by a kind of high bastion, near which a few guns of small calibre are mounted, and just sufficient to resist any sudden attack of the lawless mountain tribes in the neighbourhood. It was only by stealth that I cast my eyes towards its fortifications, several Moors being now assembled by the report, which was quickly spread, of the arrival of a Christian at the gates, and were eyeing me with their usual suspicious and jealous looks. I had forwarded a letter of recommendation, which I had received at Tangier, for the merchant who acted as vice-consul, and who was a Jew, and his son in a short time made his appearance at the gates to welcome me to the town, and conduct me to his house. Still the

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alkaid did not return, and, as I could not enter the place without permission, I was obliged to wait with patience until he made his appearance, having been delayed by the governor being at mosque when he arrived. He was accompanied by one of his officers, who brought me permission from him to pass the gates, and had orders to conduct me into the town.

Every thing was now settled, and dismounting from my horse, not only to avoid any offence to the inhabitants, who are jealous at seeing a Christian ride through the streets, but principally on account of the execrable and dangerous pavement, I followed my conductor through a spacious market-place, crowded with people, until we reached the Jews' quarter; and after making my way through several abominably filthy streets, followed by troops of miserable Jew boys with naked feet, we arrived at the house of Mr. Salvador Hassan, for so my host was called. With him I was to take up my quarters during my residence at Tetuan.

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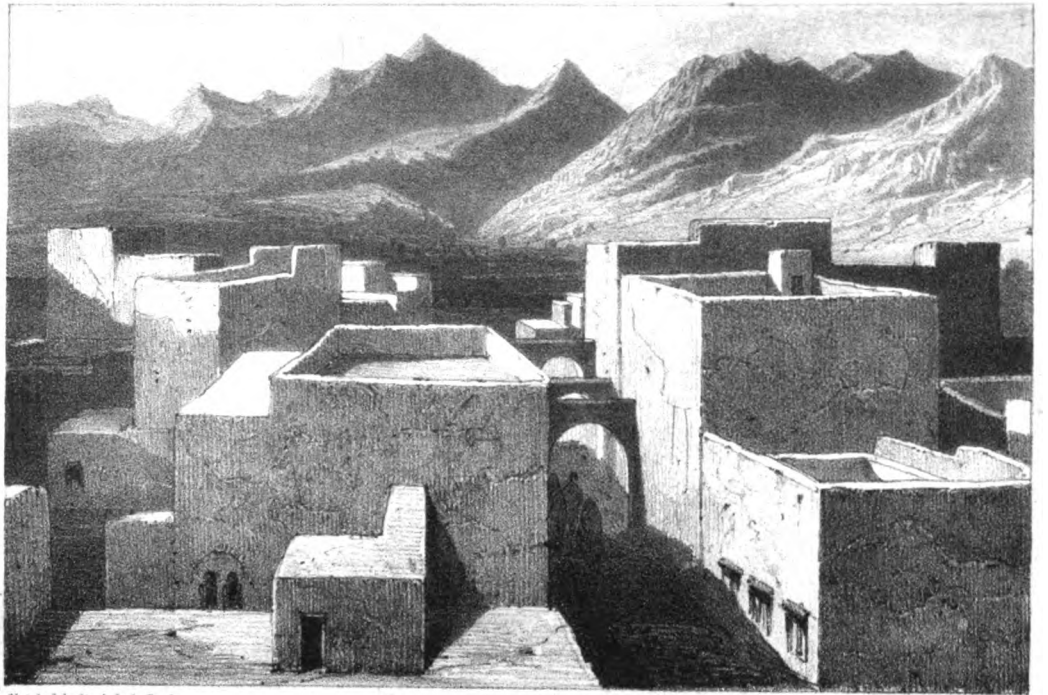

Tetuan.

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CHAPTER XI.

Tetuan.—Origin of the Town.—Andalusian Moors.—Streets.—Moorish Shop-keepers.—Manufactures.—Commerce.—Reception by the Governor.—System of Presents.—Expense of seeing the royal Visage.—Muley Abderrahman, reigning Sultan of Morocco.—Character.—Manner in which his Treasury is supplied.—Way of obtaining a Post.—Bashaw of El Garb.—Horrible Cruelties practised in the Reign of Muley Ishmael.—His numerous Harem.—Means adopted of keeping it quiet.—Mixture of Negro Blood.—Sultan's Gardens at Kitan.—Privilege of the Umbrella.

TETUAN is situated in a delightful valley enclosed by the chain of the Lower Atlas, and at the distance of rather more than a league from the Mediterranean. From the terraces of the houses it appears quite hemmed in by lofty dark wooded mountains, except on the side where the opening of the valley discovers the broad main; while the view of the town is diversified by the commanding situation of the castle, and the numerous minarets and mosques; of which latter there are about thirty.

According to the best Moorish accounts which I have been able to obtain, Tetuan owes its rise as a town to the Spanish Arabs who, at the final

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extinction of the Mahometan empire in Spain, at the memorable conquest of Granada in 1492, sought a refuge in Morocco, and came over to Tetuan bay in open boats from the opposite coast, as they were able to make their escape. Tetuan seems, before this period, to have been little more than a fortified post, established as a check upon Ceuta, the people of which were continually revolting against the king of Fez. It does not appear, indeed, that there were any habitations before the arrival of the Andalusian Moors, as they are stated on their landing to have erected huts at Marteen, in which they lived while the town was building. Among the refugees were a rich talib of the name of Sidi El Mondery, and Luzeir, a Moor, who had held a distinguished part in the late government; by these the town was commenced, the ground having been purchased of the mountaineers of Refé. During the progress of the work, it seems, that they experienced so much interruption from these wild tribes, that they were at length obliged to apply to the chief of the province of Refé, who sent them five hundred men as a protection while the building was proceeding. Upon the completion of the town, however, the Moors finding it would be impossible to defend themselves against the attacks of the mountaineers, engaged their protection to remain and settle there by means of liberal

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offers, and giving them their daughters in marriage, and thus a great part of the present race is a mixture of the old Moors of Andalusia and the inhabitants of Refé.

Although the numbers of the former who sought refuge in Morocco were doubtless very considerable, they appear to have been exaggerated, inasmuch as very many not only remained after the conquest of Granada, but their descendants, having become Christians, escaped the fate of the Moors who, as late as the reign of Philip the Third, were, on account of the persecution of the Spaniards, obliged to seek their safety in flight, and were finally wholly expelled from the country in 1610. Among the families who are known as the descendants of the Moors of Andalusia, and who are inhabitants of Tetuan at the present day, the following names may be enumerated; several of whom have, at different periods, been distinguished in Moorish history.

The Cerrages; a branch, doubtless, of the noble race of the Abencerrages.

Zegries,	Alabez,
Muzas,	Monzones,
Guzmanez,	Torecillas,
Gazul,	Moratas,
Abenamares,	Alcazares,
Abenamar,	Romanez,
Almonzores,	Marines,

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Beiros,	Garson,
Raggones,	Labady,
Medina,	Sallas,
Payes,	Romeros,
Valencianos,	Cordovie,
Garcia,	Mollena.

The following, who were also distinguished Moorish families in Spain, are settled at Fez and Rabat.

Zegries,	Morenos,
Burgosis,	Blancos,
Abenamares,	Rondas,
Reduanes,	Rocashes.
Dias,	

In point of size and population Tetuan greatly exceeds Tangier, and is also far superior in its general appearance, although its ruinous condition is much the same as every other town in the empire. It has eight gates, above the two principal of which are mounted some small guns. The borge or castle, from its elevated situation, completely overlooks the town, but is itself commanded by the heights immediately above it. It is fortified with a few pieces of cannon, having, however, been lately deprived of its best guns, which, contrary to the wishes of the inhabitants, were removed for the purpose of arming one of the sultan's brigs of war. Tetuan was in former times governed by a bashaw, whose command extended from the frontier

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of Algiers to Marmora on the Atlantic, and included the towns of Tetuan, Arzilla, Larache, Alkassar, and Tangier.

The streets of Tetuan, as in all Moorish towns, are narrow and winding, and in some of the quarters are covered at top as at Fez, forming a succession of long dark galleries. These are used as a bazaar for the sale of different goods, or occupied by shoemakers, there being a considerable manufactory of morocco slippers, which are superior in quality to those made at Tangier.

It is a curious sight in these covered streets to observe the Moorish shopkeepers perched up cross-legged in their Lilliputian shops, or rather cupboards, opening into the street by an outward shutter, which, when let down, presents an aperture wherein the owner crawls. Here, during the hours of business, which are few, the latter seats himself on a shopboard in the centre of his little magazine: without moving from his seat, he is enabled with ease to supply his customers, who stand at the door or window, for it is both, with whatever they may be in want of from drawers, which are ranged around him within arms' length. When no customer appears, the shopkeeper is generally to be seen occupied in reading aloud the koran with studied dignity and formality, accompanied by a swinging motion of the body similar to the manner

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in which the Jews perform their devotions. The Moorish rosary consists of a long string of polished black beads, ninety-nine in number in all those that I have observed; and, as the devotee repeats each sentence, he passes one of the beads through his fingers. The Mahometan sabbath is Friday, and the Moorish shopkeeper merely ceases business during the time of service at the mosque, when he closes his shop, which, however, is more than can be said in general of the Spaniard. In other respects the sabbath is observed with greater decorum and propriety than in Christian countries, which may be attributed to the gravity of conduct and demeanour, and the serious and orderly manners which characterise the Mahometan race.

In a commercial point of view, Tetuan is now little behind Mogador. Its manufactures are far more advanced and extended than those of Tangier, and are only inferior in goodness and ingenuity of workmanship to those of Fez, which is the great emporium of commerce with the interior parts of Africa. Besides hayks, silks, Morocco slippers, there is a manufactory of gunpowder, and a considerable one of fire-arms, the latter of which is said to be superior to any other in Morocco. There is a manufacture, likewise, of coarse earthenware for kouskousu bowls, jugs, and other domestic

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utensils. Water-vessels, of a soft porous nature, are also made in great variety. The shapes of these are remarkably elegant and classical, and would seem to indicate a refinement of taste which could hardly be expected in a country but little removed from a primitive degree of barbarism.

The small glazed tiles of Tetuan are in extensive demand, and supply all parts of the empire. They are made in a variety of forms, as square, oblong, star, and diamond shaped, of different colours; and being neatly arranged in patterns of alternate colours, form the usual flooring to the better description of houses: they are also used for doorways, as a border to wainscoting, for staircases, and the outside of mosques, where they have a good effect. The fine matting which is made at Tetuan is remarkably neat and pretty in its appearance, being worked in different-coloured patterns, and forms a cool and pleasant carpeting to rooms.

Besides the above, there is a considerable manufactory of snuff, which is in some celebrity, and is the principal, if not the only one, in Morocco. This snuff is of a reddish colour, highly pulverized, and peculiarly pungent in its nature.

By the following recent return of the trade of Tetuan, furnished me by Mr. Price, the vice-consul, it will be shown that the imports and exports between this town and Gibraltar are very

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considerable, and equal to, if not greater than, that of any other port in Morocco.

IMPORTS FROM GIBRALTAR.

348 Cwt. of Raw cotton.
166 Do. Raw silk.
6 Do. Cotton thread.
70 Do. Fine and coarse paper.
39½ Do. Tea.
388 Do. Loaf sugar.
282 Do. Brown do.
13 Do. Sarsaparilla.
15¾ Do. Cinnamon.
12½ Do. Lavender.
56 Do. Black pepper.
7 Do. Canary seeds.
19 Do. Cloves.
40 Do. Coffee.
3 Do. Ginger.
2 Do. Rice.
945 Do. Bar iron.
50 Do. Steel.
8420 Pieces of English and India long cloths.
4150 Do. Manchester printed cotton goods.
1630 Do. British muslins.
150 Do. Irish linen.
528 Do. Fine and coarse broad cloths.
3 Cases of looking-glasses and beads.
3 Do. Files.
5 Do. Tin.

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2 Cases of clasp-knives.
3 Do. Perfumery.
1 Do. Cochineal.
1 Do. Nankeen.
4 Do. Crates of earthenware.

EXPORTS TO GIBRALTAR.

50 Cwt. of Wax.
Gold dust and bullion.
Fruit*.
Fowls.
Cattle for the supply of the garrison†.

It will easily be seen how advantageous the Barbary trade must be; as so great a proportion of the returns is in hard dollars, very considerable sums in which are continually being transmitted for the purchase of cotton and other goods.

I had not been very long in my new quarters at Mr. Hassan's, when an officer came, on the part of the governor, to congratulate me on my arrival at Tetuan; and having dismissed him with a present, and intrusted to him the letters I had brought, I received a second communication, to say that the governor would receive me

* The duty alone on oranges amounts to a large sum. They are exported chiefly to Spain and Gibraltar.

† The duty paid for which forms an article of considerable revenue to the sultan, 100,000 dollars having very recently been paid as duty in one year alone.

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at four in the afternoon: and, accordingly, at that hour I proceeded to the palace or house which belongs to the sultan, accompanied by my interpreter, Mr. Hassan, and two superior alkaids or officers, who had been sent to conduct me, and whose rapacious looks were already devouring the dollars that it would be necessary to give them. I had previously arranged my present of tea and sugar, to soften the countenance and gladden the heart of the great man I was about to visit. As we passed through the filthy streets of the Jews' town, we were followed as usual by troops of Jew boys, who were, however, kept at a respectful distance by a venerable-looking old Moor with a white flowing beard who had joined our party, and evinced so much attention—which was evidently never intended to be gratuitous—that I inquired who he was, and learnt that he was the Moorish alkaid of the quarter in which the Jews resided.

On entering the palace, I was not a little surprised to find myself received with all the state of an eastern prince. A long file of soldiers, attired in milk-white hayks and turbans, with swords and dirks, were ranged in a kind of lofty entrance-hall; from whence we passed into an open court where the governor's horses were drawn up, handsomely accoutred, with an attendant to each in his best robes. Among

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them I remarked a chestnut and a gray not far short of the height of an English horse, and displaying very fine shape and bone.

We now proceeded through a garden along a trellis-walk covered with vines loaded with grapes, on each side of which was drawn up a line of troops, who were remarkably fine, fierce-looking, well-dressed fellows. Passing through them, we reached an open kind of alcove, in which the governor was sitting in state in an arm-chair worked in silk, and which was apparently of old French manufacture. No one was with him but a Moor, who was seated cross-legged on a small stuffed kind of cushion, and who, I was informed, was the second collector of the customs, the governor discharging the duties of the first himself.

There were some chairs ready placed at a short distance from him; and, with the dignity of manner which in particular distinguishes the Moor, on my appearance, he desired me to be seated. Addressing him then, through my interpreter, I spoke shortly but forcibly to his best feelings, by saying that, although I intended to make only a short stay, I was unwilling to present myself empty-handed; and begged to offer him my profound respects, accompanied with some tea and sugar: this, my interpreter, suiting the action to the speech, and advancing immediately, delivered to one of his

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attendants, who placed the present on the ground near his master. At the sight of the tea and sugar, his countenance assumed a look of complacency; and, addressing me, he told me that I was welcome, and that he was glad to see me; that as to my present, there was no occasion for my having brought it, for that it was his duty to attend to all my wants; that he was always glad to see the English, and liked them better than any other nation. Having ceased speaking, the attendants now brought in a large tea-tray, with a handsome set of English china, which they placed upon the ground, together with a smaller tray, filled with fine lump-sugar and a variety of almond-cakes: the latter were very delicious, and had been prepared, as I was afterwards told, in expectation of the sultan's coming. Green tea of an exceedingly good flavour was now poured out, ready-sweetened, in small cups.

The governor, whose name was Mohamed Ashash, and whose father was said to have been once a common muleteer, was attired in a fine white sulham: he was a good-looking man about forty years of age, with a round fairish face, and a sensible penetrating expression of countenance.

Few questions were asked by him during the interview; and when I was about to take my leave, he asked me if there was any thing he

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could do for me, and said he would send an officer to show me the sultan's garden at Kitan, a short distance from the town. I was well aware that I should have to pay for all the attention and honours shown to me: and the hour of reckoning now arrived; for, with the exception of the governor himself, there was not a person that it was not necessary to give a present of money to—from the alkaids who were in attendance down to the grooms, including the whole of the soldiers. Altogether, as may be supposed, the fees amounted to a good round sum. This would have been all very well, if they had been satisfied with what had certainly been liberally bestowed; but, having previously heard that I was a great man and very rich, they were determined to get as much out of me as possible; and such a clamour was set up by these mean wretches for more money, even within the hearing of the governor himself, and such a scene of altercation and wrangling ensued as to the division of what had been received, that I was glad to make my escape as quickly as possible.

There is nothing that disgusts a stranger more than the general system of presents that prevails throughout the kingdom; and nothing more forcibly shows the singular rapacity, meanness, and avarice of the people. It is natural to conceive, in a country so truly despotic

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as this is—where slaves (of whom the nation is composed), beginning with the very lowest, cringe and bow in succession up to the sultan himself—that fear alone would suggest the offering of presents as a propitiation to the more powerful, in the absence of any protection or assistance from the laws. It becomes thus indispensable, through the means of presents or, in other words, of bribes, to secure what is necessary either for personal safety, convenience, interest, or welfare; and, at the same time you purchase the above in order to benefit yourself, you have it equally in your power, supposing you have the pecuniary means, to confer injuries through the agency of others.

This being the general system observed one toward another, a foreigner, perhaps, has no great reason to complain when it is directed against himself: still, when one falls among rogues, however ancient may be their prescriptive right of robbing, it is not an easy thing for an honest man to avoid murmuring, particularly when the work of plunder is attended with the lowest and most contemptible acts of meanness. The arrival of a Christian, and an Englishman in particular, is the commencement of a general attack upon him; and, in order to rob him genteelly, some paltry present is generally given, in return for which it is necessary to give one of ten times the value.

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The customary presents to bashaws, governors, &c. are tea and sugar and broad cloth, which it is usual to give covered up in a new silk handkerchief, which of course is quickly pocketed. Whenever any thing is to be asked for, however trifling it may be, it can only be obtained by an additional present. But when any object of importance is to be attained, it requires an able diplomatist well acquainted with the character of the people to know not so much how it is to be effected, but the exact time when the present or bribe necessary to accomplish it should be offered; for the natural insincerity and want of probity is such, that if it is given previously, it is, in nine cases out of ten, thrown away, and a fresh one is necessary before you can effect your wish; while, on their side, their mistrust is such, that they will seldom commence the execution of it without receiving the present beforehand.

No one who looks at a Moor can do so without paying for it in some shape or other; but the stranger who is ambitious to be presented to the sultan—or, in other words, to behold his face, as the Moorish expression is—must purchase the gratification on pretty dear terms, no one being admitted to his royal presence without carrying something; and the very lowest present that a European could offer would

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cost him, together with the numerous fees and other expenses, to scarcely short of a hundred pounds; and even that would be considered but a shabby sort of offering. The presents usually made, and which are most acceptable to the descendant of the prophet, are, besides those already mentioned, velvets, china, fire-arms, gunpowder, all of which are considered, as it is termed, good articles. When a present is received of a consul, it is generally valued immediately afterwards by a Jew; and should his valuation pretty nearly equal what it is stated to have cost, the sultan prizes it, says it is good, and keeps it. This, however, is not often the case, as the Jew usually fixes a value upon it which is about a third of the original price: because, if, to please the sultan, he should value it highly, it is ten to one but he is compelled to take it himself; whereas, should he fix a low price upon it, he has a chance of getting something by it by purchasing it himself.

When a present is made—with the exception of what the sultan keeps for his own use, or that of his harem—it generally finds its way into the hands of the Jews a few days after it has been made; and instances have sometimes occurred of a magnificent and costly service of china having been presented by a European consul on the part of his sovereign, and which, having been

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disposed of by the sultan for a mere trifle, and dispersed piecemeal among the Jews, has afterwards been actually collected and bought up for a tenth part of what it originally cost by the very person who had given it as a present.

Muley Abderahman Ben Hisham, the present sultan—or, as he is styled by Europeans, emperor of Morocco, although his title in Moorish is Soltan*—had not as yet visited his sea-ports, and extended dominions on the coast, since his accession to the throne of Morocco in 1822, having since that period been fully occupied in consolidating his power in the interior parts of his empire, and crushing his rebellious subjects. The succession to the crown not being fixed in Morocco, the demise of the reigning sultan generally entails upon this unfortunate country a constant scene of bloodshed and contention; and although Muley Abderrahman had been enabled to seat himself in comparative quiet upon the throne, yet the rebellions of his subjects, particularly of the Atlas tribes, have fully engaged his attention since that period. His character is bigoted, indolent, and luxurious; possessing few good qualities, and yet not re-

* The Sultan of Morocco is variously styled, "Sultan of Fez, Meraiksh (Morocco), Suse, Draha, Tafilet, Tuat," together with all the Algarbe and the Kabyles (tribes) of the west. He is also called "Lord of the Believers, Sultan of the Faithful Religion proclaimed by Almighty God," &c.

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markable, as is generally the case, for any very extreme tyranny and cruelty; on which account he is considered, and very naturally so, in this country, as a good monarch.

Plunder and extortion are so common in Morocco, that they become virtues in comparison with the usual atrocities committed; and of these privileges the present sultan, according to reports, has availed himself pretty largely, in order to replenish his coffers and give him the means of consolidating his power. On what a precarious foundation the authority of a despot rests, and how slight are the ties between a tyrant and his slaves, will be seen from the continual state of unquiet in which this country always is, and the constant necessity there exists for the sultan to be moving about to keep his rebellious people quiet. When he leaves Morocco for Fez or Mequinez, the southern provinces are sure to rise in rebellion; and whenever he quits the latter capitals, his departure is generally followed by a revolt in the northern parts of his dominions.

The manner in which the royal treasury is filled is singular, but will excite no surprise when it is considered that the caprice and tyranny of one individual directs every thing, and that the basis of the government is a well-established system of robbery and plunder. A wealthy man in Morocco is considered by the

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sultan, who is the great doctor, as in a diseased state: to relieve which, his worldly bulk is expeditiously reduced by the same means by which the corpulence of a patient soon disappears under the hands of a physician. This operation is well known among the Moors by the name of squeezing or bleeding, as it is called, and there are but few who have not experienced its effects.

The system is this; and, considering that it is practised in a country where both person and property avowedly belong to the sultan, it appears as reasonable and just as other things.—The sultan appoints a bashaw of a province, or governor of a town: the latter, knowing that his office is very precarious, and that he will probably be dismissed at the end of two or three years, loses no time in enriching himself at the expense of those immediately under him; who, in their turn, indemnify themselves by committing every species of robbery, injustice, and oppression, on the unfortunate poor, whose only resource is that of petitioning the throne to redress their wrongs. This goes on for some time, until the sultan judges that the coffers of the person in office are pretty well filled, and that it is right and just to yield his royal ear to the complaints of his slaves; and then suddenly pouncing down, like an eagle upon some inferior bird of prey, he robs him of

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his ill-gotten booty, transfers his wealth into his own safe custody, and having stripped him of every farthing, he either confines him in a cage for life, or, in his benevolent mercy, allows him to retire to end his days in some obscure corner, with the loss of his money, and, perhaps, ears, while his government is transferred to some other, who, having given an enormous price for it, repays himself in the same way, and ultimately meets with a similar or worse fate. In this manner things proceed, until the unfortunate people, driven to desperation by their misery, at last rise in open rebellion against their merciless rulers. What a glorious opportunity then presents itself to the sultan of again picking up something, and, at the same time, of showing his love of justice by punishing the guilty and presumptuous wretches! An army is accordingly despatched into the rebellious province,—the whole district is laid waste, the inhabitants are plundered of the little they had left, and heavily fined, and the descendant of the prophet returns triumphant with three or four hundred heads that had dared to resist him.

It is not an unusual thing for an individual who wishes to fill some post already occupied to offer the sultan a large sum of money to turn out the possessor, which reasonable prayer is always attended to, except the latter is enabled to outbid his enemy, and can secure his remain-

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ing in the enjoyment of his office by offering for this purpose a much larger sum.

An example of the above recently occurred in the case of Amaar, the Bashaw of El Garb, whose command extended almost from Mequinez to Tetuan, an extent of district equal to a small kingdom. Some of the mountain tribes having complained against him to the sultan, were informed by the latter that he should be removed provided they would pay 100,000 dollars. This they agreed to do; upon which the bashaw sent word to the sultan, begging that he would on no account agree with them, for that he would give 300,000 to remain, which was consented to. In the meantime, however, the tribes having rebelled, defeated the troops sent against them; upon which the sultan not only stripped the poor bashaw of every thing he possessed, but imprisoned him, and ordered a certain number of strokes of the bastinado to be inflicted upon him night and morning.

The sway, nevertheless, of the last two or three sultans of Morocco has been mildness itself, in comparison with the horrible enormities and most atrocious acts of cruelty that characterized the reign of Muley Ishmael and his successors; when human beings were slaughtered in sport, and the monarch delighted in being his own executioner, carrying always a gun or a lance for that purpose. In these reigns,

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the miserable subjects were tortured in the most unheard of manner; and sawing in two, putting out the eyes, crucifying, burying alive, or being burnt, were usual punishments for the most trifling, or no offence at all.

In those golden days—and for aught I know it may still be practised—it was a frequent custom for an individual to buy another of the sultan if he fancied he was rich, and that he could make any thing by this humane speculation. The way in which it was managed was thus:—The person wishing to make the purchase went before the bashaw or governor of the district, and bargained with him for such or such a person; and when at last they had agreed between themselves as to the price, each party trying to cheat the other in enhancing the probability of gain or loss by the transaction, the money was paid and a receipt given, which entitled the buyer to the body of the individual bought, whoever he might be, and who was accordingly delivered into his hands. The latter part I cannot better explain than by inserting part of a letter on this horrible system, written by an English merchant who resided at Tetuan in the reign of Muley Ishmael, and which I find inserted in a curious account of a journey to Mequinez in 1721, written during Commodore Stewart's embassy to that city.

"Yesterday Mr. Noble and I were passing

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by the prison, where we saw a man hanged by the heels, with irons upon his legs, pincers upon his nose, his flesh cut with scissors, and two men perpetually drubbing him and demanding money. When the fellow was not able to speak, they renewed their blows; and this was a bought man, that they gave 500 ducats for, and expected by these tortures to force out of him 500 ducats more. His tortures were so severe that Noble, when he saw him, cried out, 'O Lord, the blessed fruits of arbitrary government!' Because you had not seen such a thing, I judged this description might not be unacceptable."

Of Muley Ishmael it is related in the same account, that being on an expedition, and coming to a river which his army could not pass, he ordered all his prisoners to be killed, and interwoven with rushes, to form a bridge. It may easily be imagined during these times, when Christian slavery was in full force, in what way the unfortunate wretches were treated who fell into his clutches, when so little regard was paid to the lives of his own subjects. No person appeared before him without trembling and uncertainty of going out of his presence alive. When he had killed a favourite through caprice or passion, he would sometimes forget what he had done, and make inquiry for the murdered person: and on being told he was dead, he would ask

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who killed him; to which his attendants would reply, trembling, that they did not know, but supposed it was God's doing.

When he chanced in his haste to kill any one in mistake for another, as was frequently the case, he would civilly beg his pardon, saying he did not intend to have killed the poor man; and whenever he beat a person soundly, and put him in chains, he was considered in the high road to preferment, as he would generally call on him a few days afterwards, and finding him in prison would affect to be surprised, and, calling him "his dear friend," would inquire how he came in that unfortunate plight; and sending him a suit of his own clothes, would place him in some high and lucrative post, which having entered upon in a pennyless state, it could be calculated with the greater certainty how much he would be worth at the expiration of a certain time, when he was sure of being again stripped of every thing by his royal patron.

During his reign he raised his kingdom to an unprecedented pitch of military renown; and his name struck such terror that he reigned in peace and quietness. It is true that his son, Muley Mahomet, rebelled against his authority, but he was quickly subdued, and his hand and foot being cut off, he died from loss of blood; and Muley Zidan, another of his sons, being then appointed heir to the throne, was soon

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afterwards strangled by his wives on account of his cruelty.

The aged tyrant, Muley Ishmael—for he was past ninety when he died—maintained 2,000 women besides the limited number of lawful wives that his religion allowed. It may well be imagined that his happiness did not increase in proportion to the number of his ribs, and that so large a family did not contribute to increase his domestic comfort: on the contrary, what with their intrigues, jealousies, quarrelling, and endless complaints of each other, they teased and enraged the old man so much that he would sometimes order his black eunuchs to weed his establishment, as he would term it, and who would accordingly sometimes take off thirty in a day of the most troublesome by a very expeditious and easy contrivance called geefing. This consisted in twisting a small cord round the neck of the offenders; and in this way going from one to another, the rest were kept by these means quiet for a time. It may be supposed that his issue from so many wives during so long a life was pretty numerous, having 700 sons able to mount on horseback: of the number of his daughters history does not inform us, for the Moors never reckon women, but it doubtless equalled at the least that of the former.

It is to Muley Ishmael that the darkness of complexion of many of the present race of

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Moors owes its origin; for this politic prince, well knowing how little his own subjects could be relied upon, brought from Guinea considerable numbers of its black population, which he formed into a regular permanent force exclusively attached to his person, their descendants having ever since constituted the regular body-guard of the sultans of Morocco. The old tyrant's care of their breed is quaintly described, as follows, by the author of "Stewart's Embassy:"

"He is so fond of their breed, that he takes care to mix them himself by ordering great numbers of people before him, whom he marries without any more ceremony than pointing to the man and woman and saying, 'Hadi, yi houd hadi,' i. e. 'That, take that;' upon which the loving pair march off as firmly noosed as if they had been married by a pope. He always yokes his best-complexioned subjects to a black helpmate, and the fair lady must take up with a negro. Thus he takes care to lay the foundation of his tawny nurseries, into which they are admitted very young; and being nursed in blood from their infancy, become the executioners and ministers of his wrath, whose terrible commands they put in execution with as much zeal and fury as if they had received them immediately from heaven; and when quite young are so ready to murder and destroy, that the alkaids themselves, his officers, tremble at the very

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sight of them. Their manner is, as soon as the word comes out of his mouth, to sieze on the wretch ordered for execution like so many lions, and by the fury of their looks make a scene very much resembling the picture of so many devils tormenting the damned."

Muley Ishmael died, strange to say, a natural death, and was succeeded by his son, Muley Hamet, with the drunken atrocities of which monster I will not disgust the reader, but close here the account of the barbarian crew.

The following day, the alkaid of the palace attended, by order of the governor, to conduct me to the sultan's gardens at Kitan, which are about the distance of a league from Tetuan. I was accompanied by the son of Mr. Hassan; and as, being a Jew, he was not allowed to ride through the town, I proceeded on foot with him through the streets, which were excessively dirty. As we passed the numerous mosques, it was quite painful to see him obliged to take off his slippers and proceed barefooted for a considerable distance through the long-accumulated filth, now in a half-liquid state from the last rain.

On reaching the gates of the town, which look towards the Mediterranean, we mounted our horses and proceeded down a descent until we reached the valley. This is rich and highly cultivated, consisting chiefly of a succession of luxuriant gardens, surrounded by lofty fences of

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cactus and aloe, and overtopped by the towering cane, presenting so thick a barrier that it was difficult to get even a peep at the beautiful retreats concealed by them, within the shades of which the black-eyed Moorish beauties pass the summer heats. The luxuriancy of the vegetation, and the appearance of the maize and barley, which were already some inches high, gave the look of spring to the season; and as we passed along, the senses were regaled with the delicious fragrance of the orange-blossom, large jasmine, and white rose.

Having crossed a river which during the rainy season is very dangerous to ford, we arrived at the gate of the sultan's gardens, and, without dismounting, rode up a delightful trellis-walk shaded by vines and loaded with grapes, which hung down in the most tempting way possible. Having reached a second gate or door, we dismounted and entered a kind of alcove, before which was a spacious basin, with water as clear as crystal, supplied by a stream which is conducted by a small channel through the gardens. In this delightful spot, which might well be assigned as the site of the far-famed gardens of the Hesperides, the sultans of Morocco, when they visit Tetuan, repair with the beauties of the harem, and pass the heat of the day amid the shade of the orange-groves. The view from the gardens is very beautiful, the

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mountains rising abruptly and close to them, and, being well wooded, present a dark, wild, and striking contrast to the golden hues which meet the eye.

The Tetuan oranges are celebrated as the best in Morocco; and the exportation of them, as has been already observed, is a considerable source of revenue to the governor, large quantities being sent over to Gibraltar. A good sweetmeat is made from the blossoms preserved. The Tetuan apples are good, and are, I think, superior even to those of Ronda in Spain, their flavour being sharper than what might be expected from the climate, and resembling more the English apple. Both white and red wine is made by the Jews, and I tasted some which was by no means bad. The former resembled somewhat a light Malaga wine.

The gardens of Kitan were, as I was informed, laid out by the great and powerful bashaw Hamet, who built a summer palace and a banqueting-room fifty feet in height, with arched galleries above and a dome at top, and surrounded by fountains and basins of water, the sides of which were shaded by orange and citron trees. On the death of Muley Ishmael, during the state of anarchy that followed that event, this place was ravaged and laid waste by the neighbouring mountaineers; and the ruins of it

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are now overgrown with trees and shrubs, and present a mournful remnant of its former beauty.

The following day was rainy; and as it would not have been prudent to have appeared in the street with an umbrella, I remained within doors. The privilege of making use of an umbrella is very different from what it is in Europe, where every one keeps his head dry without asking leave so to do. In Morocco, the umbrella is the privilege of royalty alone: no one but the sultan can carry one; and should any of his subject slaves dare to make use of one, it would be an act of high treason, for which his head would be the forfeit.

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CHAPTER XII.

Moorish Women.—Expression of Countenance.—Features.—Complexion.—Stain the Face, Hands, and Feet.—Costume.—Hayk.—Concealment of the Face.—Dangerous Acquaintance for a Christian.—Corpulency considered a Beauty.—Moorish Children.—Jewish Town.—Barbary Jews.—General Condition.—Degraded State of Slavery they live in.—Useful to the Moors.—Costume.—Jews of the Atlas Mountains.—Superior Condition to those of the Towns.—Origin.

The Moorish females of Tetuan are far superior in dress and general appearance to those of Tangier. In addition to the concealment which the hayk affords, the lower part of the face is frequently muffled up with a piece of muslin as high as the nose, by which the features are hid when the hayk is accidentally removed. Without pretending to give a very close account of the Morocco beauties—which, to one of the male sex, would not only be a matter of difficulty, but almost of impossibility—I may be allowed to make some few remarks drawn from my own observations and the authority of those who, from their sex, have had frequent opportunities of seeing and being acquainted with

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them. The countenance and features of the Moorish women present few traits of resemblance with those of the Jewesses of Barbary: their hair and eyes, it is true, are black, but the latter want the sparkling brilliancy which I have already described, and are more to be admired from their soft and sleepy glances, equally dangerous as they are.

A peculiar mild and pleasing expression of countenance, oval face, elongated eyes, regular features, and a clear sallowish complexion devoid of colour, very frequently fair, appear to characterize the Moorish women. A singular custom is observable among both Moorish and Arab females—that of ornamenting or tattooing the face between the eyes with clusters of bluish spots or other small devices, and which, being stained, become permanent. The chin is also spotted in a similar manner; and a narrow blue line extends from the point of it, and is continued down the throat. This kind of tattooing is intended to add a brilliancy to the countenance, and, indeed, it is by no means so disfiguring as might be supposed. In addition to this, the eyelashes, eyebrows, and also the tips and extremities of the eyelids, are coloured black by means of antimony, which certainly adds to the expression of the eyes. Lastly, the soles, and sometimes other parts of the feet as high as the ankles, the palms of the hands

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and the finger-nails, as well as those of the feet, are died of a yellowish red with the leaves of a plant called henna *. The back of the hand is also often coloured and ornamented in this way with different devices. On holidays, and at times of festivity and rejoicing, they paint their cheeks of a red-brick colour, frequently in the shape of a triangle, over which other devices appear in deep black, a narrow red line being also drawn down the temples. The effect is singular, but not so unbecoming as would be imagined. The hair, which is sometimes plaited with flowers, is divided into two parts or tails, which being parted hang down over the neck and bosom.

The costume of the Moorish females is something similar to that of the Jewesses, but even richer and more ornamented. The robe or kaftan of fine scarlet or blue cloth is richly worked in front at the bosom and down the skirts in gold. On great occasions two and three of these are worn, the inner one being of fine linen; and their embroidered edges being shown give the appearance of under waistcoats richly worked. Around the waist is worn a broad silk

* The henna is a shrub (Lawsonia inermis), the leaf of which resembles somewhat the myrtle: it is much cultivated in the southern parts of Morocco, and the leaves being dried form an article of general consumption for the purposes above mentioned.

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sash also worked in gold. The head-dress is formed by a black crape scarf, which is tied round the head; the ends, which are worked in gold, hanging down behind. Over this is a rich silk Fez handkerchief folded broad, so as to form a kind of high turban, coming to a point like a tiara, over which three or four narrow bracelets of pearls and precious stones encircle the forehead, and have a rich effect: the necklace is also of precious stones; not being suspended low, but worn tightly round the neck. Massive silver collars or armlets adorn the wrists, and a similar ornament is worn round the ankles. The earrings are usually of gold, the armlets likewise being sometimes of the same metal. Dress slippers are made of blue or green or crimson velvet of the Fez manufacture, and embroidered in gold. The colour of the common slippers, which are of morocco leather, is red, yellow being that worn by the men. The dress of the lower orders, when within doors or on the terraces, where I have frequently had opportunities of observing them, is usually a loose kind of linen shift with very wide sleeves girded round the waist, and loose linen drawers.

The appearance of the Moorish women when in the streets is very singular and remarkable. They are then completely enveloped in a white hayk, which being folded in a peculiar manner round the body is turned over the head, and the

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folds being brought over the face are held in one hand so as entirely to conceal every part, except the left eye, to enable them to see their way.

The hayk, which is an article of great manufacture in Morocco, is worn by both sexes, and is of different textures, the most expensive being as fine and transparent as gauze. The kind which is worn by the lower orders may be termed a sort of fine blanket; it is usually about four yards in length, and a yard and a half broad, and is therefore capable of concealing every part of the person except the legs, which are bare and exposed. The appearance of individuals of both sexes in the streets would induce a stranger to imagine, on first seeing them, that they were devoid of any other covering except that by which they are so singularly enveloped: this, however, is by no means the case; the hayk is merely used as an outer garment, and, in females, its chief object is to conceal the face and person of the wearer from the unlawful gaze of the opposite sex.

How greatly do nations differ in their ideas of female delicacy and modesty! The Moorish beauty carefully conceals her countenance and exposes her legs; whilst, on the contrary, the English belle hides the latter—although it cannot be denied that there are occasional exceptions—while she exhibits the charms of her face and bosom gratuitously to the gaze of all, and in a

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manner that would absolutely shock the delicate notions of the Mussulman. Nature in her pure robe raises few of those sensations which concealment excites in the imagination; and the magic glimpse of an inch or two of cotton stocking, on the pretty ankles of the European fair, is more dangerous than the view of all the bare legs in Morocco. The latter, it is true, are very deficient in the essential points of attraction, as they are in general thick, brawny, and discoloured from the effect of constant exposure.

However careful the Moorish women are in concealing their faces from their countrymen, they are not so particular in regard to Christians, to whom they will frequently unveil themselves entirely, if they can do it without being observed; and in this manner I had frequent opportunities of becoming familiar with their features and countenances. I could not, however, help observing that those females who appeared most scrupulous at being seen, and showed the greatest alacrity in covering themselves on the approach of one of the male sex, were invariably old women, while the young ones were by no means so quick as they should have been in concealing their countenances, being sometimes even so careless, when passing, as to let drop a fold, by which accident the entire face was exposed to the unlawful gaze of the stranger. A Christian cannot, indeed,

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avoid perceiving, before he has been very long in the country, that many of the women would be ready enough to strengthen this casual and transient acquaintance, however injurious it might be likely to prove to the heads of both parties.

Nothing can be more dangerous in any Mahometan country than exciting suspicions in regard to the sex, the Moors in particular being proverbial for their jealousy, and which is most strongly marked in their countenances when you are in presence of their females, even concealed as they are by their dress.

The Moorish ideas of female beauty differ from our English notions on that point in one considerable respect. With us a slender waist and graceful figure add very greatly to other personal charms; and fat people, though much respected, are not much admired. This is the very antipodes of Moorish criterion. A really handsome woman ought not to be able to walk, corpulence and comeliness being synonymous, and the extreme of the one being considered the height of the other. A woman of a ton weight is, in the opinion of a Moor, a morsel fit for the sultan; and instead of the waspish proportion of a modern waist, which is laced in as tightly as the stomach, liver, and other superfluous parts will allow, a Moorish shape,

"If shape that can be called which shape hath none,"

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is considered, in the opinion of these sensual connoisseurs, as nearly approaching to perfection when it resembles, or rather exceeds, the circumference of a butt, pipe, or any other large measure. In order to attain to this degree of excellence, the Moorish ladies are at no inconsiderable pains to fatten themselves up so as to afford a substantial feast to their lords and masters. To accomplish this, they eat large quantities of kouskousou, in itself very nourishing; and whose fattening qualities are increased by the introduction of a small yellow grain, or seed, called alholba (trigonilla), used also in making bread.

Among the beauties of the respective harems of the sultan at Fez, Mequinez, Morocco, and other parts, there are some, I have been informed, of very surprising dimensions. These are no less prized than they would be in England to fill the interior of a travelling caravan. Fortunately for the whim and caprice of mankind the standard of beauty is not fixed, and that by which it is estimated in Morocco is doubtless considered the correct one.

The Moorish children are prettily dressed in white or blue kaftans, confined at the waist by a red belt. The little girls, who are in general remarkably pretty, wear a sort of striped cotton shawl thrown over their heads, in the same

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manner as may be observed in Spain among the lower orders; and their foreheads are often bound round with a fillet studded with small circular silver ornaments. The heads of the boys are shaved, with the exception of a small circular spot or patch at the back and near the right ear, the hair of which is plaited and falls down behind.

Tetuan is by no means an agreeable place for a Christian to remain in: at Tangier, from the residence of the European consuls, the Moors have somewhat relaxed from their general insolent bigotry and brutish conduct, and are more polished in their behaviour. It is however different at Tetuan, from no Christian having resided there since the year 1770, when the European consuls who had previously lived there were obliged, by an order of the sultan Sidi Mahomed, to leave the town; in consequence, it is said—for there are different versions of the story—of a Moorish woman having been shot by one of them, which so enraged the sultan, that the whole body of Christians was expelled, and he made a vow at the same time that no Christian should ever after reside within its walls*.

* Shortly after I left Tetuan, in consequence of the urgent remonstrance of the English government, a vice-consul was allowed to establish himself there, after great opposition on the part of the inhabitants; and Mr. Price now resides there quite alone, the only Christian who has been allowed to stay

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In consequence of the inhabitants of Tetuan being thus less accustomed to Europeans than those of Tangier, a stranger is liable to insult, which indeed he may expect in every part of Morocco. It is true, during the stay I made, I did not meet with any direct personal abuse; but it was easy to perceive, as I walked through the streets, and entered the shops to make purchases, from the contemptuous looks and observations of the crowds of Moors assembled, how inveterate is the bigotry of these proud and ignorant barbarians.

The Jews of Tetuan live, as they do in most of the other towns of Morocco, separate from the Moors, the Jewish town being divided from the Moorish by gates which are closed at a certain hour at night, and all communication between one and the other prevented. In going from the Moorish quarter into that of the Jewish, a most striking difference is visible in the ap-

for more than half a century. A solitary residence, indeed a kind of banishment, among such a race and under such circumstances, could not be supposed to be agreeable or even safe. Mr. Price, however, I am happy to say, has, by his conduct, not only gained the respect of the inhabitants, but by his firmness with the governor, in a great measure put a stop to the disgraceful system of plunder to which every stranger who visited the place was subject in the same manner as myself. He has also obtained as a right what before was only allowed as a special privilege—that every Englishman should be allowed to appear on horseback in the town.

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pearance both of the buildings and also the people, and the change is almost as great as crossing from Gibraltar to Barbary. In the Moorish town the streets are winding and irregular, and the usual inactivity prevails which pervades every thing Mahometan: in the Jewish, the streets are lofty, narrow, and regular, intersecting each other at right angles, and would vie with those of Lisbon in filth; while the crowd is extraordinary, and one would think, from the bustle that prevails, and the eagerness displayed on every countenance, that it was the emporium of commerce of the whole world.

The Jews of Barbary—at least those who inhabit the towns—are in a situation of the most lamentable debasement and ignorance; and in witnessing the uniform oppression, contempt, and persecution to which this unfortunate race is subject under the hands of their cruel taskmasters, one cannot help contrasting their once powerful condition with their present humiliated state. Tyrannical and severe, however, as is the yoke under which their necks are bowed, it is admirable to observe their cheerfulness and patience under all circumstances; and when it is considered how powerful they are in numbers, and how far superior to the Moors in reason and intelligence, one must perceive in their passive submission the restraining hand of that great Power which first scattered them abroad,

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and will at the appointed season again collect his chosen people.

The Jews who are found at the present day in every town of Morocco are the descendants of those who first took refuge in the country when driven out of Spain by the bigoted zeal of the victorious Ferdinand; and who, in expelling the polished Moor and the ingenious Israelite, paved the way for the miserable state of ignorance, poverty, and decline into which Spain has ever since been gradually sinking.

What has become of the Andalusian Moor? Where is the Spaniard of former ages? Both races have passed away, and in their descendants scarcely a trace remains of a once powerful, generous, high-minded people. The Jew alone remains unaltered; and, in exchanging the shores of Spain for those of Barbary, he has only fallen into the hands of a more tyrannical master. It is indeed curious to observe, in accordance with the old remark, how completely the Jew remains the Jew in every part of the globe. What successful efforts does this extraordinary race make against the oppression of a whole world! and how—assailed as they are on all sides by persecution, malice, and tyranny—by ingeniously bending to their enemies, do they succeed, in the end, in turning the tables upon them, and in becoming, in point of fact, their masters! This is more particularly observable

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in Morocco, where, in spite of injury, contempt, cruelty, and the most ignominious treatment, they succeed, by their unwearied assiduity, compliance, and adroitness, in obtaining an ascendancy over the haughty, bigoted, and persecuting Moor himself.

From their wretched appearance and the degraded state of slavery in which they exist, one would little suppose them to be so necessary to the very existence of the Moors as they are; yet such is the case; and this indolent, cruel, and helpless race could no more dispense with the aid and assistance of the Jew, than the Arab could with the services of the camel. Beaten, taunted, unprotected by the laws, a by-word of reproach and contempt, with the hand of every urchin lifted against them without daring even to complain, it is the Jew, nevertheless, that does every thing, and the whole commerce of the country is carried on through his means. To the European consuls the assistance of a Jew is indispensable, both in diplomatic affairs and in every kind of business. Even the sultan himself cannot do without Jews, and their services are requisite in a variety of ways connected with the highest offices. In short, the Jew of Morocco, abject as his state is, has succeeded by his address in ruling the Moor himself.

The costume of the Barbary Jews is very dif-

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ferent from that of the Mahometan. On their heads, which, like the Moors', are kept shaved, they are obliged to wear a small black skull-cap, which distinguishes them at once from the Moors. Their dress consists generally of a long, loose, black robe with sleeves, with a white, close-plaited under-vest; loose, short, white linen drawers; and a broad silk woven sash tied loosely round their waists. Their legs are bare, like the Mahometans', wearing merely a pair of slippers, the colour of which must be black, as a further distinguishing mark. The youths are frequently dressed in a garment of bluish-gray or orange-coloured cotton-stuff. With these exceptions, the Jewish costume is black, and, though sombre in appearance, has a neat and rich appearance; particularly on the sabbaths and other occasions, when their dress is often of black velvet, on which is worn obliquely over one shoulder a kind of sulham of fine cloth, or of the same manufacture as the hayk. The dress of the working Jews and poorer classes is a common brown jelibea with a hood; but this they are not allowed to wear up, to distinguish them from the Moors.

When passing the mosques, they are obliged to take off their slippers and proceed barefoot, and in the Moorish quarters are sometimes not allowed to wear any slippers at all. They are not permitted to ride on horseback, or to appear

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in a European dress, except by licence of the sultan. The whole of the Barbary Jews are very subject to complaints of the eyes, the latter of which are almost always sore and weak, which is not the case with the Moors, although blindness is common: the occasion of this may be from their being so crowded together, and from the general filthy state they live in.

Besides the Jews who inhabit the towns, and are the descendants of those who have emigrated from Spain, there are others in Barbary whose lot is far happier and freer than that of their enslaved brethren: these are the Jews who are scattered among the lofty mountains of the Atlas chain, and who, associating in friendly brotherhood with the wild tribes of those regions, receive from them protection in return for the many benefits which their talents and ingenuity confer upon them. These people are very interesting not only from the mutual compact which is kept up between them and the Brebers or Schilluhs, their defenders, with whom they have lived from time immemorial, but from the obscurity which attends their origin and the very little that is known of them. Buried among the wild retreats of this elevated chain, and living with a savage race among whom no European or even Moor dare venture to set foot, it is not to be wondered at that our

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information relating to both these races should be so scanty.

The following is the only account I was able to collect concerning them:—The Jews are scattered in various parts of the Atlas mountains, and living not separately, but together with the different tribes of the Schilluhs or Brebers, with whom they are on the most friendly terms. Each Jew makes choice of a Schilluh as a protector for himself and family, to whom he is ever after attached by the ties of friendship and mutual obligation. Should the Jew receive any affront or injury, which is not often the case, it is severely resented by his guardian; and instances have occurred in which several lives have been lost in avenging an injury done to his protégé. In cases of this kind the Jew is not allowed to take notice of the wrong done to him; but must remain passive, and leave the affair in the hands of the Schilluh his protector.

The condition of these Jews, who live along with the Schilluhs in tents or conical-shaped straw huts, is far superior to that of their miserable brethren of the towns, being well treated, and enjoying a considerable degree of freedom; and, like their masters, are secured from taxes, tribute, and the oppression of the Moors, by the inaccessible nature of the country they

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inhabit. It may easily be conceived that mutual necessity was the origin of this kind of alliance, which proves so serviceable to both parties.

The Jew—who, wherever you find him, is a kind of itinerant merchant, and is acquainted with a variety of useful arts—proves here of the greatest utility to his patron, by exercising the trades of shoemaker, tailor, farrier, saddler, maker of bridles, and accoutrements, besides a thousand other things of which the savage Breber would have no idea. Many of them, by the above means, become rich, and enjoy what their industry and ingenuity has procured in much greater security than the Jews who are under the dominion of the sultan. Instead of being debarred, like the latter, from the use of the horse, they are as expert in the management of this animal and firing at full speed as the Schilluhs themselves. When the tribe is at war, and proceeds upon any expedition, each Jew accompanies his protector, and gives his assistance; and when the Schilluh has any business of importance to execute, he either takes his Jew along with him or sends him as his substitute. There is no distinction in respect to dress between them, with the exception of the black cap, which alone distinguishes the Jew: the women also wear the hayk. The men are described as superior in their appear-

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ance to the Jews of the towns, and as being a remarkably stout well-made race, which may easily be conceived from their happier state, and the greater degree of freedom that they enjoy; while the Schilluhs, under whose charge they thus happily live, are represented, although Mahometans, as being far less bigoted than the Moors, whom they despise, and against whom they always entertain, as it were, a natural kind of antipathy.

With regard to the origin of these mountaineers of Israel, it is, as I have before stated, involved in great obscurity. All accounts, however, agree that they have been in Barbary from the remotest ages; and even the traditions respecting them, absurd as they are, bespeak their great antiquity. One of these, as related by a rabbi at Tetuan, is, that the ark of Noah having been drifted and wrecked on one of the mountains of Refé, the Jews that were in it made their escape, and in this manner first peopled the Atlas with their race. With respect to the tribe to which they belong, the accounts are equally confused; some of the rabbis supposing they are of the tribe of Judah, while others maintain that they spring from that of Reuben and Manasseh. By some it is asserted that they came originally from Egypt; and it does not seem a very improbable supposition—their antiquity being undoubted—that

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they may be the descendants of the Jews who, on the destruction of their holy city and the extinction of the Jewish empire, may have spread themselves into Africa, and taken refuge in Barbary.

The Jewish population at Tetuan is far more considerable than at Tangier, and is governed by six elders under the Moorish kaid or governor of the town, there being seventeen synagogues. The Jews have at various times suffered greatly under the oppression of the Moors, particularly under Muley Yazid, who committed the greatest atrocities in order to possess himself of their wealth. They were also most unmercifully plundered by Muley Said, brother to Muley Ibrahim, during one of the revolutions which took place towards the close of the reign of the last sultan, Muley Soliman.

From what has been said, it will be seen that the character of the Barbary Jews appears little altered by their enslaved condition, and is the same as is observed all over the world. They are industrious, active, lively, patient, willing; and possessing as much honesty in their dealings as the Moors, and not more than their European brethren. They excel in gold and silk embroidery, are good tailors, shoemakers, and engage in a variety of little trades and occupations with which the Moors are unacquainted both from ignorance and idleness. Eternally

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scheming and having some speculation in their head, which is usually some little adventure of goods from Gibraltar, they generally succeed in their plans if they happen to have a little capital. The greater part, however, are miserably poor; and if they were not so humble and unwearied in their endeavours to earn something, and the necessaries of life were not to be procured on such moderate terms, they would find it very difficult to exist among a race from whom they can expect no relief or commiseration.

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CHAPTER XIII.

Prepare to leave Tetuan.—Ceuta.—Present of Fowls and Dates from the Governor.—Encamp at the Foot of the Mountains.—Moorish Soldier.—Commencement of bad Weather.—Supper.—Moors very abstemious.—Scruples of Mahometans in respect to their Food.—Moorish Village.—Difficulties of the Journey from the State of the Weather.—Arabs and their Camels.—Reach the Gates of Tangier.

THE weather during my stay at Tetuan was by no means favourable; and as the rainy season, according to appearance, was setting in, I was desirous of getting back to Tangier while the rivers were passable, as I by no means wished to take up my abode at the former place during the winter, which I might possibly be obliged to do. I determined, therefore, to prolong my stay no further, and accordingly despatched Mr. Hassan to the governor for an escort to Tangier, and to acquaint him with my wish to return by way of Ceuta, in order to vary the route. Upon his return I was informed that the route by Ceuta was impassable, and that he could not guarantee my safety, on account of the mountain tribes I should have to pass

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through, particularly the people of Angera, who were out of his jurisdiction, and acknowledged, indeed, no authority. He therefore could not furnish me with an escort except to Tangier, and as remonstrances were of no effect, I was obliged to submit.

Ceuta is situated in the Mediterranean, near the entrance of the straits of Gibraltar, and in front of the rock of the fortress, from which it is distant about six leagues. It was possessed successively by the Romans, the Goths, and the Moors, and in the early ages appears to have been a place of considerable consequence. At the commencement of the fifteenth century it was taken from the Moors by the Portuguese, since which period it has remained in the occupation of the christian powers, notwithstanding the repeated and constant attempts of the Mahometans to retake it, and who, on some occasions, have been so persevering that, during the reign of Muley Ishmael, they besieged it to no purpose with 10,000 men, although the blockade was kept up for thirty-four years. Ceuta, in the opinion of some military men, is little inferior in point of strength to Gibraltar, with the advantage of being maintained at a considerably less expense. In passing through the straits of Gibraltar, it seems to form the natural left hand of this proud fortress, from the similarity of its

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form and situation, and there is no doubt that these two points constituted the ancient pillars of Hercules.

I was too heartily sick of the honour done me by the bashaw of Tangier in furnishing me with a double guard, not to hope that it would now be dispensed with, as, whatever their other good qualities were, the rapacity of their demands had not made me very well pleased with their behaviour. I was now informed that, as I had brought two with me, the governor could not do less than escort me back with the same number, it being a piece of etiquette constantly observed, and which he could not break through. I plainly saw it was only a further plan of picking my pockets and putting something into those of his officers, who by an excursion of this kind would get more than a month's pay, supposing they were paid, which is rarely the case. A Christian, however, must make up his mind, more particularly in Barbary than perhaps any other country, to be cheated, and this in as complete a manner as possible. There the Moor robs you of half, the Jew takes an equal share, and between these two honest men you have not much left in your pocket.

My mules were now hired, my baggage loaded, and I was about to take leave of my host Mr. Hassan, from whom I had received every pos-

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sible attention, when two officers made their appearance, loaded with six couples of fowls and a dish of fresh Tafilet dates, a present from the governor for my journey. I was soon made to understand, in a manner that I could not misinterpret, that it would be necessary to make a present to the bearers of this gift, and whom I was obliged to dismiss pretty well satisfied with their morning's work, and carrying, on my part, many civil speeches back to the governor, though, to say the truth, I never felt less inclination to be polite. I thought I had now done, when, to my surprise, the lieutenant-governor came bustling up, with all the hurry a Moor is capable of when any thing is to be got, and begged a gratuity. I had too much respect for his own dignity, however little he cared about it at the moment, to bestow upon the mean wretch any thing more than my hearty blessing.

I had already laid in a plentiful supply of provisions; taking therefore the dates, which were very fine, I committed the poultry, of which the hens bore no proportion to the cocks, to the care of Mr. Hassan, and making my way through the crowds of poor Jews assembled to witness the cavalcade, which literally blocked up the narrow street, we slowly directed our steps to the gates of the town, where, having been joined by the governor's escort, I found

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myself, to my infinite satisfaction, once more breathing the pure air of the country.

It was Friday, the Moorish sabbath, and so much delay had been occasioned by the governor's being engaged at the mosque, together with the usual slowness of the Moors in every thing they set about, that it was two o'clock before we were fairly in march, and by the time we had reached the foot of the mountains, from the badness of the roads, it was within an hour of the time of halting for the night. We still might have proceeded some distance further, which I was anxious to do; but my escort, who knew the country, said this was the only spot where we could encamp with safety and convenience, there being no other village for some hours but the one we had now reached. There was nothing else therefore now to be done but to encamp for the night, which we did in a dry convenient spot upon an extensive common, pastured by the cattle of a small village, near the gardens of which we pitched our tent. The evening was delightfully still and mild, and the numerous sheep and cattle that were grazing around, with the figures of the Moorish herdsmen who were employed in watching them, afforded a pleasing, rural scene. Our mules and horses were picketed close to the tent, and remained in expectation of the corn we had sent for to the village.

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One of the alkaids was reclining by the side of his gray barb, and formed a picturesque addition to the group with his white hayk thrown gracefully over his shoulders and disclosing his crimson kaftan beneath. The dress of the Moorish soldier, which differs but little from that of the Moor in general, consists of a kaftan, usually of crimson or blue cloth, with wide sleeves, and girded up round the waist by a belt, to which is attached his scimitar or dagger; the trowsers are short and loose, reaching to the mid leg, with yellow boots or slippers. In addition to the usual hayk, he also wears a kind of cloak, which is called a sulham, furnished with a hood which is generally worn up, and has a tassel to the extremity of it. The sulham is sometimes of blue cloth, and also of the same kind of manufacture as the hayk; and it is from its appearance and make that the military profession of the wearer may be distinguished, the hood being generally worn over the head, and can be extended so as to protect the face from sun or rain. When the sulham is not worn it is thrown gracefully over the hayk across the left shoulder.

The Moorish spurs are without rowels, being simply pointed spikes of considerable length and size; inflicting dreadful wounds on the poor animal when urged forward at full speed. They are chiefly used in the charge; at other

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times the horseman in general merely touches the flanks of his steed gently with the side of them. The stirrup irons are a broad open kind of iron shoe of a singular shape and clumsy make; those, however, belonging to the officers and people of rank are of plated silver, and sometimes very beautifully ornamented. The bridle is a single rein, terminated by a long strap which the rider folds round his right hand while his left holds the rein. The bit is a curb attached to the bridle by a swivel, and is of such power as to be capable of pulling the animal back instantaneously on its haunches when necessary in a charge. The saddle, which is covered with scarlet or crimson cloth, rises at the pummel to a high point something similar to that of a side saddle, and the back being also very high, a very secure, as also a pleasant and easy seat, is afforded. At the back is slung a pair of cloth bags, a kind of valise, in which the corn-bag, horse-fetters, picketing-cords, and other necessaries are contained. The Moorish seat is extremely short, more so even than that of the Cossacks, the knees being nearly level with the back of the animal, and the foot scarcely reaching to the lower part of the belly. Although the tall figure of the Moor is in consequence not set off to the best advantage, his appearance is dignified and military.

As the day closed, our fine weather disap-

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peared, and the night set in, to our mortification, with a slow but determined rain. My tent was tolerably spacious, but was soon filled with the baggage and horse accoutrements; and when my attendants, in the shape of the muleteers and guards, crept in for shelter, there was but little room to spare.

As supper time approached, the supply of provision, with which I had been provided by the care of Mr. Hassan, was produced and partaken of by all the party, an addition having been made to it by some milk and pancakes which a respectable looking old Moor brought purposely for us from his house which was adjoining; the old man likewise supplied us with fresh milk for our morning breakfast, and brought also some very good raisins and a jug of wine, which the Moors, to my surprise, partook of. I found out, however, it was a beverage which, on certain occasions, they are allowed by their laws to drink, having been boiled when first prepared; this simple process removes the scruples of the true believers, down whose throats it now passed pretty quickly. It was made, as they said, from grapes; but in taste and appearance it resembled rather a kind of sour mead. Generally speaking, the Moors, whatever may be their conduct when in christian countries, in their own are remarkably abstemious, both with regard to wine and tobacco.

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Although I carried with me a plentiful supply of cigars, they were useless as presents: tobacco had been forbidden by Muley Soliman the last Sultan, and I do not remember ever having seen a Moor smoke all the time I remained in Morocco. Although the Moors abstain from the use of tobacco, yet they occasionally smoke a plant which is called keef, and which, I believe, is the common hemlock, the flower being called el keefe, and the leaves hascischa. It is also taken as opium, the plant being reduced to powder, and the quantity of two or three spoonfuls taken generally with the addition of sugar and water. It is likewise prepared with butter, honey, and sugar, and made into a sweetmeat, which the Moorish ladies also sometimes eat. It produces an intoxicating effect similar to opium, accompanied, as it is pretended, by joyous sensations; whatever the momentary feeling may be, its consequences, however, are those of a slow poison, and the Moors who indulge in the use of it are distinguished by their sallow, jaundiced complexion.

During my previous journey, the poultry I had laid in as a supply for the road having been killed by christian hands, and in the usual manner, not one of the Moors who accompanied me would touch it. On this occasion, however, my provisions had been prepared in the house of Mr. Hassan, who, being a Jew, there was not

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the same difficulty about partaking of them. There is nothing that the Mahometan is more scrupulous about than the manner in which every animal is killed; this is done by cutting the throat towards the east, and letting the whole of the blood flow out on the ground. As the Jews kill in a similar manner, they do not hesitate to partake of their provisions as of a Christian's, which they will not touch except they have been prepared by themselves in the above manner. Besides this, they are even so scrupulous as to refuse making use of any saucepan, although for their own use, belonging to a Christian, in which fowls or other things have been dressed, not having been previously killed in the manner directed by their religion.

It rained hard at intervals during the night, but the showers were of too short duration to be of much inconvenience, and the tent kept us all perfectly dry. The vicinity of a Moorish village is not desirable as far as regards quietness, however necessary it may be in other respects. The quantity of poultry, and the number of dogs kept, do not contribute to the tranquillity, and the noise throughout the night is in consequence incessant. The Barbary cocks emulate the faithful guardians of the night in vigilance, and instead of commencing their chant at early dawn, make the neighbourhood

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resound with their crowings at all hours of the night: the barking of the dogs is relieved at intervals by the cry of the prowling jackall, and after this continued uproar the morning is ushered in by the cackling of fowls and the bleating of the goats, both of which are kept in great numbers by the country Moors. The nights were now cold; during the previous day the thermometer had been as low as sixty—a great change after the intense heats that had been experienced.

The morning was fine, and at five o'clock we were busily employed in preparing breakfast; after which, having struck the tent and loaded the mules, we found ourselves on our march by six o'clock. Our sanguine hopes as to the weathe were unfortunately soon disappointed; we had hardly entered the mountains when the rain again commenced in that determined way as to leave us but very faint expectations of its clearing up during the day, and we plodded on our silent and gloomy journey, while the rain descended in steady torrents. We had throughout the day the greatest difficulties to overcome, from the steep and slippery ascents of the mountains, the narrowness of the path, broken up and obstructed by the trees and the rush of the torrents, which came down upon us from the heights above in all directions. To add to our

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perplexities, our line of march was continually interrupted by long cavalcades of camels, some loaded with grain, and going to Tetuan, and others on their road to Alcassar. The gigantic size of these animals, which almost entirely blocked up the path, rendered it extremely difficult to pass by, added to the shyness of the mules at meeting them. Those who have experienced the effect of a southern rain will easily imagine that, at the expiration of a few hours, we were none of us in a very dry condition; and in spite of a thick Arab jelibea, which I had bought expressly at Tetuan, and which was warranted waterproof by both Moors and Jews, I was completely drenched, and its great weight from being thus soaked rendered it a serious encumbrance both to horse and rider.

After many hours of wearisome toil, we at last got clear of the mountains, and had an endless stretch of valley and swelling plain before us to reach Tangier. We toiled slowly through the rich clay soil, our mules at almost every step breaking into deep holes or burrows, which were either the work of some animal, or had been occasioned by the previous drought. At length, after having with difficulty crossed the river, which was much swelled, we reached the gates of Tangier, just in time before they were closed for the night, and it was with

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inexpressible pleasure that I once more saw myself within the walls of the consular habitation, after a more painful and wearisome journey than any I had ever before experienced.

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CHAPTER XIV.

Tangier, a Colony under the Romans.—Possessed successively by the Goths, Arabs, and Portuguese.—Passed into the Hands of the English in 1662.—Made a Free Port.—Large Sums expended on the Harbour and Fortifications.—A magnificent Mole constructed.—Constant Attacks upon the Garrison by the Moors.—Earl of Tiveot killed from an Ambuscade of the Enemy.—Abandoned and given up to the Moors in 1684.—Population.—Climate.—State of the Christian Society.—Moorish Auction.—Suspicions of the Moors.—Moorish Funeral.—Burial Grounds.—Arrival of two Moorish Brigs of War.—Excursion to Cape Spartel.—Danger of incautiously landing on the Coast.—Despatches from England.

TANGIER, the ancient Tingis, was, under the Roman empire, a colony of considerable consequence, and was the metropolis of the part of Barbary known to the ancients by the name of Mauritania Tingitana. Having passed successively through the hands of the Romans, Goths, and Saracenic Arabs, it was taken in 1463 by Alphonso, fifth king of Portugal, after having been ineffectually besieged by king Edward, his father; who not only had been obliged to raise the siege precipitately, but to leave his brother Ferdinand in the possession of the Moors, as a pledge that Ceuta should be deli-

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vered up; and which not having been fulfilled, he was detained prisoner there for seven years.

Tangier remained under the Portuguese until 1662, when, on the marriage of Charles II. with Catherine, the Infanta of Portugal, it was assigned over as part of the portion of the latter, and thus became the property of the English crown, to which it was delivered up, January 30, 1662; the earl of Peterborough being appointed governor of the garrison. Tangier was now made a free port; and it will be seen from Pepys's interesting and curious diary, what importance was attached to its possession at that time. Nothing was talked of but Tangier, and it seemed to have occupied the attention of every one. A commission, consisting of the most distinguished men of the court, among whom was the duke of York, sat weekly for a considerable time to manage its affairs, Pepys being treasurer, as well as one of the commissioners. The following singular rhapsody on Tangier, addressed by John Ogilby to Charles II., in a dedication to that monarch of his description of Africa*, will show likewise what a prize it was at that period considered. Speaking of this place he describes it thus:—"Your own bright star, none of the smallest magnitude, your metropolis, your royal city Tangier, which,

* Description of Africa, by John Ogilby, Esq., Master of His Majesty's revels, in the kingdom of Ireland.

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seated in the skirts of the Atlantick, keeps the keys both of the ocean and inland sea, whose unparalleled situation, temperature of air and fertility of soil may well make the story true—that an ancient emperor resolved to fix there his imperial seat to be his terrestrial paradise, environing with brass a gold and silver city."

Immense sums were from time to time voted for the maintenance of the garrison, which consisted of both horse and foot, for building and strengthening the fortifications, and for constructing a spacious mole, by which the harbour was greatly improved. This really magnificent work, within the mole-heads of which a ship of the line could lie, was guarded with triple batteries of guns, and extended near 2000 feet into the sea.

In 1663, lord Peterborough having been recalled, the earl of Tiveot was sent out in his place. During this time the garrison were much harassed by the bold attacks of the Moors; and it had scarcely been given up by the Portuguese when a party was cut off under the command of major Fiennes. Soon after lord Tiveot had assumed the command of the place, he was attacked by a celebrated mountaineer chieftain named Guyland, with 10,000 men, and he had not been governor of Tangier more than a year when he was surprised with a detachment of the garrison, while surveying the lines, by an am-

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buscade of the Moors, and was killed, with an additional loss of nineteen officers, and a considerable number of men. In 1669, notwithstanding the large sums that had been lavished upon Tangier, it was found to be in a very ruinous condition, from jobbing and misapplication of the funds for the keeping up the town and fortifications. The Moors still continued their hostility to the garrison, and although the neighbouring hills were fortified with redoubts and lines to prevent their approaches, yet the garrison was constantly entrapped into ambuscades of the enemy, and suffered frequent losses. In 1667, a series of actions took place between the troops of the garrison and the Moors, which continued for eleven days following.

In this state Tangier continued for several years, until at last it went out of fashion, if not with the court, at least with the parliament; which, whether tired with the expense and trouble attending it, or, as the reason was alleged, fearing it would become a nursery for popery, determined to discontinue the supplies, and it was finally abandoned and given up to the Moors in 1684. Lord Dartmouth was sent for that purpose, and, having destroyed the fine mole and other works, that had been constructed at so heavy an expense to the nation, he brought back the garrison and stores to England. Tangier has since this period re-

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mained in the quiet possession of the Moors, and is now the principal port of the sultan of Morocco. Its population is about 10,000, of which number the Jews are said to constitute one-fourth.

The climate of Tangier is exceedingly hot during the summer months, and the heat is doubtless much increased by its warm and sheltered situation and the sand which has now almost encircled the town. The prevailing winds are W. and E. The early rains commence generally in October, after which the weather is mild and temperate, the heavy and continued rains falling generally in December; these continue for a considerable time, after which the temperate season ensues, and then vegetation springs up, and the weather is delightfully mild and genial.

From the kind and hospitable manner in which the stranger is received, the united endeavours of every one to be of service to him, and the secluded situation of Tangier, he would naturally expect to find this little knot of Christians, composed as it is almost entirely of the families of the different European consuls, united in the strictest bonds of friendship and intimacy. This, however, is very far from being the case, and it requires but a short residence to convince him that even the common interests of all are not sufficient to banish those feelings which are the

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bane of society. Placed among a barbarous race, whose animosity to a Christian is nursed from the very cradle, severed as they are from Europe, and in the power of a despot who may exercise it (as instances have not been wanting) in the most sudden and outrageous manner, the stranger must regret to perceive, whilst he partakes of their hospitality, that, instead of being drawn together for the sake of mutual support and society, they are checked by feelings of petty jealousy and rivalry, which, ridiculous as they are in a civilized part of the world, become infinitely more so in Barbary.

Tangier in the afternoon exhibits as much still life, if I may be allowed the expression, as a Moorish town and the character of the people are capable of. About three o'clock the principal inhabitants and shopkeepers assemble at the upper part of the market-place, and, ranged in double and treble rows on the ground, and seated in the Mahometan fashion, attend with true Mussulman gravity to the auction which takes place daily, and which is conducted differently from what it is in our own country, the auctioneer keeping constantly walking about in different directions with the article to be sold, which he displays to those present, while at the same time he announces with a loud quick voice the last bidding made: when all have done, it does not necessarily go to the last bidder, but he then

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takes the commodity to the owner to know if he is willing to part with it at the price offered, and, if so, the sale is effected, but not otherwise. In thi manner all kinds of things are put up to auction, as the common woollen manufactures of the place, coarse hayks, and other goods, with a variety of second-hand articles, furniture, and occasionally guns and dirks, and numerous other miscellaneous effects.

At the other end of the market-place a crowd of the lower orders would be frequently collected for the purpose of witnessing a kind of comedy, or the tricks of a juggler, who, among other performances, would throw a running summersault over the sharp points of two swords placed upright. Sometimes a story-teller would keep up the attention of the auditors by a long and animated tale. In other parts of the town the Moors might be seen deeply occupied at a kind of chess, of which game they are extremely fond; while on the sands near the custom-house the boys would amuse themselves at single-stick; at this they are very expert, and it is almost the only game I ever saw them engaged in.

On my return to Tangier, I found matters in the same state with regard to the sultan's arrival, as when I had left it; news was daily spread of the certainty of this grand approaching event, and some messengers who had arrived from Fez asserted that his army was actually encamped outside the walls of that city,

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ready for his moving. The heavy rain, however, which had already fallen rendered his visit now a matter of still greater uncertainty than before, from the present state of the roads: this being the state of affairs, I had nothing to do but to wait with patience, and employ my time as agreeably as I could at Tangier.

It may easily be imagined, by those acquainted with the jealous character of the Moors, that my visit to Barbary would excite much sensation among an ignorant and bigoted race. It was known that it was my intention to proceed to Fez, and that I only awaited the arrival of the sultan to enable me to do so by obtaining his permission. In the mean time a thousand suspicions and extravagant conjectures were afloat as to who I was and what were my objects.

At this period our relations with Morocco were not on the most amicable footing. During the absence of the consul-general, who was in England on leave, despatches had been sent down to the different seaports, and notice publicly given that he should not be permitted to land in any part of Morocco: this peremptory edict, which had been occasioned by a dispute with the bashaw, the grounds of which had been grossly misrepresented to the sultan, occasioned a considerable degree of sensation at Tangier as to the course that would be pursued by the English government.

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Among the conjectures that were now formed in regard to my coming, it was shrewdly suspected by some of the Moorish wiseacres of Tangier that I was the son of the consul-general, who had come out privately from England, in order to watch the proceedings of his father's enemies. By others, however, it was roundly maintained that I was a spy; this latter notion obtained such general credence that it was asserted by some of the persons in authority that they were actually in possession of intelligence from England that I was a person secretly employed by the British government. It was useless to attempt to undeceive them by telling them that my only object in coming was to make myself acquainted with the manners, customs, and institutions of a nation so powerful, so enlightened, and so refined as theirs—it was to no purpose, they would not believe me, and they doubtless think to the present time that I was no better than I should have been, and that the crown of Morocco had a most narrow escape during the period I was in their country.

All these reports, at the bottom of which I traced the proffered assistance of my friend Hadje Haardan, who when at Gibraltar had offered it with all the sincerity of a Moor, were amusing enough, but I foresaw that they were calculated to be most injurious to my application when they should reach the ears of the sultan,

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and which I had no doubt they had already done.

I had soon an opportunity of witnessing the ceremony of a Moorish funeral. The body, which was that of a person of condition, was inclosed in a coffin, which had the appearance of a long chest, of fine varnished wood, borne on a bier and followed by an irregular train of persons, who chanted the following verse, which was sung in chorus by two separate parties, and taken up alternately by each, the effect being remarkably plaintive and melancholy:

"La Illah el Allah! Mohammed rassoul Allah!"

"There is no God but God, and Mahomet is his prophet."

Among the lower classes the body is carried to the place of interment simply enveloped in a white cloth.

The burial grounds at Tangier, which are beyond the walls, as is always the case, and quite open, extend to a considerable distance, containing almost as much space as within the town. The ground, which is high and irregular, overlooking the town, is in a state of nature, being overrun with scattered bushes, while the luxuriancy of the vegetation almost entirely conceals the simple graves. The small white tombs, consisting generally of low walls, are seen peeping up among thickets of aloe

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and prickly pear, and have a pretty though mournful appearance—the common graves being merely surrounded by a border of stones placed edgeways. Here and there a white rag, suspended on a stick, denotes alone the humble resting-place of a saint of inferior fame, while occasionally the appearance of a small dome denotes the one of greater reputation. The tomb and sanctuary in particular of Sidi Mohammed el Hadje, who was a saint of very extended celebrity, strikes the eye at a short distance, for no Christian can approach it, and its white cupolas emerging from the thick surrounding foliage render it a picturesque object. The wild, neglected, and melancholy look of the Moorish burial grounds is heightened by the mournful appearance of the Moorish women, who are to be seen at all hours, even at dawn of day, wandering through them.

On the afternoon of the Sabbath in particular (Friday), the burial grounds are resorted to by great numbers, and the scene is singular and impressive: women of all ranks are then to be seen, enveloped in their deadly looking hayks, and wandering like unearthly beings along the tangled winding paths, visiting the graves of their departed friends, and strewing them with flowers, and offering up prayers for their repose. When sitting by the side of the tombs, which they are accustomed to do for hours, lost in

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meditation, or in seeming converse with those they have been bereaved of, their deathlike appearance presents to the imagination the form of a spirit newly risen from the grave, and attired in its grave clothes, pondering before its final flight over the spot where its earthly remains have been laid.

Two brigs arrived in the bay from Gibraltar, where they had been purchased for the sultan; the largest was intended to carry twenty-six guns. They were pretty looking vessels, and seemed well calculated for sailing, which is a principal point among these marauders. To celebrate this event, salutes were firing the greater part of the day, to the great detriment of the crazy batteries; and the principal Moors showed by their looks of exultation how rejoiced they felt at a foundation being laid for the future renown of the navies of Morocco.

An excursion was made on horseback to visit Cape Spartel, a headland well known to mariners as terminating the western coast of Africa, and being the point where the Straits of Gibraltar commence. Shortly after leaving Tangier, at the distance of about a couple of miles from the town, we discerned the tombs of three saints on an eminence, and which formed a conspicuous object. These, which I had afterwards an opportunity of entering, are, as I was told by the Moors, the burial-places of three

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distinguished Moorish generals, who died fighting against the Christians, and have been in consequence regarded as saints. I could get no farther information, and even for the correctness of this I will not vouch. Each of them is quadrangular, with embattled walls, surmounted by a dome, similar to the generality of the tombs, not only in Morocco, but, I believe, throughout India and Persia. These buildings, which are surrounded by old burial-grounds no longer used, are seen from some distance, on account of their high situation, and from their white appearance. On setting off we had accidentally deviated from the right course, and having pursued a path which led up the woody side of a low mountain, on getting half way we found that the track proceeded no farther, and we were obliged to make our way to the valley below through an almost impenetrable thicket of arbutus and ilex, among which the beautiful blossoms of the gum cistus peeped forth in the greatest luxuriancy. The open spots of turf were literally ploughed by the wild boar, which overrun these parts. On reaching the valley we regained the path, and proceeded through a well cultivated corn country, gently undulated. As we continued our way we met seven mules, each laden with a stone from the quarry at Cape Spartel, and which they were transporting all this distance to Tangier, to complete a new

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battery near the town. The tediousness of this truly Moorish way of business may be conceived from the circumstance that each small single block formed a mule's load, the journey there and back occupying a whole day, though the distance was only nine or ten English miles. We passed by one or two villages, situated on adjoining eminences: the Moorish children, as is usually the case, rushed out to revile the Christians as we passed, pouring forth from their little throats all the abuse that the pious zeal of their parents had taught them.

Cape Spartel is a cliff, whose dimensions have been considerably reduced by the violence of the ocean, of which it stands the brunt—the waves both of the Atlantic and the Straits darting with fury upon this point. There is nothing remarkable to see, with the exception, perhaps, of a spacious cavern, which is worth descending to visit. It is here that the stone which has just been mentioned is quarried. In this operation masses of conglomerate breccia are met with, consisting of worn pebbles and portions of bone cemented by calcareous matter; and it may be worth adding, that the specimens which I have brought to England of it, have been pronounced by distinguished geologists as quite analogous to the celebrated bony rock, or bony breccia as it is called, of Gibraltar.

To the southward of the cape a fine extent

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of level sand forms the shore for a great distance, the sand having blown inland, as is observable generally on the western coast of Africa. To the eastward, at the distance of a mile, a long lofty headland runs out amid the waves, and I recognized it to be the same I had seen from the heights of Vejer, and other parts of the Spanish coast, and which had been always pointed out to me as Cape Spartel. The natives on this, as indeed on every part of the Barbary coast, are savage and barbarous; and it is by no means safe to wander to any distance out of the sight of your guards, for fear of being made a prisoner. The country Moors on all parts of the coast are constantly on the look-out for Christians, and instantly make prisoners of all who have either landed accidentally or have been shipwrecked. Parties that are occasionally formed, as ours was, to visit Cape Spartel, are even subject to this; and in one recent instance the lady of the English vice-consul, who had strolled to a short distance out of sight of the guard which had attended her, was on the point of being made prisoner of by a body of the natives, who surrounded her and her party, thinking they were alone, until undeceived by the timely appearance of the escort. Deserted as the coast appears to be, a most vigilant look-out is kept, particularly within the straits, by mounted patrols, who watch every

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boat or vessel that approaches the shore; a chain of posts, which are merely straw huts, to shelter a man and horse, extending for this purpose along the whole of the coast.

During the war, I was informed that a boat's crew, belonging to a ship of war, which had landed in order to obtain a supply of water, were made prisoners of, being unarmed, in this unexpected manner; and that on being carried off to a village at a distance, a consultation was held, whether they should be marched up to Fez, taken to Tangier, or disposed of in a more summary way, when it was at last determined that they should be conducted to Tangier, to be ransomed by the English consul, where they were released from the awkward situation in which their own carelessness had involved them.

Since my return, the danger of incautiously landing on the Barbary coast has been further confirmed by a melancholy occurrence which has but recently happened. It appears, that the Highland Lad transport was on her voyage to Corfu, and when at the entrance of the Straits of Gibraltar, she was becalmed off Cape Spartel. Being at no great distance from the shore, some of her passengers were desirous of landing; and a boat with Mr. Hill, a young man in the Ordnance department, and an officer of the 42d, as I am informed, landed accordingly, for the purpose of reconnoitring the country. Uncon-

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scious of danger, and led on by their curiosity, they advanced gradually up the country, until they were suddenly surrounded by a party of Moors, and Mr. Hill was unfortunately made prisoner and carried off, the rest making their escape with extreme difficulty, being just able to gain the boat, and make off to their vessel, amidst the fire of their pursuers. The melancholy part of the story remains to be told, which is, that nothing whatever has since been heard of the unfortunate young man; and notwithstanding all the efforts of the British Consul General, no intelligence has yet been gained that has in any way led to a knowledge of his fate; and it is now believed, and with too great probability, that he has been murdered by his merciless captors.

I looked in vain for the beautiful Paper Nautilus, which I had been told was found in the neighbourhood of Cape Spartel; it was too early in the season, and I did not find a single one. The small Spiral Nautilus was, however, lying in great numbers on the sands, and I collected as many as I wished. We got back in the evening to Tangier, after an interesting and pleasant day's excursion.

As yet I had not made any present to the Bashaw in return for what he had sent me; and I now forwarded through my interpreter a brace of small English pocket pistols, two loaves of

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sugar, and a canister of green tea, for which he returned me his thanks.

All hopes of the sultan's* arrival seemed at this time to be given up, even by the

* For the following account of the sultan of Morocco's visit to Tangier, subsequent to my leaving Barbary, I am indebted to the kindness of Mr. Price, the vice consul at Tetuan. After many reports and repeated doubts as to his intention of visiting Tangier, his Moorish majesty actually left his capital of Mequinez, and proceeded by slow and easy stages through the country until he reached Tetuan, having encamped the day before in the mountain valley in a retired and picturesque spot, which was rendered very striking by the numerous collected tents. In the centre of these, on a small eminence, was the sultan's marquee, which, being very extensive, and divided into several apartments for his ladies, and with turrets in the centre and flanks, gave it the appearance of a fortified town in miniature. Before it were drawn his body guard, of about 2,000 cavalry. At Tetuan he was so well pleased with his reception, that he presented the governor with a fine horse superbly accoutred; and, having remained six days, set off for Tangier; deviating from the road, to visit the Moorish lines before Ceuta, where he was much gratified by being waited upon by the Spanish governor, accompanied by some of the garrison, and at the same time saluted by every gun in the fort, which was politic enough on the part of the Spaniards, and doubtless made an impression upon his majesty's ear. On the 2d of June, he made his public entry into Tangier, leaving his camp at the Bashaw's garden, near Old Tangier, and proceeding direct to the Alcassaba. The sultan remained quiet, according to the custom, for the first two days; and on the fourth, signified his pleasure to receive the different consuls; who accordingly assembled in the square of the castle, which was lined with a double row of black and white troops dis-

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Bashaw himself; vexed, therefore, at so much time having been lost, I determined there

mounted, armed with long guns, and ranged on the ground in the sitting posture of the Mahometans. As soon as the sultan made his appearance, all the soldiers rose up with a simultaneous and sudden spring, shouting out, " God protect you, Sidi." His majesty, who was on horseback, was attended by the Bashaw and his principal alkaids on foot, being preceded by two very fine looking Moors bearing spears of a great length; on one side his umbrella-bearer, bearing the emblem of royalty over him; and the celebrated saint from Muley Idris attending close at his elbow on the other. The ceremony of the presentation now commenced, by each consul advancing to within a few yards of his royal person, and making a short complimentary speech, through his dragoman, which was replied to in a few words. To the English consul-general, Mr. Douglas, who was attended by Mr. Ellis, Mr. Price, and three or four of the officers from Gibraltar, the sultan was pleased to say, that he considered the Moors were under greater obligations to the English, with whom they had been friends from the time of Muley Ishmael, than any other nation, graciously adding, that he would take care of them. After the interview with the consuls, which occupied two days, the sultan inspected the different forts, and on the sixth went in public to the great mosque in the town, after which he set off to his camp in the most sudden way possible, as if a panic had seized him, and to the astonishment of all, quitted Tangier, leaving his two ministers behind, and proceeded to Larache. The reason assigned for his precipitate departure was the saint who attended him, and who, on coming out of the mosque, told his royal majesty that he could perceive from his countenance that he was already contaminated with the sight of so many Christians, and that he must immediately be gone. In appearance the sultan was a portly, well-made man, with much dignity of manner, and about forty years of age.

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should be no further delay, and at last succeeded with some difficulty, in getting the Bashaw to forward, at my own expense, a foot messenger to Fez, with my application to the sultan himself.

At this time the arrival of despatches from England, with a letter from his Britannic majesty, addressed to the sultan of Morocco, occasioned a good deal of excitement among the Moors, particularly as it was almost certain that it contained a sharp remonstrance on the part of the English government, as to the treatment of the consul-general, and the behaviour of the Bashaw, in his regard. The royal letter, which was inclosed in a tin case, was forwarded to the sultan by an escort of two horsemen.

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CHAPTER XV.

Environs of Tangier.—Mount Washington.—Consular Gardens.—Delightful Weather.—Moorish Agriculture.—Colonization.—Famine among the Schilluhs.—Horrible Consequences.—Inhumanity of the Moors.—Shooting Excursion.—Arrival of a Dutch Frigate.—Wild Boar hunting.—Success.—Market-day.—Arabs and their Camels.—Motion of the Latter.—Young Slave-girl exposed for Sale.—Moorish School.—Bridal Entertainment.—Arrival of two of the Sultan's Body-guard from Fez with Despatches.—Answer received.—Departure of Mr. Price for Tetuan.—News of the Destruction of the Mahometan Fleet at Navarino.—Preparations for an Expedition into the Interior.—Difficulties made by the Bashaw.

THE environs of Tangier do not afford much to interest and attract the eye, with the exception of the gardens and of Mount Washington, a villa of the late American consul, Mr. Simpson, and still in the possession of his family, who reside in Spain. The walk to this beautiful retreat, which is situated on very elevated ground, is exceedingly wild and pretty, the interest of which is increased by the remains of an ancient aqueduct thrown over a picturesque glen, at one extremity of which a view of the sea and the coast of Europe is obtained. This aqueduct, which was built for the purpose of

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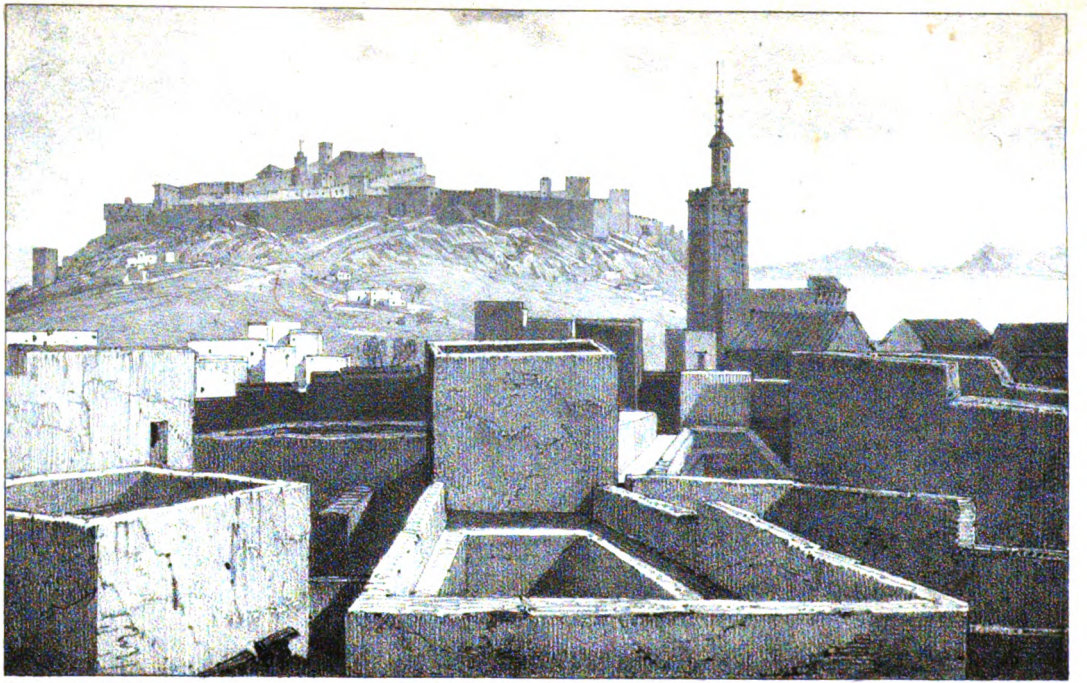

Tangier.

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conveying water to the town, derived its supply from a spring which gushes from an elevated rock, and which is distinguished at some distance up the mountain.

A small country-house of the late English consul-general, Mr. Matra, is seen on the part sloping to the valley. It is prettily situated; but its present appearance is most desolate, from not having been inhabited for some years, being the property of his widow, who is resident, I believe, in England. The road to Mount Washington is merely a tangled broken path winding up the side of the mountain, and clothed with one continued thicket of arbutus, ilex, and gum cistus, forming an impenetrable retreat to the numerous wild boars, the traces of which were visible at every step. In the surrounding valleys is found the algaroba or locust-tree *, a bushy wide-spreading evergreen, which attains the size of a forest-tree, and produces a pod resembling a gigantic kidney bean. This is of a sweet flavour, and when dressed by the Moors makes a dish by no means unpleasant to the taste. It is, however, both in Barbary and Spain, where the tree is also found, more generally made use of for feeding cattle. When

* The pods of the algaroba or locust-tree have been supposed to be alluded to in the parable of the prodigal son, as "the husks that the swine did eat," and with which "he would fain have filled his belly."

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dried, the pods are of a chocolate colour, and contain small, hard, reddish kernels, which will keep good for years. After a steep and lengthened ascent, we reached the summit where this deserted villa is situated, and were well repaid for the fatigue by the beauty of this really picturesque spot, which, looking down upon the ocean stretched at its feet, commands a most enchanting view of the straits of Gibraltar, hemmed in on one side by the dark gloomy barrier of the Barbary mountains and the lofty rock of England's proud fortress.

The day was calm, and not a breath of air ruffled the surface of what seemed to be only a lake and which separated the two quarters of the world. Tarifa appeared almost at our feet; and the eye followed the varied line of the Spanish coast from Cape Trafalgar to the Isla de Leon and Cadiz. Looking inland, a no less interesting and extensive view presented itself in the dark expanse of mountain as far as Cape Malabat, and the bay and harbour of Tangier, on the shore of which the town appeared like a speck, with rich undulating plains winding into the interior; while the landscape was magnificently backed by the intermediate range of mountains, and the lofty chain of the lower Atlas beyond Tetuan. The grounds had run into that wild and delightful state of nature which is so much more captivating than the

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studied neatness and order so generally united with insipidity. Copses of arbutus and other shrubs, once separated by winding paths, had again united by their luxuriant spreadings; while here and there an occasional opening in the foliage presented a glimpse of sea or distant mountain. The beauty of the grounds was heightened by the golden hue of the oranges, which were in the greatest profusion: they were now almost ripe, and equalled in flavour what I had gathered at Tetuan.

Altogether a more delightful spot for a residence can hardly be conceived than Mount Washington; and if it had been in Europe would have been invaluable. In point of security, however, it is at least equal, and I should think superior, to Spain, although the mere circumstance of its being in Africa would doubtless be sufficient with most persons to blot out its charms. It was not far from Mount Washington that the Earl of Tiveot, when governor of Tangier, was surprised, as has been before observed, on the 3rd of May, 1664, by a Moorish ambuscade, and cut off, with part of the garrison.

The gardens which belong to the European consuls, and are situated without the walls, may be included among the things which add greatly to the few enjoyments of a residence at Tangier.

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The two best worth visiting are the Swedish and Danish. The former are close to the upper gates; and from their commanding situation afford a very striking view of the whole town, the Alcassaba, and the straits of Gibraltar, terminated in the distance on the European side with that fortress. On entering the grounds, one cannot help being agreeably surprised—in a place like Tangier, where every thing is neglected and in ruins—not only at their beauty and extent, but at the order in which they are kept by the personal attention of Colonel Ehrinhoff, the Swedish consul-general, who is a skilful horticulturalist. The Danish gardens, which are more remote from the town, are exceedingly extensive, and present a character totally different from the former. Here you are quite in the country, in one of the wildest and most picturesque spots in the neighbourhood of Tangier, and surrounded by nature alone. In the centre is a lofty tower, from which a very extensive and interesting inland view is obtained. These gardens, which belong to M. Schousboe, the Danish consul-general, who has been resident at Tangier a considerable number of years, were the property in former times of the great bashaw Ali, of Tangier, who erected the tower.

Nothing could be more delicious than the weather was at this period. The summer seemed

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approaching instead of winter; the air had all the balmy fragrance of spring, and very different from the season known under that name in our own country. The early rains which had fallen, the benefit of which I had shared with the earth, had covered it with vegetation, and produced a premature summer. A thousand flowers had sprung up; and the gardens were perfumed with the delicious orange blossom, while the trees were at the same time loaded with the golden fruit. Some of the shrubs had even got their new foliage, the old leaves having fallen off at the end of the summer heat. As I accompanied Mr. and Mrs. Ellis in their daily rides, the features of the country were clothed with all the attractions of early summer. The luxuriant herbage was already above the horses' fetlocks; and different wild flowers, peeping up, delighted the eye with their various tints. The rich grassy plains between the swelling hills, instead of presenting their usual carpet of green, appeared at a distance like snow, from the innumerable flowers of the beautiful narcissus, whose delicious fragrance was wafted on the air for more than a mile round. The country Moors were now very generally engaged in ploughing and sowing; and a good deal of the grain, barley and maize, had been already got in. The ploughs do little more than scratch the surface; and the nu-

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merous large bulbous roots thickly overspreading it form no trifling impediment to their progress.

Agriculture in Morocco, as may be imagined, is very imperfectly known, and no encouragement being given to cultivation, just sufficient produce is derived from the earth for the support of the scanty population. Under the Romans, Barbary was the great granary of the world: and it is probable that Morocco alone, from the extreme richness of the soil, the fineness of the climate, and the fertility of her extensive plains, might be made to produce sufficient to supply a great portion of Europe; whereas now, in years of scarcity, she cannot feed her own starving population. During the reign of Sidi Mohammed, who was more enlightened and alive to his real interest than the sultans of Morocco usually are, the exportation of corn was allowed, not with any wish of encouraging agriculture and benefiting his own subjects, but chiefly with a view of providing himself, from the money that flowed into the country, with the means of defence should any attempt have been made by the Christians to conquer the country, an idea that is at all times deeply impressed on the minds of the Moors. The quantity of grain that was exported in consequence was very great; and the Spaniards were no small gainers by this system, which

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continued during part of the following reign, until Muley Soliman, who became more and more bigoted in his hatred of the Christians, put a stop to the exportation of wheat and other produce, under the impression that the continued intercourse with the Christians would have a fatal effect upon the religion of the true believers, in which supposition he was probably right. His successor, the present sultan, is yet new upon the throne, but his character does not warrant the belief that a more liberal policy will be pursued.

The province of Tangier, rich as the soil is, is despised by the inhabitants of Duquella, which lies more to the south. These people esteem the former poor when compared to their own rich plains. The wheat, a good deal of which is at times brought down to Tangier, is very large in grain, white, and transparent, and with scarcely any husk; this is the character of the Barbary wheat generally, the heart of which (semola) is in substance exceedingly hard, and very different from the soft wheats of the northern countries. From this interior part, which produces flour of an exceedingly fine quality, the best bread is made, which is certainly superior to any I have ever tasted. A second crop is not obtained, according to the information I was able to collect, in any part of the country, though in the southern provinces, when the harvest commences very

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early, a spontaneous crop springs up. When the ground is first cleared, it is usually effected by means of burning, and being then slightly scratched over, the grain is sprinkled on it. Barley is used chiefly for horses, oats not being, as far as I could ascertain, grown in any part of the country. On the whole, probably, not above a third of the land is cultivated that is capable of being so, and this in so superficial a manner, that the produce obtained might be trebled, at least, by a better system of tillage.

When Barbary is divided into Christian colonies, and that such will be the case at no very distant period I think there is little doubt, Morocco will be a most valuable acquisition to whatever European country it may ultimately belong, whether we consider the salubrity of the climate, the fertility of the soil, and its capability of producing many kinds of colonial produce, its vicinity to Spain and Gibraltar, and the command its situation would give over the Mediterranean. Could colonization be effected in Barbary, more particularly in Morocco, the produce of the country would meet with a ready market, as well as a most convenient depôt, in Gibraltar, from whence it would find its way all over the world. Emigration might then likewise be tried at once on a large scale, from the moderate expense which would attend the transport of individuals, which cannot be attempted in

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very distant parts of the globe. When Christian colonies shall be established on the Barbary coast, the commerce of Europe with the interior parts of Africa will then not only be considerably extended beyond its present limits, but then only can the civilization of this great and barbarous continent be attempted with any prospect of success.

As the Moorish tenets are against any provision being made for times of scarcity, notwithstanding the abundance that usually prevails, the inhabitants are sometimes reduced, in bad seasons, to melancholy privations: an instance of this occurred lately, when the crops having generally failed, the most lamentable distress ensued. Urged by famine, the numerous wild tribes from the interior left their mountain retreats and descended to the coast, where they had heard there was corn. Even the savage Brebers, tamed by hunger, descended from the lofty retreats of the Atlas, and with their starving families went in search of bread. This unfortunate race, at all times regarded with feelings of enmity and abhorrence by the Moors, during the greater part of the reign of Muley Soliman, were in rebellion against his authority, and their provinces had been, in consequence, ravaged and laid waste, while the scarcity of the succeeding winter completed their misery. Large bodies of these naked famished wretches came down to

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the plain country of Tangier, where, dispersing themselves through the villages, they endeavoured, by begging or stealing, to obtain sustenance. A curse seemed set upon the heads of these unfortunate people; and it was so, though uttered by the lips of man, and of a despot who did not live to see his feelings of revenge satiated. This was Muley Soliman, the sultan who had cursed their race, in consequence of which every Moor refused to relieve them, and their sufferings raised no pity in the breasts of a people at all times merciless and cruel. What they could not, however, obtain by entreaty, hunger compelled them to take by force; and they were then shot like dogs by the country Moors, and remained unburied in the fields. At Tangier the horrible state of hundreds of starving men, women, and children, excited no greater degree of commiseration; on the contrary, the bashaw's soldiers had orders to drive them back; but in spite of them they flocked into the town, and, seizing the bread from the country women in the market place, ran off biting the loaves.

The only persons from whom the starving multitude met with any relief or compassion were the Christians, and the houses of the consuls were daily beset by crowds of famished supplicants; but who, from their numbers, could obtain but a partial and temporary succour. As these wretched outcasts could get no bread,

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the ground was raked for roots and bones; and the most disgusting and putrid offal was eagerly devoured. In one instance a starving wretch entered the house of one of the consuls unobserved, and, stealing into the hall, began devouring the contents of the lamp; when, on being interrupted by some of the establishment, he ran off, but in a short time returned to beg that two dead rats, which he had left behind him in his sudden flight, might be restored to him. Dogs, cats, and in short any thing that they could get, were voraciously devoured by beings, who appeared like moving skeletons; and in some horrible instances they actually began to prey upon one another. During this scene of distress, it will be asked what did the bashaw, their own powerful countryman, do to assuage their wretchedness? and did he not, with a portion of his riches, import corn from Europe, and share his last farthing with them? No! like the rest of the Moors, his inhumanity and avarice found a ready apology in the compliance of a slave to the cruel mandate of a despot, and his brethren were left to perish! Thus abandoned, they were left to their fate.

As the heavy rains of the winter season set in, how shocking must have been the condition of these poor creatures, without shelter, food, or clothes! and of what flinty materials must the hearts of these people have been composed,

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that could have endured the sight, unmoved, of so much suffering. Death soon began to afford that relief which man denied; the hedges of the neighbouring gardens and inclosures adjoining the town were filled with dead bodies—twenty to thirty died daily; and when the gates were opened of a morning, fresh bodies of several were found lying on the Sôk, of those who had expired on the preceding night. From the immense numbers that at last died, and who were not even buried by the inhuman monsters, the stench became at last so great that the consuls, dreading a pestilence, were obliged to make a representation to the bashaw, in order to have the bodies removed. About a mile from the town is a massive ancient building, now in ruins, and which during the reign of Muley Ishmael was fortified by the celebrated and powerful Bashaw Hamet. It stands in a retired situation, and is carefully avoided by the Moors from superstitious feelings. There these poor wretches found a kind of shelter, and there numbers of them died. Fresh skeletons, surrounded by tattered fragments of clothing, still occupy the dark, narrow recesses of the building.

To this lone and deserted ruin, stealing silently and unperceived through the vineyards, and concealed by dense thickets of Indian fig and aloe, have I sometimes, during the heat of noontide,

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directed my steps. There, within its damp and mouldering walls, the retreat only of the wild beast of the plain, have I mused on the still remnants of mortality surrounding me, stretched on their last bed by that all-levelling arm which not only reduces to dust the savage of the Atlas, but at whose touch the lofty snows themselves, of this gigantic chain, will be dissolved at the last great fire.

I went on a shooting excursion on the mountains, in the direction of Cape Malabat. We passed the remains of old Tangier, the ancient Tingis, as has been generally supposed, although the antiquary will on this head, probably, be somewhat dubious. These remains are situated on the sea-shore, about a mile and a half from the town; and consist of the massive walls of a large quadrangular building, the entrance facing the beach, in which it is said the Roman galleys were laid up. As we proceeded, the country people were sowing beans and ploughing. The latter is performed by one man, who, while he guides the plough, which has a single handle, with his right hand, holds the reins, which are made of the palmeta twisted, and a long, thin, pointed stick to goad the oxen in his left. When he sows, he leaves the plough, scattering the grain very sparingly with his right hand, and harrows it in by passing the

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plough again over the surface, the furrows being straight, narrow, and very shallow, without any ridge. The ploughshare has merely a simple tip of iron, which is taken off when the husbandman ceases work to prevent its being stolen.

The weather had been remarkably fine for some time, resembling September in England, the sun being extremely powerful in the middle of the day. At the bottom of the bay the sand has been blown up from the shore, and covered the gardens for a considerable distance inland. It encroaches, as the inhabitants say, every year; and has already overspread a considerable tract of fertile ground: the same may be observed on the Spanish coast opposite to this spot.

Whilst engaged on the hills in shooting, we discerned a ship of war, which gradually shaped its course towards the Barbary coast; and having finally come to an anchor in the bay, commenced a salute, which was returned, after the usual delay, by the Moorish batteries. The day being delightful, the effect from the distance we were at was very fine; the contrast, in particular, between the firing of the respective sides being striking enough. On our return, we found that it was a Dutch frigate, which had landed the new consul-general, M. Freycinet, who had been expected some time.

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We returned at the close of the day, having had tolerable good sport, and with a bag crammed well, although with a very miscellaneous collection of game; to wit, four brace of red-legged partridges, three hares, one fox, one owl, a teal, and two land tortoises which I had found in the mountains: the latter are very common. We had seen abundance of snipe and plover in the plains near old Tangier, but had no time to devote to them. Altogether the shooting may be considered good, partridges being abundant, though difficult to get when brought down and only wounded. In this case we rarely succeeded in recovering a bird, even when it had fallen but a few yards distant. This kind of partridge is not only very strong on wing, but also on foot, and conceals itself among the palm-bushes with such celerity that few dogs can find it a second time.

The wild boar hunting about Tangier is very good, and the real sportsman will enjoy one day's sport more than all the partridge shooting season in his own country. It is a diversion, however, that the christian residents at Tangier do not very frequently indulge in; not only from its being attended with a good deal of trouble and some expense, but from its being considered not very safe—not with respect to the animals you are in chase of—but to those who form the pursuers, and whom you are

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obliged to have as beaters*. I had been several times disappointed in these men, who live near the mountains, and who had failed in attending according to their promise; I succeeded, however, at last, in collecting sufficient for the sport, and started in good time in the morning from Tangier, accompanied by the Danish vice-consul, a young man who was one of the few christian sportsmen in the place. We took the direction of Mount Washington; and on the rock which is not far from it, we found the body of hunters, who had assembled there with their dogs: the looks of the former were not particularly in their favour, for I never saw a wilder or more ill-looking set of fellows, or who would send a ball through a christian with more satisfaction. My companion began to be quite nervous, and was afraid that their company would spoil his aim. After supplying them plentifully with powder and ball, we proceeded towards the mountains beyond Mount Washington, in the direction of Cape Spartel, mustering in all, twenty-four persons; the whole of whom were armed. I began myself to think they

* Since my return, a boar-hunt, on an extended and magnificent scale, has been given by Mr. Drummond Hay, the consul-general, on the occasion of a visit which Prince Alexander de Lieven, and Mr. Gore Ouseley, paid to Tangier. About fifty persons were present, and two boars were slaughtered.

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might not be so careful of their guns in our presence as was desirable.

About two miles beyond Mount Washington we halted to commence our hunting; the ground, which was rooted up in all directions, showed that the animals were in great numbers, and we anticipated good sport. The spot we had chosen was the declivity of the mountain; the sides of which, and a ravine below, were thickly wooded; with some high rocks, in the centre of which was said to be the retreat of the wild boars. Having stationed ourselves in the paths made by these animals, as the most likely plan of getting shots at them, we awaited the approach of the Moors, who had made a wide circuit for the purpose of arousing the boars and driving them in our direction, shouting at the same time and firing their guns to alarm them; while others were stationed like ourselves in expectation of their approach. The noise that was made, together with the barking of the dogs who now had got scent of them, was not long in disturbing the animals, and we could plainly hear their grunting as they ran along the different paths of the thicket: this was the interesting moment. I had placed myself in the centre of a run which appeared to have been much frequented, concealing myself behind a low bush. Presently one directed its course towards the spot where I was crouching, the dry heathy surface of

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the ground quite resounding with its heavy trot. It was not long in making its appearance; and advancing to within twenty yards of me, suddenly stopped, affording me time to fire with a tolerably good aim at the head of the animal, which darted into the thick cover and made its way down the declivity, severely wounded as it was, from some large slugs, in the head. Fortunately a small yelping dog had been in pursuit of the animal, and after the latter had been disabled by the wound from running with its former speed, the little cur, unassisted by the rest of the pack, which were in a different direction, kept close at the boar's heels, and never left it for an instant; and it was owing to it alone that at the expiration of a couple of hours, a whoop from some of the Moors stationed on a high rocky crag announced, to my great satisfaction, that the animal had been secured. On reaching the spot, I found it was a sow of considerable size, and that one of my slugs had broken the lower jaw, while another had lodged in the head. The difficulty now was, getting the beast to the spot where the horses had been left; this was accomplished after an hour's hard toil, in dragging it through cover so thick that we were obliged to crawl occasionally upon our hands and knees.

Knowing the abhorrence that all Mussulmen entertain of this animal, I was at first in despair

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at being able to get it away, as I concluded not one of them would touch it; this, however, was not the case, and they dragged it very fairly along by the legs, although I could not prevail upon them to take it on their broad shoulders, which would have shortened the business considerably. We at last reached the horse, which had been left with the wallet, containing, as we supposed, some bottles of wine we had brought; and which we now anticipated emptying with real pleasure from our fatigue and the great heat of the day. Fancying there was as little danger of a Mussulman meddling with our wine, as of his touching pork, we had left our provender quite unguarded, thinking it would be perfectly safe: in this, however, we reckoned without our host, as the saying is, for on taking out the bottles, we found that the true believers, our companions, equally affected by the heat of the chase as ourselves, had been beforehand with us, and had not left a drop remaining. We looked foolish at the knowledge we had gained, and putting our game on the back of the mule, we trudged back in triumph to Tangier, where we were warmly congratulated on the success we had had; as it does not very often occur in a chase of this kind. These animals, from their number, do much mischief to the cultivated spots; they are, however, seldom molested, except now and then, by the Moors, who watch for them during the moonlight nights,

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and having killed one, leave it where it is; acquainting, perhaps, afterwards some one of the European consuls, who is glad to obtain a supply of this kind at the expense of a dollar to his informant, by sending a Jew, who is not so scrupulous as the Moor in removing it.

Thursday was market day, and, as usual, attended by numbers of Arabs: a party of them paid me a visit, with their camels, at the English house, and a good deal of amusement was excited by my mounting them in company with Mr. Price, the vice-consul of Tetuan: the motion is not quite so agreeable as that of a horse; and as to the getting off the beast, it was almost as dangerous as dropping from the top of a house. The Arab, to whom they belonged, was a tall sun-burnt fellow, and had been to Tafilet on the borders of the great desert; his brother, he said, had crossed it, and been to Timbuctoo. The usual step that a camel takes measures about a yard and a half; when rising or kneeling down the shake is so great that it is by no means an easy thing to keep one's seat.

In the market, a pretty young slave girl about fourteen was following close at the feet of the black auctioneer of the place, who, whilst he was proceeding along the streets and the crowded sôk, was proclaiming the poor thing for sale, along with a Moorish gun which he had over his shoulder; her features were good and regular, and very different from the Negro cast of

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countenance; the price he was then crying her at, to be advanced upon, was sixty piastres. Oranges were for sale in the market for the first time this season; the price of wheat was sixteen blanquilles the almood; fowls and capons lower than usual.

Among the things that may be deemed worth looking or peeping at, which latter, indeed, is the most you are able to do, in regard to almost every thing that attracts your notice, from the suspicious jealousy of the people, is a Moorish school. This is a small confined place without windows, and receiving just sufficient light through the door alone. The master squats on the ground, in the usual manner of the country, and is surrounded by his boys, each holding a thin piece of board, on which is pasted a paper, containing in writing the lesson the master is reading, which is generally from the koran; this is repeated after him by all present, creating an uproar which is laughable enough. They do not like to be observed by a Christian, and should you stop at the door in passing, even for a few seconds, the business will be suspended, and a general cry is made of—"Off! off!" which they express by the Spanish word *anda*. If you are backward in taking the hint, these little urchins, with the master at their head, will commence a volley upon you with their slippers, which are ranged on the threshold of the door.

The funeral of a Moorish woman of rank,

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whose husband had been formerly a governor, proceeded from the great mosque to the burial-ground, followed by a considerable concourse of people, who chanted an air equally simple and plaintive, but differing somewhat from the first I had heard. The coffin was covered with shawls.

A Moor of character and respectability having married, I received an invitation to the entertainment given to the friends and connexions after the conclusion of the ceremony, and which I gladly availed myself of, as a Christian has but seldom an opportunity of witnessing any thing of the kind. On entering the house at rather a late hour at night, it was a work of some difficulty to make one's way through the crowds which surrounded it, and blocked up the passage. The patio, or court-yard, had been converted into a spacious saloon, covered at top with sail-cloth, and spread with carpets, on which near one hundred of the principal persons in the town were sitting, listening to some musicians, one of whom was performing on the Moorish hautboy, and the others on stringed instruments; one of the latter was played with a short bow, and the other with the fingers; the sounds produced, which were accompanied with their voices, differed in hardly any respect from Spanish music, both in the accompaniment and the character of the air, which sometimes resembled the bolera, and at others the wild and

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extempore melodies with which the Spanish muleteer beguiles his march. The Moorish music which generally attends the bridal processions through the streets struck me as altogether of a different character from what I was now listening to.

After the concert had continued about half an hour, a handsome English tea-service was brought in, and green tea and cakes were handed round to the numerous guests: the former was boiled up with sugar, and was exceedingly good. I had not been there very long before I discovered my friend, the bawling saint, who has been already mentioned, and who was seated in the midst of the principal Moors of the place. The old man, who was served before any one, and appeared to be treated with the greatest deference and respect, and who, as is often the case with these holy persons, was as much of a knave as a fool, instead of acting here like a madman, had his wits as perfectly as any of the company, conversing with the greatest propriety and gravity, and being listened to with the most profound attention.

I had been received with more cordiality than I had at all expected, as a Christian, and a chair was placed for me in a situation where I could best see every thing. The scene before me was certainly very singular, if it was only considered in relation to the remarkable gravity in the demeanour of the Moors: on an occasion

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like this it would have been naturally enough supposed, that mirth, hilarity, and laughter, would have reigned among the assembled guests: quite the contrary, not a smile could I observe on the countenance of any one during the whole of the time, and a stranger, unacquainted with the cause of the entertainment, would as readily have imagined that a funeral had occasioned their meeting as a wedding. The flat roof of the terrace was crowded with women, muffled up in their hayks, who peeped down upon the company below through the openings of the covering. After tea was concluded, the music again commenced, and I left the assembled party at a late hour; and without any appearance of their breaking up.

I had now been for some time in daily expectation of a messenger from Fez, with the sultan's answer, when one morning two officers of his body-guard arrived at Tangier, and proceeded to the Alcassaba: the intelligence of their coming was quickly spread, and created a good deal of speculation as to the motives that had brought these great men, one of whom was the sultan's own gun-bearer, to Tangier. It was soon known that the wishes of the English government, with regard to the residence of a vice-consul at Tetuan, had been with much difficulty at length complied with, and that a guard had been sent for the express purpose of conducting Mr. Price, the vice-consul, who had

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hitherto been my companion at the English house, to Tetuan.

Another thing of equal importance was, that the sultan, in consequence of the strong remonstrances of the English government, had consented again to receive Mr. Douglas; and that the previous edict against his being permitted to land should be publicly rescinded. Had not this been done, decisive measures would doubtless at once have been taken to avenge the insult offered to the English flag, which we had been for some time in the expectation of seeing put in execution by the blockade of the place. An answer had lastly been addressed, on the part of the sultan, to the bashaw, with respect to my application to proceed to Fez, and which, as I had some time since anticipated from the state of affairs, was unfavourable to my going. The following is a translation of the sultan's letter to Mr. Ellis.

"In the name of the merciful God!

"There is no power or strength but in God!

"*From the servant of the Almighty God, the writer, Taleb Benzelul, whom God assist, to our friend the English consul residing at Tangier, (pre-elected by God):*

"We have received your letter and observed its contents, and also a letter from the Moorish consul Benoliel, relative to the British officer

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who wishes to come here, and choose several things: our beloved the kaid Mohammed Omaymon * has also written on the same subject to our master (whom God protect), and whom our master has answered as well as your letter: peace, &c."

Benzelul, to whom the letter of recommendation I had brought was addressed, was but recently chief minister to the sultan, which post he has now retired from, though still possessing the confidence and esteem of his master. He is reputed to be one of the richest Moors in the empire, possessing considerable property at Timbuctoo, the trade with which and Fez, in gold and other commodities, has led to his present wealth: this it is said he finds great difficulty, with all his art and cunning, in keeping out of the reach of the paws of the higher powers.

Benzelul, who I was informed has a brother †

* The bashaw of Tangier.

† It was to this brother that Benzelul was to have written on behalf of the lamented and determined traveller Belzoni, when about to set off from Fez to Timbuctoo: the reason why he was so suddenly stopped, at a time when he had been at the trouble and expense of completing his preparations for this hazardous journey, was, according to the information given me by his attendant and interpreter, who accompanied me in my subsequent tour, in consequence of the caravan from Tafilet having been plundered and the people murdered, the news of which

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resident at the former mysterious city, has been himself there frequently, and he was particularly mentioned as having once accomplished the journey over the great desert from Tafilet, which takes at least six weeks by the caravans, in less than half that time, mounted on a swift dromedary.

It is a most difficult thing for a stranger who comes over to Barbary with a desire of seeing something of the country and people, to accomplish his wish. From the time of his landing he is an object of suspicion, and every application to visit the interior is uniformly refused by the sultan.

Sidi Mahomed, grandfather to the present sultan, used to say, in answer to those Europeans who, instigated by motives of curiosity, applied for leave to travel through his dominions, that there was nothing in his country worth their looking at, and if they professed to be botanists or geologists, he would tell them that they had much finer stones and flowers in their own country. The natural jealousy and distrust of

reached Fez when Belzoni was about to depart. The sultan Muley Soliman, on hearing of this, stated his determination not to allow him to proceed, as he considered himself answerable for his safety to the king of England. The cause, however, was attributed by the traveller himself, who felt exceedingly mortified, though all remonstrance was vain, to intrigue, and the fear entertained that his object was to ascertain the source from whence the gold is brought from Timbuctoo.

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the Moors, however, has been so greatly excited and confirmed, and not without grounds, by circumstances that have occurred within a few years back, that their suspicion of Europeans cannot reasonably be wondered at, when the character of the people is considered.

Ali Bey, as he styled himself, was a Spaniard who, induced, as it is believed, solely by motives of scientific observation, visited Barbary, being assisted in his plans, though privately, by an European government: well qualified to attempt so dangerous an undertaking, he landed at Tangier a perfect Mussulman except at heart, and provided with a plausible tale and an assumed name, his oriental manners and appearance deceived even the lynx-eyed Moors. His princely appearance, dignified manners, attainments, and seeming wealth and liberality, in the absence of the least suspicion, quite won the hearts of all, and he was every where received with the greatest distinction and respect. Arrived at court, he became so great a favourite with the sultan, Muley Soliman, that he not only allowed him the use of the umbrella, a privilege confined to royalty itself, but presented him with two of his own females for wives: he likewise settled upon him a palace and estate in the city of Morocco, in which our bold adventurer resided some time, his company being courted both there and at Fez by the great and powerful, as well

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as by the most learned of the talibs, who were all equally astonished and confounded by his extensive knowledge and scientific attainments.

After a residence of some time in Morocco, he took leave of the sultan, who was much attached to him, and strongly endeavoured to dissuade him from the enterprise, and set off for the purpose of undertaking a pilgrimage to Mecca. Journeying through the country, he narrowly escaped death from want of water while crossing a desert, and after undergoing numerous dangers, was obliged, by a guard of the sultan despatched especially for the purpose, to alter his route, and who having conducted him to Larache, compelled him to embark immediately in a vessel bound for Tripoli, without allowing any of his attendants, or even his wives, to accompany him. The reason of this sudden alteration in the friendly sentiments of the sultan was owing to European intrigue and jealousy, to which causes, as well as other obstacles, may be ascribed the failure of many of the attempts to explore Africa.

It appears that Ali Bey, during the time that he was in the country, although he avoided exciting the slightest suspicion in the breasts of the Moors as to his assumed character, was not so successful with regard to others, and private intelligence having been received at Tangier from Europe of the real character of Ali Bey, a

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suspicion of his motives, and a fear lest the object of his expedition should be to open to the power, by whom he was principally sent, a commercial intercourse with the interior of Africa, were, it is supposed, the reasons that occasioned private information being conveyed to the sultan to be on his guard against him, which intimation alone was quite sufficient. It does not seem probable that the Moors, up to the very period of his embarking, could have had the least suspicion that he was a Christian, or he would never have been suffered to have departed with his life after what had occurred, much less to have pursued his journey unmolested and unsuspected to Mecca: having arrived there, he actually entered the shrine of the prophet, and performed, in company with thousands of Mussulmen assembled from all parts of Africa and the east, the mysterious ceremonies attendant upon the pilgrimage, which no other Christian probably, except Burckhardt, ever witnessed.

Whatever might have been the case at the time, the Moors are now well acquainted with the deception practised on them by Ali Bey; and when they heard that he had been at Mecca, and that a Christian had polluted the sanctuary of their holy prophet with his presence, their rage knew no bounds; and had he ventured a second time to visit Morocco he would, without doubt, have been instantly sacrificed to their

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resentment. This, together with the circumstance of an emissary of Napoleon—who it is well known at one period entertained a serious idea of adding Morocco to his possessions—having been discovered, though after he had left the country, is a fatal, and it is to be feared insurmountable, obstacle to the research of all future European travellers in a country which is almost as little known as the interior of Africa, and while possessed by the Moors will probably ever remain so.

Whatever it may be in other parts, it would not be advisable for a traveller in Morocco, at least, to assume any disguise whatever, in dress or otherwise; and after Ali Bey, any Christian who should be discovered in a Mussulman habit would meet with certain destruction. There is no doubt, from the constant commercial intercourse between Fez and Timbuctoo, that very considerable facilities could be afforded by the Sultan of Morocco to European travellers in their attempts to explore the interior parts of Africa, did not the suspicious jealousy of the people interpose insuperable obstacles. The Mahometan religion is widely extended throughout Africa; and the dangers and difficulties that a Christian has to encounter are multiplied in proportion to the implacable hatred and ferocious bigotry of the followers of the prophet. On this account, in particular, but faint hopes

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can be entertained of any European nation ever succeeding through the means which have been hitherto employed in promoting a commercial intercourse and consequent civilization among those nations of the interior who are under Mussulman influence.

The events which have recently occurred in Barbary, the subjugation of Algiers and the occupation of the country by the French, will probably have a powerful effect upon the destinies of Africa; and already a ray of light, which is likely to shine more strongly, seems to be cast upon this part of the world, so long veiled in darkness and barbarism. Algiers, once a French colony, and which the present aspect of affairs would seem to indicate as not unlikely to be the case, self-interest would point out to the other European powers the rest of Barbary as too valuable to be allowed to fall under the same hands, which would eventually happen should Algiers remain permanently under the French. With regard to Morocco, there is little doubt that the colonization of this fine and healthy territory would be no inconsiderable relief to our own country in her present state of embarrassment, while to Ireland alone the possession of Morocco, as a comparatively easy means of giving food and employment to her superfluous multitudes of naked and starving wretches, would be invaluable.

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The sultan's letter to the bashaw gave the information that his majesty was just on the point of leaving Fez for Mequinez, where it would be disagreeable for me to be (this alluded to the black population, who are more insulting to Christians than even the Moors); that the roads were very bad for travelling; and that if I wished to see the face of the sultan, I should wait until the spring, when he intended to be at Tangier: lastly, that if I desired to purchase any of the manufactures of Fez, I had nothing to do but to give my orders to the bashaw, who would charge himself with their execution. With this truly Moorish answer I was forced to be content, and to interpret it, as was intended, into a polite refusal.

I was now left quite by myself in the English house, as Mr. Price, to my regret, had taken his departure, and had been escorted by the sultan's guards to Tetuan, which in future was to be his solitary residence, the only Christian among a large Mahometan population.

Although I had been foiled in my attempts at getting permission to visit Fez, I felt unwilling to leave the country without having seen something more of the interior, particularly as I had been at such trouble and expense in making my preparations. I therefore determined to make use of Mr. Ellis's influence with the bashaw to be allowed to go as far as Alkassar, a town in

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the interior, in the direction of Fez, and to return by way of Larache, on the western coast, which, after considerable difficulty, was granted. Having so far succeeded, I resolved to lose no time in setting out, both on account of the lateness of the season, and also of the critical state of affairs at the present moment, from the accounts that had just been received of the destruction of the Egyptian fleet at Navarino. Fortunately for my present plans, the news was of so astounding a nature that the few who were in possession of it did not believe it, and the usual arrogance of the people in imagining themselves so far superior to the Christians, did not make them more inclined to credit the intelligence. By setting out forthwith, I was in hopes that the tidings of this blow, so fatal to Mahometan pride and power, would not have had time to spread generally among the Moors, and that I should avoid any unpleasant consequences that might otherwise happen to a Christian at this period. It certainly was not the most favourable time for travelling, as, in addition to the above accounts, a firman from the Grand Porte had been read in all the mosques, cautioning every Mussulman to be on his guard at this particular juncture against the Christians, who meditated, it was affirmed, the destruction of the Mahometan power.

In the course of the inquiries I had been in

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the habit of making since I had been in Morocco as to whether remains of antiquity existed in any part of the country, I had been told of a high pillar, the origin of which was unknown, and which was said to be standing in the mountains about three days' journey from Tangier. Mr. La Porte, whom I consulted on this head, and who is so well known for his talent as an Arabic scholar, and the extensive researches he has been enabled to make from his long residence in Africa, had frequently heard of this pillar, which he informed me was situated at a place called Beni Goffert, mentioned by Leo Africanus in his description of Africa: he told me likewise that Alkaid Suse, who accompanied me to Tetuan, and had again been selected by the bashaw to form my guard on my present intended tour, had been there, and knew its situation. The next question was how to get to it; for if the bashaw had suspected my wish to visit it, it would have been sufficient to have roused his suspicions, and a stop would have been put to my journey altogether. I saw no way but of bribing my escort; who, after some hesitation, for fear it should get to the bashaw's ears, and endanger his own, was tempted by the offer of a handsome present offered on my part through the channel of a friend of mine, one of the consuls; and he promised, if I would leave it entirely to him and be secret, he would

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undertake to deviate from the route and carry me to Beni Goffert. So far, so good; and I accordingly prepared for my expedition, for which, as it was likely to occupy a longer time than my former one, I found five mules were necessary for myself, tents, baggage, provisions, presents, &c. which I accordingly hired at a certain sum per day for each mule. As my attendants would be too numerous to find room in my own tent, I set a Jew tailor to work, who with some coarse carpeting was not long in preparing a small low kind of tent sufficiently large to shelter the party at night.

When we were ready to start, the mules loaded, and my guard mounted, I thought it as well to question the latter more closely before we left Tangier as to the bashaw's directions concerning our route; for, from what I already knew of him, I by no means trusted to his promises. I now found I was right in my conjecture, and that the alkaid had strict orders not to proceed to Alcassar. The hearing of this was a delay to our setting out, as I was obliged to send up Mr. Abenseur, the interpreter to the English consulate, to remonstrate with him on his breach of promise, though to little purpose; the reason that he alleged being, that he was at variance with the bashaw of the district in which Alcassar was situated, and that it would not be safe to enter the town:—all that I could

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obtain of him was a promise that I should pass near it; and with this I was obliged to be contented.

Indeed, from the unlucky state of affairs, and the reports that had been spread abroad concerning me, instead of getting permission to travel into the interior, I had been daily expecting an intimation from the bashaw that my longer stay in Morocco would be dispensed with.

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NOTES OF WALTER PRICE, ESQ., LATE HIS MAJESTY'S VICE-CONSUL AT TETUAN, AND NOW RECORDER OF THE ORPHAN CHAMBER AT DEMERARA.

THE following notes, for which I am indebted to the kindness of Mr. Price, will be found to contain a variety of curious and interesting information relative to Morocco and its inhabitants, both Jewish and Mahometan; and will, I think, be considered a valuable addition to the imperfect sketch of the country presented in the foregoing pages.

Mr. Price, who by his firmness and prudence not only succeeded in re-establishing the vice-consulate, but in effectually protecting the British interests at Tetuan, does not appear to have been idle during his solitary residence in that town, where he was the only Christian. He has translated with infinite pains and diligence two curious Arabic manuscripts relating to Moorish history: these will be shortly presented to the public.

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Moorish Law, and Ingratitude of a Trader of Tetuan.

Moorish justice, it may be well imagined by those at all acquainted with the character of the people, is not of the most even-handed nature, of which the following may serve as an illustration.

A Genoese came lately to Tetuan for the purpose of looking after a Moorish merchant who owed him twelve hundred dollars. The debt had been contracted four years ago at Gibraltar by the Christian, who was a merchant, having intrusted the Moor with goods to this amount: the former had also not only treated him hospitably at his house at Gibraltar, but supplied him with medicine and attended to him most kindly when he was attacked by illness: we shall now see how he was repaid. When the Genoese arrived at Tetuan, accompanied by another Christian, he was not long before he met with his friend the Moor, who frankly acknowledged the debt, but stated that he could not possibly discharge it without being obliged to sell some gardens that belonged to him, and which of course he was both unwilling to do and had indeed no intention of doing. The poor Genoese merchant, who was really distressed for the money, would gladly have given the Moor a receipt in full could he have recovered only half of what was owing to him. Seeing at length, however, that all his endeavours to recover the debt were fruitless, he laid his complaint before the governor, who, having brought in the judge, summoned the parties to appear before him. The

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Moorish debtor was now called forward, and upon being asked by the judge if he was indebted to the Christian merchant, replied in the face of his kind creditor, with all the ingratitude and effrontery possible, that he did not owe him a farthing, and that he had never seen his face before. The poor Genoese, thunderstruck at what he had heard and so little expected, was now asked by the judge whether he had any receipt to show in his favour. It may here be observed that according to the Moorish law a receipt must be proved by a Moor and not by a Christian; and the merchant happened unfortunately to be unable to produce such a receipt, as he had placed such confidence in the person to whom he had intrusted his goods. He still however considered that he had a last esource in the Christian in whose company he was on landing when the Moor acknowledged the debt. His witness accordingly came forward, and deposed to the fact; but this availed nothing, the oath of a Christian being held as of no weight when opposed to that of a Moor. The Genoese merchant was thus cast, and lost his money and false friend. There are good as well as bad among even the Moors; and it may be added, that the Moor who had acted so ungrateful and fraudulent a part was despised by the respectable inhabitants of the town, and died two months afterwards.

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An Incident which happened to a Gibraltar Merchant.

An eminent merchant of Gibraltar, who was very fond of sporting, came over once to Tetuan upon a shooting-expedition. One day, after he had been pursuing his usual sport, he came to Marteen, and having taken some refreshment rested himself after his fatigues. All Christians when in Barbary are obliged to be accompanied by a soldier as a guard and protector, and who is answerable for their safety: without this precaution a Christian would run great risk of being murdered by the country people. While the Gibraltar gentleman was resting himself, the soldier who had accompanied him had retired to a shady spot beneath a tree, and fell asleep, concealed from sight. By and by a large bird perched upon the very tree, and near the spot where the Moorish soldier was taking his siesta; and the sportsman being upon the alert, and observing the game, immediately fired, and unluckily shot the Moor in the knee. The latter was carried to his house, and the Christian merchant to the governor, who transmitted him, as a kind of prisoner, to the English agent of the place, with strict orders that he was not to be allowed on any account to leave the country until it was ascertained that the man would recover the effects of the accident. It fortunately happened that an English medical officer from Gibraltar was at Tetuan at the time, attending the governor himself, who had sent for his assistance, being indisposed; this gentleman, by his remedies, soon

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brought the patient to a state of convalescence, to the great satisfaction, as may be supposed, of the Gibraltar merchant. The latter now thought that every thing was over, and that he might depart. Not so, however: when a Christian gets unfortunately into a scrape where a Moor is concerned, he does not so quickly get clear of it, and is sure to suffer, either in person or pocket. Thus it happened in this instance; for upon requesting permission to take his departure for Gibraltar, the governor informed him that he could not allow him to go until he had first written to the sultan, informing him of the circumstances. The merchant's affairs at Gibraltar rendered it of great consequence that he should return forthwith, having been already detained some time; and as there is an easy way to those possessing the requisite means of managing a governor, a bashaw, or even the sultan himself, namely, bribery, he was obliged to avail himself of it, although at the sore expense of his pocket. First, the soldier whom he had shot was to be well paid, then all his relations; and then the former was induced to offer his forgiveness in the presence of two talibs, stating, that if he even should die, which there was not the least fear of, that the merchant was not to blame, the thing being done by accident: lastly, by means of handsome presents made to the governor and the people under him, who are always on the look out for a share of the plunder when a Christian is concerned, his excellency, now that he had got what he had been aiming at, found out that it was not necessary to detain him until he had heard from

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the sultan ; or that, indeed, it was needful to write at all. The merchant was accordingly permitted to sail for Gibraltar, not a little overjoyed at getting out of the scrape as he had done, at the expense of his pocket, the affair from first to last having cost him a very considerable sum, principally on account of the eagerness he displayed to get away, from the nature of his mercantile concerns at Gibraltar, which required his presence. Thus in proportion as his anxiety manifested itself, so did the rapacity of the Moors; and the English medical officer actually detected these wretches in an attempt to prevent the patient's wound from healing, in order that there might be a better pretext for increasing their demands, and draining his pocket as clean as possible.

Notwithstanding the shameful imposition practised, the English merchant, with the liberality and goodness of heart which has always distinguished him, was in the habit frequently of sending the soldier presents from Gibraltar, until he fell a victim, not to the wound received from the hands of the Christian, but to the plague.

Slaves.

Should any issue result from the connexion of a Moor with his female slave, the child becomes free on its birth, and is considered in every respect the same as if born in wedlock: it also comes in for an equal share of the father's property, the same as any child the parent might have, either before or after, by his

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lawful wife. The slave the mother of the infant is likewise considered free from the period of the birth of the child; nor can her master sell her on any pretence to another person, although she is still held bound to serve him. It generally happens, however, that she is at once set free: after the death of the master the law gives her full freedom. The other female slaves that have not borne any children can be sold at the pleasure of their master, and are his property, the same as in the West Indies, and are taken possession of by the heirs in case of death. Respectable Moors, however, generally speaking, give their female slaves their freedom at the expiration of a few years. It is very usual in Morocco also for slaves of all descriptions to be set free on the death of their owner, which is not so often the case in the West Indies among the rich planters. The slaves here mostly come from Timbuctoo, and cost from fifty to a hundred dollars. There are very few Moors who possess more than five or six female slaves; and, generally speaking, it is not often that more than one is maintained for household purposes.

Manufacture of Sugar.

I have been informed by intelligent Moors, that a considerable quantity of sugar used formerly to be made in the country between Mequinez and Fez, and likewise in Sus, and that England was then largely indebted to Morocco for her supplies of sugar.

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Treatment of the Jews by the Moors.

The Barbary Jews are, in every sense of the word, complete slaves to the Moors. They are obliged to wear a particular costume to distinguish them from the Mahometans, and can on no account wear a red cap or yellow slippers, the same as the Moors. If they should be bold enough to do so, a very severe punishment would be the consequence. Neither are they permitted to adopt the European costume without especial leave from the sultan himself, which is sometimes granted as a matter of very great favour. The Jews wear a black skull-cap on their head, and black slippers: the latter they are compelled to take off when they come within ten yards of a mosque or sanctuary, and to proceed barefooted by it. No exception is made to this regulation, whatever may be the wealth and consequence of the individual, or the state of the weather and streets. The Jews throughout the country are held in the greatest contempt by all classes of the Mahometans. The Moorish boys, who are usually extremely insolent, even to Christians, treat the unfortunate Israelites with the greatest effrontery and wanton cruelty, sensible as they are that they will not be punished, and being encouraged in this behaviour by their parents. I have, on more than one occasion, seen a Moorish boy about ten years of age step up to a Jew in the street, and, having stopped him, kick, and slap him in the face, without his venturing to lift up a hand and defend himself. Should

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he dare to do so, his hand would be cut off, as being raised against one of their true believers. The poor man was obliged to content himself with crying out, addressing his little persecutor at the same time by the title of sidi, or master, and supplicating him to let him pass. As to the unfortunate Jew boys, they make their appearance with fear and trembling where any Moorish children may chance to be playing, being considered as fair game, much in the same light as a dog, and are sure to be well thumped and pelted. It is in consequence of this system of persecution that the Jews of Tetuan and some other towns—Fez, for instance—have a separate quarter or town to themselves, the only communication with the Moorish town being by gates, which are shut at night. By these means they are very much protected from the ill-treatment and insults of the Moors, particularly on the sabbath, when they do more as they please than on any other day, as no Moor is then allowed to enter their quarter and molest them. Sometimes they depend so much on the security they enjoy on their sabbath, that they venture now and then to put on a hat of European make, although subject to the risk of being reported to the governor, and either heavily fined or receiving the bastinado for their infringement of the general regulation on this head.

The Jews of Tetuan pay an annual tax of three thousand five hundred dollars to the government, which is raised among them generally.

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Moorish Superstition and Jewish Credulity.

The following instance of superstition occurred not long since at Tetuan :—a Jewish woman being afflicted by a violent swelling behind her ear imagined that it was caused by the agency of the devil, whom some one persuaded her she had offended unconsciously by having thrown one night into the yard some hot ashes and water, which is considered by these poor weak people as a most marked affront to his satanic majesty. In order, therefore, to appease his devilship, and relieve herself at the same time from the pain she was suffering, which was occasioned by a severe cold, she, assisted by her friends, proceeded, in the first instance, to boil a quantity of kouskousu, which they threw, at the same hour of night as when the offence had been given, and in the same part where the ashes had been thrown, leaving it to remain until morning. The swelling and pain, however, still continued; and imagining that the gentleman in black was determined not to be bribed so cheaply, she sent for a Moorish conjuror from Sus, who had a high reputation for his magical skill. The man upon his arrival immediately proceeded to work, setting himself down, and making all the necessary inquiries—how she had been so unfortunate as to offend the worthy gentleman below, or, as the Moors style him and the rest of his family, "the people beneath;" asking her, at the same time, whether she had been vexed from any cause, and had thrown down any thing on the floor with violence,

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or gone out in the dark without a light, as in that case she might possibly have trampled upon some of his majesty's subjects without being aware of it. To these interrogations the credulous woman replied, that she had only thrown the ashes into the yard as before stated, and that she had dreamed one night that some one had fired a gun in her ears. The conjuror now had heard sufficient cause for the woman's affliction; and having received his fees, which amounted to a pretty good sum, commenced operations by writing in Arabic some words on a paper which he afterwards dissolved in water. The next thing necessary was for the patient to swallow her own words, namely, the mysterious sentence thus dissolved, which he made the woman drink up. All this, however, had no effect. The following day the learned doctor came to visit his patient, and found, I will not say to his surprise, that her complaint remained unabated, in short, that she was as bad as ever. Upon this he drew a circle on a white plate, in the centre of which he traced several mysterious signs with his pen, and after the ink had been allowed to dry, it was washed off the plate with cold water, and drank by the patient. The operator then took his leave, with the assurance that this would not fail to cure her. The following day he again made his appearance; and finding no alteration for the better, he gave her several perfumed seeds, muttering some incantations at the same time, and leaving with her a supply of the said seeds, charging her to perfume every part of the house with them after nightfall, and not to omit a hole or corner.

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Notwithstanding all his skill, his patient, as may be imagined, did not experience the relief she had so sanguinely anticipated; and seeing this to be the case, she called in further advice in the person of a Moorish woman, who, upon seeing her, pulled out a book, in which after reading for some time with great attention, she informed her new patient that the volume had discovered to her that she had certainly offended "the underneath people," and that, in order to appease their anger, it was necessary that a second dish of the finest kouskousu should be prepared with the greatest care, and thrown, not only about the yard, but about every part of the house, even to the street-door. The patient was enjoined, while she scattered the dish, to exclaim, "This is what your friend presents you with, so pray be quiet, good people, and forgive me if I have offended you." This ceremony was to be repeated for three successive nights, and if the desired effect was not produced, the house was to be sprinkled over with sweet oil at night, pardon being asked as before. Should this be of no avail, she was commanded to get all her friends and relations to spit into a glass—men, women, and children, which friendly contribution she was enjoined to drink off in a cup of coffee. All these different prescriptions were implicitly followed by the poor credulous woman to no purpose. The second doctor had already, like the first, fleeced her out of a pretty good sum of money in the shape of fees, when a European Jew coming to reside in the same house, and hearing an account of the transaction, could not avoid pitying the poor

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woman, and reproached her and her friends with their folly and credulity, as well he might do. Upon this they begged him to see what could be done for her; and having fortunately some slight knowledge of the healing art, he immediately applied a poultice, and in a short time the swelling began to ripen, and the pain greatly abated in consequence. In this state of affairs the first doctor, the conjuror—who had, however, proved himself to be no longer one, came to pay her a visit, to see if he could not still extract something more from the patient's swelling wherewithal to swell his own pockets. The poor woman, in the joy of her heart at the relief she had experienced, and prompted at the same time by natural feelings of anger and mortification, told him to his face, that while all his art had been of no avail, the skill of a European had nearly recovered her. This, as may be supposed, threw the Moorish doctor into a violent fury; and he told her that by his power he would make her worse than ever, and that if the swelling ever broke he would consent to be called a Jew with a black cap, which is the greatest abuse that can be offered to a Moor. This was said in presence of her kind friend the European Jew, who, attaching as much weight to his threats as they deserved, continued his attentions, and in the end entirely recovered his patient.

An Eye for an Eye, and a Tooth for a Tooth.

Mr. L., an English merchant residing at Mogadore, had some years ago an affray with some Moors, who

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insulted him as he was one day returning from shooting. In the course of the scuffle, which originated in Mr. L.'s dog attacking a donkey belonging to the party, the merchant accidentally knocked out two teeth from an old woman, who happened, as old women generally are, to be in the way. Complaint was immediately made to the governor of Mogadore, who was obliged to take the Christian gentleman into custody to protect him from the anger of the mob, who would have revenged the loss of the old lady's mumblers in a very summary way. The unlucky sportsman was eventually sent to the sultan, Sidi Mohamed, who was then on the throne of Morocco, a prince unusually mild for a sovereign of Morocco—and deservedly popular among his subjects, although not very friendly towards the English. Such is the strictness with which the law on this head is observed, that he was sentenced to have two of his teeth taken out, which was accordingly carried into execution. As a mark of especial favour, however, he was allowed to choose which two teeth he would have condemned in preference to the rest; and as it rarely happens that a person possesses so good a set as not to be able to spare one or two without other inconvenience than the act itself, our merchant, after all, was probably no great loser, although the operation was doubtless not performed with quite as much skill and dexterity as if it had been done by Mr. Cartwright, or any other of our skilful dentists.

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Cause of the Town Gates being shut during the Time of Prayers.

The Moors have a custom of closing the gates of the town on Fridays, the sabbath day, but only during the performance of service at the different mosques. This is said to have originated in consequence of the Portuguese having taken the fortress of Ceuta on that day by means of the following stratagem :—The Christians contrived to introduce a number of large cases, as is related, containing, as they gave out, presents for the sultan, but being filled with armed men for the purpose of opening the gates and letting in their comrades. The Moors greedily took the bait; the stratagem succeeded; and when the people were all at mosque attending service, the forts were seized and the place taken. Since that time, the custom has been kept up, in consequence, of the town gates being kept closed during the time of prayers. Another reason given for this custom is that a Moorish saint of great reputation in former times predicted that the Moors would be attacked and conquered by the Christians on the sabbath day, and during the time that they would be engaged in prayer.

A Scheerif now in my Service as a Porter.

The scheerifs of Morocco, who at the present day constitute a very numerous and powerful class, are of the blood royal of Morocco, and boast of being de-

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scended in a direct line from Mahomet, the sultan, who is the head of the scheerifs, being descended from the elder branch. On this account they esteem themselves much higher than the Grand Sultan of Turkey, who, according to them, is only descended from Omar, one of Mahomet's generals. Whether this be true or not I cannot say, but at this moment I have a person in my service as a kind of porter, bringing home the different supplies for my house from the market, who boasts of being a scheerif, which in reality he is. He is styled Muley Zedan, and is descended from that branch of the scheerifs which has been long settled at Tafilet, on the borders of the desert. This man, whose mother was a negro, and is himself a black, had formerly some property at Tangier in houses, but which his circumstances obliged him to sell; and he is now, like many others of the same rank as himself, so much reduced, that the governor has given him an insignificant sort of post, and he now fulfils the office of assistant gate-keeper of the Jews' town, employing himself besides in my service. I have been informed that the sultan is well aware of the degraded condition of his royal connexion. Poor relations are, however, not more attended to in Morocco than in Europe; and it is probable that this person will never rise higher than he now is. His father's name was Muley Boferis. Muley signifies in Moorish a prince of the blood.

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Origin of the Brebers.

Ancient Moorish manuscripts mention that the Brebers are supposed to have come from Syria to Morocco as far back as the time of King David, they being a part of the Philistines overthrown by David when he slew the giant Goliath, and who preferred flight and establishing themselves in Barbary to remaining under the yoke of their Israelitish conqueror. One province is said to consist chiefly of people the supposed descendants of some of the Israelites, who, having been guilty of rebellion against either David or Solomon, fled into Morocco at the same time as the Brebers.

Old Line of the Sultans of Morocco.

The ancient line of the sultans of Fez and Morocco became extinct about 300 years since. From this stock was descended the Abencerrages, Abenemars, &c. and other distinguished Moors of Spain. The first of this line was Muley Edris, sixth in descent, in a direct line, from Mahomet, and the founder of the city of Fez. Muley Edris came from Arabia, and conquered this country from the Brebers. The present line of sultans commenced with Muley Erechid, descended from Mahomed, whose family had been long settled at Tafilet, where he had resided as a talib. A revolution however broke out, in consequence of the death of the reigning sultan; and there

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being none of his immediate race to succeed to the throne, a wealthy individual named Ben Meshall (who, although he called himself a Moor, was actually discovered to be a Jew) contrived, by means of his riches, to acquire such influence, particularly at Taza, where he lived, that he had nearly assumed the supreme command. Affairs were in this state of confusion and anarchy when Erechid, the founder of the present line, was induced to come forward and claim his right to the throne in virtue of his descent from Mahomet. This he did; and although he was unassisted by troops, he contrived to make his way into the palace of Ben Meshall at Taza, and killed the pretender to the throne with his own hands. The people then being informed who he was, and the imposition that Ben Meshall had practised on them in asserting that he was a Moor being made known to them, Erechid was immediately proclaimed reigning sultan. This prince died in consequence of an accident which befel him from his horse taking fright and running away with him among some trees, by which his head came in contact with a branch with such violence that his death ensued from the blow. He was succeeded by his brother, Muley Ismail, whose reign was a very lengthened one.

The first treaty with England was entered into with this sultan in 1713 by Commodore Steward, who arrived at Tetuan in a ship of war, and being well received by the governor, proceeded on an embassy to Fez for the purpose of redeeming English captives, who had been taken prisoners by the Sallee rovers. These celebrated

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piratical vessels were at this time in great force and power, and laid hands on the subjects of all nations who did not pay tribute to the sultan; and the unfortunate persons who were made captives were sent into the interior of the country, generally to Fez, where they were employed in the public works, and treated with the greatest cruelty and barbarity until they were ransomed, remaining generally many years under their cruel masters, and in numerous instances falling victims to the tyrannical treatment of their oppressors. The chief place of rendezvous for the piratical vessels of these barbarians was at Sallee, a Moorish town on the western coast, and opposite to Rabat. These vessels being invariably manned with a prodigious number of hands, and pouncing suddenly upon their victims, few were able to escape from their clutches.

This barbarous system, to the disgrace of the European powers, continued until the reign of Sidi Mahomed, who humanely abolished it. Commodore Steward, during his embassy, experienced considerable difficulties in negotiating the ransom of the different Christian captives; and after the treaty had been made, and presents given, he found himself obliged to entreat the favour and interest of the queen-mother to induce the tyrant monarch to keep to the agreement, who had shown a disposition to fly from his word when every thing was considered as settled. The English commodore, however, in the end succeeded in bringing away the whole of the Christian slaves, amounting in number to near 300. This sultan was

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the greatest tyrant that ever ruled in Morocco, frequently slaughtering his people out of mere sport, and committing the greatest barbarities for the slightest cause of offence. Whilst building the walls of Mequinez, he would, for the least fault, order some of the Christian slaves who were employed in constructing them to be pounded down into the wall. He frequently killed his minister or best friend; and no one afterwards, for his life, dared to mention the subject to him. The tyrant was very successful in war against the Spaniards and Portuguese, and Rabat was taken by him from the Christians. He was upwards of eighty years of age when he died, and was buried at Mequinez. After him his son, Muley Abdallah, succeeded to the throne, and reigned forty years. He was almost as tyrannical as his father. He was greatly addicted to drinking, and when under the influence of wine or spirits, which he drank to excess, although contrary to the Mahometan law, he committed the greatest enormities, and thought little of putting people to death with his own hand. He resided in a castle near Fez, where he was buried, and which is at this day a sanctuary. Muley Abdallah was blind for some years preceding his death.

Sidi Mahomed, his son, succeeded him on the throne of Morocco, and was the greatest of this line of sultans. He was, however, no friend to the English. It was this sultan who offered a gross insult to the English consul by ordering his black guards to spit in his face. This was not exactly performed, in consequence of his absence, but the whole of the guards are said to have spit against

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the consular door on marching past it. The British consul, who had been previously informed of the intended insult, declared his determination to sacrifice his life rather than submit to the degradation. The alleged cause of offence given by the British agent, on account of which this insult was offered, I have been informed was this:—When at Morocco, where he had been to see the sultan, he repaired one day to the palace for the purpose of having an audience, whether by invitation or not I do not know. Upon his arrival there, he was told by one of the alkaids in attendance that the sultan was asleep, and that when the latter wished to see the consul he would send for him. The following day a messenger was despatched from the palace to inform the consul that the sultan was ready to see him: answer was returned that now the latter was asleep, and could not attend; upon which the sultan ordered six soldiers to repair to his house and bring him by force. This measure was, I believe, not carried into execution.

Mr. Matra succeeded Mr. Logie, to whom these unpleasant circumstances happened, as British consul; and having one day occasion to remonstrate with the sultan, and receiving an answer which he considered unbecoming, he unadvisedly, and in a fit of anger, told his interpreter, Hamet Sharkee, to tell the sultan that he must be out of his senses; upon which his imperial highness, feeling naturally not a little wroth, turned immediately to his guards and ordered them to remove that monkey-faced man from his royal pre-

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sence; which was accordingly done. Mr. M., I have been told, was considered as remarkably plain-looking. In consequence of Sidi Mohamed taking the part of the Spaniards on all occasions, to the prejudice of the British interests, our relations with Morocco were not on the best footing, and Mr. Matra had to encounter the frequent effects of the sultan's anger when thwarted in his views of policy by the British representative.

The above circumstances occurred during the war with Spain in 1780, and at the time Gibraltar was besieged. The sultan having been highly bribed by the Spaniards to allow the communication between the garrison and the Barbary coast to be entirely cut off, Gibraltar, which had up to this period depended entirely upon Morocco for her fresh supplies, was in consequence reduced to the greatest straits, and provisions were so scarce that little short of a famine ensued until supplies were forwarded from England. It was during the reign of Sidi Mohamed that the whole of the Christian consuls were compelled to leave Tetuan and establish the different consulates at Tangier and elsewhere; this was occasioned, as I have been informed, by one of them having fallen in love with a beautiful Moorish female whom he had seen on the terraces of the houses, and who, it is said, was shot by him from feelings of disappointed love and revenge. There are, however, several versions of the story, some maintaining that her death was accidental: what is the right one I cannot pretend to say. Whatever the affair

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really was, a complaint was made by the inhabitants of the town to the sultan, who, being greatly enraged, swore by his beard that from thenceforth no Christian consul, nor any other, should be allowed to reside within the walls of Tetuan; and so strictly was the order attended to, that for two years afterwards no Christian was ever allowed even to enter the town. By degrees, however, the impression caused by the affair began to wear off a little, and captains of trading vessels, whose ships were at Marteen, were suffered to enter the town on business, but were obliged to leave it at night. This strictness on the part of the Moors has been kept up ever since, until very lately an exception has been in favour of the British interests, and I am the first European consul who has been allowed to take up his abode here since the reign of Sidi Mohamed, and am the only one now resident at Tetuan.

In consequence of there being no resident vice-consul, and the trade with Tetuan having become of some importance, it was found not only to be extremely inconvenient, but that the British interest suffered from there being no vice-consul on the spot. It was on this account that the English government remonstrated firmly with the present sultan, and with such success that, after a considerable delay and evasion, and very great opposition on the part of the inhabitants of Tetuan, who complained loudly of this infringement of the oath of his great predecessor, Sidi Mohamed, the sultan at last gave his consent to the measure thus forced upon him, and I have been permitted to take up my residence at Tetuan as British Vice-Consul.

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Sidi Mohamed died 11th April, 1790, on his road from Morocco to Fez. His death, from prudent motives, was concealed by his minister, by whom he was attended in his litter as if alive, the sultan's women not being informed of it until reaching Rabat. This was on account of the wild Arabs, who, had they known of the circumstance, would have plundered every thing they could have laid their hands on, as all law ceases until a successor is appointed. He was buried at Rabat, in a sanctuary on the outside of the walls. Sidi Mohamed was undoubtedly a great prince, and deservedly esteemed by his subjects, by whom his memory at the present day is held in the greatest veneration and respect. He appears to have been far more humane than his predecessors; which indeed he might well have been. His turn of mind was at the same time naturally mild, and his character was thus favourably contrasted with the horrible tyrants who preceded him on the throne. He was on terms of great friendship with the Spaniards; and it is said that he and Charles III. of Spain used to style each other brothers in their letters, which is a curious circumstance, when the animosity of the Moors towards the Christians is considered, and in particular the Spaniards, who are hated by the former more than any other Christians, from the recollections of ancient hostility in Spain between them. Sidi Mohamed, just before his death, had ordered the British consul to leave Morocco; but while he either was about leaving, or had actually taken his departure, the former died. It was in consequence of the large presents made to

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this sultan by Spain that the Spaniards were in such favour during his reign. One of these presents, besides the usual articles of broad cloth, muslin, &c., is said to have consisted of cases filled with ten dollar pieces in gold, these cases being of very beautiful workmanship, with golden locks and keys. This was in Salmoni's time, who came as ambassador to Morocco, while another brother resided at Tangier as consul-general, living in a style of the greatest magnificence; the consular house, which was splendidly furnished, being a perfect palace, and filled with a numerous establishment of servants; a band of music being also maintained by the consul-general. Things have materially altered their complexion since that time. Spain is now too poor to maintain so expensive a consular establishment; and the same magnificent bribes being no longer continued, she is by no means in such high favour, but rather the contrary.

Sidi Mohamed was succeeded in the throne of Morocco by Muley el Yazid, the Englishman, for his mother is said to have been an English slave, whom the sultan became so fond of that he married her. The produce of this connexion was Muley Mahomed el Yazid el Mehedi, who was as partial to the English (probably from his birth), and as hostile to the Spaniards as his father, Sidi Mohamed, had been the contrary. The antipathy Muley Yazid had for the Spaniards was well known to them, and on this account they had recourse to all kinds of intrigue to dethrone him, by instigating his brother to rebel against his authority. This plan was supposed to

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have been set on foot by the Spanish consul-general, who in this instance narrowly escaped death; for the sultan, who was on his road to Tangier, would certainly have beheaded him, had he not contrived to effect his escape. The consul was however aware of his danger, and had sent for a frigate from Spain to carry him away. The vessel fortunately arrived at Tangier when Muley Yazid was as near as Larache. On its anchoring in the bay, the consul adroitly persuaded the bashaw that she was come with presents for the sultan; and, to remove all appearance of doubt or suspicion, several heavy trunks and packages were landed. The Moors were deceived by this blind, and had no doubt as to the truth of the consul's assertions. In the mean time the latter conveyed privately on board the whole of his plate and valuables, and then telling the bashaw a plausible story that he was obliged to see the captain on business, he was allowed to proceed on board. As soon as he was safe, however, the frigate hoisted her anchor and set sail with the consul, to the no small surprise of the Moors and the dismay of the poor bashaw, who knew full well that he should have to pay the penalty, on the arrival of the sultan, for suffering himself to be outwitted and allowing the consul to make his escape. This was the case; for Muley Yazid arriving a day or two afterwards at Tangier, and finding that his prey had just escaped him, he ordered, in his wrath, the heads of the bashaw, Abdelmaleck, and the Jewish interpreter to the consul, to be taken off and suspended to the balcony of the Spanish house, which bloody decree was put in execution.

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The sultan then stripped the house of every article, and, as a further insult, he gave orders to a parcel of the poorest Jews that could be found to take up their abode there. The fate of poor Abdelmaleck, whose son now commands the sultan's forces at Tangier, has been ever since a source of fear and apprehension to the whole of the governors of the different sea-ports, for whenever a difference happens to arise between the Moors and any Christian nation, they, bearing in mind the fate of the governor of Tangier, never will permit a consul to take his departure without having received an express order from the sultan, in whatever remote part of his dominions he may chance to be, that he is to be allowed to do so. Muley Yazid's reign was short but sanguinary, about a year and eight months, having lost his life in a battle fought near Morocco, in the province of Abda, with his brother, Muley Hisham, in November or December, 1791. The latter had attempted to dispute the throne of Morocco with his brother, and three engagements took place, in which he was, however, unsuccessful. When Muley Hisham's rebellion broke out, Muley Yazid was occupied in besieging Ceuta, and it was supposed in Morocco that if he had not been suddenly obliged to raise it for the purpose of stopping the progress of the revolt, that Ceuta would have fallen into the hands of the Moors.

On the death of Muley Yazid, his brother, Muley Hasem, made an attempt to ascend the throne, in which he was assisted by the people of Tangier, Tetuan, and the northern parts of Morocco. This

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was however unsuccessful, and Muley Hasem, being opposed by Muley Soliman, was obliged to give up the contest, and seeking his safety in flight, retired to the Levant. He is still living at Tunis, being of a very advanced age. Muley Soliman, who was now left in possession of the throne, was a son of the old sultan, Sidi Mohamed, and a white woman who always resided at Fez, and was half brother to Muley Yazid. The chief thing that insured him the throne, in opposition to Muley Hasem, whose claims on account of his birth were certainly superior, was the circumstance of his having gained on his side not only the people of Fez, but the whole of the soldiery constituting the regular troops of the empire. These are called the "Udaya," estimated at 12,000 men, all cavalry, 6000 white, and the remainder black troops. In addition to the opposition made by Muley Hasem, Muley Soliman, who was living quietly at Tafilet when he was suddenly proclaimed, had to contend against the claims of the deceased sultan's own sons, Muley Ibrahim and Muley Said, to the vacant throne, and who were undoubtedly the right heirs to the throne. The former was actually proclaimed at Fez, Tangier, and Tetuan; and being popular, it was thought that he would have succeeded in establishing himself on the throne, if he had not died shortly afterwards at Tetuan of a dropsy, and was buried in the garden of the palace. On his death, Muley Said, his brother, was proclaimed at old Fez and Tetuan; but being unpopular, was unable to make sufficient head against the opposing party of Muley Soliman, and

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being defeated, was pardoned on condition of being banished to Tafilet and forbidden to come near the capital. This prince died in 1828, in Zian, but was buried at Fez.

Muley Soliman was thus left in quiet possession of the throne of Morocco, and being universally acknowledged as sultan, was crowned at Fez in the beginning of the year 1792. He was, before these events occurred, intended for the church, having been brought up at Fez, where he was born, as a talib, being of an extremely religious turn of mind, approaching to bigotry: he was, however, mild and humane in his character, so much so that the Moors, his subjects, convinced how difficult a task it was for a man of his mild disposition to keep them in order, used to say that he was fitter for heaven than Morocco. In truth, he never possessed sufficient energy to establish the empire in peace, torn as it had been by so many contending parties and factions. Although his religious opinions forbade him showing any favour to the Christians, and the commerce of the empire during his reign received little encouragement from him, he yet showed his justice in making no innovations upon that portion of commerce which had been permitted by his predecessors, taking an uniform duty of ten per cent. upon all articles imported. This however was not so much the case with regard to what was allowed to be exported, his object being to feel his way and impose on the latter such duties as they could bear with the greatest advantage to his treasury.

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Muley Soliman had six sons, viz. Muley Taib, a mulatto, Muley Ali, Muley Hassan, Muley Omar, Muley Absolam, and Muley Mahomed. The first of these was at the head of a considerable force, and on one occasion falling in with a detachment of troops amounting to about 360 men, who were on their way from Tafilet to assist Muley Said, who was shut up in Old Fez, he captured 300 of them, and immediately ordered their heads to be cut off. Sixty-eight of these he caused to be hung up opposite to old Fez, saying at the same time, that as his father was opposed and disobeyed in consequence of his mild and forgiving temper, he would see what effect a different treatment would produce. The town of Old Fez surrendered on the 15th of April, 1822, and Muley Said having been delivered up to the sultan, was immediately pardoned by him, although he had been for fourteen months in open rebellion against his authority. Of the other five sons, who were all grown up, Muley Ali commanded at New Fez, Muley Hassan at Mequinez, where the treasury is, and the other three had minor commands in the armies.

Muley Soliman had been seated quietly on the throne for some years when his tranquillity began to be interrupted by the Brebers. These savage tribes are scattered throughout the entire extent of the chain of the great Atlas mountains, of which they are supposed to be the aboriginal inhabitants, and to have occupied the whole of Barbary before the arrival of the Saracenic Arabs from the East. On the appearance of these warlike people, the Brebers were obliged to re-

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tire from the plains to the bosom of the Atlas, whose inaccessible retreats they have ever since continued to occupy to the constant annoyance of the Moors, the descendants of their ancient invaders and foes.

In one engagement with the mountaineers at Tedla, Muley Soliman was defeated, and his eldest son, Muley Ibrahim, a young man of very promising character and much beloved by the Moors, was killed, while the sultan himself narrowly escaped being taken prisoner. Since this period, up to the time of the sultan's death, the whole empire was in a state of great confusion from the revolt of the Breber tribes, which kept the country in a state of constant alarm, and so harassed the sultan as to have shortened his days, combined with causes of domestic uneasiness.

Muley Soliman died and was buried at Morocco in 1822, after a lengthened reign of thirty-two years, the former part of which was tranquil and glorious, the latter embittered by the different revolts which broke out, and which had nearly proved fatal to him on more than one occasion, principally on account of his own inactivity and want of energy, and which appears to have been his only fault. His disposition was mild and peaceable, his heart formed of much softer materials than is generally to be met with in Morocco, and he was on this account deservedly popular and respected by his subjects. His policy differed considerably from that of his father, Sidi Mohamed, in affording no encouragement to commerce by allowing the exportation of wheat, horses, mules, &c.; had he done this, it would have been in

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his power to have enriched the country greatly, from the favourable opportunity afforded during the late war. The reason Muley Soliman prohibited these different articles of commerce from being carried out of the country is said to have been both an idea that a free and unrestrained intercourse with Christians would have been attended with prejudicial consequences to the religion and morals of his people, and also that in case of unlimited exportation, fears might have been entertained of a scarcity in consequence. However mistaken his policy might have been, and which is still kept up by his successor, the whole tenor of his conduct, during his very lengthened reign, evinced that he was a good man, and that he was actuated by a parental care for his subjects: and although his power was as unlimited as that of his great predecessor, Sidi Mohamed, few instances, if any, are recorded of any cruel or arbitrary acts committed by him. He left behind him several sons, in whom, however, he had no confidence, and who proved constant sources of uneasiness and domestic affliction. Being sensible how unfit they were all to succeed him on the throne, the succession by his will devolved to his nephew, Muley Abderrahman Ben Hisham, the son of Muley Hisham, who disputed the throne on the death of Sidi Mohamed, and was obliged to fly. This prince is now on the throne of Morocco.

April 4th. At night the Jewish ceremonies commenced, to commemorate the deliverance of the Israelites from their captivity in Egypt, and I went to the house of one of the principal Jews for the purpose of

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witnessing them. They were introduced by all present singing part of the Bible in a loud voice, the company afterwards drinking each a glass of wine and eating some celery dipped in vinegar, and every one taking a small portion of unleavened bread in his hands. A verse was then sung, and the supper being ready prepared, the principal dish was waved by the master of the house over the heads of the family and the rest of the company assembled, the dish being afterwards placed in the centre of the table, while he continued to read from the Bible: a basin was now brought in containing water, and while each person washed his hands, wine was added drop by drop, certain words being pronounced on the falling of each drop. A glass of wine was then handed round to all, and held up, and on the reading of a certain passage in the holy book, all drank, children, as well as grown up people. Water was now again brought in, and every one washed his hands; two small pieces of unleavened bread being also given to each person. A small ball, resembling a good-sized pill, was then put into a saucer of vinegar to dissolve, and each person dipping his piece of celery in it, carried it to his mouth, some words of Hebrew being pronounced at the same time. The ball was composed, I was told, of almonds, walnuts, figs, apples, honey, and all kinds of spices, pounded together. More unleavened bread and a piece of celery were afterwards distributed to all and eaten, some words being repeated as before, after which the company proceeded to supper. During the repast two more glasses of wine were drank, making four

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glasses altogether, and which quantity every Jew is obliged to drink that night: after the last glass is finished, no one can eat or drink any thing more until the next morning. During the above, the master of the house was seated higher than the rest of the company, leaning on his right arm.

While this ceremony, which is called the Pasqua, continues, there is a general feasting; bread, or any thing containing leaven, as porter, &c., must be removed: even wafers cannot be kept in the house at this period. Numbers of articles of this kind were now sent me as presents: every dish and utensil must also be new at the time of this feast: this ceremony of the Pasqua is practised, I believe, by the Jews in all countries.

April 6th. This was the last day of the Pasqua, and in the evening I repaired to the house of the principal Jewish merchant in the town, Isaac Benzeatreati, to witness the conclusion of the ceremonies, and which latter part is peculiar, I was told, to Barbary. On my entrance, I was conducted by the master of the house to the principal room, and seated beside him. The apartment was highly illuminated by about twenty lamps, suspended by handsome brass chains from the ceiling: there being likewise silver candlesticks with wax candles. Over the lamps were placed ears of new wheat, which at this season was of course quite green; in the middle of the room a large table was laid out, covered with silk, and containing the following things, namely, a handsome glass vessel filled with milk, china dishes containing salad, fish,

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(a kind of river mullet or trout, as I was told,) honey, cakes, and all sorts of sweetmeats. This being the grand night, I had not arrived long before numerous visitors came in, each person on his entrance saluting the master and mistress of the house by kissing their hands: as each person entered he was presented by the latter with a small piece of the salad dipped in the honey; on receiving this, the visitor blessed the house, wishing it all kind of prosperity and good fortune. The mistress of the house, to whom the whole management of every thing appeared to be left (the master chatting and laughing all the time along with his guests), offered the company sweetmeats, which some accepted, others not, according to their inclinations. The salad dipped in honey was, I observed, taken as a matter of course by all. Some of the visitors remained but a short time, taking their departure for the houses of their other friends, the same kind of ceremony being general throughout the town, and being continued from eight o'clock until midnight. I observed no wine or other liquor in use this evening. In Barbary no Jew is allowed to shave his head for forty days, from the commencement of the feast of the Pasqua.

Moorish Letter.

The following is a specimen of a royal epistle from the Sultan of Morocco to the King of England.

In the name of God the merciful.
From the slave of God, whose reliance is upon God,

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prince of the believers, the Sultan of Maraksh, (Morocco), Fass (Fess), Mecknassa, Sussa, Adwatien and Seilamnassa, and what thereunto belongs of other kingdoms in the Gharb.

To our intimate friend, the keeper of the compacts and the follower of the wise and sound steps of his predecessor, King George the Fourth, Ruler of the united Kingdoms of Britannia and Irlanda, and what thereunto belongs of other kingdoms in India and Soond.

Hence, after praising God who supports those that give sincere proofs of their amity, and instructs them how to proceed through the path of rectitude, and has exalted truth above all virtues, and caused its symptoms to be permanent of friendship between friends; praised be he who has made our pens to depict our mind and ideas, and endowed us with the power of comprehension and understanding. We have received your letter, which of the sincerity of your friendship to us is a manifestation, and of your desire to preserve the existing compact between us, it is an illustration, nay, it is a bouquet, whose sections bespeak wisdom and eloquence, and whose roots and branches indicate faith and confidence.

Different Treaties concluded between England and Morocco.

First treaty, 1721, was concluded by Commodore Stewart and Muley Ishmael, son of Muley Ali Scheerif.

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Second treaty, 1729, concluded by John Russel, Esq., and Muley Abdallah Ben Muley Ishmael Ben Muley Xerife Ben Muley Ali.

Third treaty, 1734, concluded by John Leonard Sollicofre and Muley Abdallah, as above.

Fourth treaty, 1750, concluded by William Petticrew and Muley Abdallah.

Additional, 1751, concluded by William Petticrew and Muley Abdallah.

Fifth treaty, 1760, concluded by Mark Milbank, Esq., and Sidi Mahomed Ben Abdallah.

Sixth, or additional, 1783, by Sir Roger Curtis and Sidi Mahomed Ben Abdallah.

Seventh treaty, 1791, concluded by J. Marco Matra, Esq., and Mahomed el Yazid el Mehedi.

Eighth treaty, 1801, concluded by J. Marco Matra, Esq., and Muley Soliman Ben Mahomed Ben Abdallah.

Ninth explanatory treaty, 1824, by James Sholto Douglas, Esq., and Muley Abderahman Ben Hisham Ben Mahomed Ben Abdallah Ben Ishmael, the present Sultan.

Revenue of the Mosque at Tangier.

The revenue of the grand mosque at Tangier is eight hundred dollars per month, and which revenue is derived from shops and houses, which are appropriated to the different expenses attendant upon it, as repairs, the lighting of it, mats, &c., the payment of the different talibs who pray there, and whose salaries vary, from the chief judge, or first talib, down

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to the lower ones, from six to eight dollars per month, to one or two. This a good deal depends upon the interest each may have with the sultan, who fixes the salaries at his pleasure. The criers at the top of the mosque, who announce the different hours of prayer to the people, are paid about four dollars a month: the income of the mosque is under the charge of a collector, who takes pretty good care to appropriate a plentiful tithe of the produce to himself.

Moorish Families at Tangier.

The principal Moorish families now resident at Tangier are the descendants of the great Bashaw, Hamed Ben Ali, who in the time of Muley Abdallah had the command of Tangier, Tetuan, and was, indeed, governor of the whole of this part of the country: they are now, generally speaking, in greatly reduced circumstances.

Rent of Houses at Tetuan.

The best houses in the Moorish town can be obtained, I am told, at the rate of from one to two dollars per month; in the Jew town, however, it is far higher, seven, eight, and nine dollars per month. For half of a house I pay six dollars per month: being a consul, however, as well as a Christian, I am considered on these accounts a fair mark for plunder, and with all my endeavours, and although many of the principal Jews have assured me (credat Judæus) that they

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love me as a brother, I could not get any place to put my head under at a lower price.

Ingenious Method of getting out of a Scrape.

A Sultan of Morocco, of the first race of the Moorish sovereigns, is said in former times to have headed an expedition of five thousand men for Fez, and to have led it into the territories of Negro-land and Guinea. Upon its arrival, however, it is related that the blacks mustered together so overwhelming a force that the small, daring Moorish army was surrounded on all sides. The chief, seeing the danger he had brought himself and troops into, and fearful of encountering the enemy from their being so very superior in numbers, not knowing what to do, disguised himself as a common soldier, and went into the different tents of his own people, with a view of learning their opinion secretly as to the best method of effecting his retreat, and getting out of the scrape. It chanced that in his rounds he found in one of the tents two officers playing at chess, and hearing one say to the other, "Your king is now in check, and you do not know how to get him out," he, fancying that it was an allusion to his situation, and that he was discovered, stole away. The next day, however, he sent for the officer, told him what he had heard him say, and begged that he would give him his advice how to get clear off. The officer replied that he thought the best plan was this, namely, to select one of the handsomest of his women (the sex, whether in peace or war,

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forming always part of the sultan's camp equipage), and, dressing her up as handsomely as possible, send her off to the negro monarch. His majesty was to be informed that such great preparations for war were needless, as the King of Morocco had come, not with the least intention of invading his country, but of courting his friendship; and that in order to cement it the more firmly, he had actually brought with him one of his own daughters, whose fair hand he designed for his sable majesty. The lady was accordingly despatched in a handsome litter, decked out in all her best, to the negro king, accompanied by splendid presents. On the arrival of this friendly message, the princess, and the gifts, the poor man, taking it all for gospel, was both delighted and astonished at the honour intended him; and returned, on his part, a splendid present of gold and black slaves for the use of the sultan. It may be easily imagined that the latter was not a little rejoiced at the success of his artifice, and made the best of his way back to Morocco, determining, after the escape he had had, never to think of invading Negro-land again.

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EXTRACTS RELATING TO MOROCCO, FROM AN OLD SPANISH WORK BY DON JOSEPH SAGARRA.

Tetuan.

This town is poorly fortified. It is on the river Cuz, and famous for being a place of rendezvous for the Moorish and Algerine corsairs against the Christian vessels.

Ceuta.

Ceuta by the Romans was called Septa, from seven mountains near it. This is said to have been built by the Romans, and to be the most ancient in all Barbary. Ancient tradition relates, indeed, that it was first founded by a son of Noah 230 years after the flood. It appears to have been the capital of the Roman colonies in Africa, and possessed in former times an excellent port.

Tangier or Tengis.

Tangier was in ancient times a place of great importance, being called Tingitana, and the capital of the Roman province of Mauritania Tingitana. According to some, it was built by the Romans; the tradition of the people states it to have been founded by a great prince that was master of all Europe and Africa, and some provinces in Asia.

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Arzilla.

Arzilla was founded, according to some, by the old Africans—the country people say by the Romans: it used formerly to be well fortified. It was given up to Spain by Muley ben Hassar in 1610, and taken by Muley Ismael in 1689. The castle is strong.

Larache.

Larache was founded by the Africans, and is in the province of Azgar. Tradition says that this town was the capital of the kingdom of Anthes, who fought with Hercules, and who was confined in the celebrated gardens of the Hesperides.

Salee.

Salee also is in the same province, and founded, as it is said, by the Romans. It contains many fine houses and buildings, and enjoys considerable trade. There is a strong fort on the river Luccos.

Mequinez.

Mequinez was founded by the old Arabian kings, and is at times the seat of government. The streets are wide, and there is a strong castle. Muley Ismael built here a palace. Mequinez is half a day's journey from Fez.

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Fez.

The city of Fez was founded by Edris the Second, and is the capital of this part of Barbary. It is divided into three parts, namely, Old and New Fez, separated by a river, and Beleyda. This is the most beautiful city in Barbary, having wide streets, rich shops, and a magnificent royal palace. There is also a superb mosque, containing innumerable pillars of white marble. Fez is said to contain 92000 inhabitants.

Temacen.

Temacen is a fertile country adjoining the province of Fez. Formerly it was very populous, and had more than forty cities, which were destroyed by the second king of the Almoravedes. Temacen, the capital of this province, was founded by Hanno by order of the senate of Carthage. It is situated advantageously near the sea. For about two centuries it was almost depopulated, but again recovered itself under Jacob Almanzor. In this province is also Rabat, a beautiful port taken from the Portuguese by the above prince.

Duquella.

In this province is Azamor, built by the Moors, near the river Tencif. It has a considerable trade with Europe. Also Zaffi, which contains 4000 houses—built, as it is said, by the Carthaginians. The walls are

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strong, and there is a great trade with Europe in wax, indigo, and gums. Maramar is near the above towns. Some distance from this are temples erected to the old heathen gods. Almadena is surrounded with walls and towers and beautiful gardens. In 1521 it was abandoned by the inhabitants in consequence of a famine. Tut is the most ancient city of all, being said to have been founded by Tut, the grandson of Noah, who settled here. The city was depopulated by Mulee Nacer, brother of Mahomed Oataz, King of Fez, who sent all its inhabitants to people a deserted place three leagues from this town.

Mazagan was founded by the Portugueze, and strongly fortified against the Moors, who at last took the town.

Province of Hea.

Tednest, in the province of Hea, is well inhabited, and contains 3000 houses, but has no house of entertainment or baths for strangers. This town was founded by the ancient Africans.

Province of Sus.

Tagaost is the principal town in the province of Sus, and was founded by the people of the country. It contains 8000 inhabitants, and is encompassed with an ancient wall. Tedsi contains 5000 inhabitants, and Tesent 4000. The city of Messa, also in this province, is considered very ancient. It is surrounded

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with strong walls. Not far from the town is a temple covered with the ribs of whales, and held in great veneration by the superstitious inhabitants, as they believe that on this spot Jonas was vomited out of the whale's belly.

Province of Gezula.

To the eastward of Sus is the province of Gezula, well populated. The natives, however, are very barbarous, often acknowledging neither sultan nor any one else in authority, and fighting one against the other. They are very strict Mahometans, paying particular attention to the different feasts, as the Rhamadan, the Nativity of the Prophet, &c. This province grows abundance of wheat for purposes of commerce.

Province of Morocco.

To the north of Gezula is the province of Morocco, the capital of which was anciently called the city of Agmet, and contained 7000 houses, with strong walls, it having been founded by the old Africans. This city, however, lost its grandeur when the kings of the race of Almoravedes established their court in the city of Morocco, about eight leagues distant, and which is now the capital of this kingdom, as Fez is of the kingdom of the same name. Morocco is situated in a delightful country about five or six leagues from the Atlas mountains, which are visible from the

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terraces of the houses at Mogador, their tops covered with snow. This city, which is very large, and capable of containing 10,000 inhabitants, is surrounded by strong and high walls, to which are twenty-four gates: two of these are said to have been brought from Seville.

Provinces not known.

To the north-east of the province of Morocco are provinces which are little known, with towns without walls or towers, as Almedina, Elemedin, and Bizu, founded by the ancient Africans.

Province of Tedla.

To the east is the province of Tedla, whose capital is surrounded with good walls and towers, on the top of a mountain called Dedoro near the Atlas.

Province of Curt.

Near Mount Atlas is the province of Curt (now part of El Garb). It is more fruitful than the rest, having many towns and villages, some of which are surrounded with walls. The capital is Tezar, containing 5000 houses, surrounded with walls and towers. In this province was situated formerly the city of Ainelginum, the fountain of the idols, where a magnificent temple stood in ancient times. In this, at certain

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times of the year, the inhabitants assembled together in the night, men and women, idolaters, who, after they had made the accustomed sacrifices, put out the lights, and busied themselves with other ceremonies until morning. This city was ruined by the Mahometans; and the only thing now remaining to be seen is the fountain, near which the gate of the temple stood."

Jewish Ceremony of Baptism.

Baptism among the Jews is thus performed: after the child has been circumcised, its name is given to it by the rabbi, and a large table is then laid out, on which are placed dishes containing raisins, cakes, walnuts, roasted peas (garavanzas), and hard-boiled eggs. All the female guests then sit down to table, and partake of the various eatables, taking care, however, not to eat more than two eggs each person. A glass of wine is then taken by each (among the poorer classes brandy is substituted). The male visiters then sit down and follow the example of the females: in general, however, only one egg is taken by them. This ceremony of circumcision and christening is performed eight days after the birth of the child; and after they have been gone through, the infant is placed in a cradle richly dressed, and carried back to its mother.

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Jewish Population.

In the kingdom of Fez alone the Jewish population was formerly estimated at 80,000: what it may amount to at the present day I cannot say.

April 11. This, being the twenty-seventh day of the fast of Rhamadan, is a great day among the Moors. The women go out and visit the different saint houses, where music is performed in honour of the dead. These sanctuaries are likewise visited by the men, and the whole night is spent in prayer at the mosques. The 16th of this month was the first day after the conclusion of Rhamadan, which ends the instant the new moon is descried, and was observed with great solemnity by the people. Circumcision is performed on this occasion; and the governor, followed by about 100 horsemen, and accompanied by all the male children, repaired outside the walls of the town to a sanctuary, where the ceremony of circumcision was performed. An immense concourse of people attended; and the mats from the different mosques being spread on the grass, the governor and all present performed their devotions; after which the kadi, or chief judge, read a part of the Koran in which the commandments of the prophet were laid down, forbidding theft, the drinking of wine, adultery, and enjoining duty to parents; and afterwards a prayer was offered up for the sultan, and he told the people

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to be obedient to their governor, and that, on his part, he must govern the people with justice, or he would surely never enter heaven. After this they all returned in the same procession to the palace of the governor; and being assembled in the large square, the horsemen, as well as the people on foot, commenced firing powder, after the fashion of the country. Many of the mountaineers from Refe were present, and exhibited their mode of fighting, evincing in their wild tactics great expertness and dexterity in the use of the gun, firing in all manner of ways.

Destructive Hail-storm.

About the middle of this month (April) a most extraordinary hail-storm was experienced near Fez, which at once destroyed all hopes of the crops of grain and fruit Many of the hailstones, I have been assured, that fell on this occasion, weighed four ounces. The storm was accompanied by dreadful thunder and lightning. At Fez, some shops in the grand bazaar were destroyed by the latter, and two Moors outside the city were struck dead on the spot. Four years ago a similar storm occurred, with even greater devastation: several people and cattle were killed, and it was followed by a great flood.

Excursion to Ceuta.

Having determined to make an excursion to Ceuta, I left Tetuan for this purpose at half past six in the

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morning, and four hours' sail brought me to it. The following day I was shown the different works and fortifications, the ditch formed by the Portuguese, which admits the sea into it, and the mines and barracks up to the Moorish lines, the work of the Spaniards in the sixteenth century. I visited also the cathedral, which contains some paintings, but there are none which deserve any particular attention. The inspection of these different objects occupied the day. On the succeeding one I paid a visit to the engineer department—saw the tanks, which are very extensive, and inspected the different forts on the land side, which appeared to me to be very badly guarded. One of these is called Fort Catalina. They are all very ill provided with guns, just sufficient to keep at check the Moors. I walked through the burial-ground of the English when they occupied this fortress, but did not observe any inscriptions; mounted up also to the signal post of Hatcha, and the barrack, which is surrounded by a very high wall, and unfinished: from thence I descended to the barracks, intended to have held a thousand men, commenced in 1823, but abandoned for want of funds to complete them. The outer walls are finished, as is also a fine tank in the centre, and the kitchens. The only Moorish tower now remaining was pointed out to me. The alameda, or public promenade, is prettily laid out, and promises to become a very delightful walk when the trees are a little older. It was formed about two years ago by the commandant of the engineers stationed at Ceuta, Colonel Correlio.

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Whilst I was taking the round of the garrison, and was passing the forts opposite to Tetuan, some of which are mounted with only one, two, or three guns, we met some soldiers whose muskets had no locks to them, and were consequently of no very great service. My guide informed me that their pay was only two dollars and three quarters per month, a suit of uniform being provided once in thirty months, which sufficiently accounts for the general wretched and half-starved appearance of the Spanish troops. As regards their food, the king only provides them with bread, so that they are obliged to club together in order to supply themselves with every thing else. Their fare is extremely spare and frugal, consisting usually of a kind of soup made of garavanzas (pease) and oil. Each mess has a tub of them, out of which, as they stand round it, every soldier is allowed to take thirty tablespoonfuls twice a day—a meager allowance! I witnessed this myself, and saw the poor fellows, without table or chair, surrounding this tub, with a piece of bread in one hand, and dipping with a spoon in the other into the tub, which was placed in the open barrack-yard. This was pointed out to me by one of their officers, in order to show me the difference of fare between the Spanish and English soldiers, which was certainly striking enough. The men nevertheless looked remarkably strong and healthy: so much for custom and the hardy life they have been brought up to. Each soldier is obliged (as I had frequent opportunities of witnessing) to wash his own linen and mend his clothes, as their pay is too small to enable them to

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employ females for this purpose. To add to their distress, this trifling pittance is any thing but regularly paid, and many months will frequently elapse without the Spanish soldier receiving a halfpenny, and the unfortunate wretches are obliged to subsist as well as they can on scanty half-rations then dealt out to them. The officers are little better off than the men, so that, on the whole, the life of a Spanish soldier of the line may be easily imagined to be not the most enviable. The governor of Ceuta (a lieutenant-general) is paid at the rate of two thousand five hundred dollars per month in time of peace, and during war receives, as I was told, double that sum. A colonel's pay is one hundred and fifty dollars per month, a captain's fifty-four, a lieutenant's twenty-five, and an ensign's sixteen.

On my return through the Moorish quarter of the town, which is inhabited by Moors the descendants of those who followed the Spaniards from Oran at the time it was taken from them, I met their chief, Almanzor, accompanied by his sister Almanzora. Almanzor, who claims a royal descent—namely, from the unfortunate Chico, the last Moorish king of Granada—holds the rank of lieutenant-colonel in the Spanish service, receiving also the pay attached to it: he is also chief or commandant of the barrier, having under him as officers a lieutenant and ensign, with a first and second sergeant, a corporal, and six men, together with some lads, making altogether a small Mahometan force of twenty Moors to guard the barrier, receiving pay from the Spanish government according to the rate before mentioned. Almanzor himself and his

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sister receive at the same time, in consequence of their descent, a pension from the Spanish government, the former fifty dollars and the latter ten dollars per month, but which I was told they had not received for some time past: for the truth of this, however, I cannot vouch. Almanzora, who was far more communicative than her brother, told me that she had been three times to the Spanish monarch for the purpose of demanding the palace of the Alhambra at Granada as her brother's property in right of his descent, and that in consequence the above pensions had been granted. Either the father or grandfather of Almanzor (the latter in all probability) had, I was told, a force of three thousand men under his command at the siege of Oran, when it was taken by the African Moors from the Spaniards, and that he lost his life on this occasion. On the capture of this town, the Moors, who had sided with the Spaniards, dreading the vengeance of their Mahometan brethren, retreated along with the Christians to Ceuta, where their race have ever since remained. Their number has dwindled away so greatly since this period, that Almanzora informed me that at the present day there only remained in Ceuta of these Moors twelve men, eleven women, and a few children, who derive their subsistence from the Spanish government. Almanzora had in her possession two full-length portraits, which she made me a present of, giving me the following account of them: they were, she informed me, the portraits of Don Nicholas and Don Lewes of Arrack, two of four brothers, princes of Arrack, who were all of them

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killed at a tournament by the Moors. After this catastrophe a grand entertainment was given by the Moorish king of Granada to their father, the Prince of Arrack; and when the covers of the dishes were removed, the heads of the four princes, his sons, were exhibited to the horror-stricken eyes of their father. She further informed me that these portraits had been brought away from Granada by her ancestors on the fall of that city, and that they had been ever since in the possession of her family*. My stay at Ceuta did not exceed that of a few days; and having seen every thing worthy of observation, I returned to Tetuan.

Treatment of a Patient.

A person feeling a numbness in the joint of the thigh sent for a Jew of the name of Joseph Harache, in order to consult him. The doctor, who is in the habit of practising as a kind of quack surgeon, on examining the part affected, pronounced the symptoms to be occasioned by a very severe cold, desiring his patient to remain in bed until he called in the evening with the remedies he purposed applying. The doctor at the

* The portraits of which the above account is given are now in the possession of the author of these sketches, and having been repaired and cleaned, turn out to be by Velasquez, and, independent of the singular and curious history attached to them, are highly interesting for their extraordinary merit, which indeed entitles them to be ranked among the best works of this great master.

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same time requested some money in order to purchase one ounce of gum mastic, two ounces of dry rose leaves, and several other herbs, which his patient accordingly furnished him with. On the arrival of evening, he made his appearance, with a large dish containing about four pounds of black poultice; the latter he immediately spread, quite warm, on two pieces of canvas, applying one portion of this plaster to the thigh, and the other to the small of the back. After this was done he took a large nail four inches long with a flat head, and making the latter red hot, he applied it in that state a little below the knee and just above the calf of the leg, making a hole in the flesh as large as a quarter of a dollar, upon which he bound a green leaf, telling the unfortunate patient to keep it on until he called again. On the two following days the same kind of poultice was applied according to his orders, with a plaster of wax, with a green leaf on the top of it. The fourth day the poultice was renewed, and a plaster of one ounce of gum mastic and two ounces of bird-lime mixed with a raw egg was applied to the part. The doctor at the same time gave orders that eight oranges should be procured, and a hole being made with the finger in each, they were stuffed with the remains of the poultice, and being placed in a dish they were sent to the oven to be baked. When this was done, the patient was laid down, and the oranges being cut in two were applied to the thigh warm, and bandaged down. The sixth day our doctor called to learn the state of his patient, and found that he was not in the

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least relieved by the remedies that had been applied; he perceived also that the relatives of the man were not quite so credulous as they had been, and, in short, the whole set of them poured out their abuse upon the quack in cheating the sick man in such a manner, he having charged two pisetas for each visit. Upon this the doctor changed his system, beginning to twist the patient's leg in different directions, rubbing, pinching, and kneading the part with his hands, a plan far more efficacious than the former one, for the patient soon began to recover the use of the limb, and finally got quite well.

Consideration of the Sultan towards the Merchants.

That the present sultan is not wanting in acts of kindness and consideration towards his people, at times, may be seen from the circumstance that very recently a sum of one hundred thousand dollars, which had been owing by the Jewish and Moorish merchants on account of duties, was transmitted to Fez in bills payable at sight on their correspondents in that city. The sultan, however, on receipt of them, judging that the immediate payment might be inconvenient to the merchants, of his own accord gave them a period of thirty days to postpone the payment, in order to give them time to prevent the inconvenience which he rightly imagined might ensue.

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The Sultan's Journey from Fez.

News reached Tetuan that the sultan was on his road to visit this part of his dominions, and that he had been stopped at a place called Alchamas in order to settle some acts of insubordination on the part of the inhabitants, in consequence of their refusing to receive a governor whom he had sent them, and whose name was Ben Lachmar: it is affirmed, however, that the sultan has not only complied with the wishes of his subjects in having the obnoxious governor removed, but that he has been sent to Fez in irons. On his road it is the sultan's intention to repair to a celebrated sanctuary, called Muley Absalom, and named after a saint of great fame who was buried there.

It is the custom for every Sultan of Morocco in ascending the throne, or as soon afterwards as he can, to pay a visit at the shrine of this saint, and carry with him a considerable present; the same is also done by innumerable pilgrims, not only from Morocco and other parts of Barbary, but even from Turkey and the east, so great is the fame which this saint has bequeathed for the advantage of his descendants, who reap the benefits of the pious offerings by appropriating the whole of them to themselves. The descendants of the saint are said at the present day to have increased so fast, that there are now ten thousand of them inhabiting the mountains in the neighbourhood of Muley Absalom. This renowned sanctuary

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is situated in the province of Benedere, and no Jew or Christian is suffered on any account to approach it.

Shocking Circumstance.

During the dreadful famine of 1825 the distress was such that the unfortunate Arabs were driven to the most horrible expedients to preserve life. One day an Arab woman had succeeded in stealing a Jew child for the purpose of devouring it, when she was fortunately stopped at the gates of the town, and the poor innocent, which she had concealed under her hayck, was taken from her.

Jewish Superstition.

A superstitious ceremony is sometimes performed on the birth of a child, and was done lately by a considerable Jewish merchant, of the name of Pariente, whose wife had been brought to bed of a boy. The eight following nights the father and all the near relations assembled, and the room being shut up with care, the former read various passages from the bible for several hours; a circle was afterwards traced with the point of a sword over the bed in which the mother and infant were lying. On the relations taking their departure, the sword was laid alongside the child, to guard him from the influence of evil spirits. Male infants are circumcised eight days after their birth,

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whereas with the Moors this rite is seldom performed until the age of two, three, four, and even five years.

With the former, the father, the godfather, and the person who performs the ceremony, bear the ten commandments on their heads in a small leathern case during the time it is performing; and the figure of a hand is also painted on the head of the infant.

A Moor sent for from Gibraltar, and punished.

Not long since a Moor, whose name was Shallond, belonging to Tetuan, but who had resided at Gibraltar as a merchant some years, was sent for by the sultan through the Moorish consul. The man, although he knew well what awaited him, did not hesitate to comply with the orders, on account of his family resident in this town, who would have suffered severely if he had refused. The merchant on his arrival here was put into jail, and received at the same time so severe a beating with the bastinado that it very nearly killed him. He was afterwards kept in confinement fourteen months, and only got his release by the payment of a fine of ten thousand ducats, levied by the sale of some houses. On his getting out from jail he repaired to Fez to supplicate the sultan's compassion, and succeeded so far that fifteen hundred dollars of the sum which had been taken from him were returned, in order that he might have something left to trade with. In all probability, however, according to a common custom in Morocco, when he again gets rich, he will be served the same trick. This

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severe punishment was inflicted because some enemy of his had told the sultan that he had spoken too freely of him at Gibraltar.

Praying for Rain.

As I was walking through the town one day, I met several boys assembled together, who, my Moor told me, were praying for rain. Upon my coming up to them, the eldest told the rest to stop, upon which the little congregation were silent, under the firm conviction that their prayers would be unavailing while polluted by the presence of a Christian.

The Sultan's Visit to Tetuan and Tangier.

When the sultan was already on his road, and within one day's journey of Tetuan, I received orders to join the consular corps of Tangier, and accordingly took my departure. On my road I passed within half a pistol-shot of the imperial encampment, and had thus a good view of the whole scene, which to me was both novel and striking. The troops being drawn out before the sultan's marquee heightened the effect. One officer was more conspicuous than the rest, and as he seemed to be the chief in command, I made inquiry of my guards, and was told it was the sultan himself. In the situation I was, it would not have done for me to have been observed, and I therefore proceeded on my road as privately as possible, as being in Christian habit, if I had been noticed I

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should not likely have been sent for into the royal presence, when he doubtless would have felt no inconsiderable surprise at my thus leaving Tetuan just as he was about to make his entry into that town, particularly after the gracious manner in which I had been allowed to re-establish the vice-consulate. Stealing off, therefore, with my guards as quietly as I could, I reached Tangier in the evening. The following day, according to the account I subsequently received, the sultan reached Tetuan, accompanied by the governor, who had gone out to meet him, attended by the whole of his troops and the inhabitants of the town, who were all armed with muskets, making altogether a body of about five thousand men. On reaching the town gates he was saluted with twenty-one guns and a discharge of small arms. Here he was received by the principal Jew merchants and agents; from the gates to his palace in the centre of the town he proceeded between a double rank of soldiers, which lined the whole way. Having rested for two days, on the third he made his appearance on horseback in the public square, which was lined by the imperial guards, who during the time he staid remained kneeling on one knee, with their musquets in their hands. The sultan now being ready to receive the different presents from the inhabitants of the town, the Moorish merchants first came forward with their presents, which consisted chiefly of pieces of cloth; and afterwards the inhabitants of the lower and middling ranks, whose presents consisted of muslin or silk handkerchiefs, each present of the latter being in

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value about four dollars, the former about twenty-four ditto. Besides this, the principal merchants were obliged to furnish two tables:—the first held four large dishes, in one of which was six fowls, and in the other three, mutton dressed in various ways, besides twenty loaves of bread;—the second table contained all kinds of preserves and sweetmeats: both were valued at thirty-five dollars. In addition to this, the Moors of the second rank provided also a table for the sultan, which cost about five dollars, being furnished with fowls, mutton, and bread like the former. Every Moor of the lowest class brought as his present a large dish of kouskous, the cost of which was two dollars. These loads of provisions being presented to the sultan, were distributed by him to the officers and the troops, who quickly devoured them.

After the Tetuan people had made their offerings, the mountaineers from Benihassan, Beniusmar, and Benimadan were received with their presents, consisting of horses, cattle, sheep, barley, honey, butter, every one according to his means, each district being introduced separately and welcomed by the sultan, to whom they were introduced by the governor; the people replied by bowing their heads and exclaiming, "God preserve your life, Sidi;" he then told them that he had given them a good civil man as their governor, for which they returned him thanks. The sheiks of the districts then presented their different gifts, and were thanked by the sultan adding, "God will assist you to replace it." The Jews were lastly introduced, their presents consisting as follows, namely,

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about five yards of broad-cloth from each of the principal merchants, and the same from the different European Jew agents. The Jews of the middle classes brought each a present in their hands of about two yards of broad-cloth, while the poorer Jews having clubbed together, produced a sum of seven hundred and fifty dollars, which they gave to the governor to present to his majesty. All these presents which the Jews offered were received by the sultan without any remark or compliment whatever, leaving them to carry their different presents to the custom-house. When he got there, however, he gave the governor particular charge of them, saying that God and Mahomed had recommended in the Koran the Jews to the care of the Moors. The sultan then gave licence to the Jews to export two hundred cattle duty free, and charged the governor in particular to give every encouragement to the merchants, as they brought most money into the royal chest. Having paid a visit to Marteen, the sultan set off for Tangier, by way of Ceuta, and on arriving there, took up his quarters at the alkassaba. Fortunately for the inhabitants, his royal guards, who are much addicted to plunder, and have a great hatred of Christians, remained at a distance from the town, and only two or three were seen prowling about the streets to the alarm of the people. On his arrival, the sultan, however, issued an order forbidding any of his troops to insult the Christians under pain of losing their heads, which had the desired effect, and kept them in tolerable order. During two days the sultan was occupied in receiving the

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different European consuls and their presents, being constantly attended by the celebrated saint from Muley Edris, as filthy a looking fellow as perhaps was ever seen, having nothing to cover his nakedness but an old blanket black with dirt and patched all over, his greasy hair also hanging down his back and over his forehead like candle ends. This saint accompanied him from Tetuan, and was going to Larache, where he would be relieved in his turn by the saint from Muley Absalom, one of these being in constant attendance upon his majesty during the time he is travelling. On his return from inspecting the batteries and forts, the sultan gave the numerous spectators an unexpected specimen of his skill in horsemanship and firing powder, for, taking his gun from the officer called the musquet-bearer, who is always at his side, his majesty, accompanied by two sons of the late sultan, Muley Soliman, the bashaw of Tangier, and two of the great alkaids, started off at full speed, and fired his piece after the usual manner of the Moors, which he performed in a very expert and soldier-like manner. The following day the sultan took his departure in a very sudden manner, and proceeded to Arzilla, attended by the bashaw. Thus ended the imperial visit, which had been so long talked of that many were of opinion that it would never take place.

Revenue.

The revenue derived is by a fixed sum payable by each province, besides a land-tax. It frequently hap-

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pens, however, that half of the provinces are in a state of revolt, and pay nothing. The royal treasury of Morocco, on account of the wild and unsettled character of the natives, cannot by any means reckon at any time, with any certainty, as to the necessary supplies gathered in this manner. As every thing, however, belongs to the sultan, and as no one possesses any single thing which he can call his own, every individual is liable to be called upon at the sultan's pleasure for whatever he may possess; thus a rich man very frequently is called upon at the pleasure of the sultan to send him three or four thousand dollars, and this is very frequently the thing that is the occasion of rebellion in the provinces. The custom-house duty produces annually about one million of dollars.

Breber Tactics.

The mode of fighting practised by the Brebers is, after the first fire, to rush in pell-mell among the enemy, with bayonets fixed in their long musquets, something like the European bayonets, and they seldom fail, from their impetuosity and bravery, to throw the Moors into disorder and flight. They are very careless about their fire-arms, placing their dependence chiefly upon their bayonets.

It was on the 28th of June that I returned from Gibraltar, where I had been on a visit, and having landed during the extreme heat of the day, I remained a few hours at Marteen, and afterwards pro-

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ceeded, in the cool of the evening, to Tetuan. I had no sooner reached my house than I was waited upon by the principal Jewish merchants of the place, Parientes, Benzatreti, Solomon Levy, who welcomed me back, and seemed greatly pleased at my return.

I now found nearly the whole of the inhabitants, from the governor down to the lowest Moor, residing with their families in the neighbouring gardens. The men, whose different avocations obliged them to repair to the town during the day-time, used to return in the evening to enjoy the society of their families, some on horseback, others on foot, loaded with provisions, and scarcely a soul without a firelock on his shoulders.

In these cool and delightful retreats they enjoy themselves greatly during the summer heats, and I used to observe them in my walks reposing themselves in arbours covered with vines, or under the shade of the orange-trees, the men by themselves, and the females at a short distance, sometimes amusing themselves with music and singing, accompanied by a kind of guitar, upon which they play very well, and the sound of which has a pleasing effect in the open air; at others, the men were to be seen enjoying their favourite diversion of firing powder, and charging on their fiery steeds in parties of three and four together.

The Moors of Tetuan, who are most of them descended from the old Moors of Andalusia, although they do not like to talk of their European ancestors on account of the numbers of them who turned Christians, pride themselves nevertheless on their descent,

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and are most of them known and distinguished by the appellation of " an old Andalusian ;" they think themselves at the same time far superior to the inhabitants of Refe, who are certainly far more uncivilized and barbarous.

The former, although they are on all occasions ready and eager enough to receive a present when offered, considering it a kind of compliment, according to the custom of the country, will, nevertheless, frequently rather starve than ask assistance when in want of it; and instances occurred, both at Tetuan and at Fez, during the great famine of 1815, where several families shut themselves into their houses, and actually died of hunger, rather than be seen to ask charity of others. So much for Moorish pride.

The men are a remarkably stout and strongly made race, with handsome and pleasing countenances, although extremely grave and serious: those of the Andalusian race are generally fair, while those from Refe and other parts are usually very dark. Scarcely a single one is ever to be met with without black hair and eyes, and I do not remember, during my residence in Morocco, to have observed more than two or three with blue or light eyes. The women are said to be very handsome, which I can easily believe to be true, judging from the small portion of the countenance which the Christian is permitted to get a casual glimpse of.

I need hardly make any remarks on the well-known jealousy of the male sex in regard to the females. As to the habits and customs of the people, these vary

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much. The inhabitants of the towns, particularly the rich merchants, tradespeople, and others, are lazy and indolent in the extreme, remaining for days together in a state of perfect inactivity when nothing particular occurs to engage their exertions. Every thing is left by these indolent mortals to chance, both on account of their own inactivity as also their predestinarian tenets, which discourage any forethought and exertion of the mind. The shopkeepers, when not engaged at the mosque, which occupies no inconsiderable portion of their time, are to be found at full length in their shops, either with the Koran in their hands, or, more frequently, fast asleep. When roused from their lethargy by a stranger, who may be in want of some commodity, they merely stretch out their hands and reach it without altering their position, which they are enabled to do from the smallness of their shop, which may be said to resemble a cobbler's stall in magnitude. In their dealings they exhibit that kind of indifference which plainly indicates that they care very little whether their customer purchases or not; and should he be hard to please, and wish to inspect many articles, they will rarely put themselves to the trouble of gratifying him. The Moorish petty merchant, in short, is a being whom neither loss nor gain ever agitates, and who, like the rest of his countrymen, dozes away his existence. The mechanics are rather more active, and will sometimes work a little in the neighbouring gardens, although they assume an independence of manner to an extent that is by no means pleasing to their employers, while they are not

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backward in evincing that they consider it no small favour in condescending to work at all for a Christian. The mountaineers, as well as the country Moors, are very different in their habits from the inhabitants of the towns. In make they are sparer, being remarkably stout and athletic, and very dark in their complexions, from constant exposure to the sun and weather. They are generally employed by the town Moors as herdsmen, working in the gardens and fields. They are hardy, brave, and active, and if properly disciplined, would doubtless make excellent soldiers.

There is not, as far as I have had an opportunity of seeing, any thing like an enclosure in the country, with the exception of the gardens, which are fenced with thick hedges of cactus and canes. The districts where wheat, barley, peas, and Indian corn are grown being entirely open.

The Moors, both of the towns as well as the country, who may happen to have a little capital, sometimes employ it in portions of land, which they afterwards let out by the year, under written agreements drawn up with great care by the talibs, who are usually the lawyers employed. On these lands no buildings are to be seen except perhaps an occasional hut, the cultivators living in the nearest villages, and during the seed-time and harvest pitching their tents like the patriarchs of old. When the grain is thrashed, or separated from the husk, which is done by means of mules or horses trampling it under foot, according to the primitive custom of the early inhabitants of the

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world, it is deposited in deep holes excavated in the earth, called matamores. These are made in dry situations, well lined and covered over with straw; and it is affirmed that in these subterranean cellars grain can be preserved better, and for a longer period, than when kept in the usual granaries. The soil of the country is, generally speaking, extremely rich and good, and adapted to the culture of most productions. Except in their gardens, the Moors never think of using manure, or of any other means of assisting the soil, and consequently the land in the neighbourhood of the towns is more impoverished than further up the country, where, from the abundance of land at the disposal of any person, it is allowed to remain in fallow for two or three years, and, in the mean time, other parts are brought under the plough. At Tetuan, land is usually rented by the number of oxen it would take to work it for the year; for instance, as much land as would employ a pair of oxen to plough it in the year would be rented at about seven specie dollars, but at Tangier and the neighbouring district, where all the land belongs to the sultan, and by him is allotted out principally to the soldiers, the same portion of land would be rented at about four dollars per annum, and the same quantity, if sold, which is generally done by auction, would probably fetch at Tetuan about 200 dollars.

The duty imposed on the exportation of cattle, which is about sixteen dollars a head, as well as on other articles of produce, is so high as to amount to a prohibition, and of course discourages the farmer from raising any

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thing more than to pay his expenses, and supply his own wants, for which purpose a small portion is sold, and the rest reserved for home consumption. The exportation of horses, mules, and wheat, is entirely prohibited, except by licence from the sultan. The general idea attending the prohibition of the latter is that it is inconsistent with their faith to supply Christians with food.

Silk of a better quality than what is imported from the Levant is produced near Tetuan, but not by any means in sufficient quantity for the extensive manufactures both there and at Fez, although, if proper encouragement was afforded, and a protecting duty imposed, the country would easily be able to supply itself. As it is, the governor and collector of each sea-port, in order to swell their own amount of receipts of custom, prefer the importation of silk from foreign countries, which is done to a considerable extent, merely because an import duty is obtained of half a dollar per pound on the article; and I have known a small vessel of thirty tons bring a cargo of raw silk, the duty on which alone produced 4700 dollars.

Iron.

The mountains of Refe abound, it is said, with this mineral, which is of a better and softer quality than what is imported into Morocco, and it is always preferred by the Moors for the manufacture of muskets, swords, daggers, &c. If the working of it was properly encouraged, the supply would be sufficient for

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the country. The small quantity that used to be brought to Tetuan is now discontinued, in consequence of the present governor having imposed the same duty as on foreign iron imported from Gibraltar.

Tetuan Manufactures.

Flax.—Coarse linen is made from flax, the produce of the districts from hence to Rabat. The price being from eight to ten pence per yard.

Hemp.—This is used chiefly for halters, and by the shoemakers.

Wool.—From the wool that is produced in the country, carpets are made near Rabat. These, to the eye, are as good as the Turkey manufacture, the patterns being excellent, and the colours even richer. White and brown striped hayks are also made, red sashes, blankets, &c.

Silk.—The quality of this is rich, a variety of articles being manufactured, as hayks, scarfs, handkerchiefs, richly embroidered with gold or silver, and of various colours.

Cotton.—Coarse and thick stuffs are made from this, mixed with flax, and used principally for shirts.

Copper.—This is found in the province of Gazula, near Morocco. There is a considerable manufacture of lamps of this metal, besides tea-kettles, saucepans, and various other kitchen utensils. Copper founderies existed at Fez some centuries ago. Copper is also found in the province of Sus, in the mountains of Tazarac.

Tin.—This is found near Rabat. Handsome lan-

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terns, fitted with European glass, besides other articles, are manufactured.

Silver, Gold, Diamonds, Marble, &c.

A mountain, called Jibbel Geelis, near Morocco, is said to contain gold as well as diamonds; and two or three days' journey from Morocco, I have been informed by a traveller, that he observed, on the road to Rabat, marble of all colours. The Moors, however, take no notice of it; what is used being imported from Genoa. A silver mine is said to exist near Mellila. Lead is found in the province of Refe.

Productions of Morocco.

Wood.—Low tables, large chests, well painted in arabesque patterns of different colours, and which are sent to brides as presents, filled with clothes, are manufactured. Besides these, there are numerous other articles.

Mats.—Exceedingly pretty mats are made both at Tetuan and Rabat. The patterns are elegant, and the price moderate.

Leather.—Morocco leather is proverbially good, and used chiefly for slippers, of which, yellow are worn by the Moors, black by the Jews, and red by the females: the latter are frequently beautifully embroidered with gold and silver thread, and cost from four pesetas to two dollars the pair. The best being made at Fez and Tetuan.

Sugar.—This was formerly grown between Fez and

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Mequinez, and, I believe, the sugar-cane is still found in the province of Sus.

Ginger is grown in small quantities near Fez.

Tobacco is grown between Ceuta and Tetuan; it is, however, prohibited, except for the purpose of making snuff.

Flour.—What is brought from Fez is of very superior quality, and is whiter than any European flour I have ever seen.

Saltpetre is found in abundance within the walls of Morocco, and also at Tarudant in the province of Sus.

Indigo used formerly to be grown near Zaffe, but whether it is at the present day, I am not certain.

The Natives of Erefe.

The inhabitants of this wild and mountainous district are said to be descended from a colony planted by Muza, A.D. 675, which in the course of time has blended itself with the Schilluhs, or Brebers, the two languages being substantially the same. The natives of Erefe are by no means such strict Mahometans as the Moors of the towns, or so bigoted in their religious opinions; they care as little for the authority of the sultan as the inhabitants of many other remote and inaccessible parts of Morocco, and are fully aware how doubtful the success of any attempt against them would be, even with the assistance of a powerful army, on account of the mountainous nature of the country. Nearly the whole of them possess a

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long gun, sword, and dagger, in the use of which they are very expert: they never travel without their arms, and even when walking in the gardens around are scarcely ever unprovided with them. The Erefians are very fond of music; this consists of small drums and a kind of instrument longer than a flute, made of cane, and blown like a clarinet. These are used at their weddings, occasionally accompanied by the voices of the company present. On these occasions the musician, if he be skilful and possess address, generally picks up a good deal of money, for during the performance he frequently calls out and praises the company, addressing them by name, and extolling each for his generosity, valour, or other qualities real or imaginary, the recital of which may best serve the purpose of filling his pockets, which is generally accomplished, as he is sure to be well rewarded, and seldom receives less than a dollar from each person for his palaver. It is customary also sometimes, on occasions like these, to provide dancers to add to the festivities; those, however, who are employed in this way are not considered respectable, the Mahometans generally thinking dancing unworthy of the dignity of a Mussulman, although they like to see it.

The Erefians indulge in a plurality of wives more frequently than even the Moors, and four is a common number with them; they are also more strict with their females, and oblige them to cover their faces with greater care than is even observed by the Moorish women in the towns; and should a *faux pas* chance to be made by one of them, she is sure of being put to death. Like the Moors, great respect is paid to

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saints; and those persons who have performed the pilgrimage to Mecca gain the distinctive title of "Hadje."

During the war, when the Spanish ports were shut, a considerable contraband trade was carried on between Gibraltar and the coast of Erefe, to that extent that the sultan of Morocco had cruisers stationed to prevent it, but without much effect. The Genoese were principally engaged in this traffic, and employed good vessels, well armed and manned. On arriving at the particular part of the coast they might be destined for, an Erefian boat would instantly come off and leave, for instance, eight of their people on board as hostages; after which half that number of Christians would go ashore to bargain for such things as they might be in want of, as wheat, barley, beans, oil, raisins, figs, wax, cattle, and even horses, mules, and asses: when the bargain was effected, these commodities were brought on board and duly paid for. This kind of illegal commerce was carried on for some time under a perfect good understanding on both sides, until the Gibraltar smugglers seeing, at length, how easy a thing it was to impose upon these wild customers, who now began to place implicit confidence in them, commenced a system of fraud, not only by means of bad money and false measurements, but, in many instances, by making off with the cargo without paying for it, the natives who might happen to be on board being either thrown overboard or turned adrift to find their way ashore as well as they could. This conduct naturally put a stop to the trade, and has been the cause of a deadly hatred towards the Christians

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ever since; and the inhabitants have not failed in acts of barbarous retaliation on many occasions. On this account it is now dangerous for any European vessel to approach the coast of Erefe in calm or light weather, for, as soon as the natives see a vessel becalmed, they man their boats, which are well armed, and directly pull aboard: under these circumstances, the unfortunate ship has little chance of escape, except she may have sufficient wind to run the boats down, as the intrepidity of these barbarians is such, that not even a heavy fire and the loss of half their companions will prevent the remainder from boarding and massacring the crew. Navigators who may find themselves on this coast cannot use too much caution, and the same may be well applied to every part of the African coast.

Caravans.

There are now, I am informed, caravans that go twice every year from Fez to Tafilet and Timbuctoo, carrying the following goods, namely, British, and India long cloths; blue Salempore, for making shirts for the negroes, and also coarse red cloth for caps; Barbary tobacco, which is very strong; salt; spices of all sorts; sugar for the Moorish inhabitants of Timbuctoo; white and coloured hayks; red caps manufactured at Fez, and used by the negroes to bury their dead in.

July 6. This day being a kind of holiday or harvest-home feast, the grain being now all cut and the fruit ripe, almost every Moor in the town had gone to enjoy himself with his family in the neighbouring gardens. On my walking out in the evening, I found the

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road leading to them thronged chiefly with women and children returning to the town, the men for the greater part remaining to sleep in their arbours in the gardens. I also saw the horse-soldiers belonging to the governor charging and firing in his presence and that of his two sons: among them was a Breber horseman giving them a lesson, as it were; for although the fellow, in comparison to the town cavalry, who were attired in their best snow-white hayks, looked like a chimney-sweep with his dark countenance and dirty dress, he excelled the whole of them in the management of his long musquet and his steed, which was a beautiful animal. Our destination was a garden beautifully situated on the banks of the river El Kos, overshadowed with orange and citron-trees, and the walks covered overhead with trellises loaded with delicious grapes, affording a most delightful retreat, the clear swift waters of the river passing close at our feet. On our entering the grounds, a friendly Moor, the owner of them, who had invited me, came to receive and welcome us. On our advancing, we found several Moors taking their coffee, reclining on rich carpets, their heads being supported by a Fez cushion of leather, richly embroidered with gold and silver thread. Some of them were lying on a kind of mattress covered with red Morocco leather. Having left the party for the purpose of inspecting the gardens, we found them, on our return, ready to receive us under a delightful arbour of trellise-work, and having placed several cushions for us to recline upon, I sat down in the midst of them. Two of the party were provided with musical instruments; one of these was

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a kind of guitar with eight strings, very neatly made, and played on the lower part of the strings with a small stick; the other was likewise a stringed instrument, but having only two strings, and played with a short bow, with whalebone supplying the place of hair. On my expressing a wish to hear them, they immediately struck up several pretty lively love songs, the company assembled joining in chorus. The evening was delightful, and the beauty of the spot and the novelty of the scene made a most charming *tout ensemble*. Some of the songs, which I made my interpreter translate as nearly as he could, were as follows:

FIRST SONG.

My love, who sent you into this world so lovely and yet so teasing?
Could I but know the person who has caused you to hate me!
Once I saw and gazed upon your lovely form each hour,
But now you are constantly shunning me;
Still each night I behold you in my dreams;
And I ask, then, who has sent you to me?
Your reply is, the person you love;
And you bid me, then, forget my passion!
I reply, if it was not for love, how could the world exist?

SECOND SONG.

I love you, my dear, but you are ignorant of it;
For were you but acquainted with my passion,
You would love me as I love you.

Could I but tell you all my wishes!
But fear restrains me;
Yet if I do not, how can you know my passion?
The signs of love are made known by the eyes,
And all who have felt it understand it.

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THIRD SONG.

When I behold in your lovely face
And black beaming eye
The tokens of love you bear me,
I feel then like a captive set at liberty,
With freedom's happiest emotions.

About eight o'clock in the evening we took our departure, leaving this merry party, and reached Tetuan just in time before the closing of the town gates for the night.

The middling classes in Barbary appear to me to be a happy and contented race of people; this is very far from being the case in regard to the opulent and wealthy, as they live in constant apprehension of imprisonment, under colour of some pretended or trifling offence, the real cause being their wealth, which the government soon contrives to lay their hands upon. When once in jail, should they be obstinate, and show a natural reluctance to part with their treasure, these unfortunate wretches (who at the same time have most likely been not over scrupulous as to the means by which it has been amassed) are made to undergo certain torments, which generally have the desired effect, and their dollars quickly find their way into the chest of the governor or bashaw. An instance of this recently occurred at Tangier, where this system of robbery and extortion has been going on for some years, until lately put a stop to by the sultan, who does not like any one but himself to have a finger in the pie. The parties chiefly concerned in it were the

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bashaw, a Moor named Haardan, and the chief judge, the latter of whom is now imprisoned on a charge of robbing the mosque of fifteen hundred dollars.

July 10. I learn that the governor has been in a furious rage on account of two women, who were brought before him for naughty behaviour, in which they had been detected. Their punishment was being shut up in a kind of cage, leaving only their feet exposed, which then received on the soles a due proportion of blows by the bastinado.

The Moorish women ride astride like the men; when going to and from the gardens, they are well concealed by their garments: some of the superior classes proceed sometimes in covered litters similar to what are used at the weddings.

The Jews who bear the name of Cohen are held in great respect in Barbary. When in the synagogue, they are placed higher than the rest of the congregation, and one of them reads a chapter from the Bible to the congregation every sabbath day. On the birth of the first born child in every family it is customary for one of the Cohens, of the same synagogue as that to which the father of the child belongs, to be introduced to the mother when in bed, whom he interrogates as to the real father of the infant. After this, the child being placed in his hands, he advances towards the door, pretending that he is going to carry it away in order to adopt it as his own, and to dedicate it to the Lord by bringing it up as a priest. When, however, he reaches the door, the relations of the infant get round him, and a kind of bargain is made

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with a good deal of mock ceremony, by which, on the payment of a few dollars, he agrees to give back the child to the parents. The money thus obtained, should he be rich, is distributed among the poor; if needy himself, which is usually the case, care is taken that his charity begins at home.

Jewish Brandy.

The Jews here make brandy from the following articles: —

From 150 lbs. of pears, which when in season cost about tenpence, they make about two gallons.

From 150 lbs. of figs, which cost about sixpence, they make about eight gallons.

From 150 lbs. of raisins, which cost about tenpence, eight and a half to nine gallons are extracted.

From 150 lbs. of dates, costing from twenty-five to twenty-eight pence, about seven gallons are obtained.

The brandy from dates is considered the best, and is sold for three shillings and sixpence per gallon.

The brandy from raisins and figs sells for about two shillings and sixpence per gallon.

The brandy from pears fetches about three shillings and sixpence per gallon.

From 150 lbs. of grapes about eight gallons of very tolerable wine is obtained, and four of brandy.

N. B. If more care were taken in the selection of the grapes, and the manufacture of the wine, the produce would be far superior to what it now is. They begin to make their wine about the 25th of August, and they generally boil it in the streets. The white grapes are simply pressed under foot and then boiled,

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but the black grapes undergo the process of distilling. The brandy is of a white colour, and it is generally flavoured with aniseed, which the Jews are very fond of. A glass is usually taken the first thing before breakfast, and is considered very wholesome.

Sweetmeats.

Both Moors and Jews make very good sweetmeats from the orange flower, which the rich boil in fine clarified sugar, and the poorer classes in honey. Orange peel is also made into a preserve with sugar and honey. The sugared almond cakes are very good.

Dissenters.

There are in Morocco as in Europe sects who differ in their forms of worship from the established religion, and who, instead of performing the service in the grave and solemn manner it is done at the mosque, accompany it by loud singing, and at times dance and jump when excited by their religious enthusiasm, in the way that the Christian sect of jumpers are moved. Their places of worship are also different, and apart from the regular mosque; and they are likewise in the habit of assembling at night, and proceeding in large bodies to the houses of any of their brethren who may invite them. On these occasions they work themselves up into that state of frenzy that it is dangerous for any person, and more particularly for a Christian, to approach them.

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Robbery.

Twenty-two Jews, on their road to Tetuan from Tangier, accompanied by some unarmed muleteers, were lately attacked, when half way, by four Moorish robbers armed with guns. It was night when the attack was made upon them, and they were asleep in their tents. By ingeniously contriving to make their numbers far greater than they were in reality, the rogues so frightened the poor Israelites that half of them were glad to creep away in the dark, while their less fortunate companions were plundered of goods to the amount of twelve hundred dollars. Several of the Jews were much bruised and beaten in the rencontre in attempting to defend their property; in justice to the Moors, however, it may be added that they did not make use of their firearms, and it is rarely that they do so if it can be avoided.

July 12. This day one of the jugglers, who makes a livelihood by playing different tricks with snakes which are brought from the desert, met his death in the following manner. During the exhibition one of the spectators asked him to kiss the snake, which, either anticipating no harm, or unwilling to risk his reputation as a juggler, he proceeded to do; in the attempt, however, the animal bit him in the mouth, and the man died the same day. The snake was of a black colour, not very long, but as thick as a man's arm. A man at Fez not very long before had lost his life in the same manner. In consequence of this

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fatal accident, the governor summoned all the snake-jugglers in the town, six in number, and sent them to gaol.

The snakes about Tetuan are not dangerous, but in the province of Sus, near Morocco, several descriptions of poisonous serpents are found. I have been informed that, on one occasion, a caravan was stopped by one of these reptiles lying in the road, which was at length killed by a Spanish renegado with a spear; a Moorish juggler who attempted it was bitten, and died shortly afterwards. Whether this animal was venomous or not I do not know; it was, however, in all probability, a species of the large boa.

Scorpions.

Scorpions abound in some provinces of Morocco, and are extremely dangerous. One of these reptiles was accidentally brought, not long since, to Tangier, along with the baggage of some Moors, and discovered in the following way: during the night, a fowl which was intended to be killed was heard making a loud noise, and a Jew having killed it, upon proceeding to pluck the feathers, found the flesh quite black, and soon afterwards discovered the scorpion coiled up among the feathers. A scorpion which was caught at Morocco by Dr. Brown, of Gibraltar, with a fork, in such a manner as not to kill the reptile, first bit the fork with extreme violence, and then, finding it could not extricate itself, darted its venomous fangs into its own body and immediately died.

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The Beni Essa Sect.

The followers of this sect, which is similar to what has been already mentioned, when in their fits of religious madness, are feared by their own countrymen, and much more by the poor timid and defenceless Jews, whom they frequently severely injure and even kill in their fits of frenzy. These people derived their origin, it is said, two or three centuries ago, from a saint called Beni Essa or Essanas, whose sanctuary is still existing at Mequinez, where he was buried. At particular festivals, they are in the habit of assembling from the different towns in large numbers, and proceed in a tumultuous procession, with flags, on a pilgrimage to the sanctuary of their founder in the above-named city. When arrived, a kind of sacrifice is made by killing sheep and goats, the blood of which is drank and the flesh eaten raw by these enthusiasts. During their mad fits various antics are performed, such as standing on one leg at the top of the sanctuary, which is full sixty feet in height, and devouring not only raw flesh but serpents, glass, and even fire. They afterwards return home in a state of madness, shouting and doing all kinds of mischief, which they fancy is warranted by their state of mind. When at home, they frequently assemble at each other's houses, howling and singing during the night their nocturnal orgies, more resembling those of demons than of human creatures. Each company is under a sort of commander, whose utmost exertions

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and authority are nevertheless insufficient to restrain their mad companions, however anxious they may be to do it; and the former will even suffer with patience the severest beatings rather than be diverted from any mad freak they may take into their heads. Should a Christian be met with by any of these furious disciples, it would be a matter of considerable danger should he not make good a timely retreat; and as for a Jew, it would be harder with him should the unfortunate man chance to get into their clutches under a moment of great excitement.

An extraordinary circumstance was this day related to my Moorish interpreter, which I shall give as I received it, leaving it to others to believe it; all that I can say is, that I was not an eye-witness of the thing, although the account proceeded from a Moor of respectability who was entitled to credit. One of the mad sectarians above-mentioned, whose name was Tyer Symock, and who, before he became converted, was a good, quiet, honest baker, rambling about one day by himself, came to a shop kept by a Moor named Salem Ben Joseph, and proceeded to exhibit some of the pranks of his sect. Upon this the shopman began to remonstrate with the disciple by telling him that none but bad men would act so, and speaking at the same time in no very respectful terms of the followers of Ben Essa. During the time the altercation was going on, the follower had worked himself up to a tolerable degree of frenzy, which was greatly increased when he heard his holy sect thus reviled. The revenge he bethought himself of was whimsical enough,

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for he forthwith proceeded to devour every article in the poor man's shop, soap, oil, butter, figs, raisins, walnuts, the whole of which proceeded down his throat to the astonishment and horror of the shop-keeper, occasioning him a loss of one hundred and fifty dollars. It forms one of the singular superstitions of this country, that any person in a state of madness is regarded as a saint, and looked upon with a sort of religious veneration, which is convenient enough to those who have the art and roguery to assume this kind of appearance, as they are allowed to take whatever they may happen to lay hands upon, and are never molested whatever freedoms they may take with person or property. A pious Moor readily gives to these people whatever they may covet and ask for, fancying that a person who is deprived of reason is guided by a kind of supernatural agency, and such being his belief, he thinks that it would be impious to oppose him in his demands. In justice, however, to those real or pretended madmen, who are denominated saints, I may observe that, generally speaking, they are not over-covetous, and do not make an extravagant use of the power which the superstition of the people has assigned to them. There is one of these saints at Tangier, who is well known to every one. This man, who keeps up a loud howling by day and night, rambles constantly to the sôk, or market, and without asking any leave, takes an egg from one and some vegetables from another, and having supplied himself with what is necessary for his wants for the day, walks away. It is said that if money is given

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him he throws it away, which makes no little impression upon the minds of the Moors, who readily give him credit for this proof of disinterested sanctity. To return, however, to my story of the glutton, which I forgot was not finished: after he had made this singular clearing of the poor shopkeeper's goods, the latter posted up to the governor to complain of the severe loss he had sustained through the gormandizing and revengeful appetite of the fanatick; the governor accordingly sent two soldiers to bring him before him, and which was done as soon as the fellow was in a fit state to make his appearance. Upon his being asked the reason for his behaviour in having eaten up the whole of the poor man's stock in trade, the man replied, it was to avenge the injury this saint had sustained from the impious language of the shopkeeper. The bashaw, upon this, wishing to put to a further trial his supernatural power of swallowing, ordered his attendants to prepare an enormous dish of kouskous, and, accordingly, a tub containing one hundred pounds' weight of kouskousu and a whole sheep was brought smoking hot before the monster. The bashaw, upon this, told him it was necessary that he should offer an ocular proof to all present of the power of his saint, by devouring instanter the mouthful of victuals he saw before him,—if so, all well and good, and his saint would be a great man. Should he, however, fail in this performance, he would not only be obliged to pay for the loss he had occasioned the shopkeeper, but would receive the additional punishment of the bastinado, as a warning for the future. The hungry

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fanatick, upon hearing this, began to work himself up in the same manner which had before been attended with so fatal a result to the poor man's stock in trade; his countenance turned black and his eyes looked like blood, and vowing that, if necessary, he would not only eat what was placed before him, but the bashaw and his attendant into the bargain, to work he went at the loaves and fishes, and in a short time cleared up every thing before him, to the astonishment of all present, and the satisfaction of every one except the poor shopkeeper, who was now convinced that the devil himself had borrowed the man's inside for his wicked purposes. The story goes, that the fanatick afterwards ate up all the grass about the bashaw's door, as a salad after his meal, and was dismissed with honour and credit. My interpreter, on whom I can rely, informed me, that he actually saw the same fellow, when under the influence of one of these fits of religious frenzy, go into a heated oven, and that he came out *à la Chabert*, as if nothing had happened—in short, as cool as a cucumber and with not even a hair curled. One of these people from Sus, when in the common market at Tetuan, was seen to put the head of a live snake into his mouth, holding it up by the tail; the reptile was more than a yard in length, and although strongly dissuaded by the bystanders, nothing could induce him to the contrary; the man did not seem to have sustained any material injury, although doubtless lacerated by the creature's fangs, as he afterwards spirted out blood from his mouth, without, however, seeming to care the least about it,

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twirling himself round and round, with the serpent in his hand, and directing the points of two sharp knives from time to time towards his sides.

The jugglers from Sus possess extraordinary activity and great strength; and I myself have seen one of them turning round with great rapidity, as if on a pivot, although loaded with six men on his head, neck, and shoulders. One of their performances is jumping over three or four horses, and another, that of performing somersets over the points of naked daggers stuck into the ground.

July 17. The scheerifs, or the descendants of Edresi, are now scattered through all parts of Barbary, particularly at Zaron, Tafilet, Wazein, Muley Absalom, and Sidi Hamed Muza in Sus. Some of them, as a distinguishing sign, mark their foreheads with a star, in the same way that our sailors do their arms and other parts of their bodies. Even the very lowest are regarded with a certain degree of veneration by the rest of the Moors, and the more wealthy and respectable possess considerable influence, and are much looked up to. The whole of them enjoy certain privileges, such as exemption from serving in time of war, and are not required to make presents to the kaids, or governors, nor even the sultan himself.

An altercation recently occurred between one of these scheerifs and a Christian, and the former having complained to the governor, the latter came to beg my interference, and I accordingly attended in his behalf. The scheerif had five witnesses to swear that the Christian had cursed him, which, very probably,

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was the case, and not without reason; but as it was evident that he had been roused by violent language on the part of the Mahometan, the governor let the thing drop, on account of my being present, although if I had not happened to have been on the spot, it would have fared badly with the Christian. The result was certainly a point gained, as one of the principal alkaids told me that he himself, as well as the rest of the Moors in general, were always afraid of having any dispute with a scheerif, particularly one of the cast this man belonged to, as, whether right or wrong, the scheerif always came off best. The settlement of complaints between Christians and Moors is at all times extremely difficult, as the former can in very few instances procure a witness in his favour, it being quite contrary to the general bigoted custom for one Moor to depose against another, where a dispute with a Christian has arisen. Should, by chance, a Mahometan witness be brought forward in favour of a Christian, he would almost be spit upon whilst giving his evidence, however clear the case may be. The Moor, on the other hand, finds no difficulty in producing witnesses to speak in his favour, whether right or wrong. In this instance the scheerif produced five witnesses, who all knelt down before the governor, the scheerif himself also kneeling, demanding justice. Although it was clear that the latter was in fault, I could not get the fellow punished, the governor dismissing the complaint by ordering the accuser away, the governor telling the Christian to go about his business; and, at my request, an order

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was issued throughout the town that the Moors should respect the Christians in the same way as the former were respected by the latter at Gibraltar.

Moorish Justice.

With the exception of matters of account, wills, which are settled by a judge appointed for every town, the law is administered daily, and even on the sabbath, by the bashaw, governor, or principal alkaid of the place, who is expected to be in readiness at all times to attend to any complaints that may be made. During a trial, the accuser, along with his witnesses, keeps on his knees, as also the accused, whilst making his defence. The testimony of the witnesses on both sides is given, oath for oath, and the majority carries it; the scale is, however, very frequently turned by money, which weighs down even justice itself. The oath of a principal alkaid, or talib, is equal to the oaths of six common persons, by which simple circumstance a sufficient idea may be formed of the whole of their judicial system. There are, at the same time, numerous offences which, if proved, detract from the validity of the oaths of the former, as being prohibited by the Mahometan law, as drinking wine, smoking, and other sins too numerous to mention here. In large towns, besides the governor, who tries complaints, such as assaults, and other matters of dispute, where two witnesses are sufficient to convict, there is also a chief judge to try matters of greater intricacy, such as debts, and to prove which the com-

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plainant has no occasion to swear to them himself, provided he can produce twelve witnesses; if not, he must swear to the matter himself, with two witnesses in addition. The latter are subject to the interrogations of the judge as to their being good and religious persons, and should he find them otherwise, he has power to reject their evidence. In large towns there is also a second governor, who tries minor complaints, and other petty matters of dispute which are not worth the cognizance of the governor himself. A Jew or a Christian is esteemed no valid evidence against a Moor, particularly the former, and it may easily be imagined how wide a door is left open to corruption, injustice, and persecution. The poor unprotected Jews are greatly exposed to imprisonment and fines (the principal object always of Moorish justice), especially under an iniquitous governor, which too often is the case, and who then neglects no opportunity for the purpose of squeezing the poor wretches, namely, extracting from them every farthing they possess in the world.

July 20. At five o'clock in the evening of this day, the Jews began to fast, and which was kept up by them all night, and during the following day until eight o'clock at night, a period of twenty-seven hours, during which, not even a drop of water is drank, and so strict are they in this respect that it could not be broken through except where life is at stake in consequence. During this fast, all walk barefoot, except, perhaps, a few of the wealthier people, who, in order to cheat the devil, as no leather can on any

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account be worn, substitute slippers made of black cloth on purpose for this occasion. I heard several of the women, the elderly ones in particular, crying and howling most piteously, in the same manner as when a relation dies. For the last occasion, however, mourners are hired to cry, and even disfigure their faces by scratching them, in order the better to show their grief. In the course of the evening I remarked many of the younger women walking through the streets barefoot, like the men, in order to show their pious observance of the fast, which is kept in commemoration of the destruction of the temple at Jerusalem. This fast, from the strictness with which it is observed, is accounted the most painful and trying in the whole year.

July 31. About this time the Jews begin to lay in their provisions for the winter, wheat, onions, and other necessaries. The beef they preserve as follows: they cut it first clean from the bone and sinews, and then rub it well with salt for about an hour, it being afterwards soaked with oil mixed with garlic; it is then placed out in the sun to dry for a few hours, and subsequently boiled in oil. When it gets cold the meat becomes extremely hard, and it is put into a jar and covered over with the oil in which it has been boiled; in this state it will keep good for years, provided the oil is of good quality: it is called alchale.

Wheat, instead of being thrashed by hand, is trodden under foot by four horses or mules, the same as is done in some parts of Spain, and which operation I have frequently seen performed in the open fields.

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To separate the grains from the husk they are thrown up against the wind, and which answers the purpose of winnowing, although imperfectly.

Jewish Charity.

The Jews, for the purpose of charity, on Fridays send round gatherers to every house, who collect according to the means and disposition of the inhabitants; and the sum thus obtained is carried to one of the Rabbees, who distributes it among the poor. On Friday evening preceding the Jewish sabbath, the gatherers again go round to every house for the purpose of collecting bread, which is also distributed to the poor, in the proportion of about a loaf to each individual, no inconsiderable relief to the indigent, many of whom live in a deplorable state of wretchedness. Broth and cakes are at the same time given to the sick poor. At the time of the different Jewish festivals, the indigent are by no means neglected, relief being afforded to them in the manner above mentioned.

Moorish Charity.

By the Mahomedan law, charity is prescribed to all, every Moor being commanded to set aside two and a half per cent. of his property to be applied for this purpose; but few are sufficiently good believers to attend to this injunction given by their great prophet, and it is, I believe, a nullity in most instances.

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Moorish Law.

All written obligations given by one Moor to another must not only be written by a talib but acknowledged in his presence and receive his signature. In order to disprove the validity of such a document, six Moors of unexceptionable character must give their testimony upon oath. If the document has been subscribed by two talibs, the evidence of twelve persons is necessary to set it aside.

Moorish Bankrupt Law.

When a Moor is insolvent he is confined in prison for the space of three days, after which, by giving up every thing he possesses in the world, except just sufficient to cover his body, he can demand to be made a bankrupt. This is regularly drawn up and attested, and he is then freed from his debts, and, as with us, is freed from prison to begin the world again.

Injunctions on a Christian turning Moor.

When a Christian turns Moor, as the Spaniards frequently do when they desert from Ceuta, he is carried before the judge or cady, when he binds himself to the observance of the following things, namely, to drink no wine, to eat no pork, to give two and a half per cent. of his property, should he possess any, to the poor, to pray five times a day, and to believe

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that God is one, and that Mahomet is his prophet. When he has engaged to observe these, he becomes at once a Moor, without any religious ceremony, and is accordingly christened by some Mahometan name, as Abdallah, Mohamed, &c., and he is then admitted into the mosque, and becomes one of the true believers.

Ceremony which takes place among the Jews.

The Jew boys, when they enter their thirteenth year of age, are obliged to go through the following religious ceremony, the poorer classes in private, and the richer Jews in the public synagogue. I had an opportunity of witnessing one of these. The boy, who was the son of a rabbi, made his appearance in the synagogue well dressed, with the ten commandments fastened on his forehead in a small leathern bag, and the same also on his left arm; the morning service was then read, during which the lad was sitting between two talibs. After this was ended, the former advanced to the altar and offered up a prayer to the Almighty, in permitting him to attain that age which is here considered as the commencement of manhood. A religious discourse was then delivered by him for nearly an hour, and when he had finished it, his mother made her appearance at the entrance, without setting foot in the chapel (women not mixing with the men at public prayers), and began scattering sweetmeats and comfits for the boys, who immediately commenced a scramble, which appeared to me not very decent in a

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place of worship. The lad was afterwards carried home in triumph; a feast was made, and kept up during two days.

A rich Man rewarded.

A rich Moor, in the interior part of the empire, once made a present to the sultan then on the throne of a thousand couple of all kinds of animals and cattle, as horses, camels, oxen, sheep, goats, &c., with a thousand pieces of every kind of coin, from a doubloon down to the copper chovy, the value of which is about half a farthing: mark the reward he received in return! After he had been some days with the sultan, the latter, who thought by the richness of his present that he was well able to give something more, told him one day to enter the prison and pardon himself any of the prisoners he pleased. No sooner had he, however, entered the prison than the gaoler, who had previously been instructed, bound him and placed him in confinement, where he remained until his death. So much for the gratitude of princes. I will not, however, answer for the truth of the circumstance.

Praiseworthy Conduct of the late Bashaw at Tangier.

A noble act is related of the late bashaw Omimon, who was a Breber by birth. One day the Spanish consul sent to tell him that if he would consent to give up to him certain Spanish constitutionalists who had

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taken refuge at Tangier, in order that he might send them over to Spain, he would give him one thousand dollars. "What!" said the bashaw, "does this Christian think I shall be base enough to take his money and sell the blood of these poor people? No; tell the Spanish consul that I would not do for all that he could give me!" From that time he not only treated the poor refugees with kindness and commiseration, but actually assisted some of them with money to effect their escape to Gibraltar and from thence to England.

August 11. This day, a feast and a holiday, was kept in remembrance of the defeat of the king of Portugal, Don Sebastian, who was killed, with the greater part of his troops, near Larache, in 1490, in a rash attempt made by him to invade the country. Among the lower orders in Portugal, an idea is still prevalent that Don Sebastian is still alive and confined by the Moors in an enchanted island. The feast above-mentioned is celebrated by the Jews in order to please the Moors.

Pay of the Moorish Troops.

The soldiers and officers belonging to the regular troops here are paid little or nothing, a foot-soldier receiving merely one and two-thirds of a dollar per month, a horse-soldier two dollars for himself and horse per ditto, and the alkaid or officer the same, there being no difference in this respect between them and the privates; the only chance they have, therefore, of

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supporting themselves and families is by plundering in every way they can; and should a Christian stranger fall in their way, he is sure of paying pretty dearly for the care taken of him, on those occasions in particular when he is obliged to have recourse to them as an escort in travelling. Should one of these officers be despatched on a message to any of the governors in the interior of the country, he expects at least a present of one hundred dollars in money. If one of the European consuls is obliged to send a message to the sultan by an especial messenger, instead of the answer being returned by the same person, one or two officers will be sent back with the answer, for no other reason than that these men get something out of the consul; this I have reason to know to my cost, on the occasion of my leaving Tangier for this place, when I paid pretty dearly for the honour of having the sultan's own sword-bearer and a great alkaid to attend me, and which cost me near one hundred dollars, without the above gentlemen being contented, which is rarely the case with a Moor.

Arbitrary Government.

The government of Morocco must necessarily be despotic, founded as it is on the Koran, which forms both the civil as well as religious code of laws. This demands from all cities submission to the will of the sultan as absolute disposer and proprietor of the lives and properties of his poor, spiritless, and abject subjects: kept back as they are at present by their re-

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ligious prejudices, it does not seem probable that they will ever emerge from this state of ignorance and darkness, except some powerful Christian state should by force break the link which keeps them in bondage. In their state, while the whole of Europe is daily advancing in intelligence and civilization, the Moors are in the same proportion receding, and until they can be convinced by force alone (for no other argument would be of the least effect) that other laws may be made more salutary than those provided for them by their idol Mahomet, they never will possess any institutions capable of guaranteeing their personal rights independent of the nod of the sultan: on the unbounded authority of the latter the only check is the wild ungovernable resistance so frequently displayed among the mountain provinces, inhabited principally by the Brebers, whose love of freedom and independence all the despotic power of Moorish government cannot influence. This untameable spirit keeps at the same time a wholesome check upon the despot on the throne.

END OF VOL. I.

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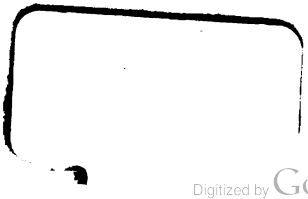

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