

PAPERS READ
BEFORE THE
ROYAL GEOGRAPHICAL SOCIETY.

I.—*Abyssinia*—being a continuation of *Routes in that Country*
by Dr. CHARLES T. BEKE.

[Dr. Beke's communications having been made by letter, at different times, it has been deemed advisable to drop the epistolary form and give the whole as a connected narrative, which is now taken up from the time of the traveller's residence at Dima, where he had arrived on the 29th of November, 1841, as mentioned in vol. xii. p. 258 of the Journal, and where he remained till the 20th January, 1842.—ED.]

January 20th, 1842.—The Rás having entered the territories of the Dejazmach, as mentioned in my last communication,* the latter proceeded to join him in the beginning of this month, and after continuing with him a short time, returned to the neighbourhood of Dima, on his way to Démbecha, and I was directed to accompany him thither. I accordingly started this morning from Dima for the purpose of joining him. The road led at first along the river Gadd, through the district of Dima, the country being all barren, but still, towards the river, affording a scanty pasturage to numerous herds. After crossing the stream, which was here only 3 or 4 feet wide and almost dry, we entered the district of Yazínna: the bank of the river which we ascended was steep and covered with brushwood, but the road soon became more level. To the right was visible an elevated range of mountains called Tálba Wáha. The country through which we now passed is, like the greater portion of Gójam, an extensive grassy plain, without trees, and with very little population or cultivation. Passing at a short distance to our left the village of Yezarázar, we saw before us the conical peak of Débiet rising abruptly from the plain, and then, descending gradually past the village of Yéraz, we came to the junction of the rivers Súha and Yebért. Above

* See vol. xii. p. 258.

the junction these streams have scarcely any current, but afterwards, the ground falling, the Súha (which is also the name of the united streams) goes with a tolerably rapid course S.S.E. to the Abáï. Where we crossed it (just below the junction), it was about 10 feet wide and a foot or so deep. The country now becomes more irregular, and in places rather more cultivated, whilst to the right it rises towards the mountainous district in that direction. Before reaching the river Múga we passed Adgilla, formerly a capital of Rás Gúksa. The Múga is about 20 feet wide and 2 feet deep, with a brisk course to the S.E. In about an hour after crossing this river, we passed between two small isolated saddle-mountains; that to the right being called Kúih, and that to the left A'ngach; a small stream called Bóra running between them. They appear to be the elongation of a side ridge of the mountains to the N. The plain beyond A'ngach, which bears the name of A'ishal, has of late years been the arena of several conflicts, namely, between Déjach Záudie and D. Gwálu; D. Góshu and D. Matántu; D. Fánta and D. Táddela; and D. Góshu and D. Gwálu. About 2 miles beyond the Bóra we arrived at the Béchet; soon after crossing which stream we reached the camp of the Dejz mach, at a place called Déboza, situate at a short distance to the S.S.E. of Zówa, formerly a capital of Rás Háilu.

21st.—This morning I set off early, in company with the Dejz mach, on the road westward to Démbecha. The ground was at first irregular, the way running nearer to the mountainous country on our right; but afterwards it becomes more level. After passing several insignificant villages and small streams, we crossed the brook Gáttele, near the village Káskas, in the vicinity of which, at a place called Angátta, the battle was fought, in September, 1841, between the Dejz mach and his son Biru, which for a time gave the whole of these countries into the hands of the latter: it lasted two days. About an hour after this we left to our right the monastery of Yederebán, in former times of considerable importance, but now gone much into decay. The country here is clothed with numerous acacias and wild-rose bushes; but it soon resumes its former more general character, that of a mere grassy plain. At near 2 hours' slow riding from Yederebán, we crossed the brook Shígaza, and came to our station for the day, at a short distance from the village of Zául.

22nd.—On quitting our station of last night we proceeded over the plain in a direction nearly W., and soon crossed the river Chámoga, which runs between earthy banks about 10 feet high, with scarcely any current, in a channel 15 feet wide and about 2 feet deep. The country presents nothing whatever to interest, the ground being irregular and much broken, and alternately covered

with grass and low brushwood. Several small streams are crossed, the whole with scarcely any current, this locality appearing to form the watershed between the W. and E., and in the rainy season being no doubt filled with swamps. After about 3 hours' slow riding we reached the river Dǐjjil, here a small brook, the waters of which creep along to the N.W., towards the Gódieb; whilst all the previous watercourses proceed southward. Soon after crossing this stream we arrived at our station, close to the village of Lachiláchita.

24th.—During Sunday we remained encamped at Lachiláchita. On leaving it this morning a brook and swamp were crossed, which form the boundary of an extensive tract of brushwood to the left of our road, which we skirted for some time. The river Dǐjjil, which we crossed on our last day's journey, soon became visible, winding round, so that we again crossed it twice in the course of to-day. The first time, its banks were clothed with thick brushwood, and its channel was about 15 feet wide, with a sluggish stream, about a foot deep, running S.W.; the second time, which was shortly before its junction with the Gódieb, its channel had increased somewhat in width, though not in depth, and its course was now about N.W. On crossing this river for the last time, we quitted Gójam and entered Dámot, and a vast difference between the two provinces was soon perceptible. The former is noted for its scarcity of wood; the latter, gently undulating, is copiously studded with fine trees, of which some are of considerable size. It is also much more peopled, and numerous villages are passed on the way. The river Gódieb, where we crossed it, is much larger than the Dǐjjil, being at least 30 feet wide and 2 feet deep, but, like the other, has a very slow current. Its course is W.S.W. In about half an hour after passing this river we reached our station, about a mile to the S.E. of the large village of Arrát. Through the whole of our road we kept the mountains on our right hand, but with less elevation than on former days, and the extreme end of them bears about N. of this place.

27th.—As the Dejzmach did not wish to stop near Démbecha, lest his soldiers should violate the sanctuary (for, like Dima, it contains a celebrated monastery), he remained at Arrát until to-day, for the purpose of transacting such business as he had in this neighbourhood. When we left this morning, the road was at first tolerably level, the country being well cultivated and possessing numerous villages, but being neither so well wooded nor of so picturesque an appearance as previously. After a ride of little more than an hour, the ground became more irregular as we approached the low bluff end of the mountains which we had seen to the N. from Arrát, on turning which the much loftier mountainous district to the N.E. presented itself to our view. We

now soon came to the valley of the river Támcha, which river, 20 feet wide and a foot or more deep, with a strong current and a stony bottom, runs in a westerly direction between steep banks, which we had to descend on foot. After ascending the opposite bank, the country became again more level as far as the smaller stream Gúdela, which, although nearly as broad as the Támcha, at the spot where we crossed it, has evidently been made so artificially, a number of stones having been thrown into its bed in order to render it fordable at all seasons to the inhabitants of the neighbouring town of Démbecha. At a short distance from the ford, however, it appeared to be not more than 6 or 8 feet wide, running with a slow winding course south-westward, between gradually sloping banks. From hence a ride of half an hour brought us to the large town of Démbecha, situated on the slope of another ridge of the mountains coming from the N.E. We did not, however, enter the place; but, skirting it, took up our encampment above it to the N.W. at a short distance, where the Dejzmach remained for a couple of days only, when he again set off to join the Rás, leaving me behind till his return. At Démbecha I was compelled to remain till the beginning of March, when, peace being restored and the Dejzmach having returned, I was at length able to leave that place; and one of the Dejzmach's daughters, Oizoro Wálleta Georgis, leaving Démbecha to join her husband, Dejach Bária, the ruler of Agaumíder, I availed myself of the opportunity to visit that province.

March 8th.—On leaving Démbecha this morning, the road led westward, descending through a beautiful country, well peopled and cultivated, and plentifully wooded. Two rivers were passed during the day: the Galémbit, about 15 feet wide and 1 foot deep, running briskly to the S.W. between earthy banks; and the Díjjil, a shallow muddy stream of greater width, but with scarcely any current. The country now entered is called Fitzabáding, at a village in which, of the name of Yewórada, we stopped. Here I saw for the first time a considerable plantation of the *Enset* described by Bruce. In Shoa, and on the road, a few plants are frequently met with; but in this country the number is great.

9th.—This morning our road continued through a most delightful country, which, with its numerous trees and cattle grazing among them gave me, in the cool of the morning, the idea more of an English than of an African landscape. The whole district bears the name of Fitzabáding; and the Dejzmach is so impressed with its beauty and fertility, that he retains a considerable portion of it in his own hands (although not his paternal or maternal domain), instead of investing his chiefs with it. A tolerably thick wood which lay before us made us now turn

N. and N.E. to Wójet, a beautiful village belonging to the Dejazmach's daughter, Oízoro Kébitu. After passing by Wójet we began a steep descent into the valley of the river Bír; before reaching which river, however, the ground became again level, and continued so for upwards of a mile. The river Yecháreka was to our right as we descended, and the Bír was crossed just below the junction of the two rivers. At the passage the Bír is divided by a small patch of brushwood into two streams, the smaller one being about 30 feet wide and a foot or more deep, and the other about 50 feet wide and 2 feet deep; both running rapidly, with a considerable fall, towards the W. The sides of the river are clothed with thick brushwood, and the descent in the immediate vicinity is very steep, it having to be made on foot. Below the ford, the high country, which on our road we had left at some distance, approaches close to the river, presenting from the opposite side, which is low and level, the appearance of mountains of some elevation. At some little distance above the junction of the Yecháreka the Bír is joined by another river, the Kácham. The valley of the Bír is not unfrequently subjected to the predatory inroads of the A'muru Gallas inhabiting the opposite bank of the Abái, who are said sometimes to penetrate into the country above the point where we crossed it. After passing the Bír, the way at first continued westward, above, but parallel with, the river; but we soon left it, proceeding N.W.; when, in less than an hour, we came to a rocky tract of volcanic origin, covered with a wood of kolqualls of some extent: I had never seen so many of these curious-looking trees together. On passing through this wood, we arrived at the river Gerái, called also Tekúr-wáha (black water), from its bed consisting of dark volcanic rocks, the colour of which is reflected in the stream, which is further overhung with large trees. The Gerái is about 30 feet wide and 2 feet deep. The contrast between the two sides of this river is very remarkable. We had made our way to it through a thick wood; but on the farther side, after passing the trees with which its immediate banks are lined, we came at once upon an open plain with scarcely a single tree within sight. Shortly after leaving the Gerái we reached the Lakh, of about the same width as the former river, but shallow, running over a stony bed. The country here, called Wácha, is studded with villages, and is, if any thing, even more fertile than Fitzabadíng, being irrigated by numerous canals from the Lakh. Next we passed the two small shallow streams Zéa and Fásasit, each not more than 10 feet wide; and at a short distance beyond the latter we came to the large town of Mánkusa, containing the monastery of St. Michael, where we alighted.

10th.—On quitting Mánkusa we proceeded through a con-

tinuation of the same fertile country, watered by several streams, all tributary to the Bír, but all of them, with the exception of the Debohélla, being small torrents. The whole run over stony beds with a considerable fall, which enables the farmers to turn off the water above into artificial channels for the irrigation of their fields. Our road was continually intersected by these water-courses, which hurried westward through innumerable plantations of every species of the productions of the country, whilst the inhabitants were busily employed in ploughing the ground for other crops. The river Debohélla, where we crossed it, was about 20 feet in width and 1 foot in depth. When we started this morning I was told we should stop for the night at Búrie; but on reaching the village of Salála, where we alighted for a short time, I found that we had left that place at a little distance to the S.W. After passing the neighbourhood of Búrie the road lay more northward, through a more woody country, towards the frontiers of Agaumíder, which we were now approaching. We stopped for the night at the village of Wássua.

11th.—As it was settled that we should most probably not move to-day, or, if we did, it would not be till towards the evening, I thought it a good opportunity for me to go as far as Búrie, which place I reached after a ride of a couple of hours. It consists of three separate villages on the banks of the river I'sser, at a distance of upwards of half a mile from each other, with the three churches of St. Abbo, St. John, and St. Michael. The two former are to the west of the river, and I did not go to them, my visit (which was but a flying one, as I intended proceeding thither at a subsequent period) being confined to the district of St. Michael. The Mohammedan merchants' district, Islamgie, lies lower down towards the river. The district of St. Abbo forms the town, properly so called, of Burie, which was the residence of the Dejazmaches of Dámot, till Dejach Góshu removed his capital to Gúdera. The present Rás 'Alí was born at Búrie, when his father Dejach A'llula was governor of Dámot. The I'sser is formed by the junction of three streams just above the town; the I'sser itself, the Dúti, and the Mángana.

After resting a short time at Búrie, I returned to Wássua, where I found all busy preparing to start. The distance we travelled was, however, very trifling, being less than a couple of hours' ride; at first ascending through a thick brushwood, and then proceeding over a clear plain country, but still slightly rising, from which we obtained a view of the mountains of Agaumíder. Our resting-place was A'zga, situate at the foot, to the south, of Mount Kurb, bearing, in the direction towards us, the appearance of an isolated cone, but being in reality the extremity of a range of mountains from the north. At A'zga the inhabitants all understand Amharic, but

their language is the Agáwi, a harsh guttural dialect, of which I have collected a vocabulary.

13th.—After staying a day at A'zga, we proceeded westward to the river Fátzam, about 30 feet wide and 2 feet deep, with a rapid course southward over a stony bottom. After crossing the Fátzam by a natural ford, we entered the district of Gwágwusa, beyond which we passed the river Zíngini, which here forms the boundary between Dámot and Agaumíder. This river, though of considerable width—at least 30 yards—has no depth, its waters finding their way among the volcanic rocks, of which its bed is composed. We now entered the district of Tummahá, and continued our course through a country exhibiting unequivocal signs of a volcanic origin. The fertile soil is formed by the disintegration of the rock which continually protrudes on the surface, and which is immediately turned to agricultural purposes. We appeared to-day to be travelling along a mountain ridge of some elevation, between ranges of mountains of yet greater height.

14th.—Our resting-place of last night was called Gies, and on leaving it this morning we had at first the mountains to the left, which we soon approached and began ascending, taking our course, after a ride of three hours, between the two peaks or domes of Fudi and Gámбах, after crossing the ridge between which we entered the country of A'skuna, one of the seven districts of Agaumíder. The mountains which we passed to-day are of a strongly marked character, consisting of a mass of volcanic cones or high-pointed domes. The entire country is, in fact, of a like origin, the rock everywhere peeping through the soil covering it, which is of a heavy argillaceous description, but which the industry of the inhabitants, aided by artificial irrigation, causes to produce abundant crops. After traversing the ridge we began descending north-westward to our resting-place, Cheráfúchi, in a valley surrounded by mountains on all sides except the west.

15th.—This morning we at first proceeded down the valley westward, but after a time turned the end of the mountains to the right, and crossed another valley district called Bári, after which we began ascending the ridge of Mount Fádidi, forming the division between Bári and Bánja, which latter, like A'skuna, is a basin surrounded by mountains except towards the west. The capital of Dejach Bária, if it may be called by such a name, is known also by the name of Bánja, in Agáwi Banjaghá. It consists of merely a few huts occupied by himself and family and their immediate attendants; the village, which was formerly of much greater extent, having been burnt last year by Oizoro Ménen, the Rás's mother, in conjunction with Dejach Góshu. A number of small streams were crossed to-day, but they would scarcely appear to have water enough to carry them much farther, except the

Bári, in the district of that name, which joins the Guchéghti, and the Gídáni which joins the Témбил, both which rivers unite with the Dúrра, a tributary of the Abá'i, in the country of the Shánkalas.

16th.—This morning I walked about a mile N.E. to the river Témбил, which is here about 10 feet in width and a foot in depth, running W.N.W. to the Dúrра. In my way back I went a short distance westward to a small village of Falásha weavers, with whom I entered into conversation, and from whom (on a subsequent as well as the present occasion) I obtained a number of words of their language. It bears, in many instances, a close resemblance to the Agáwi. In both, the harsh guttural sound of the Arabic ξ (which, in my vocabulary, is represented by *gh*) is extremely prevalent. Their name in their own dialect is Falássa, in Agáwi Fílisi: in Amharic they are called Falásha. They do not permit any one to enter their houses, or to touch them or their clothes. In case of the former law being infringed, they desert the house; and in case of the latter they wash their whole bodies and clothes in running water, on which account their residences are always in the neighbourhood of some stream. They say that they are the children of Israel. Their priests (of whom I saw one) are under as strict an interdict with respect to the rest of the people as these are in regard to strangers. They cannot even eat the food prepared by others, but have to grind their grain and bake their own bread, leading a life of celibacy in a separate dwelling, which the others are forbidden to enter. The Faláshas are weavers, some few are also smiths: the women are potters.

17th.—My wish, on visiting Bánja, being to proceed as far westward as practicable, I this morning left that place for Matákel, the extreme limit of Dejach Bária's territories in the desired direction. The road descended slightly towards the west, through a country traversed by several streams, all tributary to the Dúrра. The Zili and Guchéghti are each about 20 feet broad, and a foot or more deep: the others are inconsiderable brooks. The country passed through is mostly covered with brushwood, with occasional patches of cultivation; but in the lower portions it becomes more open and better cultivated. The mountains which close the basin of Bánja to the left fall by degrees, and we proceeded westward round the base of them, and subsequently of others, all forming part of the system of volcanic mountains, of which Fúdi seems to be the centre, the remarkable dome of that name being visible far above the whole. On the road we passed a lad keeping cattle, and my attendants seized him by the arm, saying they would sell him to the Turk (myself). The poor child was dragged along for some distance in tears, till I rode up and ordered them

to desist. It was a perfect picture of slave-stealing as practised in these countries. After a ride of five hours and a half we reached Chughái, in the district of Matákkel, on the frontier of Agaumíder, towards the valley of the Abái, which is inhabited by Shánkalas (the Nubas of the maps), who are negroes. It was market-day at Chughái, and many of these Shánkalas had come up to sell small bales of cotton, gourds of butter, &c. My appearance set the whole market in an uproar, no white man having been seen there before; and so great was the commotion that I was obliged to leave it much sooner than I wished, and before I could obtain any information of much importance; as it was evident that as long as I was present no business would be done. The Shánkalas, in particular, exhibited signs of the greatest fear at my presence; fine tall muscular men, armed with spear and knife, hurrying away and hiding themselves among the bushes as I approached. They wore no clothing, having merely a narrow thong of elephant's hide round the waist, in which the knife is stuck, and another, made of the bark of trees, which passes between the legs. I am informed that they dig pits for the elephant in its path to the watering-places, which they cover over with branches of trees, grass, &c., and when the animal has fallen into one of these, they despatch him with their spears. These negroes form the slave population of Agaumíder, where they are in great numbers, and many are also to be met with in Dámot and Gójam. They are captured in the expeditions into their country of Dejach Bária and his chiefs.

Beyond the Shánkalas to the W. or S.W. are a tribe of Gallas called Wámbera, many of whom are also captured by the Agáwis. Like the Shánkalas, they inhabit the valley of the Abái, and they would appear to be those of their widely spread nation who have penetrated farthest in that direction. They are not negroes, but are of various shades of colour, like the Abyssinians generally and the other Galla tribes.

To the N. of the Shánkalas is the country of Ginjar, inhabited by Mohammedan blacks, whose language, as I had the means of ascertaining from a conversation with a man and woman of that country, both slaves of Dejach Bária, is a corrupt Arabic. The man came from the district of Aburámbla (which name is in the maps extended to the whole country of Ginjar), who said that his country is a week's journey from Bánja, and two from Kuára. The woman was from a district called El 'Atish, close to Kuára. Both, like the Shánkalas, were negroes. Their country is principally subjected to the inroads of the Abyssinians of Kuára and Démbea, and it furnishes many slaves to the market of Gondar; but the Egyptians (Turks) from the N.W. also take large numbers of them.

The people of Agaumíder, as it is called in Amharic—the native name is Aghaghá—in appearance, dress, manners, and religion do not differ from the rest of the Abyssinians, with whom they have for a long time been incorporated. They say that their original country was Lasta, where there are still A'gau tribes remaining, and that they left it in consequence of their father (chief) having killed his brother, when they moved westward, displacing the Shánkakas, who were the previous occupiers of this country. The seven sons of this emigrant became the fathers of the still existing seven tribes of Agaumíder. In this clanship they appear to vary from the other Abyssinians, among whom I am not aware of anything of the sort existing. They also think it no sin to sell slaves, which, as is well known, the Abyssinians generally refrain from doing, from religious motives. But in other respects they seem to observe all the religious forms and ceremonies of their neighbours, and assert their orthodoxy quite as strongly as those do. I wished to learn when Christianity was first introduced among them, but they would not hear of their ancestors having ever been pagans. A priest told me, however, that Agaumíder was conquered by the Emperor Johannes, who made the inhabitants of the country build churches and adopt the religion of Abyssinia. It is not now the time to indulge in speculations, as facts are more than sufficient to occupy my attention; but I may just remark that it is not improbable that these two people, the Faláshas and Agáwis, are the remains of the early inhabitants of Abyssinia, who in the course of ages were displaced by more recent settlers from the opposite shores of the Red Sea, or by invaders from the south. An examination of the other dialects of this country, of which there are several, will no doubt tend to throw light upon this subject.

21st.—After a stay of nearly a week at Bánja, I this morning left it on my return to Démbecha, by the way of Gíesh and Gúdera. The road went eastward, ascending the mountains; and in near a couple of hours we reached an extensive and level meadow, called Zímberi, filled with herds, over which we proceeded, crossing the river Témbil near its source. It is here a small limpid brook, the winding course of which is marked by a double row of trees lining its banks. The plain of Zímberi took about an hour to cross, when we again continued slightly ascending, and in rather more than another hour we approached Mount Barf, on which is a considerable monastery dedicated to the Abyssinian saint Lalíbala. Still continuing our course eastward and south-eastward, we skirted the mountain for some time, first passing the river Gúder, just at its junction with another small stream, and then began crossing a ridge branching from Mount Barf, the ascent of which was very steep and difficult. The Gúder, which

is here a small shallow stream about four yards in breadth, falls (I am told) into the A'sher, which joins the Baħr-el-azreħ far to the N. of the Dúrra and Bolássá. Our road now led more southward through the fertile district of Démeka, the principal village of which we soon reached, and stopped at for the night.

22nd.—From Démeka we proceeded at first over a mountainous country covered with wood, but still presenting frequent spots of cultivation. By degrees the ground got clearer as we approached the upper course of the river Fátzam, here divided into two small streams, the larger one being about 10 feet wide. Subsequently the country became a fine plain, covered with numerous villages, and well cultivated. We now approached the frontiers of Dámot, on passing which the district of A'shfa was entered, at the residence of the Shum of which, Balámbarás Sákóm, we stopped.

23rd.—It was understood when I left Bánja that the Balámbarás would provide me with an escort to the source of the Abái; but he happening to be at Démbecha in attendance on the Déjasmach, his wife (a daughter of Dejach Bária) was unable or unwilling to supply me with people, and I was told that I must not think of proceeding thither alone, as the place was deserted, and, besides, the road lay through a forest, in which I was sure to be robbed. All this was, to a certain extent, true enough, although (as I afterwards found) with a good deal of exaggeration. However, I allowed myself to be persuaded, and proceeded, therefore, on my return road towards Démbecha; intending either to get an escort at my next resting-place, or else to defer my visit to Giesh till after Easter (this year a month later here than with us), when the Dejasmach would come to Gúdera. This morning's road was somewhat descending among mountains; and crossing the river Lakh and several other small streams, we came, after a ride of upwards of two hours, into the plain in which Gúdera, the Dejasmach's capital and residence in the rainy season, is situated. On crossing the plain and reaching the spot, I was surprised to find it almost entirely deserted, and the huts of which it is composed for the far greater part in ruins; but such, I was told, is its condition during the greater portion of the year, when it is not visited by the Dejasmach. It is only about four years since he removed hither from Búrie. Gúdera is placed on a mass of volcanic rocks rising slightly above the plain, which during the rains is to a wide extent covered with water, forming then an extension of a small lake to the eastward of the place. The residences of the Dejasmach and some of his principal officers, and the church of Tékla Háimanot, are on a sort of citadel formed by a small prominence of the same rock. From Gúdera we went across to the lake, from whence, after a circuitous road over the rocky plain,

we proceeded round the back of the mountains to the east of it, into the district of Assoa, putting up at Dúmeri, the residence of the Shum.

24th.—At Dúmeri I met Balámbarás Sákóm returning home from Démbecha, who had not much difficulty in persuading me to accompany him back to A'shfa, from whence he promised me an escort to Gíesh Abáí. Our yesterday's road by Gúdera had been very circuitous, but to-day we proceeded in almost a straight line westward, leaving the plain of Gúdera to the N., and keeping almost all the whole way on tolerably level ground. During the heat of the day we rested at Shákwit, the residence of a relative of the Balámbarás, and continuing our journey in the afternoon, were overtaken by a violent storm of hail and rain, which wetted the whole party to the skin long before we could reach our place of destination. The mountains during the whole road—we appeared to be going along the summit of a low ridge—are of the same volcanic description as the rocks of Gúdera, being evidently a continuation of those of Agaumíder; but they are here everywhere covered with cultivated fields.

26th.—After remaining a day at A'shfa, I started this morning to visit the source of the Abáí. Our course was at first level through a fine country, to the mountain chain of Jínnit and A'labal, which we crossed, having first passed the source of the river Lakh, beyond which we entered the district of Sákkala, which extends to some distance eastward. On descending to the opposite side of the mountain past the sources of the river Fá-tzam, we came to a view of Mount Gíesh, in which several streams have their rise, uniting to the northward with that to which by universal assent the name of Abáí is more especially given. After crossing Mount Jínnit the road was tolerably level, Mount Gíesh being to our right hand, till we came to a valley to the left, beyond which, on a gradually rising eminence, is the church of St. Michael. We turned off a little way north-eastward into a swampy piece of ground covered with grass and rushes, and surrounded with trees of no great size and brushwood, in about the centre of which a spot was pointed out to me as the source of the Abáí. At first it was scarcely distinguishable from the rest of the marsh; but on approaching and inspecting it more closely, a small collection of water about a foot in diameter was visible among the rushes, which could just be reached with the hand when kneeling on a narrow mound of sod which partly surrounds it. From this spot the course of the river was pointed out to me as proceeding south-eastward, after which it turns eastward, north-eastward, and then N. round the church-hill. No water is, however, visible aboveground for a considerable distance; and as far as I could see, the course of the river was only marked by a con-

tinuation of the swamp along the valley. To the N.N.W. of the principal source another was shown me at about 5 yards distance from it, a patch of dry ground of about 2 yards in width being between the two, and the rest being all swamp. I asked for a third source, but was told there was no other. The church is not visible from the spot on account of the intervening trees, but its bearing is about N. 35° E. That of the summit of Mount Gíesh is about S. 60° W. On questioning my guides as to the celebration of religious ceremonies here, they scorned the idea of their performing anything of the sort, being Christians; but they admitted that yearly in the month of Hedár, or Tahsás (about the end of November), after the rainy season, and when the ground is sufficiently dry to allow of it, an ox is slaughtered on the spot by the neighbouring Shum, and its blood is allowed to flow into the spring, its flesh being eaten on the ground. I could not learn that any particular ceremonies accompany this act. Also at the close of the Abyssinian year (the beginning of September), on the eve of St. John, sick persons are brought hither and left for seven days, which they say ensures their recovery. Logs of wood have from time to time been laid round the source to serve as a bed for these sick visitants, but they have sunk in the quagmire; still traces of them are visible, and they serve to give a certain degree of solidity to the otherwise unstable soil. These practices are evidently remains of a higher degree of veneration paid to the spot at a period when the inhabitants of the country were not converted to Christianity.

On quitting the source of the Abáï we returned first into the road we had left, and then proceeded south-eastward, having the course of the river to our left for a short way, when it turns off to the E. and N. At the distance of about a quarter of a mile we came to the brow of the mountain, from which an extensive and beautiful view is obtained southward of the lake of Gúdera and the adjacent country. From this point we began a steep descent of probably from 200 to 300 feet, which brought us to the house of the priest of the Church of St. Michael, where we put up. The elevation of this spot I make to be 8520 feet.* The elevation of the summit of Mount Gíesh may be about 1000 feet above the source of the river. The only observation I could take for latitude was of Antares, which gave 10° 56' 27" N.; differing 3' from the latitude as determined by Bruce (10° 59' 25"). As, however, mine is a single observation taken in the face of a bright full moon—clouds had prevented me from observing earlier during the night—I place no reliance on the result come to by

* This and all other heights mentioned by Dr. Beke were determined by the boiling-point of water.—ED.

me, beyond its serving to prove in a general way the correctness of Bruce's observations. I was informed that a village formerly existed here; but the inhabitants have now all left the spot, except the priest and the occupants of two or three houses. I need scarcely add that this priest is a Christian minister.

At about a quarter of a mile from the priest's house, westward, is the remarkable cave at the foot of Mount Giesh, visited and described by Bruce. In the afternoon I also went to examine it under the guidance of the priest. The approach to it is not at all easy, being through a thick plantation of canes, hiding from view the entrances, of which there are several in the face of the rock. The one at which I entered was so low as to compel me to stoop and almost creep in; but after a passage thus of 3 or 4 yards the roof rises to the height of 10 or 12 feet at least. Our entrance drove out numerous birds which make the cave their haunt. The cavity we were now in appeared to be some 20 yards in extent, but my guide told me that it continues underground as far as Mount Alabal, where there is an outlet, and that people go through with torches. During the rains the whole cave is filled with water.

I have not with me Bruce's account of his visit to this interesting spot, having merely taken a few notes when at Ankober, from an abstract of his work. I am not prepared therefore to comment on any discrepancies that may appear to exist between his account of it and mine: nor is this indeed the place to do so; it is sufficient for me to note down things as I found them at the period of my visit.*

27th.—My stay at the priest's house only lasted till this morning. On leaving it we continued descending the face of the mountain through a thick wood, crossing the small stream Gúdi three times before reaching the plain, where we again passed it. The road now led past Gúdera, from whence we proceeded by a more direct path over the mountains to A'ssoa, reaching the house of our host of Wednesday last after a ride of about 4 hours.

28th.—The road from Dúmeri to-day led across the valley-plain of A'ssoa, and over Mount Sagwodít, the ascent and descent of which are very steep, into another valley district named Arboásh, closed to the S. by low hills. On crossing these latter the district of Yemálog was traversed, and that of Dinn, watered by the river Lazza, was entered. This river, which joins the Bír, is a small brook about 10 feet wide and less than a foot deep, with a rapid current. Soon after passing by this river (it was not crossed here) we reached the village of Çarç, where we stopped.

* The account alluded to by Dr. Beke will be found in Bruce, vol. iii. ch. 14.—See also Murray's 'Life of Bruce,' pp. 382—387 (4to. edit.).—ED.

The bluff of the mountains behind Dámbecha was visible from the time we crossed Mount Sagwodít, bearing there about S. 30° E.

29th.—This morning's ride brought me back to Dámbecha after an absence of three weeks, during which I traversed a country the greater part of which had not previously been visited by any European. The road of to-day was for some distance level, but it began to rise as we approached the mountains towards the E. On the way the rivers Bír, Kácham, and Yecháreka were crossed at a higher point of their course, the first being still a considerable stream, as its rocky bed manifests, although at present, at nearly the close of the dry season, it is not more than about 15 feet wide, with a depth of perhaps a foot. During the rains it increases in size so as to be impassable. It is proper to remark here that I have given the dimensions of the several streams as I estimated them at the place of crossing. In most cases this will be to a certain extent incorrect, as the fords, whether natural or artificial, are shallower, and at the same time broader than the rest of the stream.

April 7th.—A week only after my return to Dámbecha from Agaumíder, the Dejzmach left for the N. on a military campaign; and I having been invited by his eldest legitimate son, Aito Dóri (who had been a patient of mine since the end of last year), to accompany him on a visit to a relative of his in Gójam, we this day left Dámbecha together, and in the afternoon reached Amwátta, a little way beyond Lachiláchita, by a route somewhat higher up and shorter than that by which I came in company with the Dejzmach in January last.

8th.—To-day our road lay altogether to the S. of our former one, crossing the river Yeda, where the valley widens, and the country becomes more mountainous as it approaches the Abáï, and passing Dágat, the capital and principal residence of the rulers of Gójam since the time of Ras Háilu, the greatgrandfather of Bíru, the present Dejzmach of this province. Beyond Dágat the ground becomes more level as far as Zánami, one of the villages belonging to Oizoro Wálleta Georgis, a daughter of Ras Háilu and the maternal aunt of Dejach Góshu, where we stopped for the night. The contrast between Gójam and Dámot is almost more striking in returning into the former country than it was on leaving it; scarcely a tree being to be seen, with the exception of the small groves which invariably surround the churches. Even the brushwood lining the banks of a few of the rivers—and in most cases they are with scarcely a bush in their vicinity—is spare and stunted; whereas in Dámot it partakes more of the character of a forest.

9th.—A ride of about an hour and a half brought us to Ká-

nyaras, another village belonging to Oizoro Wálleta Georgis, where she was residing, and where I remained until Easter, with the exception of a few days when I made an excursion to Dima and Debra Wark. Kányaras is situated on the prolongation of a ridge from the high mountains to the N., and its elevation is a good deal above that of the points measured on my former journey westward.

22nd.—This morning I left Kányaras for Bichana, the road lying to the southward of my former one, and being through a country of a more irregular description, the ground rising between the rivers to a greater extent than it does more northward. After a ride of 2 hours I reached the foot of Mount Débiet, a small cone of probably 300 feet in height, and about 500 feet in diameter at the base. The size of this hill would of itself be insufficient to render it visible so far off as it is, were it not raised on a base of considerable elevation, being the flat summit of a side ridge of the Talba Wáha mountains. At the foot of Mount Débiet, on each side, are two churches respectively dedicated to the Saviour and the Holy Virgin. From hence our road continued eastward to Bichana, the ground breaking and falling towards the Abáï at no great distance along to the S.

23rd.—The road from Bichana to Dima, which I went to day, is already known. (See vol. xii. p. 257.)

25th.—After resting yesterday at Dima, I this morning left for Debra Wark, which place I reached after a ride of rather more than 3 hours through an uninteresting country, traversed by a number of small streams, the ground rising towards the N.W. Debra Wark is a large town on the road between Gondar and Baso, situate on a conical eminence in the fork of the two small streams Tázza and Zinjut. The Tázza afterwards joins the Idán and two rivers of the name of Chée, and the four united flow to the Abáï. Debra Wark contains a celebrated monastery dedicated to the Holy Virgin. After remaining there a short time, I returned the same afternoon to Dima by another road a little higher up towards the mountains.

26th.—The return road from Dima to Kányaras was at first the same as that by which I had proceeded to Démbecha; but it afterwards turns more to the S., passing between Angach and Débiet.

28th.—As the family I was residing with removed to Zánami to keep the Easter holidays, we this morning left for that place.

May 7th.—This morning I rode to Mélli, about an hour and a half distant from Zánami, for the purpose of taking a few bearings to connect my former with my present route.

9th.—The holidays having terminated, I this morning took leave of my friends and proceeded on my way to Yejúbbi, because if I delayed my visit any longer I should lose the opportunity of con-

versing with the merchants from beyond the Abáí, who return to their countries before the rainy season sets in. The road to-day lay south-westward, at first slightly descending, but tolerably level, and crossing the river Gáttela. On passing the village Gwadálema the first regular descent towards the Abáí takes place, consisting of a complete *step* of probably a couple of hundred feet, which step is visible to a considerable distance westward, forming in appearance from the lower ground a low range of hills. From thence the ground still continues falling, although very slightly, as we approached the large town of Yáush, containing the monastery of St. Michael; on the way to which, the small stream Ziba, which falls into the Yéda, is crossed twice. As we left the high country and approached the valley the ground became more and more cultivated—the upper plain being for the most part mere pasture-ground—and near Yáush almost the whole land is under tillage.

12th.—A ride of 2 hours nearly westward, crossing the river Yéda, which at the close of the dry season is a mere ditch, brought us to Yejúbbi, a large commercial town close to the market of Básó.

On the Sunday after my arrival at Yejúbbi the weekly kafilah from that town and Básó market to the Galla countries beyond the Abáí, was attacked and plundered by a party of Kuttai Gallas, who had crossed the river from the S.E., several individuals being reported to have been murdered by them on the occasion. It was therefore deemed expedient to send a strong detachment of troops down to the Abáí with the kafilah of the ensuing week, for the purpose of escorting it, as also of protecting the one coming up to market from the opposite side of the river; and I gladly availed myself of the opportunity thus afforded me of visiting the Abáí in this direction.

Towards evening on Friday the 20th of May, I proceeded in the company of a neighbouring Shum westward towards the valley of the river Chámoga, into which we descended, stopping at the village of Dand after a short ride of about 2½ hours. The descent from the high land of Gójam is extremely steep, and in some places almost precipitous; and on leaving it one finds oneself soon in the lower mountain country bounding the Abáí, and likewise extending some distance up the courses of its affluents. To the W. of the Chámoga, between it and the Wúterin, are Mounts Jibélla and Mútera, two remarkable peaks, being the continuation of the high land before it altogether falls towards the Abáí, much in the same way as the Amba of Dey is a prolongation of Shoa Miéda, between the Adabai and Bérsena. Mount Mútera, which, like Dey, is almost inaccessible, is used as a state prison and also as a place of refuge in case of invasion.

On the following morning (Saturday, May 21st) we continued our descent towards the Abáí, and after a ride of about 2 hours, on passing the village of Dúngwam, we reached an almost perpendicular cliff of at least 500 or 600 feet in height, down the face of which we descended on foot. This cliff is in a line with the riverward face of Mútera, and both are manifestly portions of the same *step* in the valley of the Abáí. On reaching the foot of this cliff the road proceeded more level, crossing the rivers Dann and Sans, but it became more steep again as we approached the Abáí, which we reached after a further ride of about 5 hours. At no great distance from the river we passed the place where the previous week's kafilah had been attacked. Here were the remains of *one* individual, a Mohammedan merchant, who had been killed by the marauders: his flesh was now nearly consumed by the hyænas and vultures. They said that *thirteen* persons in all were killed; but this I doubt exceedingly: at all events there were no traces of more than one dead body. At no great distance from it there was, it is true, the greater portion of a human skeleton; but this had evidently been there a much longer time, and it was in fact admitted to be that of a slave who had died on the road some time previously.

At the point at which we reached the Abáí that river is joined from the N. by a small stream called Laggaóldo, being the name by which the lower course of the Yeda is known among the Galla inhabitants of the valley. The ford over the Abáí is known by the name of Mélka Fúri; *Melka* in the Galla language meaning *ford*. The Abáí at this spot is not more than from 50 to 60 yards in width, and the greatest depth at this season is 5 feet, or perhaps rather less. Just below the junction of the Laggaóldo are rapids, but of no great fall or extent. When the river rises I should imagine all traces of them are lost. The elevation of the stream was found to be 2316 feet. This result is, however, subject to doubt, on account of the vessel used on this particular occasion for boiling the water having a narrow neck, which probably confined the steam. The latitude by observations of the moon and Jupiter I make $9^{\circ} 54' 40''$ N., *being, within 3 miles at the most, the extreme southern limit of the course of the river Abáí*. The rocky banks of the river are far more bold and precipitous than at the place where I crossed it on my way from Shoa.

On the road down to the river we were joined by numerous parties of soldiers, as also of merchants and country-people about to cross it; and on reaching the ford we found the up-coming kafilah busily engaged in passing over from the opposite side. This and a sort of market which was held on the beach at the junction of the Laggaóldo by those who did not go farther either

way, took up the time till the evening, when they, with ourselves, encamped for the night on the beach, which is of considerable extent.

Before sunrise the next morning (May 22) the whole party began their march, a body of soldiers proceeding in advance, whilst others flanked the kafilah and covered its rear. The road we took to-day is not that by which the kafilah usually comes; but it was chosen in preference as being more to the W., and getting sooner under the flank of the mountains. On reaching the station Karáro, to the S. of the river Sás, the authorities stopped the kafilah to count the slaves and loads of ivory. I placed myself by their side, and could thus ascertain the tale without fear of falsification. There were 149 of the former, and 75 of the latter. The owners did all in their power to pass the slaves by uncounted, and as there was no barrier, or anything like previous arrangement (although the same task is repeated every week), it is not to be wondered at that they succeeded in several instances, as I myself witnessed. I should say, therefore, that the number may fairly be taken at 160. The horse and ass loads of ivory consisted in some cases of one, most frequently two, and in several three, four, and even more tusks; so that 75 pair of teeth, large and small, may safely be taken as their amount. The ivory was stated to exceed by far the weekly average; whilst on the other hand the number of the slaves was by all admitted to fall much below it. As the market takes place weekly during the season, which lasts about eight months, if the weekly average be estimated at only 200, this gives 7000 individuals as the yearly import.

The slaves are mostly children, male and female, from the Galla countries beyond the Abáí, extending southward to Káffa, Enárea, and Jánjero, and, in fact, far beyond. Many of them are Christians, others are Mohammedans, but the greater portion are pagan Gallas. Their colour generally—but there are many exceptions—is lighter than that of the Abyssinians, and some are not of darker complexion than the natives of southern Europe. A smaller portion consists of Shánkalas or Negroes from the low country to the S.W.

The ivory comes principally from Enárea, as does also the coffee—of which there were large quantities, though I could not count the loads—as likewise gold and civet. From the nearer Galla countries, especially the adjoining one of Gúdera, cloths are bought in considerable numbers, as also much iron and cattle.

The constant state of warfare in which the Gallas live, renders it, I am assured by all, utterly impossible for a single traveller to penetrate through their country; and as far as I am yet informed, the Mohammedan merchants would object to his accompanying them, as his presence would only expose them to greater risks and

obstacles than they are subject to under existing circumstances. Both Mr. Bell, an English gentleman, and M. Blondel, the Belgian consul-general in Egypt, who lately visited this country, were most desirous of proceeding to Enárea, but found it impracticable.

After bringing up the kafilah to beyond the river Dann, and thus placing it in safety, the escort returned home, leaving the merchants to come up as they thought fit to the market of the following day. I, with the Shum, whom I had accompanied down to the river, returned to Yejúbbi by a road rather to the eastward of that by which we descended on Friday.

On my arrival at Yejúbbi, I learned that the Dejzmach had broken up his camp in Miecha, and was on the point of returning to Démbecha, whither I immediately proceeded to join him, leaving Yejúbbi on the 25th May, and reaching Démbecha on the 29th. My journal presents little of interest, as the general features of the country have already been made known from my previous routes across it. My course this time was yet farther to the southward than previously, crossing the river Chámoga just where it breaks from the plains and falls towards the Abáí. At this spot I met with a number of date-palms in full fruit. I had frequently seen stunted plants on the high land, and had inquired whether they were not the date-palm, but was assured they were not. On the present occasion, however, I had the means of ascertaining their identity by picking and eating the fruit. It was small, and the pulp, though soft, was exceedingly acerb. I am told that when quite ripe it is very pleasant eating, although it never attains any great degree of sweetness. The elevation was here nearly, if not quite, 5000 feet, and I have met with stunted plants at least 1000 feet higher.

On the road to Démbecha, I passed several parties of merchants proceeding hither on their way to Gondar and Massówah (by the Abyssinians called Matzúwa), with slaves, ivory, coffee, &c. The slaves go along without the least restraint, singing and chatting, and apparently perfectly happy. They are generally treated with attention, stopping frequently on the road to rest and feed. They are mostly well dressed, and many of them wear conical caps of plantain-leaves to protect them from the sun. The girls, almost without exception, have necklaces of beads. In fact, it is not to the interest of their owners to treat them otherwise than well; for as more than one merchant has said to me at Yejúbbi, when asking for medicine for them, "they are our property (*kábt*, literally *cattle*), and we cannot afford to lose them." They generally invest the best-looking of their female slaves, in most cases a full-grown girl, with the title of wife during the journey, and she is in consequence treated with an extra degree of attention and kindness, being frequently

mounted on a mule, and on their arrival at the station for the day having a hut built for her reception, besides receiving from the others the respect to which her temporary rank entitles her. But this does not prevent her from being sold with the rest on reaching their place of destination. All the female slaves, however, without exception, whatever their number, and however tender their age,—and many are children of eight or nine years at most— are the concubines of their master and his servants during the journey; the same continuing through the various changes of ownership until they are disposed of to their ultimate possessors.

On my arrival at Démbecha, I learned that the Dejazmach was not coming thither, it being his intention first to undertake an expedition against the Kúttai Gallas, in the direction of whose country he was already on his march. Being desirous of accompanying him beyond the Abáï, I lost no time in returning to Yáush, as his road would pass near that place; and on the 3rd of June I left Démbecha, proceeding that day to Amwátta by a road in some slight degree varying from any I had hitherto travelled.

On the following morning I left Amwátta, taking the road by which I had come from Yejúbbi, as far as the river Chámoga, soon after passing which river we turned off rather more to the E. On the way we met with a numerous kafilah of merchants with slaves, ivory, coffee, gold, civet, &c., proceeding to Gondar and Massówah, by the way of Démbecha. Several of them were of the party in whose company I had come up from the Abáï, they having been detained thus long near Yejúbbi, arranging with the authorities as to the amount of tribute or duty to be paid by them; a proceeding which in this country takes up no little time.

At Yáush I remained until the 14th, expecting the arrival of the Dejazmaches Goshu and Biru; on which day, hearing that they were to arrive at the camp near the village of Yekantát, I proceeded thither in a S.E. direction over a level country, reaching it after a slow ride of about two hours. Towards the latter part of the way we passed a number of springs, the waters of which find their way eastward, going to form in part a small stream named Giat, which we also crossed shortly before reaching the camp. The Dejazmaches not having yet arrived, I went and took up my quarters in the village of Gánnat, about half a mile distant from the camp.

June 18th.—It was not until to-day (the Dejazmaches having arrived on the 16th) that the march towards the Abáï commenced. The road, although on the whole descending, was for the greater part tolerably level, proceeding along a ridge from the table-land, running about S.W. between the valley of the Abáï and that of

the *Laggaóldo*. The ridge by degrees acquires a more mountainous character, and after passing close to the peak of Mount *Kómi*, it ends in a precipice similar to that on the road to *Mélka Fúri*, down the face of which we descended on foot, encamping at a short distance from the bottom of it, at the small village of *Gimám*, just past a small stream, on the banks of which grow a number of lime-trees. Mount *Zémi*, an amba of lower elevation than *Kómi*, is at a short distance westward, at the foot of which a market is held frequented by the *Kúttai* and *Gúderu Gallas*.

During the night after our arrival at *Gimám*, a tremendous storm took place, the rain falling in such torrents that the *Abáï* rose at once about three feet, washing away several persons. This discouraged the *Dejazmaches* and their forces, who regarding it as the commencement of the rainy season, were afraid not merely that their progress through the enemy's country would be impeded, but that their return across the river would be rendered a matter of difficulty and danger. Several parties of soldiers who had already crossed the river came back, and the *Dejazmaches*, although not until after much deliberation, decided on abandoning the campaign and returning home.

As, however, I did not like to leave the vicinity without visiting the *Abáï*, I obtained from *Dejach Goshu* an escort, and rather late in the day on the 20th descended to the river, which was at a very short distance from our station. The road at first descended steep to the village of *Jijja*, after which it continued tolerably level till we reached the edge of a precipitous ravine, at the bottom of which runs a small stream named *Farándukh*; whence descending steep round the foot of Mount *Kelínto*, we soon came to the *Abáï*. The descent, principally on foot, occupied in all upwards of three hours. Just before reaching the river we crossed the small torrent *Ginkamétti*, and at a short distance to our right (W.) was the ford *Mélka Kúki*. The *Abáï* had now sunk to its level previous to the rain of the 18th, that is, about knee deep. Its width here I estimated at about 70 or 80 yards, but it had evidently spread considerably on the opposite side, where a broad slip of low land was visible which the waters had covered and again left. The banks of the river on this side are quite precipitous. I boiled my thermometer here under more favourable circumstances than at *Melka Fúri* (having taken down my own tin-pot), and found it to give an elevation of 2815 feet. The result only confirms my doubts as to the correctness of the observation at the former place; whilst its near approach to the result obtained at the spot where I crossed from *Shoa* (2936 feet), serves to establish the general correctness of both, and to determine with tolerable accuracy the elevation of the *Abáï* in this portion of its course. The bed of the river is here, as everywhere else, extremely wind-

ing. As remaining by the Abáï was deemed rather a dangerous experiment, for our party was but small, and several of the Kúttai Gallas were visible above on the opposite side—at least so they said, but I confess I did not see them—we lost no time in leaving the spot. Instead, however, of returning to the station, we ascended the steep amba of Kelínto, the upper portion of which consists of perpendicular masses of rock, forming a natural fortress deemed impregnable. It is inhabited by Gallas in allegiance to Gójam; and hither the inhabitants of the neighbouring low country flee when afraid of invasion, as at the present period. Here we stopped for the night.

21st.—The descent from Kelínto towards the N., although steep, is not so precipitous as on the side next the river, and it soon ends in an almost level ridge, at first very narrow, but afterwards increasing in breadth, which unites it with Mount Míti, an amba of smaller size and lower elevation. From thence the road ascends, being at the latter part very steep, until the brow of the mountains is reached, from which we descended to our station of the 18th. We here fell into our former road, along which we continued till near reaching the peak of Kómi, when we turned off to the house of the Shum of the district, where we put up for the night.

22nd.—This morning a thick mist, which filled the whole atmosphere, hid everything from sight; but on our reaching the church of St. Michael Kómi it rose for a moment, so as to afford a glimpse of the junction of the river Múger with the Abáï, the courses of the two rivers appearing like winding lines of silver. The Múger in the lower part of its course forms the boundary between the Túloma and Kúttai Gallas. We now returned by the former road as far as the village of Gándegab, where the Dejazmach had stopped for the night, in whose train I returned to Yáush.

A few days afterwards the Dejazmach left Yáush for his capital, Gudera, where he passed the rainy season, and whither he wished me to accompany him. As however I anticipated that I could employ myself much more profitably in collecting information at Yáush and Yejúbbi, I declined his invitation; and I accordingly took up my residence at the former place, occasionally visiting the latter.

As soon as the setting in of the fine weather would permit, I was glad to remove from the stationary position in which I had remained so long. My first step was to pay a visit to the Dejazmach in Dámot, for the purpose (among other things) of obtaining a person to accompany a messenger whom I wished to despatch to Shoa with letters.

I accordingly quitted Yáush on the 10th of October by the

way of Yejúbbi and Báso market, proceeding thence to Yegúda by the road of May the 25th and 27th last. The Chámoga, which is the principal river on the way, although considerably increased in width and rapidity, was not very much so in depth, as I could cross it on my mule without getting wet. The other rivers were all fordable without much difficulty, the main obstacle being at times their muddy banks and bottoms, which often caused delay and a considerable circuit to find a ford. On the road I fell in with several parties of merchants going with slaves and coffee to Gondar. They had passed the rains at Yejúbbi, and now as soon as the way was practicable they were proceeding to a bare market, where for nearly two months they would be without competition.

Oct. 12th.—I left Yegúda, proceeding to Yédesh by the road of May 27th, and thence continuing rather more to the S. than on the former occasion, crossing the rivers Sháku and Tzied somewhat lower down, as also another small stream named Tashét, and entering the province of Machákel, a fine level country. I reached the Dejazmach at Tejagóter, the residence of the governor of Jánabiet, a separate jurisdiction within the territory of Dámot, but appertaining (as far as I could understand) to Gójam. Boundary questions are not always easy matters at home; no wonder then that in Africa they should not be readily unravelled.

13th.—To-day the Dejazmach proceeded a short distance to Chágo, the residence of his son Fitaurári Tésama, the governor of the province of Jáwi, whither I accompanied him. Jáwi is the country which would appear formerly to have borne the name of Gáfat; but having been taken possession of by the seven tribes of the Jáwi Gallas from beyond the Abáï, it has received its present denomination from them, the original name being lost; but traces of it are yet found in the Gáfat *language*, which is still spoken here and in the neighbourhood. I collected about a couple of hundred words from a native, who gave them to me as belonging to this language: the far greater part are, however, Amharic, either quite pure or at most but slightly modified; whilst on the other hand those which really vary from that language have not the remotest connexion (as far as I can trace) either with it or with the A'gau dialect formerly spoken throughout the greater part of the peninsula, or with the Galla.

15th.—After remaining yesterday with the Dejazmach, who promised to give me a person to accompany my servant, I this morning left Chágo, and returned to Yegúda by a road yet a little more to the S. than that by which we came, and approaching the point at which the ground breaks towards the Abáï. The river Tashét was crossed at the head of a fine cascade of about 60 feet fall.

21st.—Having returned from Yegúda to Yáush by the previous road, I remained here until this morning, when the Dejazmach's messenger to Shoa having arrived, I started on a projected tour through Gójam, &c., taking in the first instance the road towards Shébal, for the purpose of seeing the messenger and my servant thus far on their way. This time—as I never go twice by the same road if I can possibly avoid it—the way led farther S. than on any previous occasion, passing the several rivers of Gójam at or close to the point where they fall precipitously from the table-land towards the Abáí. To-day, after skirting the valley provinces of Liban and Kamboát, both of which, like Báso and Jáwi, derive their names from the Galla tribes who have settled in them, we put up for the night at the small village of E'nabi, near the edge of the large central province of Dérebie. Kamboát would appear to have derived its name from the southern country of “Cambat,” visited by Fernandez in the beginning of the seventeenth century; and as these people give no other name to the country occupied by them than that of their tribe, Cambat must at that time have been a Galla possession.

22nd.—To-day's road continued through Dérebie, the Galla provinces (now so in name only) of Déjjen and Gúbea being below to the right. The river Súha was crossed at the head of a fine broad fall, which however, like all the others, dwindles almost to nothing as the dry weather continues. Our night's resting-place was Gánteng, in the sub-district of Enamai, not far distant from the Galla province of Shebal, by which last year I entered this country from Shoa.

23rd.—At Gánteng I this morning parted from my messengers, they proceeding to the house of a Shum at no great distance from thence, who had orders to provide for their passage of the Abáí, and I turning towards Bichana, where I intended to pass the day. Dejach Biru, whose capital Bichana is, was however gone to Enábsie, and none of his Shums being in the way to provide me with a lodging, I proceeded to Yéraz, a village in the demesne of Dejach Goshu, where I rested.

24th.—Leaving Yéraz we this morning proceeded to Débra Wark by a road farther to the W., and consequently on a higher level than those taken by me on my former visits to that place, and passing close to our left the village of Wóera, situate on an elevation visible from a considerable distance. From Débra Wark we advanced north-eastward to the village of Enámmi, on the edge of the valley of the river Chée, where we stopped for the night. On the road of to-day a number of streams were crossed, some tributaries of the Gadd and others of the Chée, but none deserving of mention except the Idán, which joins the latter river. Still the Idán is, even at the present season, but an inconsiderable

stream, being not more than 10 feet broad, with a depth little exceeding a foot.

25th.—The Chée, which we crossed on descending from Enámmi, is a river of note in this country, as it forms the boundary of Gójam to the N., separating it from the district provinces of Enábsie and Enássie, which although under the government of the rulers of the rest of the peninsula, form no part of Gójam Proper. In size and general appearance the Chée may, perhaps, be compared to the Ziéga Wódiam in Shoa, having a broad bed, which in the rains is filled, but from its rapid descent is again soon emptied. The level of its bed is however much lower than that of the Ziéga Wódiam, and its valley in consequence is considerably more elevated, approaching in extent that of the Jámma or even of the Abáí itself. The banks on each side are almost precipitous, and the descent occupied upwards of an hour. After crossing the river before ascending to the high land of Enábsie, the point of Gúndib Amba between the Chée and the Nefá, a tributary of some size, had to be rounded, and the latter river crossed; when the ascent began, being yet more steep than the descent on the opposite side. The elevation of Enábsie is considerable, the province consisting of a mountain mass, of which Mount Yékandach forms the core. It may readily be conceived that the acclivity towards the Abáí must be extremely abrupt and difficult, and the vulgar name of the mountain vouches for the fact. It is called *A'hia-fadj—kill-ass*. In the point between the Abáí and Chée is Mount Sómma, an amba, or hill-fort, of considerable strength. The Chée is formed above by the junction of two streams of the same name, the larger being distinguished as the Enát (Mother) Chée, the smaller as the Gilgal (Fool) Chée.

At a short distance from the edge of the valley of the Nefá is the town and monastery of Mártola Máriam, where Dejach Biru was at this time staying, and whither I proceeded. It is situated on a hill of some size, on the summit of which a mass of rock forms a natural fortress, the entrance to the place being at only one point, where there is a door. On arriving there I learned the existence of buildings within the churchyard, said to be the work of *A'frinj*—literally meaning *red pepper*, but evidently a corruption of *Franji*, *i. e.* Europeans. I lost no time in visiting them, and discovered an edifice, the walls of which are still in a perfect state, in the form of a Roman cross, built of rough stones and lime, faced in parts with freestone, and in the interior adorned with carvings in the latter material. These are of exquisite workmanship, and are still as fresh and sharp as if executed today: in particular must be mentioned an arch of 16 feet span. The tradition is that this work was performed *before* the time of

Ahmed Grañ (Mohammed Gagne), and that that conqueror ruined the building. The impression, however, on my mind certainly is that a later date must be attributed to the erection, and that it is the work of the Portuguese soldiers or missionaries, who did not visit the country until his time and subsequently. It is true Brancaleone and Covillan were in Abyssinia before the close of the fifteenth century, but I question whether they had workmen sufficient to execute works of such skill and labour as these of Mártola Máriam, together with similar ones which I am told exist in Amhára on the other side of the river, at Tadbaba Máriam and Atrónsa Máriam. At Waj, too, formerly the capital of the Empress Helena, and of the subsequent Emperors of Abyssinia until they removed to Gondar, there were buildings of the like description, but these have been entirely destroyed by the Gallas. It is proper to anticipate here the further information which I obtained at Karáneo. The Portuguese settlers in this country received a grant of lands at Shígie, between the Tammie and Azwári rivers, where they married and settled, and by degrees became assimilated with the natives of the country, many of the present inhabitants of Karáneo and the vicinity claiming descent from them. The designation which these foreigners bear at this latter place is *Francís*, which, if we did not know their history, would lead to the conclusion that they were *Frenchmen*. But this term, like the *A'frinj* of Mártola Máriam, is evidently a corruption of the generic name by which Europeans are known in the Levant.

But to return to the ruins of Mártola Máriam. The roof, which has altogether fallen in, was, according to tradition, covered with gold and silver, which led to its destruction by the Mohammedan invader. But as throughout the building the holes for the scaffolding are not filled up, it is reasonable to conclude that the work had never reached that state of completion when such ornaments, if used at all, are employed. On my return to Yáush I was informed that the erection extended much farther westward, but that only within the last few years the walls have been destroyed in order to build the present native church with the materials! The freestone in which the carvings are executed is of the finest texture, and I am told abounds in the neighbourhood; but not the slightest use is made of it in the present day.

Nov. 2nd.—I remained at Mártola Máriam until to-day, when the Dejazmach starting on his return home to Bíchana by the upper road, I left in his company. Our road led north-westward, skirting the base of Mount Yékandach, and crossing numerous streams, none of any great note, all tributary to the Chée, the valley of which river lay below to the left. Our resting-place

was Enagállá, in the province of Enássie, which we had now entered.

3rd.—Taking leave of the Dejazmach, who remained at Enagállá for the day, I proceeded alone towards Móta. Having quitted the basin of the Chée, we to-day traversed that of the Azwári, the ford of which, crossed by us, was at least 10 yards wide, with a depth of near 2 feet, and with a rapid current. This river finds a place in our maps, being one of the very few within the Peninsula that I have been able to recognise. At about an hour's ride from the Azwári we crossed the Támmie, a river of about equal size with the former, and soon after came to the monastery and town of Karáneo, situate close to the junction of the Támmie, with a smaller river called the Tájatiel, where we alighted. The joint stream of the Támmie and Azwári, which unites with the Abái to the N.E. of Karáneo, bears the name of the former river. The Támmie is, I apprehend, represented in the maps by the name "Temeé," the position of which is, however, far from correct, as indeed is the case with that of the Azwári.

4th.—From Karáneo we proceeded this morning north-westward to Móta, a large commercial town, and also a sanctuary, containing the Monastery of St. George. It is situated on the high road from Báso to Gondar through Gójam, and the passage of the Abái is effected at the "Broken Bridge," which I shall next have occasion to mention. The other grand mercantile road, to which I have frequently alluded, lies through Démbecha in Dámot, and the Abái is crossed at the "Bridge" considerably to the north-westward of Móta. On the road of to-day, we crossed the river Sáddie, about equal in size to the Támmie. The country, which after leaving the foot of Mount Yékandach is level, resembles Gójam much in appearance, but the population is far more scanty.

5th.—A main object in coming to Móta was, that I might visit the "Broken Bridge" over the Abái, in its neighbourhood. This morning, having procured a guide, I proceeded thither, by a road nearly north, at first level, and then descending to the river, but much more gradually than at any other part of the stream hitherto visited by me. On reaching the spot, I came to a bridge of nine arches, the centre one, about 60 feet in width, being the only one over the stream; the others, namely, three on the southern or Gójam bank, and five on the northern or Biégemider bank, being built on the rock, and serving for the approach on either side. The river here, both above and below the bridge, runs very rapidly, in a nearly straight course, E.S.E., and the principal portion of the bridge is built at right angles with the stream—namely, N.N.E. as near as may be. On the northern side, however, as the mountains come sharp down to the river, the line of the bridge is some-

what curved eastward, so as to form a junction with the road up their side. On the southern shore, over the first side arch, is erected a door, intended to shut off (if necessary) the communication from Biégemider. The bridge is without any parapet, and in width about 12 feet. It is built of rough stones and lime, the arches being turned in large flat bricks. It is the work of the Portuguese settlers in this country, and the date of its erection is said to be the reign of Hatzie Fásil (Fasilides). The centre arch has been sprung, as has also the first northern arch, and the ruins lie below in the bed of the river, being visible when the waters decrease, although not at the present season of the year, just after the rains. The author of this work of destruction is said to be Ras Fásil, the ruler of these provinces in the time of Bruce. The remainder of the erection is in very good repair, and it would be a work of but little labour to restore it to its pristine state, were such the will of the rulers of the country on this side the river. But their policy is, that it should remain as it is, rather than that a door should be opened to their powerful neighbour beyond the Abáí. This bridge, as I have already mentioned, is on the high road from Báso to Biégemider, and although not so useful to the merchants as it might be, it is still of considerable assistance in enabling them to cross the river; as, by means of ropes stretched across the open space, they manage to pass with their merchandize from the one side to the other, without entering the stream. The elevation of the Abáí, at this portion of its course, I make to be 3852 feet, water boiling at $204\frac{2}{3}^{\circ}$ about 10 feet above the stream, with the external temperature at 87° . From the river I returned to Móta the same evening.

7th.—It was my intention to proceed from Móta to Dámot, along the Tálba Wáha mountains; but I was informed by Dejach Biru that I must not go by that road, it being infested by freebooters, whom, it seems, he has not strength, or rather, perhaps, system enough to put down. As I could not ask him for a *large* escort to accompany me, I was therefore obliged to relinquish the idea, and content myself with crossing the ridge, which I did in the company of a number of merchants carrying rock-salt (the currency of the country) to Báso. These people were all Christians, in whose hands this trade principally is; and as they do not deal in slaves, who require to be spared on the road, they travel on much faster than the Mohammedan merchants. Our road from Móta lay almost due south, ascending the mountains towards the sources of the Támme and its affluents, and this day terminating on Mount Goéba, where we encamped for the night in the open air. The elevation of this spot is considerable (8751 feet), and the temperature was lower than I had hitherto met with in Africa, being 35° at sunset, and 29° only just before sunrise next morning.

8th.—We were off from our bleak resting-place before sunrise, but only to traverse a region yet more inhospitable. Still ascending southward, we crossed the upper course of the Azwári and its tributaries, just at their source; and after hurrying on as quickly as we could for about 3 hours, we arrived at the summit of the main ridge of mountains traversing this country. Before arriving at Goéba, we found the vegetation to consist in great part of heaths and ferns. This morning, as we continued ascending, the proportion of them increased, the stems of the former being covered with mosses. On the summit itself was nothing but stunted grass, with the remarkable plant *Jibárroa*, described by Rüppell (vol. i. p. 401). Hoar-frost lay on the ground, and ice of some thickness lined the brooks. A piece was brought me from 6 to 8 inches square, and nearly, if not quite, 1-8th of an inch thick. The elevation here cannot be less than 2000 feet above Mount Goéba, that is 11,000 feet, probably even more. The ridge continues in an extended plain westward, from whence flow the numerous streams which water the Peninsula in every direction, and then go to increase the volume of the Abáï. Crossing the ridge, and still keeping on a southward course, we descended the valley of the Múga, the sources of which river lay to our right, and arrived at Agámna, a monastery dedicated to St. George, where we alighted. Our companions the merchants, as is their wont, encamped in a meadow at a short distance from the place.

9th.—Leaving Agámna this morning, our road lay through the plains of Gójam, already traversed by me in several directions, till passing a little to the southward of the route of the 22nd October last, we came to Barch, the residence of Fitaurári Yémar, the governor of Gúbea, who had, when at Móta, invited me to visit him.

13th.—Having been thus disconcerted in my plans with respect to the journey to Dámot, and expecting that my messenger would soon return from Shoa, I willingly accepted the offer of my host, that I should remain with him a few days. This morning, however, he was obliged to leave Barch, having been sent for by the Dejzmach; and I consequently quitted also, but in the opposite direction, proceeding to Kúttai, the residence of Dejach Engeda, the governor of the province of Kamboát. The road thither was little different from that of the 21st and 22nd Oct.

14th.—This morning I returned to Yáush by almost entirely the same road as I came from thence, having in my short three weeks' trip found more to interest me than I had met with previously in the country. The additions to and corrections of the geography of this portion of Abyssinia are also greater than on any previous occasion.

Dec. 6th.—My messenger having returned from Shoa with the intelligence of the approaching departure of the British mission

from that country, which rendered it necessary that I should send my letters thither immediately, I this morning left Yáush for Barch, to request Fitaurári Yémar to give me one of his people to accompany my servant. The road as far as Kúttai was the same as that by which I returned to Yáush on the 14th of November. Thence I turned off rather to the southward of that road, and crossing the river A'bea, reached Santákie, near the brink of the valley of the Bechet, just below the junction of the Thábba, where I alighted for the night.

7th.—Leaving Santákie this morning, we proceeded for nearly a couple of hours skirting the valley of the river Thábba, when we came into our road of the 13th of November, along which we continued to Barch.

8th.—From Fitaurári Yémar I was not able to obtain a man, all his people (as he said) refusing to go in consequence of reports of war along the road by which I came last year. It was therefore necessary to seek another route; and my messenger making some difficulty about going alone through the country of the Wollo Gallas, I determined (unless we previously fell in with some merchants with whom he could go) on accompanying him across the river into the friendly country of Chákata, from whence, or from a short way beyond it, I apprehended a safe road into Shoa might be found. But this resolution of mine made my other servants revolt; and on my starting from Barch on the way to Barénta, they refused to go any farther with me, and actually quitted me. There was, however, no remedy: I must either proceed, or else remain without a further supply of money from Shoa, of which I stood so much in need, besides losing the opportunity of forwarding my letters to England. My messenger alone kept by me, saying that he would cross the Abáï with me. From Barch, therefore, we proceeded north-eastward, coming soon into our road of the 22nd of October last, along which we continued; at the end passing Gánteng and A'nselal a little way to the N., and encamping at a short distance eastward of the latter place, in company with a party of Christian merchants from Yáush, proceeding to Tótola with coffee and cloths for sale. They being all friends of my servant, he having formerly traded in their company on the same road, an arrangement was soon made for him alone to accompany them; upon the understanding that if he found a good opportunity he should turn off from their road into Shoa, but if not, he should keep on with them as far as Tótola, from whence there is a constant safe communication with the Shoan market of Mariammi (Asséleli). A lad, the son of one of the merchants, was engaged to accompany myself; and all being thus settled satisfactorily, I proceeded with my (now two) servants a short distance to the village of Símbutan, where

we rested for the night; the merchants, as is their custom, remaining encamped in the open air.

9th.—This morning, parting from my faithful servant Wálda Georgis and his companions, I proceeded to Bichana, my present situation being very similar to that of last year, when, having been deserted by my servants, I reached Gójam almost alone. On arriving at Bichana, I learned that Dejach Biru was staying at Yékagan, the residence of Likamakwás Gebra Mariam, whither I proceeded to join him, for the purpose of asking for an escort to Dámot.

10th.—It was my wish to proceed at once on my projected journey into Dámot. But I having given the Dejazmach a few of my remaining garden-seeds, he insisted on my going with him to his garden at Shóla, close by, and then staying with him a couple of days at Bichana. I accordingly accompanied him this morning to the former place, situate on the brink of the valley of the river Balódeb, a small brook, where the ground breaks and falls to the eastward; and having sowed the seeds there, we ascended to Bichana.

14th.—It was not till this morning that I could obtain leave to depart, the Dejazmach supplying me with guides. The road, on this occasion, was different from any previous one, it passing to the southward of that by which I first traversed the country. Our resting-place for the night was the village of Bógana Gerár, situate a little way to the E. of the river Bógana, and being usually the first station of the merchants proceeding from Yejúbbi to Biégemider, &c. by the Debra Wark road.

15th.—Leaving Bógana Gerár, we continued at first to the southward of my former route, until in the vicinity of Yederebán we crossed it, and proceeding to the northward of it, took the road to Démbecha through the district of Gámmo. We put up for the night at the village of Asákaiñ.

16th.—The river Chamoga, which we reached soon after leaving Asákaiñ, was now so deep that a passage on muleback was not practicable, and I crossed it, therefore, by an almost natural bridge, consisting of a couple of trees extending across the stream, with a pole tied among the branches to hold on by with the hands. The animals swam across at the ford. But, after all, this river can be styled nothing more than a deep rapid brook, which in the dry weather is almost without water, as, in fact, is the case with all the rivers of this country. The Múga retains its waters the longest, being distinguished as “the chief (álaka) of the rivers of Gójam.” On leaving the open plain, the mountain country passed through is, as usual, covered with wood intermixed with frequent tracts and patches of cultivation. Our night's resting-place was Amári.

17th.—From Amári we this morning proceeded, in the first instance, to Démbecha, crossing the Támcha by the upper ford, which is called Jibiye, the lower one being named A'dea. In the neighbourhood of Démbecha we learned that the Dejzmach (Goshu) had quitted Gúdera for Mánkusa, and there was a talk of his removing on the 19th to Wambárrema. I decided, therefore, on proceeding at once to Mánkusa; but my guides saying there was no good resting-place on the lower road thither, we kept on the higher road (being that to Gúdera) as far as Charr, my resting-place of the 20th of March last, where we stopped for the night. The passage of the Bír was attended with some difficulty, and, as my guides informed me, not without danger. It ran, indeed, with fearful rapidity, and with a depth at the ford of nearly 4 feet; and on the bank, before crossing, we witnessed the effects of its violence in a couple of sheep which had just died on the passage. People, they say, are not unfrequently carried away by the stream.

18th.—Leaving Charr, we now turned westward to Mánkusa, on the way crossing numerous tributaries of the Bír and Lakh, as also the latter river. Arrived there, I learned that the Dejzmach had no intention of proceeding farther, but, on the contrary, would return to his capital, Gúdera, on the morning of the 20th. Thither I decided on accompanying him; and then, after again visiting the head of the Abáí, to descend to the valley of that river by the way of Wambárrema, and thence eastward back to Yáush to meet my messenger, who by that time I expected would be about returning from Shoa.

20th.—The Dejzmach left Mánkusa this morning for Gúdera, and I accompanied him; the road being northward through a tolerably level country, slightly rising. The plain in which Gúdera is situate was even at this time covered in many places with water, proceeding, apparently, from the small stream Zágga, which runs to the N. and W. of the town.

At Gúdera, on the 22nd, I had the misfortune to break my Newman's thermometer for determining heights by boiling water; a loss which was irreparable.

23rd.—This morning, having obtained a guide from the Dejzmach, I proceeded on a second visit to the source of the Abáí. The road I now took was to the eastward of that by which I descended from thence in March last, and the ascent was much easier. After reaching the summit of the low ridge extending westward between Mount Líchema and Mount Gíesh, the road lies for some distance along the brow overlooking the plain in which Gúdera is placed. On arriving at the source of the river I found circumstances rather different from those on my former visit. From the greater proximity to the close of the rainy season, coupled, no doubt, with the unusual quantity of rain that had since fallen, the whole ground

was saturated with water, and it was impossible to reach the spot without continually sinking up to the ankles. The principal source was now more distinctly visible than on the former occasion; and according to my present view of it, I should thus describe it:—A small grassy mound, of about 2 feet 6 inches in diameter, stands in the centre of a circular channel or watercourse of from a foot to 18 inches in width, which channel is again surrounded by an irregular mound of earth. This latter is, however, most indefinite in its forms, and its existence as a circular mound cannot be positively asserted. In fact, it is perhaps fancy, with the preconceived idea of the existence of certain definite forms, that leads one to talk of anything but an irregular natural marsh, composed of grassy and rushy patches of bog, and pools and channels of water; the prevalence of the former in the dry season enabling one to see, or to imagine one sees, a circular mound of earth round the spring, and of the latter, shortly after the rains, a circular water-channel round a mound of earth.

Within the water-channel, and forming a part of it, is a circular orifice, likewise of about a foot, or rather more, in diameter, the direction of which is about N.W. of the central mound; which orifice is now perfectly free from weeds, and the limpid water in it stands up to the surface of the ground. The water from this source voids itself from the circular channel for the most part to the south-eastward, but there is also a break to the southward, through which a portion escapes.

On my arrival, I had sent for the priest of the neighbouring church, who soon came. He has removed from his former residence in the now deserted village of Wásha (literally, *cave*), below the brow of the mountain, to the village of A'shihi, close to the church. This latter, he tells me, is known by three names, A'shihi St. Michael, Abáí minch (source) St. Michael, and Gíesh St. Michael. He brought the cross of the church with him, with which he crossed and blessed the source before giving me some of the water to drink. On my inquiring what form of words he used, he was reluctant to answer. I asked, "Do you say, In the name of the Father, Son, and Holy Ghost?" "Yes." "Nothing else?" "Nothing else." But this assertion is not to be relied on, and I may remark that I found him apparently averse to answer any questions. The slaughtering of cattle at the spring, he says, has ceased. Whilst the custom continued the head and horns of the beast were thrown into the source. A countryman told me that it is customary to pour milk into the spring, in order to ascertain whether the person so doing will soon die or not. If it turns to blood, he will soon die; if it retains its natural colour, he will live. On plunging in a rod of about 6 feet in length, I found no bottom; and the priest said that it was unfathomable. The next morning,

however, I brought with me a long reed, which, at the depth of 7 feet 6 inches, found a large stone, and by avoiding this, it could be forced through mud about 18 inches or 2 feet farther; but beyond this there was no way for it. Nevertheless, the priest, and several country-people who were now with us, persisted in the assertion that the spring had no bottom, and that were it not for the stones and mud intervening, a way would be found through into the cave under Mount Giesh!

On questioning the priest as to the number of the springs, he replied, "There is no other: this alone is the Source of the Abái." "True; the principal one. But there are others still." "Yes, there are seven altogether. Two are lower down"—pointing eastward—"and the others are round the church-hill." "But here in this marsh, close to the principal source, are there not others? One for instance lying out there?"—pointing to what had last March been shown me as the second source. At length, though with great reluctance, he admitted that there was a *second*, lying a little way off to the north-westward—the one described by me on my former visit—"but the water of it is bad," he said, "and is never drunk." This he repeated the next day (when I wanted to drink of it), as did also the countrymen in our company. The whole marsh may, however, be said to be full of springs, the water passing among the grass and rushes in every direction; the general bearing being to the eastward, in which direction lower down a *surface* of water was now visible; but I was told that the marsh was too unstable to allow it to be reached.

At Témkat, or Epiphany (O.S., being the 18th of January), the Ark of the neighbouring church is brought down to the Source, with the ceremonies usual on that festival of the Church. Much water is then consumed, without its having any effect on the level of the spring; and they said that if a 1000 people were to drink of it, it would remain the same.

The marsh is thickly overgrown with kosso-trees and a yellow-flowering shrubby tree, called *ámija*,* very prevalent throughout the peninsula. These two trees may in fact be said to be the only ones growing in the vicinity of the spot. I have already stated that the language of the country is the Agáu.

Having rested awhile at the priest's house I proceeded in company with the Shum of Sákkala, who had come up from Gúdera, a short distance northward to the village of Lécha, situate in the parish of St. Michael Ságab. The name of Sákkela is appli-

* Bruce (vol. iii. p. 643) calls this plant an *Hypericum*; but with the exception of two or three species, which attain 4 or 5 feet in height, the *Hypericum*, or St. John's wort, of which there are a great many species, seldom rises higher than $2\frac{1}{2}$ or 3 feet. It is therefore probable that the plant in question is not an *Hypericum*, or, if it be, it cannot be called a *tree*, unless, indeed, it be a new species.—Ed.

cable to an extensive district, extending southward as far as Gúdera. Within it are *six* churches dedicated to St. Michael, of which that of A'shihi is one, and that of SÁNGAB—which I apprehend to be that named by Bruce as “St. Michael Saccala”—is another. At Lecha I passed the night, and on the following morning (Dec. 24th) I went about a mile northward to visit the stream of the Abáï. On the road a small brook named BÍRITU is crossed, which running westward joins the Abáï a little way lower down. The latter, at the spot where I reached it, has already become a good-sized mill-stream (as Bruce calls it), being some 2 yards—at times more, at times less—in width. Here is a ford leading to SÁNGAB Church, which lies near a mile to the N.W. of it. At the ford the river is considerably wider, and the stream, which hurries rapidly over a rocky bottom, here divides into two, forming a fall of perhaps 5 or 6 feet, and then re-uniting, the entire stream forms a second fall of rather greater height about 20 yards lower down. The course of the river is here about W.N.W., and from the descent of the valley in that direction the fall must be very considerable before it turns northward into the plain of Gúta.

I had reached the source of the Abáï on Friday in time for a meridian observation of the sun, which was taken in the marsh itself, within a few yards of the spring. The result gives $10^{\circ} 57' 36''$ as the latitude of this spot. On the following day I did not descend to Gúdera until I had again observed the sun. This I did rather to the southward of the marsh, at the brow of the mountain overlooking Gúdera; apparently nearly, if not precisely, the spot of Bruce's observation, “on the N. side of the cliff immediately above the priest's house.” This I made to be $10^{\circ} 56' 46''$. My observation of the 26th of March last gives $10^{\circ} 56' 27''$ as the latitude of the priest's house at Wásha, which is yet a little farther to the southward. These three observations correspond so closely, that I am warranted in believing they are not materially incorrect; and from them I deduce the actual latitude of the source of the Abáï to be $10^{\circ} 57'$, or perhaps a fraction more; which in the construction of my map I have adopted in preference to that of Bruce, who places it in $10^{\circ} 59' 25''$, or 2 miles farther to the northward, but without pretending to assume the greater accuracy to myself.

In consequence of the unfortunate destruction of my thermometer I was unable to verify my previous determination of the elevation of the spot; I have, however, no reason to imagine that it is materially removed from the truth. The height of 8500, or a little more, is about equal to that of Angolálla, and the temperature and vegetation of the locality in which the head of the Abáï is found would certainly lead to the conclusion that it is, if

anything, lower rather than higher than that capital of Shoa. The prevailing crops of each country—barley—are the same. The elevation of Mount Gíesh, which I have estimated at 9500 feet, is much inferior to that of Mount Líchema on the opposite side of the plain of Bahrzáfa—as the lower portion of the district of Sákkala, extending as far S. as Gúdera, is called. It is proper to observe that Líchema is not to be confounded with Lijámbera, a mountain mass farther to the N., and not visible in this vicinity, said to be of greater extent but of lower elevation than the former. The superior height of Líchema to any of the neighbouring mountains is proved by its peak *alone* being visible at a very considerable distance.

Having finished my investigation of this interesting spot, I took my final leave of it soon after noon, and descended to Gúdera.

26th.—This morning, taking leave of the Dejzmach, I descended on my way to Wambárrema and the valley of the Abáï. The road led a little to the westward of that by which I reached Gúdera the other day, passing through a lovely country, on the whole tolerably thickly peopled, well cultivated, and adorned with fine trees. The gradual fall of the country from the mountains to the Abáï permits almost the whole of it to be artificially irrigated by merely diverting a portion of the waters of its numerous streams. The superiority of Dámot over Gójam, in respect both to beauty and fertility, is manifest. The inhabitants have, however, a worse character, which is in part attributable to the prejudice entertained against them on account of the *witchcraft* to which they are said to be addicted. This prejudice, as far as I can trace its origin, arises from the greater prevalence of rheumatic complaints in Dámot, which, instead of being referred to a natural cause—the greater humidity of the soil and atmosphere—is by the ignorant inhabitants supposed to be brought on by the ill will of *búdas*. I had intended to reach Búrie this evening, but not being able to do so, I put up for the night at the village of Dúbbi, in the district of Zába.

27th.—From Dúbbi, a slow ride of about two hours and a half brought us to Búrie. After crossing the I'sser, and before entering the town, I went a little way up the side of the river to visit some mineral springs of celebrity throughout the neighbourhood. They lie along the eastern side of the bed of the river, the water bubbling up in numerous points through the mud, with a copious development of gas. By planting a reed in the muddy bottom reaching some six inches above the surface, the water soon rose clear in it, running over at the end. Its temperature is in a trifling degree tepid, and to the taste it is very slightly saline, but strongly impregnated with carbonic acid gas. It has somewhat of a *marine* smell. It is said to be moderately purgative, but to have

a stronger effect as a diuretic. This may be the case if taken in considerable quantities: I drank nearly a quart without perceiving any effect except at first a slight sense of fulness in the head. They say that cattle which drink over-much of the water—and they are fond of it—die in consequence.

It was market-day at Búrie, and I visited the market, which, however, I found to be very small. It is occasionally visited by a few Gallas from Shínasha and A'muru. There is a Moslem village here, of which the inhabitants sometimes go beyond the Abáí. The Baso market is, however, now-a-days so generally frequented by the merchants, that it has drawn away from Búrie the trade which I apprehend formerly existed here.

28th.—Our road to-day from Búrie, instead of proceeding straight to our place of destination, lay nearly W., my guides being instructed to take me to the residence of the Shum of Wóbo, who would give further instructions as to my route. The country passed through is, on the whole, level and fertile, but presenting nothing worthy of remark, except that soon after crossing the river Fá-tzam we entered the basin of the Zíngini, which river forms higher up the boundary between Dámot and Agaumíder: lower down the former province extends for some distance westward beyond this river.

29th.—Leaving Wóbo, where I passed the night, the road continued westward till it seemed that I was again being taken to Agaumíder instead of to Shínasha: at length, however, it turned southward in the desired direction. For upwards of three hours it now lay through a perfect wilderness covered with gigantic grass, at this time in seed, which completely hid everything from sight, and many of the halms of which were so tall that I could not reach their tops with the arm extended when mounted on my mule. Not a village was near, and (what I never experienced before in this country) not a soul met us during the whole of the above-mentioned period. At length, on nearing the brink of the valley of the Abáí, the country got clearer, and signs of cultivation appeared. We now began slightly descending, and towards evening reached the small village of Tzángariet, a short distance past Kólli, the residence of the Shum of the district of that name, to whom I was directed to be conducted. We did not go up to Kólli, as on the way we learned that he had descended towards the Abáí in company with his chief, Yashálaka* Gólem, to ravage the lower districts, the inhabitants of which had refused to pay an augmented tribute imposed on them. It was my wish to reach the camp this evening, but my guides said it was too late to go farther in the present unsettled state of the country, and we therefore

* *Contr.* of *ya-shéh-álaka*, chief of a thousand, or chiliarch; a title of Abyssinian commanders, even of *small* bodies of troops.

put up at the village just named. Kólli is situate in Shínasha, which is the name given in the Amharic and Gáfat languages to the country which, in Agáwi, is called Tzintzi, but by the natives themselves Síniche—clearly the Chinchon of the Portuguese. This name is given to the low country on *both* sides of the river, to which—or perhaps only to that on the southern side—the name of Góngga was formerly applied. The natives themselves retain the tradition of the former existence of this country as a separate state, and apply the name of Góngga, as well as that of Síniche, to a considerable tract on the opposite side of the Abáí. I have been so fortunate as to obtain a copious vocabulary of the Góngga language, which appears to present few similarities to any of the surrounding dialects. It is altogether free from the harsh sounds which prevail in the Agáwi.

30th.—This morning we continued descending towards the Abáí by an excellent road, such as I never met with before in the *kólla* (valley), the descent being most gradual, winding gently down the sides of the mountains. There can be scarcely any doubt that this road was formerly the main channel of communication between northern Abyssinia and Enárea; it being, in fact, that taken by Fernandez in 1613. The inroads of the Gallas most probably cut off for a time all communication between the two countries; and when it was re-opened, the road by Báso and Gúdera would seem to have obtained the preference for reasons which it may not now be easy to ascertain. At present, as regards the commerce with the north, this road is still frequented by a few merchants who cross the Abáí to purchase slaves and ivory in Amuru, Jídda, Límmu, and the other countries immediately to the S. of the river; but I do not learn that they go as far as Enárea, or even as Gúma and Wallégga, to which latter country it is the shorter road. My ride to-day did not exceed a couple of hours, when on reaching the village of Siénach where the camp was yesterday, I learned that Yashálaka Gólem had removed farther down the valley, and was told that it was impossible for me to proceed without an escort.

31st.—Yesterday morning, on reaching Siénach, I sent down to Yashálaka Gólem to announce my arrival, and this morning I proceeded with an escort of about 20 men to his camp at Mábíl. On informing him of my wish to descend to the Abáí, he said it was not safe for me to go, as the whole country was in arms, and I must, therefore, content myself with viewing the river from the spot where I was. I remained, accordingly, where I was during the remainder of this day and the greater part of the 1st of January, on which latter day the chief with his soldiers descended into the revolted district, returning in the afternoon laden with spoil, and bringing several captives, who, being *pagan* Gallas, were (with

their Shánkala attendants) doomed to slavery. For the following day a second expedition was contemplated, and I was invited to accompany it. But I declined this, preferring to return on the evening of the 1st to Siénach, in order that I might commence my return journey to Yáush on the following morning. From the point thus reached, the Abáí could not be more than three miles distant. The road down to the river itself is, I was informed, nearly as good as that by which I had descended; and on the opposite bank the ascent to the Galla table-land is of a similar character, their being only one little steep which requires to be ascended on foot. Its physical superiority over the Báso road is beyond all dispute, whatever may be the advantages of the latter in other respects.

Jan. 2, 1843.—Leaving Siénach, I ascended to the plain country by the road which I had descended; after which the way led more eastward, passing through Wambárrema, which name I find belongs to an extensive division of Dámot, parcelled out among a number of chiefs of the Dejazmach. From its vicinity to the Abáí and to the Galla countries on this side the river, the country, which appears capable of producing everything in abundance, is for the most part a mere waste, its population being quite insignificant. Our resting-place for the night was Abbakerra, the residence of the Shum of Limzámag, one of the subdivisions of Wambárrema.

3rd.—Our road continued the whole of this day through Wambárrema, which presented the same miserable appearance, rank grass covering the greater portion of the plain, and being only broken by swamps. As this country was entirely unknown to myself and servants, I was forwarded on from Shínasha through the hands of the Shums of the several districts, who sent countrymen on with us as guides. This occasioned a frequent changing—to-day I had as many as *five* different guides—besides a most circuitous route, the residences of the Shums not being at all in my line of march. In the evening I reached Débelin, the principal place of the district of that name, where I stopped.

4th.—Shortly after leaving Débelin this morning, we crossed the river Fá-tzam, which is here a considerable stream, being at least 50 feet in width, and running with great rapidity. The depth is, however, but trifling. Beyond this river the country of Wambárrema still extends a little way, when it is succeeded by Tzeheán. The greater part of this latter district is composed of the basin of the Bir, and in about a couple of hours after crossing the Fá-tzam we came to the termination of the almost uninterrupted plain in which our road had thus far lain, from whence we obtained an extensive view over another plain on a much lower level, into which we now began a considerable but gradual de-

scent. This descent continued until we reached the river Salála, which, increased by numerous tributaries, has here become an important stream. After crossing this river the country by degrees improves, till in the sub-district of Wácha it resumes the beautiful appearance with which I was so much struck on my former passage through this portion of Dámot. Our resting-place for the night is named Zággai.

5th.—Still continuing to traverse Tzehenán, we this day crossed the rivers Debohélla, Lákh, and Gerái, a little below my road of the 9th and 10th of March last, into which we at length fell, and then crossed the Bír at the same point as on that occasion. After crossing the Bír, the district of Fitzabading is entered, the basin of the river on this side being but of trifling extent, and ceasing in the abrupt manner I have already described. We stopped for the night at the village of Hádis-A'mba, our road now going rather to the S. of that of last year.

6th.—It had been my wish to return to Gójam by a road as far to the S. as possible; but my servants preferring a more northerly one, they used every argument to force me to go in that direction:—there was no road; the rivers were not fordable; the Gallas' or robbers were to be feared, &c. I had yesterday been made to cross the Bír at the ford of last year, although I afterwards learned there is a very good one much lower down. To-day it was with the greatest difficulty that I got them to cross the Támcha at a point much below that crossed on any previous occasion, but they were afterwards leading me towards the so often traversed road between Démbecha and Amwátta, when I insisted on turning off to the southward. I had only two servants with me, and one—the lad I got at Barénta—left me in consequence; but with the other I went on to the village of Gerárem on the southern bank of the river Gódieb, where I soon found another man to accompany us to Yáush. The Gódieb, like the Támcha, joins the Bír, the principal river of Dámot; and, as I remarked on my first crossing the country, the grand watershed is between this river and its tributaries and the other rivers of Gójam.

7th.—At Gerárem I was enabled to make considerable additions to my Gáfat vocabulary, but still without at all satisfying myself regarding this language. The knowledge of it is far from general; the rising generation seem to be altogether ignorant of it; and those grown-up persons who profess to speak it are anything but familiar with it, since they frequently require consideration before giving the name of the simplest object. To-day our road led by Dibdábi, a large market-town principally inhabited by Mohammedans, and forming one of the stations on the grand Gondar road from Báso, which, as I have already mentioned, is by Démbecha (also a large market-town and residence of Moham-

medans) and the Upper or Miécha Bridge. On passing the frontier of Gójam we entered Gozámin, a district familiar to me from the numerous times I have had occasion to cross it in various directions; and reaching the village of A'sama (Abbo), we stopped there for the night.

8th.—From the part of the country at which I had now arrived, I had no alternative but to pass through Amwátta; but having done so, instead of continuing by the usual road round the head of the *kólla* of the river Chamoga, I took a somewhat circuitous route over the plain country to the north, and then, coming round close to the eastern brink of the valley of that river, put up at the village of Mánkafañ.

9th.—Having a few purchases to make at Báso market, I proceeded thither this morning, it being market-day; and in the evening I put up at the village of Tar, just above the market-place.

10th.—This morning, on my way back to Yáush, I went a little way down the Yéda to visit a remarkable cavern under the fall of that river, by which during the rains a passage is effected from the one bank to the other. The fall is of about 80 feet, and at rather above the half of this distance is the passage across the river, the under strata of the rock having mouldered away through the infiltration of the water so as to form a cavity, almost regularly arched over above, of probably 50 yards in length, with a recess from the fall of 10 yards or rather more in the centre. Hence a ride of a couple of hours brought me back to Yáush.

16th.—Removed from Yáush to Yejúbbi, for the purpose of collecting there, whilst awaiting the return of my messenger from Shoa, additional information respecting the countries to the S. of the Abáï; in which task, I am happy to say, I was singularly successful.* It was not till the 10th of February that Wálda Georgis arrived at Yejúbbi, bringing me the sum of *ten dollars*, with a confirmation of the news of the approaching departure of the British mission; the members of which had, when he left Shoa, already quitted Ankober for Channo to make preparations for their journey to the coast.

With this totally inadequate supply of funds, and without a prospect of receiving more—coupled as it was with the loss of the several articles intended as presents, &c., through the treachery of my former messenger, and with the destruction of my thermometer—it was quite impossible for me to think of remaining in Gojam, or of attempting to go farther; and I had, in fact, no alternative but to hasten to the coast as well as my scanty means would permit, and before any portion thereof should be

* The information here alluded to is given in the preceding volume of the Journal.
—P.D.

exhausted. Having, therefore, made hurried preparations for the journey, I, on the afternoon of Monday the 20th of February, left Yejúbbi for Yáush, where I stopped for the night to take leave of my friends there. In these preparations my trusty servant Wálda Georgis was of inestimable service to me, he not only taking on himself the arrangement of everything, but volunteering to see me as far as the coast, and also engaging two respectable young men of Yáush to accompany me; they all three postponing all thoughts of payment for their services until our arrival at Massówah. Thus I commenced my journey under far better auspices than I had a right to anticipate, seeing the destitute position in which I was placed, alone in this distant country.

At the time of my despatching Wálda Georgis on his second mission to Shoa, I had contemplated the possibility of my leaving Gójam in one direction or the other; and, therefore, on visiting the Dejzasmaches at Bichana and Gúdera, I had taken conditional leave of them. Thus there was nothing to prevent my quitting the country immediately I had fully determined on doing so.

February 21st.—This morning I left Yáush for Mota, in company with a numerous party of merchants carrying cloths thither for sale at the weekly Thursday market. A few also were taking coffee, oxen, horses and mules, and cloths, to the opposite side of the Abái. Our route was a little to the westward of that by which I came from Zánami to Yáush in May last. The journey was, as usual with these traders, very rapid; and, by continuing on the whole day, we were able to reach Agamna in the evening.

Agamna is situate near the head of the basin of the river Bóra; and the people say that the sources of that river, forty-four in number, are in the immediate vicinity of the place. This is, however, merely an indefinite form of speech; and besides, it is not true, since some of the small streams uniting to form this river descend from the high ground farther to the N.

22nd.—Continuing our course in company with the market people, who increased in number as we proceeded, we this morning began the ascent of the Tálba Wáha mountains. The circumstances of our passage were, however, widely different from those accompanying that of the 8th of November last. Then, having encamped on Mount Goéba, at a considerable elevation, we reached the summit early in the morning; whilst, being on the *north* side of the ridge, the sun was not visible until that summit was attained. On the present occasion we were on the southern side, exposed during the ascent to the genial influence of that luminary, which, although the day was cloudy, was still sufficient to warm the air; whilst, from the greater distance of our starting-place, it was eleven o'clock or past before we began descending the *cold* side of the mountains. There were now no ap-

pearances of ice or frost, and although it was certainly very chilly, the temperature was anything but insupportable. The summit of the ridge at the place of crossing bears the homely designations of Bákalo Sábar, "break-down mule," and Thírghia (?); the more poetical name of Semáilas, "lick-the-sky," which I on my former passage had heard attributed to the summit, being with far less propriety given to the steep but lower side-ridge between the rivers Gomádur and Támmie.

After crossing the ridge, we descended by our former road as far the station on Mount Goéba, from whence we turned off westward, crossing Mount Semáilas, and reaching by sunset the bank of a small stream called Gult, forming the upper course of the Tájatiel, where, in the vicinity of the village of Tiéf, we encamped in the open air. The cause of our making this circuit was that the direct road was said to be infested with freebooters. On the way down we were overtaken by a heavy shower of rain, which on the summit of the range assumed the form of hail, as we could perceive from below. On inquiring as to the existence and denominations of the various natural products of extreme cold, I was given the following information:—Hail, which sometimes falls (they say) in stones as large as one's fist, is known by the name of "béredo," the title by which I have heard every species of frost designated; or more specifically "shífta-béredo." Ice is called "wurch," the literal meaning of which is "frost;" a debtera, or scribe, told me that its more correct name is "askhateá." Hoar-frost is styled "bitten-wurch." I have made repeated inquiries after snow, but I cannot find that it has any existence in this country—that is, within the peninsula of Gójam, to which alone the foregoing details are intended to apply.

I find in Arrowsmith's map of Nubia and Abyssinia the name "Gult" placed against a river in the *south* of the peninsula, where it certainly has no existence. The "Tzul," too, is a river of Miécha (Maitsha), near the upper bridge. If in addition to these the "Bahr el Ábiad" be meant for the A'bea, which I shall subsequently have occasion to mention, the whole of the rivers of the peninsula shown in that map will have been identified, although they have been (I know not on what authority) most strangely misplaced. On inquiry I find that Hádasha, which appears in the maps as the name of a province, is that of a town situate below (E.) of Karáneo, between the Sáddie and Támmie, in the same way as Shígie is between the latter river and the Azwari.

23rd.—Leaving our station of last night, we continued along the ridge separating the basins of the rivers Tájatiel and Sáddie, till, just before reaching Chábba, we fell into our former road, along which we proceeded to Móta. It was my intention

on arriving here to proceed on this side of the river to the upper (Miécha) bridge, and to cross by it into Biégemider; but, in the unsettled state of this country, it is seldom that one can carry out one's arrangements as first formed. On reaching Móta, I learned that the troops of the Dejzaches were ravaging the country between there and Miécha, as a punishment to the inhabitants for having killed a governor lately sent among them; so that the road was impassable. I waited therefore at Móta whilst I despatched a messenger to Dejach Góshu, asking for an escort; but he sent me the answer that I could not go through the country westward, but must cross the river in this direction; and he gave orders to the Shums of the frontier to see me and my baggage, &c. safely into Biégemider. From Móta the summit of Mount Lijámbera is just visible in the distance bearing W., and Amidámit before it bearing N. 85° W.

27th.—Whilst waiting for the return of my messenger, I made inquiries as to the precise locality in which the cháat-tree was to be met with; and was informed that it grows in the valley of the river A'bea, at some little distance to the westward of Móta, and in yet greater quantities in that of the Sádde, in the opposite direction. I preferred descending towards the A'bea, as being more distant, and enabling me therefore to see more of the country, particularly in that direction in which from circumstances I was prevented from going farther. A ride of about two hours brought me to the precipitous brink of the small river Maitamáko, an affluent of the A'bea, down the side of which my guide said the tree in question was to be found. He descended alone, and soon returned with the intelligence that he had met with several trees below, but that it would not be practicable for me, *in shoes*, to reach them. A single one was, however, growing but a short way down the side, and this with some little difficulty I managed to reach. This specimen was a tree of nearly, if not quite, 20 feet in height, with a stem of about 3 inches in diameter. The flowers, which had been in great plenty, were unfortunately but lately over, and the seeds were not yet come to maturity. I took a few sprigs from the tree with the seeds just as they were. I was informed that the flower is white, resembling in general appearance the Abyssinian rose, but very much smaller in size, and growing in thick clusters, as is indeed evinced by the seeds. It was stated by my guide, and confirmed by several persons in Móta, that there is no *red* variety (as I had been informed at Mártoła Máriam); and when I told the former that the stems of the specimens I had previously seen were red, whilst the present ones were white, he said it was merely the young wood that is of that colour; and he descended again to the tree and brought me a sprig, the colour of which was precisely

that of the former specimens. Beyond the A'bea the country is Tzalálo; and above this, to the S.W., Kóllela. Beyond Tzalálo is Ibába, which extends as far as the bridge. Beyond the bridge westward is Miécha.

March 4th.—This being the day, weekly, on which the Móta merchants frequenting the market of I'sti, in Biégemider, cross the Abai, I proceeded northward down to the river in their company and that of several merchants going to Gondar. They took with them the articles already mentioned, as likewise a number of swords, the manufacture of Móta, which enjoys great celebrity in this respect. I was strongly recommended by the governor of Móta to the care of the principal merchant of that place, who was going to Gondar; and orders were given to the people by the river to see me and my servants, mules and luggage, safely across. It will give the best idea of what a "principal" merchant in this country means, by describing the venture on the present occasion of Gébra-Hánna Nórek. It consisted of 15 ass-loads of coffee, each of 200 lbs. weight, ten horses, and five mules, all destined for sale at Gondar. The proceeds were, I was informed, to be invested in red and blue cotton-cloth, the threads of which, being unravelled, are wove into the borders of the cloths of native manufacture. We descended to the river by the road by which I visited it four months ago. The river had now fallen so as to expose to view the ruins of the centre arch, which lie in the stream. The passage of the goods and baggage was effected by means of ropes from the rocks on each side: when the river is swollen, it takes place above on the bridge. The people crossed by swimming; those who did not know how to swim being supported on a bundle of reeds, which a swimmer pushed on. I saw one lad slung across by means of a rope, without touching the water, which is the usual means of passage when the river is high. The passage of my luggage, mules, and myself, was effected under very different circumstances to that of last year, under the care of Marie Sábaru. Everything was perfectly orderly, and not an article damaged or missing. I was anxious to reward the people with a dollar, but was reminded by my majordomo, Wálda Georgis, of the lowness of my funds. To be reminded I did not need: I mean, that he put a veto on an act of liberality which he most truly said my means did not permit of. A single *amole* which I had remaining, a second that I borrowed from one of the merchants, three needles, and a little medicine, were all therefore that I gave them for their pains and care; for which I received their thanks and good wishes! We now ascended the steep banks of the river on the N. or Biégemider side, in the district of A'ndabiet; after which we continued northward, along the plain country above, till we reached the almost

dry bed of a small stream called I'slamwáns, where we encamped for the night. The country on this side of the river, which seems almost without population, is thus far much inferior to that to the S., being quite destitute of wood, and the beds of several small torrents, crossed on the way, being almost devoid of water.

5th.—To-day the road proceeded north-eastward, slightly rising over an undulating country, at first of a similar character to that of yesterday, but towards the end somewhat improving. After about $3\frac{1}{2}$ hours of easy travelling we reached our station for the night in the valley of the river Góta, near to Shimie, until lately the residence of the governor of A'ndabiet, and still the station for receiving the duties on this side of the river. The present governor has moved to Mósha, which place we passed about 2 miles to our left, near the middle of our day's journey.

6th.—Proceeded still northward, and in about an hour after leaving our resting-place of yesterday we parted from our companions going to the markets of Isti and Sókota, they taking their way up the mountains to the right, whilst we, in company with the merchants of Máhdera Mariam and Gondar, continued northward up the valley of the Góta, which river we crossed four times before we turned off from it north-westward. The ascent up the valley of this river, and subsequently up that of a small tributary of it, was gradual, till in about four hours we reached the summit, coming to an extensive view over the basin of the river Gumára, flowing into Lake Tzána. The elevation of the highest point I estimate at about 8000 feet. Máhdera Mariam was now visible, bearing N. 5° W., and Débra Tábor N. 20° E. The descent of the mountain on the northern side is for a short distance extremely steep, which has occasioned the trivial name given to the ridge of Chámma Máragfia, "take off shoes."* A descent of little more than two hours brought us to the river Dábbir Gumára, one of the affluents of the principal river of the latter name, where we dined and rested; afterwards continuing our course to Máhdera Máriam (the Débra Máriam of the maps), a celebrated convent and mercantile town, placed most imposingly on an immense mass of rock, being the termination of a ridge from the eastward. The ascent to the place is extremely steep and difficult; and the slightest assistance of art would render it, as a fortress, next to impregnable. Shortly before reaching this town we crossed the river Matarái, on the farther side of which we parted from the merchants in our company, who encamped in the plain below. The next station of those proceeding to Gondar, they said, would be by the river Rëb.

7th.—Having made up my mind not to leave the country

* Literally, "the taking off of shoes."

without visiting the upper bridge on the Abáí, I lost no time in procuring a guide to accompany me thither. In Biégemider this bridge is usually called the *lower* one, and that of Andabiet the upper; which misnomer is not at all unnatural when we consider that the road to the former is down-hill, following the course first of the streams which flow into Lake Tzána, and afterwards of those which join the Abáí itself; whereas the road to the Andabiet bridge is all the way up-hill till the summit of Chámma Máragfa is reached. In the course of to-day's journey, the direction of which was W.S.W., we crossed the Dábbir Gumára, with its tributaries the Mataráí and I'mbita, as also the Fógara, which (if I am rightly informed) has its course separately to Lake Tzána; and then passing over a tract of nearly flat country, the elevation of which is probably 6000 feet, we came to the river Kwashénni, having its course in the opposite direction and joining the Gébati, which flows directly into the Abáí. Shortly after crossing the Kwashénni we came to the village Wandagátti, where we stopped for the night.

8th.—A ride of about $2\frac{1}{2}$ hours, nearly S.W., brought us to the village of Zamócha, the residence of the warden of the bridge, situate at a short distance to the eastward of the river A'lata. From him having obtained a man, I descended to the river, where there was at first some difficulty as to my approaching the bridge, the toll-collectors of Dejach Biru, who sat on this side with those of the Ras, not permitting me to pass till I had explained that I had just come from Gojam with the Dejasmach's permission, and had no intention of crossing. The bridge consists of a single arch springing at once from the rocks on the Biégemider side, but on that of Miécha having seven or eight (I believe the latter number) of small approach arches. It has a parapet on each side (now in many parts broken down) of a yard in height and about 2 feet in thickness, and its breadth, inclusive of the parapet, is 5 yards. I should say without question that this bridge is the work of a different period from that of the lower one, it being of much inferior workmanship and most irregularly built; in fact, without any attempt at symmetry, and apparently without any plan. There are the remains of a gate on the N. side; I could perceive nothing of the kind on the other; but the whole structure is in so dilapidated a state, that one is not able to speak positively as to its former existence or not. The direction of the bridge, as near as its irregular line would allow me to determine, is S.E. by E., the approach on the Miécha side bending round a little to the southward. The river runs here with great violence through a deep fissure in the rock, so narrow that just above the bridge it may be leaped over: I should say it cannot be more than 2 yards in width. The rapids extend apparently from

the bridge upwards, as far as a cataract marked in the maps as the "Cataract of A'lata," which may be about half a mile off. There is no approach to it directly from the bridge, and I was told it was "a long way off," and in fact not visible on this side of the river. As to the opposite side, it was not permitted me to go there, and when I returned from my inspection of the bridge, I found the guide whom I had engaged at Máhdera Mariam made a prisoner by Dejach Biru's people. The precise reason for this I could not make out, but I believe it was mainly in the hope of extorting money from me; since, when I said that being a stranger I could not and would not interfere, and rode off without him, he was soon set free and came running after me. I returned therefore to Zamócha, where, on questioning the people as to the waterfall, I found that the information given me below was incorrect; that it is quite near the bridge, and approachable on this side. I accordingly descended again to the river (but without approaching the bridge), and was richly rewarded for so doing by the sight, which is perfectly unique. The river, gliding through a fine grassy plain between a line of dark foliage on each side, its smooth surface being disturbed by only a few ripples—for so some slight rapids appear in the distance—falls at once perpendicularly over the ledge of the rock which crosses its course, and is lost to sight, whilst in its place arise volumes of vapour having precisely the appearance of smoke; hence the highly expressive and poetical name given to the cataract by the inhabitants of Tis Esat, or "the smoke of fire." I was told that by descending into the deep ravine into which the river falls a view from below might be obtained; but, independently of its being late, which rendered my immediate return expedient, I felt no inclination to dispel the charm which the view above leaves on the imagination by going to see a common waterfall.* I therefore returned to Zamócha, where, it being too late to go farther, I stopped for the night. On my inquiring of the people as to the height of the fall, one said it was 100 cubits, another only 50; but after discussing the point for some time, they came to the unanimous conclusion that it must be at least 60 or 70 cubits; which taking the cubit—the length from the elbow to the tip of the middle finger—at 18 inches, will be about 100 feet. The noise of the fall is heard at the distance of at least a quarter of a mile. Between this point of the course of the Abáï and that at the Andabiet bridge there is a succession of falls and rapids, so as to occasion, in a distance of less than 30 miles, a difference

* See Bruce's account of this waterfall in his 'Travels,' vol. iii. p. 425. Ruppell visited the bridge (see his 'Travels,' vol. ii. p. 212), but did not go up to the cataract.

of elevation in the bed of the river of at least 2000 feet; a phenomenon common to all the rivers of Abyssinia.

9th.—Leaving Zamócha very early this morning, a forced march till evening brought us back to Máhdera Mariam.

12th.—I remained at Máhdera Mariam over the Saturday's weekly market, in order to inquire as to the state of the country beyond Antálo, it being reported unsafe to travel through, but could obtain no definite information on the subject. Nevertheless I this morning left for Débra Tábor on my way north-eastward, it being my determination not to go the so oft trodden road of Dembea and Sémien, if it could by any means be avoided. The road is very irregular, winding up the mountains and crossing the rivers Sébat-Wódem-Gumára and Sénsaho-Gumára, the latter being the principal stream of those bearing the common name of Gumára, which have their rise in the high range of Mount Gúna, bounding the basin of Lake Tzána to the E., or perhaps more correctly the S.E. The country, as far as I have seen it, is but scantily peopled and little cultivated: to the westward, however, the low flat country towards Lake Tzána is said to be extremely fertile. Débra Tábor, where we arrived soon after noon, was founded by Ras Gúksa, the grandfather of the present Ras Ali, who made the title hereditary in his family, and whose remains lie buried in the church of "Yésus," situate on an elevation of the ridge between the basins of the Gumára and Rëb, which elevation is properly Débra Tábor, the capital of that name being placed on its skirt to the north-eastward. This town was last year burned down by Dejach Biru, shortly after my arrival in Gojam, and is not yet rebuilt; it consisting for the greater part of a rude assemblage of mere huts. On announcing myself at the palace, and stating, in answer to numerous inquiries, from whence I came, where I was going, &c. &c., I was not allowed the honour of an interview, the Ras (as I was told) being apprehensive that I might have brought "medicine" from his enemy Biru Goshu. But his curiosity led him, notwithstanding, to come out and view me from a distance, and he even went so far as to send for my cap to look at. He readily consented, however, to my journey through his country, and gave me a guide to Ebenat, the residence of Dejach A'bbie, ordering me a supply of food until my departure. From Débra Tábor, Lalíbalá was said to bear N. 80° E.; the road thither, gentle travelling, is as follows:—Mókeria, Cháat Waha, Dibúkko, then cross the Tákkazie to Lalíbalá. Beyond this one day's journey farther to Imerehá. Mount Gúna bore from hence S.E. Beyond it are Wádela and Daunt; between which and Amhára the river Báshilo is the boundary. The head of the Báshilo, said to bear E.S.E. from

Débra Tábor. Isti, S. 15° E., about 7 miles; Yefag, N. 60° W., 1 day's journey; Mount Melza, N. 20° E.

14th.—This morning I left Débra Tábor without holding any further communication with the Ras. We now descended into the valley of the Rëb, crossing on the way the Gibúda, a tributary of the former, nearly of the same size as the principal river of the name of Gumára. The Rëb itself is of larger size than any of the Gumáras, being at the ford at least 10 yards in width, but shallow—that is, less than a foot in depth. Lower down, however, when all the latter rivers have united and formed one stream, the Gumára is said to become a more considerable river than the other. On crossing the Rëb we entered the district of Ebenat, and began gently ascending the mountain towards the residence of the governor, which bears the same name. In about 3 hours we reached the summit, when we came to a plain on the N. side of Mount Melza, a cross ridge of the range of mountains forming the watershed between Lake Tzána and the river Tákkazie. The elevation of this plain I cannot estimate at much, if anything, above 7000 feet. Crossing it north-westward, we, towards evening, approached Ebenat; but it not being considered proper for me to make my appearance before the governor so late in the day, we turned off to a small village called Gúltoch, situate close to the first break in the ground towards the Tákkazie, and near to a small brook named Sankisa, the waters of which descend towards that river. Beyond Débra Tábor the country improves somewhat in its character and appearance, being, although still mountainous, of more even surface and possessing more population and cultivation. From Gúltoch Mount Melza bore S. 35° E.

15th.—Ebenat, whither we went up this morning, is a place of no size, consisting merely of the residences of the Dejazmach and his family, with a few huts for their attendants. The market is, however, very considerable—lasting two days, Friday and Saturday—it being the point where the merchants of Gojam, &c. meet those from Sókota bringing salt, for which they give cloths, coffee, and a large number of cattle, oxen, and heifers brought from Gúdera. Farther than Ebenat they do not go eastward, this being a cross-road. The two grand mercantile lines from N. to S. through Abyssinia are, the one by Adowa and Góndar (or Dérita), and the other by Antálo and Sókota to Warrahémano; besides which, as I have learned since leaving Máhdera Mariam, there exists a middle road from thence by the way of Hádesha in Beléssa (Belessen) and Témbien, which is sometimes taken by the Baso merchants going to the coast. The governor of Ebenat is a Mohammedan; and many of the inhabitants of this country are of the same religion. Islamism is in fact making

strides over Abyssinia (as it is through the Galla countries to the S.), numbers of the Christians continually passing over to it. I am now writing (at Ebenat), whilst in my hut chatting with my servants are two of their relations, natives of Gojam, settled here, both of whom have become Moslems. Mount Guna bore S.S.E.; Mount Melza, S 55° E.; Mount Debra Tabor, S. 10° W.

21st.—I remained at Ebenat over the market, intending to leave for Sókota with the merchants returning thither on Saturday evening. But the two servants whom Wálda Georgis had engaged, and who had thus far conducted themselves to my entire satisfaction, having here fallen in with several friends and acquaintances, merchants from Yaush, were by them ill-advised and frightened, and on the Saturday morning, when preparations were being commenced for our journey, they “struck”. The one, having obtained from me a dollar “to send home to his family,” left without hinting his intention to any one, and was not to be found; the other, after refusing all day to accompany me farther, was at length in the evening induced by Wálda Georgis (whose relation he is) to go on with him. But it was now too late, for the merchants for Sókota had left; so that we were compelled to wait till we could find another opportunity of proceeding on our journey. This occurred to-day, when the Dejzmach (who had previously refused to furnish me with a guide) being on the point of proceeding to Debra Tabor, whither he had been summoned by the Ras, in consequence of reports of the hostile approach of Dejach Biru Goshu, I was forwarded by him to Nikwára, the residence of Fitaurari Síyum, through the petty *shums* of the intervening country, in the same way that I was “passed” through Damot in December and January last. On leaving Ebenat this morning, the road lay at first for a short distance N. by E. through a rich cultivated valley, when it began ascending the mountains north-eastward, crossing a ridge of the name of Jírzu to the N. of the river Tékken, the ridge of Mélza (already mentioned) being to the S., and both being portions of the range bounding the Tákkázie to the westward, of which Amba Hai and the mountains of Sémien are also part. The summit of the ridge crossed by me, which I rate at probably 8000 feet above the sea, is covered with olive-trees in such numbers as to form complete woods. This tree is common throughout Abyssinia, but I never met with it in such abundance as here. After continuing over the tolerably level summit for some time, we reached the village of Zibákwhaha, overlooking the river Tékken, where we put up for the night. From Zibákwhaha, Zoz-amba, a remarkable flat-topped isolated mountain, bore N. 20° E. beyond the river Nili. Lalibala said to bear from hence S. 60° E.

22nd.—We did not leave Zibákwhaha till the afternoon, as we were told that we could not reach Nikwára to-day. The real reason was, however, that our host of last night was unwilling to see me farther than the neighbouring village of A'dersege, distant less than a couple of hours' ride, its bearing being about N.E. of our last station.

23rd.—Notwithstanding what we had been told of the distance of Nikwára, we reached it this morning before noon, our course being about E.S.E. Shortly after leaving A'dersege we crossed the river Tékken, forming the boundary of the district of Ebenat. Its bed is about 10 yards in width, but in the present season it is for the most part dry, there being merely two shallow streams, of 2 yards and 1 yard in breadth, running through it. The country of Biégemider, from the rise of the basin of Lake Tzána eastward, is a mass of mountains intersected by deep valleys, getting more barren and desolate the farther one proceeds. In Ebenat they said that the country was formerly peopled, and at Zibákwhaha they pointed out to me the sites of several villages, the inhabitants of which, they said, have either died off or removed in consequence of the oppression of the present governor. Whatever may be the truth of this statement, it is quite certain that this is not the sole nor even the principal reason, since after passing the limits of the Dejzasmach's jurisdiction, so far from finding improvement, the country appeared to me to get worse. It is the scarcity of water that is the main cause of its deserted state. At one of the villages on the road, where we stopped to change our guide, the distance that the women had to go to fetch water for domestic purposes was quite appalling. In Europe, Biégemider is said to be noted for its fine flocks of sheep, and the name of the country has been derived from the word *bag*, meaning "sheep." But it is only necessary to see the country to be satisfied that it never was and never can be a sheep country. The high Wollo plains to the S.E. are, on the contrary, justly celebrated for their fine breed of long-wooled sheep, the fleeces of which are prized throughout the whole of Abyssinia, being worn over the shoulders by persons even of the highest rank. From Nikwára, Mount Melza bore S. 45° W.; and Lalibala was said to bear S. 75° E.

24th.—Fitaaurari Síyum being at A'zwi, a short distance to the E. of Nikwára, we left this morning for that place, which we reached by noon. The barren mountainous country is so far from improving, that during a ride of nearly 5 hours I did not pass a single village, or cross or come within sight of a single brook or spring. From A'zwi, Zoz-amba bore N. 45° E.; and the valley of the Merri, between Lasta and Waag, N. 85° E.; Mount

Melza, S. 65° W.; Mount Biála, a high mountain mass above Sókota, N. 75° E.; Lalíbalá said to bear S. 65° E., 4 days' journey, or 3 quick travelling.

27th.—Yesterday, on Fitaurari Síyum's leaving for Nikwára, he recommended me to the care of his brother Aito Háilu, whom I was to accompany across the Tákkazie. The latter accompanied the Fitaurari a part of his way, but returned this morning; and by his direction I removed to the village of Dugaláiba, about a mile lower down, he having taken up there his quarters for the day. At Dugaláiba I was informed that Tzelásferri and Mékkina are two A'mbas in Lasta, on the opposite sides of the river Tákkazie, the former being beyond the river towards Wádelá; the latter on this side towards Lalíbalá.* The head of the Tákkazie is less than a day's journey beyond Lalíbalá. To Lalíbalá from Dugaláiba is three days' slow travelling; quick, it may be reached in 2 days. The first day Búgana in Lásta is reached; the second day Lalíbalá. The head of the Tákkazie is in the district of Gedán, beyond which is A'ngot. All the opposite E. side of the Tákkazie, from Waag to Gedán, is Lasta.

28th.—This morning early we left Dugaláiba: our road kept descending north-eastward, at the end very steep, till we again came to the river Tékken, down the bed of which we continued, going now more eastward, for nearly 2 hours, incessantly crossing the small stream: if I counted right, it was 36 times in all. On reaching the junction of this river with the Tákkazie, we stopped to rest during the heat of the day, Aito Háilu at the same time superintending the collection of duty from a numerous party of salt-merchants passing into Biégemider from Sókota. In the afternoon we continued our journey, crossing the Tákkazie and entering Lasta. Our course was for about half-an-hour N.E. down the bed of the river, the stream of which we crossed three times before we left it. From this fact alone it will be evident that the river is of no great size here. At the places where we entered it it was some 20 yards wide, with a depth of about a foot, running briskly, but by no means with violence: at the deeper part of the stream it was less than 10 yards in width, whilst the current seemed scarcely to possess motion. The elevation here of the bed of the river above the ocean must, I think, be about 4000 feet. Since the destruction of my thermometer I have no means of deciding as to heights beyond my personal judgment grounded on past experience: no certain dependence is therefore to be placed on my estimates; nevertheless they may not be

* This is totally irreconcilable with the information given by Mr. Salt in his 'Voyage to Abyssinia,' p. 279, on the authority of Pearce.

altogether without value as rough approximations. We continued down the Tǎkkazie till we reached the river Mérrí, an affluent of the former, of about the same size as the Tékken, along the side of which we ascended, and then crossing it we began a steep ascent to the high land of Lasta. It was near sunset when we reached Zélesa, the residence of Aito Háilu, who is the Shum of A bam, a subdivision of Dáhana, as the country to the N. of the Mérrí is called: beyond that river to the southward is Búguna. These two districts, together with those of Sókota or Waag Proper, Wófla, and Bóra, form the dominions of the Waag Shum—to call him Dejasmach would be an insult—who is one of the most important chiefs of Abyssinia, and whose territories are far more extensive than one can have any idea of from the existing maps. The tradition of Lasta, which differs widely from that of the rest of Abyssinia given in the histories of this country, says that Ménilek, the son of Solomon, king of Israel, accompanied by his sister Saloméa and her son Sírak, entered Abyssinia from the E., beyond the country of the Raia or A'zabo Gallas (*i. e.* from Azab or Sába), and that his original settlement was in Zóbul, before Ambasel (Amba Israel) was made the seat of government: and further, that Zóbul is the country in which King Teóderos (Theodore) is to reign. This king is no other than Nakwetaláb, the last reigning monarch of the native dynasty of Lasta (claiming descent from Sírak, and known in the histories as the house of Zague), who, after ruling Abyssinia for 36 years, resigned the sceptre to Icon Amlac, the progenitor of the present imperial family, and who is said to be still alive and wandering about between Jerusalem and Zóbul, in expectation of the time when his second reign—which is to be a sort of millennium—is to commence. According to the same tradition, the appropriation of one-third of the Ethiopian empire to the family of Nakwetaláb, was not made by the monk Tekla Háimanot, as stated in the histories (see Bruce, vol. i. p. 533), but by King Solomon himself, who divided the empire between his son and daughter, giving two-thirds to Ménilek, whom he made king, and one-third to Sírak, Saloméa's son, whom he appointed Waag Shum (*i. e.* Chief of Waag), with the proviso that on the failure of male issue of Ménilek, the male issue of Sírak should succeed to the imperial throne. The state of the two princes was to be similar, and their rank equal; which is expressed in the Abyssinian proverb:—

‘Wáagshum la wánbar,
Negús la mánbár:’

i. e. the Waagshum to the *wánbar*, and the king to the *mánbár*, the two words being synonymous, and meaning *chair* or *throne*.

Even at the present day, when the empire of Abyssinia exists only in name, the Waag Shum, although in a great measure subjected by the Ras, is not looked upon as a dependent chief bound to pay tribute; whilst the King of Shoa, although virtually an independent sovereign, is considered *the governor of a province*, who does not render tribute simply because the Negús (or his representative the Ras) has not the power to enforce its payment, but who, if the empire were reinstated, would do so as formerly, which the Waag Shum never did and never would. It is to be remarked that neither Sáhela Salássie, Negús of Shoa, Goshu Záudie, Dejazmach of Gojam and Damot, Gehanécho, Thato of Kaffa, nor any other of the numerous descendants of the imperial family *in the female line*, has the slightest pretensions to succeed, now or hereafter, to the imperial throne, the right to which is subject to the same law as that regulating the descent of the crown of Israel—the power of selection among the *males* of the royal family; but with total exclusion of all claiming descent only through females. From Zelesa, the head of the river Mérrí bore S. 75° E.; Nágala (high country), S. 20° W.; Aunánur, an Amba, with a convent of that name thereon, in Mékiet, S. 5° W.; the high country of Wádela, stretching from S. to S. 30° E.; the river Bérberi-wans is between Aunánur and Wádela, and joins the Tákkázíe. Lalíbalá, said to bear S. 50° E., 3 days' journey slow, or 2 days' quick travelling.

30th.—I remained a day at Zélesa, and this morning proceeded on my journey eastward towards Sókota, ascending the mountains between the valley of the Mérrí and that of the Sábbaha, a smaller affluent of the Tákkázíe, the summit bearing the name of Nárbílu; and in about 3 hours we reached the high level country—the elevation of which I estimate at from 6500 to 7000 feet—over which we continued E. a couple of hours longer, when we came to Gor-ám-ba, the residence of a relative of my late host. The language of the inhabitants of the valley of the Tákkázíe and of Waag generally is the A'gäu—the native name is Hhá-mera—in a dialect not near so harsh as that of A'gaumíder, and to which (remarkably enough) the language of the Faláshas of the latter country bears a closer resemblance than it does to that of the people among whom they are now residing. At Gor-ám-ba the position of Lalíbalá was visible, (which, at all other stations, it had not been,) bearing S. 40° E., 2 days' journey, or perhaps 30 miles. Tzelásferri is beyond Lalíbalá, about half a day's journey; Mékkína nearer than Tzelásferri to Lalíbalá, and the Tákkázíe runs between them. Mékkína is the same as the head of the river. The road from Débra Tábor to Lalíbalá is good, being *plain*. The head of the Bashílo is a long way off, said to bear

about S.S.E. of Gor-ámba. At this place were further visible Mount Guna, bearing S. 35° W., and Mount Biála, N. 80° E.

31st.—Beyond Gor-ámba the plain country ceases, and the road continues winding, on a general bearing of E.N.E., along the summit of the ridge—sometimes only a few yards in width—between the valleys of the Sábbaha and the Mízrib, a tributary of the Mérrí. After about 2 hours there is another flat, but of no very great extent, and then again a narrow ridge between the Mízrib and the A'rri, a tributary of the Tákkázie. The mountain-ridge thus traversed bears the name of Amdawárk; and I am told that the whole of Lasta is a succession of ridges and valleys like this. The flat summits of the mountain, which, being nearly the same throughout, give one at a distance the idea of an uninterrupted plain like Gojam, may be estimated to be throughout somewhere about the height last mentioned. In 6 hours after leaving Gor-ámba we stopped at Sikuna, formerly said to have been a convent of celebrity, but now reduced to a few huts, situate under the precipitous face of the rocks bounding the basin of the Arri. From Sikuna the summit of Mount Biála bears N. 85° E., and Mount Gazgíbla, the head of the river Mérrí, S. 70° E.

April 1st.—It was my desire to reach this evening Máskalo, the residence of the Dejazmach of Dáhana (or Dáhana Shum, as he is called here), and therefore I was off early from Sikuna. But on reaching Kitára, the frontier-post of Waag Proper, distant about 5 miles E. by N., I was stopped by the “custom-house officers,” and, in spite of all I could say or do, detained until the Dáhana Shum's pleasure was known, for which purpose Wálda Georgis and a servant of Aito Háilu, who had accompanied us, were despatched to Máskalo. I in the meanwhile remained encamped in a fine level plain, forming a portion of the ridge along which our road still continued, whilst my detainers were employed in collecting the duty from the salt-merchants arrived to-day from Sókota; and in the evening I was taken by the Shum to the small village of Katzemán, there to wait the return of our messengers.

3rd.—Yesterday morning Wálda Georgis returned with orders from the Dáhana Shum that I should instantly be forwarded with my luggage, &c. without molestation: however, it was not till this morning that I started. The road continued eastward over the mountains, which now form the southern boundary of the basin, first of the Arri, and afterwards of the Télla, another tributary of the Tákkázie, till in rather more than 6 hours we reached Máskalo—properly Máskala Krístos—a town with a convent at the foot of Mount Biála, which the present Dáhana Shum has chosen for his residence, although not within his government, in order that

he may be near Sókota, the capital of his brother the Waag Shum. Mount Biála (which is sometimes called Mount Máskalo) is a prominent portion of a large mountain-range which apparently descends from the system in which the Tákkazie has its source, and which range, running northward or north-westward, separates the basin of the upper course of that river from that of the Tzelári, a river of which I shall have occasion to speak in the sequel. The summit of Mount Biála bears from Máskalo S 75° E.

4th.—Leaving Máskalo this morning in company with the Dáhana Shum, who fortunately was going to Sókota on business, a sharp ride of about 5 hours N.E. by N. brought us to the latter place. The road skirts the foot of Mount Biála, crossing spurs from it, and then traversing a tolerably level country it descends to the capital. Sókota is a place of considerable size, but is so very straggling that it is not easy to form a definite idea on the subject. It has a large market, held on Tuesday and Wednesday weekly, which is frequented by the merchants of the south and west, this place being the grand centre of the salt-trade, the Tigre merchants coming thus far only, and then returning. By walking about half a mile eastward from the town to the summit of a low ridge of mountains, I obtained a view of the country to the E. beyond the river Tzelári, some portions of which were pointed out to me by a person who accompanied me. A'shangi (this being the name of a district), distant 2 days' journey, bears from Sókota about S. 80° E. The first day's journey is up the mountains to Záffa in Wóffla, bearing S. 60° E. The lake of A'shangi is between A'shangi and Wóffla; and Lake Máchakh (the smaller lake of A'shangi) is in Wóffla, being to the S. of the large one. The rivers of A'shangi go to Ráia, which is below the former; beyond it being Zóbul, and then Adál. A'shangi belongs to Tigre, and Wóffla to Waag, but the language of both is that of Tigre: the inhabitants are Mohammedans. The Ráia Gallas are generally pagans, but there are Mohammedans among them. Further, from this spot Mount Adamónni, in the district of Ebállí in Tigre, bore N. 70° E., below it to the left being Bóra. The valley of the river Sássela, coming from Wóffla and joining the Tzelári, S. 75° E. Mount Biála, S. 15° W.; Warrahémáno, S. 15° E.

6th.—I had fully calculated on a detention at Sókota of several days. On applying, however, to the Waag Shum for a guide to Tigre, he readily gave me one, and I left this morning early. My road of to-day was travelled for the most part in company with a numerous party of Tigre merchants, who had brought *ámole* to Sókota, and were now returning with cloths, mules, and

oxen. They had left over-night, encamping by the small river Mai Lomi, a tributary (I believe) of the Tzelári, along which the road descended N. for about an hour, and then leaving it, it ascended, keeping on N. during the whole morning along what appeared to be a ridge of the mountains bounding the Tzelári to the W. Soon after noon we began a sharp descent from this ridge, and came into the dry bed of the river Shagálu, down which we continued till evening, when we came to the Tzelári, which we crossed, and then ascending from it a little way, encamped for the night in the open air. The Tzelári is a river of considerable size, which rising to the eastward of the head of the Tákkazie, receives a large proportion of the waters of Lasta as far as Wóffa, and being afterwards joined by the Zámra, a river of smaller size rising in Wójjerat, the united stream falls into the Tákkazie, which by this accession must be fully doubled in size. The country traversed by these rivers is very different from the rest of Abyssinia, being for the most part an almost uncultivated, desert, sandy tract, of much inferior elevation, and almost entirely devoid of water; the so-called rivers being mere *wadies*, which are filled with water only during the rainy season. The Shagálu, down the bed of which we descended to-day, has a great resemblance to the Wady Kéllu on the road from Tajúrrah to Shoa; with this difference, however, that the latter contained good water along its whole extent, whilst during 2½ hours' march down the bed of the former we came to only one spring and well, the water of which was filthy. The later season of the year has perhaps something to do with this. The elevation of the bed of the Tzelári can certainly not exceed 4000 feet. The desert tract thus traversed by this river forms the natural boundary between Lasta and Tigre, as it does between the Agau and Tigre languages. In order to prevent misunderstanding it is proper to remark here that Waag is the name of the northern portion of Lasta, the southern portion being known as Lasta Proper. In Waag itself they repudiate the designation of Lasta, but throughout the rest of Abyssinia both Waag and Lasta Proper pass under the general appellation. It is the same with Gojam. The inhabitants distinguish between Gojam, Damot, Enábsie, &c.; but on this side the Abáí the whole peninsula is styled Gojam. So too, in fact, with Tigre, Amhara, and Shoa.

7th.—Leaving the Tzelári, the road began ascending gradually northward for more than an hour to Sákka, from whence Mount Biála was just visible, bearing S. 5° E., and then continued still N. over a level barren country till, in about 3 hours, we reached the Zámra, which forms the frontier between the province of Bóra in Waag and that of Sálowa in Tigre, by the side of which river

we encamped during the heat of the day. The district between the two rivers through which our route lay is not properly Bóra, but Zebád, a dependency of the former, which lies farther to the E. In the afternoon we went on N. for about a couple of hours more, to the village of Fenárwa, where we stopped for the night. At Fenárwa, Mount Adamahónni bore S. 55° E.

8th.—From Fenárwa we continued gradually ascending E.N.E., and then E. by N. towards the high land of Tigre, the country improving by slow degrees, the sandy soil and want of water being opposed to vegetation. In near 6 hours we reached the town of Sámrie, the residence of the governor of Sálowa, where we stopped. From hence Mount Bíala bore S. 15° W., and Mount A'mbera, an isolated peak rising from the *Kolla* (low country) of Tembien, N. 35° W. Sámrie is the salt-market of Tigre, in direct correspondence with Sókota in Lasta, and the difference in the value of *ámole* on the opposite sides of the desert is very marked; here 50 or more going to the dollar, and there only about 40. At Ebenat the number has already decreased to about 30; and on crossing the Abái only 25 or 20 are obtained, the rate falling as the distance increases. It is not to be imagined that the difference all falls to the merchant: in fact, I have in the course of these pages given more than one instance of the levying of duty on these *ámole* in their passage across the country, which duty forms no unimportant item of the revenue of the native princes and governors.

9th.—Dejach Ubie being in the field against Baalgáda Aráia, a grandson of Ras Wálda Salássie, and being encamped a little way from Antálo, I this morning proceeded to his camp, which I reached after a ride of about 5 hours N.E. by N., the ground continuing to rise gradually till the table-land of Tigre is reached. I had been told that when we arrived here we should find it like Gojam: as yet, however, the difference between the two countries is very marked both to my eyes and to those of my servants, who constantly exclaim (and with perfect truth) that they have not yet seen a country like their own. The grand cause of the superiority of the peninsula of Gojam appears to be, that the elevated mountains in the centre of it collect the waters of the heavens more or less at all seasons of the year, so that the numerous rivers descending from them, although they decrease considerably in the dry season, are never quite dry. The Dejzmach's camp was by the village of Asta, about 4 or 5 miles almost due E. of Antálo, which town is however not visible, it lying, as I was told, just on the other side of some low hills. On arriving in camp I went up to the gate of the Dejzmach's court to announce myself, where I waited some time till the Dejzmach's eunuch came out. After

inquiring as to my country, my journey, &c., he refused to announce me to the Dejzmach, notwithstanding my repeated request, and although I said I required no more from him than I had obtained from the Ras and the other chiefs through whose countries I had passed—a guide. I had therefore no alternative but to return to my baggage, which I had left below; and finding some unoccupied huts in the camp, I took possession of them with my people, and passed the night there. From hence Mount Alájji in Wójjerat bore S. 20° E.; Mount Adamahónni, said to be beyond it, was not visible.

13th.—The following morning I went up to the Dejzmach's, but with no better success than before; so that I returned, leaving Wálda Georgis to negotiate with the eunuch, who on the promise of a dollar—one of my remaining two—engaged to procure from the Dejzmach a guide to Tembien, the direct road to Massówah through Agámie, as also that to A'dowa by Girálta, being rendered impassable by the rebels. To this arrangement I could make no objection; on the contrary, I was rather pleased than otherwise, as the circuitous route enabled me to visit an additional though small tract of *new* country. As to my approaching the Dejzmach, this was utterly denied me, for what reason I am not able to say. But notwithstanding the arrangement made with the eunuch, it was not till this morning that the guide was given me, and in the meanwhile I had to remain in my miserable quarters, and to shift for myself as well as I could. On leaving the camp this morning, the road led north-westward over an almost level country, with the exception of a ridge bounding to the eastward the valley of the small river Durgebáa, a tributary of the Arékwá, which latter stream (I was informed) has its course *separately* to the Tákkazie. After a ride of about 4½ hours we reached the village of Kabári, where the guide, as directed, found us quarters for the night.

14th.—Our journey of to-day was, if anything, less than that of yesterday, owing to the delay and difficulty caused by the constant changing of guides. In about 2½ hours after leaving our resting-place, our course being about N.W., we came to the brink of the valley of the river Gebáa (Gibba), over which we had an extensive view, and down the side of which we now began descending. In about a couple of hours more we were compelled to stop at the village of A'dega Músie, the persons who were now called on to see us across the river into Tembien refusing to take charge of us till the morning. As far as the Gebáa the whole country is Sahárta, a subdivision of Endérta.

15th.—This morning we started long before day-light, and, descending a little way farther, began crossing N. the level plain

through which the Gebáa winds. This river, which like the Arékwa has its course separately to the Tákkazie, is not more than about 6 or 8 yards broad at the ford, and quite shallow. In rather more than 5 hours N.N.W. we reached the town of A'biyad, where we stopped. We were here in view of the high mountains of Semien, stretching from W.S.W. to W., which were, however, but imperfectly seen from their being enveloped in clouds and mist. Mount Ambera in Tembien bore N. 85° W. A'biyad is the principal place of Tembien, and a large market-town.

16th.—The Shum of A'biyad sent a man on with me this morning to the Mohammedan village of Taqirákira, about an hour's ride distant to the N., with orders to the Shum there to see me across the river Woréi, the boundary between Tembien and Tigre Proper; but the valley of that river being said to be infested by the Baalgáda's people, he refused to take charge of me. I sent back to A'biyad, but could get no redress; and consequently had only to sit quietly down in Taqirákira till I could make some other arrangement. From this place Mount Ambera bore S. 80° W. The mountains of Semien were not visible.

19th.—The Shum of Taqirákira had refused to take charge of me, but he was very civil in advising me as to the road, &c., and this morning some of his people leaving for A'dowa and the neighbourhood, he willingly consented that I should accompany them on my own responsibility. Descending north-westward towards the river Woréi, we in about 5½ hours crossed that stream, a good-sized brook, forming at the ford an almost stagnant pool, and then began ascending the valley of the Gwáhero, a tributary of the former. From the Woréi, a ride of about 3 hours, in general bearing about N., brought us to the village of Naaráa, where we alighted.

20th.—From this place in about 8 hours I arrived in safety at A'dowa, our course being N. by W. Here I received a most hearty welcome from the European residents, consisting of Mr. Schimper, the German naturalist, and the Abbate de Jacobis, with the other members of the Roman Catholic mission to this country. Nothing could equal the kindness of these gentlemen in supplying me with everything necessary after the privations to which, in consequence of my limited funds, I had unavoidably been subjected, especially during the latter portion of my journey; and they laid me under still further obligations by furnishing me with the means of continuing my journey to the coast. Having thus, through God's mercy, arrived at a place so well known from the number of Europeans who have visited it, my further journey can present nothing of novelty; and I therefore here close my journal.

[While the preceding was going through the press, the following letter was addressed to the Secretary by Dr. Beke.]

“*Hackney, 17th May, 1844.*

“Dear Sir,—I had intended to determine my labours at A'dowa, conceiving the country from thence to the coast to be so well known that anything I might do with respect to it would be a work of supererogation; indeed, under this impression, I, on leaving Adowa, discontinued my usual *detailed* notes of my route. I was, in particular, aware that Messrs. Ferret and Galinier have lately surveyed the whole of this country; but on reaching England I find that their map has not yet been made public by the French Government, and that there exists no other in which the road I took can be correctly laid down: I regret therefore that I did not devote the same attention to this portion of Abyssinia as I have given to the rest—still, I am happy to say that my notes are sufficient to enable me to construct a sketch of my route from Adowa to Massówah, which, although it does not pretend to do more than give a general idea of the main features of the country traversed, will, under the circumstances, be not altogether valueless.

“With respect to this sketch I have to offer the following observations:—

“Dr. Ruppell, in vol. i. p. xi. of his *Travels in Abyssinia*, says:—‘The stream Assa, which runs by Adowa, and which Salt in his different excursions to Axum in the years 1805 and 1810 often crossed, is made by that traveller to flow north-westward to the Maleb, instead of south-westward to the Takazzé; and both M. Combes and M. v. Katte retain this error, although they went from Adowa to Axum, and consequently likewise crossed the stream.’ And in p. 301 of his second volume, he further says:—‘Here [near Gandufto, north-eastward of Adowa] is the watershed of the basin of the Takazzé to be placed, since all the brooks from Adowa, as far as the heights of Gandufto, flow to the S.W.; whilst, on the other hand, those during the remainder of our road to Halai flow to the N.W.’ In all this I am happy to be able to confirm Dr. Ruppell’s statements. The Hássam—as the stream by Adowa is called, not Assa—flows towards the Tákkazie, being, before reaching that river, most probably taken up by the Chómo, which I regard as the lower course of the Gedgeda of Ruppell’s map. Further, the position of the watershed is where he places it. My road on leaving Adowa was in the direction of Halai, as far as Yáha, at which place I turned off towards Seráwe. Shortly before reaching Yáha we came to a narrow pass in the dividing heights mentioned by Ruppell, close to which was the head of a small brook running north-eastward, down which we proceeded a little way, when we left it to our right. This is clearly the Yeeha of Bruce (vol. iii. p. 115).

“Of the streams to the N.E. of the watershed, Dr. Ruppell remarks (vol. ii. p. 301), that ‘only one, of the name of Anguja, is of any importance; and that the whole of the streams lose themselves in a marshy and woody district lying to the N.W., which the Abyssinians call Maleb. He adds that ‘out of this name Europeans have made a stream;’ and he goes on to comment on this ‘supposed’ river Maleb or

Mareb. In this, his assertion of the non-existence of the Máreb *as a river*, I am bound to say that the learned traveller is mistaken. It is a considerable stream (although in the dry season the water falls very short), forming the boundary between Tigre Proper and Seráwe. Bruce expressly states (vol. iii. p. 115) that it is 'the boundary between Tigre and the [Midre] Bahernagash;' and it is, in fact, the recipient of Rüppell's Anguja—the Anguea of Bruce, or, according to the system of orthography adopted by me, Angúya. Upon this point there can be no mistake. I crossed the Máreb between Hadisáad in Tigre and Gúndet in Seráwe, on the morning of the 30th of April, 1843, being the next day after leaving Yáha. At this time, nearly the close of the dry season, it was full 20 yards in width, with a depth, however, of only a few inches. In justice to Dr. Rüppell, I must 'explain' that his error arises from incorrect information furnished him, since he had no personal opportunity of ascertaining the fact, his road never having been through Seráwe.

"Where the head of the Máreb is, I will not attempt to decide. If MM. Combes and Tamisier and v. Katte are correct in what they say respecting it—their statements are nevertheless not at all clear—it must be far to the N.: and it is to be remarked that Bruce, apparently on the authority of Poncet, places it near Dobarwa. Should this really be the case, I must before quitting Seráwe have crossed the Máreb *a second time* in the upper part of its course. My attention, however, not being at the time directed to the subject, for the reasons already stated, I confess that I made no inquiries respecting it. But I well recollect that just before reaching Gura (the Gella Guro of the maps) I crossed a small brook, which, to the best of my recollection, ran to the south; and my Abyssinian servant, whom I have questioned on the subject, speaks quite positively to such being the case. The position of this brook corresponds with the upper course of the Máreb of Bruce, as well as of Combes and Tamisier and of v. Katte.

"After quitting the table-land of Seráwe at Gura, I descended from Kaiyakhór to Massówah by a gradual and easy road, well watered, and occupying two days and a half, very gentle travelling. This is so much superior to the steep way up the Taranta, that it is now generally chosen by Europeans; and another important advantage is gained by taking it, which is, that Arkíko is avoided, together with all the annoyances and extortions to which the traveller used there to be exposed.

"I am, dear Sir,

"Yours most faithfully,

"CHARLES T. BEKE."

APPENDIX TO DR. BEKE'S ROUTES IN ABYSSINIA.

I.—OBSERVATIONS FOR LATITUDE AND ELEVATION, 1841-43.

(Continued from Vol. XII., p. 101.)

Date.	Place of Observation.	Meridian	Altitude.	Water Boiled.	External Temp.	Remarks.
1841.			° ' "	°		
Sept. 29	Ankóber . . .	—	—	196 $\frac{5}{16}$	62	
Oct. 13	Angolálla . . .	—	—	196 $\frac{1}{2}$	71	
20	Dey . . .	Fomalhaut	99 22 30	} 197 $\frac{1}{2}$	66	Doubtful.
21	Ditto . . .	Fomalhaut	99 30 0			
22	Yáwalo . . .	(lo. li.	118 52 30	}		
23	Wúla . . .	(lo. li.	127 35 30			
24	Ditto . . .	☉	136 20 30	}		
26	Angórcha . . .	☉	135 9 45			
27	Ditto . . .	☉	134 17 0	} 198	68	
29	Ditto . . .	☉	132 54 15			
30	Ditto . . .	☉	132 16 45	} 198 $\frac{1}{2}$	69	
31	Ditto . . .	☉	131 46 0			
Nov. 1	Ditto . . .	☉	130 53 0	} 196 $\frac{1}{2}$	68	Doubtful.
2	Gérar . . .	☉	130 41 0			
3	Ditto . . .	☉	129 56 30	} 196 $\frac{3}{16}$	69	
5	Wogiddi . . .	☉	128 24 30			
6	Ditto . . .	☉	127 46 30	} 196 $\frac{1}{2}$	62	
7	Ditto . . .	☉	127 12 45			
10	Lélisa . . .	—	—	199 $\frac{1}{2}$	72	
13	Selalkúlla . . .	☉	123 11 30	} 198 $\frac{1}{16}$	64	
15	Ditto . . .	☉	122 10 0			
19	Ditto . . .	☉	120 14 45	} 198 $\frac{1}{2}$	65	
24	R. Abai (Shebal) . . .	—	—			
25	Shébal (Galla vil- lage) . . .	—	—	199 $\frac{1}{2}$	62	
26	Shébal (Batasa's house) . . .	☉	116 51 0	—	—	See Dec. 12, 1842.
28	Bíchana . . .	☉	115 57 30	—	—	
Dec. 3	Díma . . .	☉	114 18 30	—	—	
7	Ditto . . .	☉	113 13 0	—	—	
8	Ditto . . .	☉	113 4 30	} 198 $\frac{2}{16}$	68	
9	Ditto . . .	☉	112 51 0			
10	Ditto . . .	☉	112 40 15	} 198 $\frac{1}{16}$	62	
1842.	Ditto . . .	☉	116 36 15			
Jan. 16	Zául . . .	—	—	198 $\frac{1}{2}$	75	
21	Lachiláchita . . .	Canopus	54 13 0	199 $\frac{1}{2}$	70	
23	Arrát . . .	☉	120 40 30	} 199 $\frac{1}{2}$	87	Must be farther S.: apparently some error.
25	Ditto . . .	Sirius	126 20 0			
26	Ditto . . .	☉	121 21 0	}		
30	Démbecha . . .	☉	122 58 15			
31	Ditto . . .	☉	123 34 15	} 199 $\frac{1}{2}$	80	
Feb. 2	Ditto . . .	☉	124 40 30			
6	Ditto . . .	☉	127 3 30	} 199 $\frac{1}{16}$	79	
Mar. 15	Ránja . . .	Sirius	124 57 0			
26	Wásha (near source of R. Abai) . . .	Antares	106 1 30	196 $\frac{1}{2}$	74	See Dec 23rd and 24th, 1842.
Apr. 28	Kányaras . . .	(lo. li.	106 13 30	197 $\frac{1}{2}$	74	
29	Zánami . . .	Dubhe	75 33 30	}		
29	Ditto . . .	Jupiter	116 3 0			
30	Ditto . . .	(lo. li.	115 40 15	}		
May 2	Ditto . . .	Dubhe	75 33 0			
5	Ditto . . .	Jupiter	116 5 45	}		
8	Ditto . . .	Dubhe	75 35 0			
16	Yejúbbi . . .	Jupiter	116 24 45	} 198 $\frac{1}{2}$	60	
17	Ditto . . .	Jupiter	116 23 0			
21	R. Abai (Mélka Fúri) . . .	(up. li.	129 41 0	} 207 $\frac{1}{2}$	87	15 feet above the stream.
21	Ditto . . .	Jupiter	116 48 30			
25	Amwátta . . .	Jupiter	116 0 15	}		
26	Ditto . . .	Jupiter	115 57 45			
27	Yélesh . . .	Jupiter	115 57 45	}		
27	Ditto . . .	(lo. li.	113 27 30			
June 19	Gimám . . .	(lo. li.	115 14 45	}		

Date.	Place of Observation.	Meridian	Altitude.	Water Boiled.	External Temp.	Remarks.
1842.						
June 20	River Abai (near Melka Káki)	—	—	206 $\frac{3}{4}$	84	
22	Kómi (village)	—	—	199 $\frac{3}{4}$	61	
Sept. 17	Yáush	Jupiter	113 21 15	} 198 $\frac{3}{4}$	61	See Nov. 24, 1842.
23	Ditto	Jupiter	113 22 15			
24	Ditto	Jupiter	113 22 45			
27	Ditto	Jupiter	113 25 0			
28	Ditto	Jupiter	113 24 30			
29	Ditto	Jupiter	113 27 15			
30	Ditto	Jupiter	113 28 0			
Oct. 23	R. Nefá (ford)	☉	133 50 45	} 196 $\frac{3}{4}$	57	
28	Mártola Máriam	☉	131 40 45			
29	Ditto	☉	131 4 45			
Nov. 1	Ditto	☉	128 59 15			
2	Enagálla	—	—	197 $\frac{1}{2}$	62	
4	Mota	☉	126 44 15	197 $\frac{1}{2}$	50	See Feb. 24, 1843.
5	R. Abai (broken bridge)	—	—	204 $\frac{1}{2}$	87	10 feet above the stream.
7	Mt. Goéba (station)	—	—	194 $\frac{1}{8}$	36	
10	Bárch	☉	124 51 45	} —	—	} Doubtful: the latter seems preferable.
11	Ditto	☉	124 11 30			
13	R. Bechet (ford)	☉	123 11 15			
24	Yáush	☉	118 8 0			See Sept. 17th to 30th, 1842.
Dec. 12	Bíchana	☉	112 25 45			See Nov. 28, 1841.
19	Mánkusa	☉	111 17 45			
22	Gúdera	☉	110 46 0			Doubtful.
23	R. Abai (source)	☉	110 41 0			See Mar. 26, 1842.
24	Ditto (brow of mountain)	☉	110 44 15			
27	Burie	☉	111 24 45			
30	Siénach	☉	112 19 30			
1843.						
Jan. 3	Tzowáhon	☉	112 38 45			
6	Near Gobátakna	☉	113 30 30	—	—	Gobátakna Church distant $\frac{1}{2}$ mile N. 20° E.
Feb. 24	Móta	☉	138 6 45			See Nov. 4, 1842.
25	Ditto	☉	138 50 0			
26	Ditto	☉	139 33 45			
28	Ditto	☉	141 8 45			
Mar. 1	Ditto	☉	141 50 0			
2	Ditto	☉	142 35 30			
3	Ditto	☉	143 23 0			
9	Mándera Mariam	Sirius	123 38 0			
10	Ditto	Sirius	123 38 15			
16	Ebenat	Sirius	122 44 0			
17	Ditto	Sirius	122 45 15			
23	Nikwára	Sirius	122 39 30			

All the observations of meridian altitude were made with an artificial horizon. The date is always that of the *astronomical* day. The index error was — 2' 15" throughout; and it is to be observed, that the index error on the observations in vol. xii. p. 101, should be —, instead of +, as there stated. The observations of the sun there as here recorded are all of the *lower* limb of that luminary. The thermometer, for determining heights by boiling water (by Newman), was marked 29 583 height of barometer.

II.—REGISTER OF THE WEATHER IN SHOA AND GOJAM, 1841-43.

Register of the Weather at Ankober, in April, 1841.

THERMOMETER.						Remarks.
Date.	Noon.	6 P.M.	About Midnight.		6 A.M.	
			Time.	Range.		
1	—	60°	12½	55°	52°	The <i>astronomical</i> day is used.
2	66°	61	11	56	53	Wind N.E.
3	63	61	13	56	54	
4	65	60	12½	56	53	{ 6½ h., rain till midnight; overcast next morning. 11 h., rain.
5	64	61	11¼	57	52	
6	63	59	—	—	52	
7	65	60	13½	56	54	
8	64	59	13½	54	52	{ 2 h., rain till near 4 h.; then over- cast, with distant thunder all the afternoon; 6½ h., rain again, and very thick all night.
9	66	61	11	57	53	
10	—	61	10¾	58	53	{ 3 h., shower; night thick, with dis- tant lightning. 1 h., shower; 12 h., heavy rain.
11	66	62	14	55	54	
12	67	61	11	58	54	
13	68	61	11	59	52	
14	68	Thermometer broken.			—	6 h., heavy rain all night.
15	—	—	—	—	—	
16	—	—	—	—	—	{ 4½ h., heavy rain, with thunder, till 8 h. 6 h., very heavy rain, with thunder, till 15 h.
17	—	—	—	—	—	
18	—	—	—	—	—	
19	—	—	—	—	—	During night, heavy rain and thunder.
20	—	—	—	—	—	Noon till 1 h., shower.
21	—	—	—	—	—	
22	—	—	—	—	—	Noon, shower.
23	—	—	—	—	—	{ 1½ h., shower; evening, <i>two slight</i> <i>shocks of earthquake</i> , and <i>again one</i> <i>next morning</i> ; during night, heavy rain.
24	—	—	—	—	—	
25	—	—	—	—	—	Night, very heavy rain; morning, very thick; and 20 h., rain.
26	—	—	—	—	—	Left Ankober for Gedom.
27	—	—	—	—	—	Occasional rain till about the end of the month.
28	—	—	—	—	—	
29	—	—	—	—	—	
30	—	—	—	—	—	

1841.

MAY.

Ankober.—Wind N.E., and blowing very strong and cold. Rain ceased till the 26th, when a storm blew up every evening.

1842.

MAY.

Gojam.—Fair till the 12th, on which day and the 13th it rained at night; as likewise in the evening of the 19th and 25th. From the 28th, till the end of the month, heavy storm in the evening, with thunder and lightning.

1841.

JUNE.

Rain till the 5th; then ceased, and fine weather till the 11th, on which day, at 5 P.M., a heavy hailstorm, which made the ground quite white. On the 12th and 13th, heavy rain during night, and then again fine weather till the 25th, when, at 1 P.M., it began to rain. After that date it rained every night, and often during the day, the rainy season having regularly set in.

JULY.

Rains continued.

AUGUST.

Rains continued.

SEPTEMBER.

1st, rain suddenly ceased, and fine weather till the evening of the 3rd, when it began again, and continued till the 11th, when it finally ceased, with the exception of a slight shower on the 16th, and a heavier one on the 19th. Very fine weather afterwards, with strong cold wind from E., till the end of the month.

OCTOBER.

2nd, heavy rain during the night. Fine weather during the remainder of the month; with very cold wind blowing day and night from N.E. Quitted Shoa.

Angorcha.—30th and 31st, heavy rain, with thunder, in the evenings.

NOVEMBER.

Angorcha.—Heavy rain, with thunder, in the evening; afterward fine during journey westward into Gojam.

1842.

JUNE.

Rain more or less every day during the month, with the exception of the 5th, 14th, 19th, 23rd, and 29th. On the 4th it hailed, at Amwátta, so heavily, that the hail (I was told) remained on the ground for three days. On the 18th, in consequence of a violent storm during the night, the R. Abai suddenly rose three feet; but it fell again next day. The rains were much earlier this season than usual. Still they did not set it *regularly* till the 30th.

JULY.

Rains continued. On the feast of St. Abbo, in the month of Hámlie (corresponding with the 11th of July of our Calendar), the Abai is considered to have risen so as to be no longer passable. After "Hámlie Abbo," therefore, all communication between the opposite banks ceases.

AUGUST.

Rains continued.

SEPTEMBER.

Rains continued till the 16th, which day was remarkably fine. The barley harvest now began. Still, until the end of the month, it continued to rain every night, and sometimes even in the day-time.

OCTOBER.

Heavy rain continued every night (excepting the 4th) till the 7th, when, *for the first time*, none fell. The rains said to have continued longer this season than usual. Yet, notwithstanding this duration, the rivers had fallen considerably, and the Abai was already crossed by the Gallas, bringing cloths and cotton to Baso market. The rain kept falling every night during the month, and sometimes heavily, with the exception of the 9th, 14th to 16th, 20th, 26th to 28th, and 30th to 31st. On the 17th, *hail*.

NOVEMBER.

Rain on the 5th, 11th, 12th (heavy, with *hail*), 20th, 29th (heavy, with *hail*), and 30th. This continued bad weather much hurt the crops, and a famine was feared.

<p>1841. DECEMBER. Gojam.—Fine.</p>	<p>1842. JANUARY. Fine.</p>	<p>1842. DECEMBER. The first three days still showery, when the rains appear to have ceased in Gojam; but in Damot they were said still to continue. Rain again on the 14th, 16th, 17th, 22nd, 23rd, 24th, 25th, and 27th; the last five days, heavy.</p>
<p>1842. FEBRUARY. Rain fell a few times, but very slightly.</p>	<p>1843. JANUARY. Fine.</p>	<p>1843. FEBRUARY. Slight rain on the 2nd, 3rd, 4th, 5th (violent storm), 6th, 19th, 21st, 22nd, 25th, and 26th.</p>
<p>MARCH. During the month frequent and sometimes heavy rain.</p>	<p>MARCH. Rain, slight on 4th, 5th, 6th, 13th (violent storm), 17th and 18th (storm), 25th, 26th, and 27th.</p>	
<p>APRIL. Heavy rain on 4th, 5th, 19th, 21st, and 22nd; remainder of month fine.</p>	<p>APRIL. Rain on 3rd and 4th, and then from the 15th till the end of the month, with the exception of the 24th, 25th, and 28th.</p>	

III.—Caravan Routes through Abyssinia.

In vol. x. p. 580, is given an itinerary from Tajúrrah to Aussa by the way of Gágade and Lake Abhébbad, which was obtained by me at the former place, and transmitted from thence in December, 1840. The following note respecting Lake Abhébbad accompanied the itinerary, but was not published with it. "The length of the lake is 1 day's journey on foot: it contains seven small islands. Between it and the river Hawash is a high mountain called Dámma 'Ali." To this is to be added that the river falls into the lake to the southward of this mountain, as shown in a sketch made for me by a native of Tajúrrah, a copy of which was transmitted with the itinerary. The following particulars of routes, &c. have since been collected:—

1. Route from Tajúrrah to Aussa by the way of Raháita.

Tajúrrah (native name Tagúrri)	}	Travelling rather quickly: with female slaves it takes 8 days.
Ele'énta		
Haigúnnub		
Kárbata		
Argíta		
Kúnni	}	Travelling rather slowly with female slaves.
Raháita		
Gá'ala		
Kabálla		
Holbaáta		

Dugúgura	}	Travelling rather slowly with female slaves.
Háro		
Chóbi		
Kúrkura		
Gándadényu		
Húluko		
Bila		
Cross R. Hawash		
Aussa		

2. *Route from Aussa to Dówe.*

Aussa	}	Gentle travelling with female slaves. The road after crossing the Hawash, on quitting Aussa, keeps the river all the way on the left hand.
Cross R. Hawash		
Chéffi		
Arabatésa		
Cross R. Milli		
Agámte		
Bakársá		
Tá'a		
Ká'ab		
Ilála		
Léid (mountain)		
Jeld		
Sid		
Dówe (market)		

3. *Route from Dówe towards Aussa and Tajúrrah.*

Dówe	Dówe
Háro	Háro
Anka'éla	Inka'éla
Remi	Reim. Near this station is a large lake.
R. Hawash	R. Hawás
Galáito	Galáito
Taréira	Sheka'éla
	Inkeúnda
	Aussa

This informant knew the road to Aussa no farther. He said that he would another day continue it as far as Tajúrrah without passing through Aussa; but I saw him no more. He said that from Dówe to Aussa is 15 days by caravan, or 8 days quick travelling, and that from Aussa to Tajúrrah is the same; the two distances being about equal.

The lake here mentioned is apparently Lake Ardibbo, near Géra, alluded to by the Rev. Mr. Krapf in p. 400 of his 'Journals.'

In the latter part of this route several stations are evidently omitted.

In the centre of the country of the Adál is a high mountain called in Abyssinia Guráli, which is visible from a great distance all round. In the old Portuguese maps the word *Gurele* is attached to the name Auça (Aussa), which is not improbably caused by the mountain being in the

neighbourhood of that place, whence the two names got confounded together. I apprehend that the real name must be Gur (or Gura) 'A'li, the latter word signifying *mountain* in the Dankali language.

4. *Route from Dówe to Ain Amba and A'das.*

Dówe (market)	}	Warrakállu.
Kállu		
Riéki (Miéta close by it)		
Ain Amba (capital)		
Derekwéra	}	Warrahémano.
R. Legaláfto		
A'das (market)		

Ancháro, the principal market of Warrakállu, lies close to Ain Amba, at the foot of the hill on which that town is situate.

Dówe lies eastward of Ain Amba, being below it, on the edge of the high land, which there falls rapidly towards the country of the Adál or Danákil, in the same way as it does from Ifat.

5. *Route from Ancháro (Ain Amba) to the Markets of Yéjju.*

Ancháro	}	Warrakállu.
Aturi (market)		
R. Milli		
R. Bechachéfi	}	Yéjju.
Woldéa (market)		
Adami (market)		
Cross R. A'la.		
Gúrra (market)		

The market of Gúrra is frequented by the Danákil, but it is the women alone who bring their loaded camels, and buy and sell in the place of the men, who keep away altogether in order to avoid bloodshed, this country being the scene of constant feuds among the different tribes. I could not learn that Gúrra has any connexion with Gura 'A'li.

6. *Route from Ancháro to Sókota.*

Ancháro		Warrakállu.
Gádera	}	Teholadérri.
R. A'djawaha		
Mérsa	}	Yejju.
R. Cherawaha		
Adámi		
Woldáia		
Sánka		
Thence 3 days to Sókota.		

A'djawaha is the frontier between three states, viz. Teholadérri, Yéjju, and Ambásel, belonging to Warrakállu.

From Mérsa to Woldáia, *by the upper road*, is only 1 long day: the road here given goes round eastward by the market of Adámi.

7. Route from Adami to the Country of the Adál (Táltal).

Adami	}	A long day's journey.
Gúrra		
Ráia	}	These are not days' journey, but only the countries passed through.
Zóbul		
Adál		

The Ráia Gallas are the A'zabo (Assubo) Gallas of the maps. The country of Zóbul is between the Ráia Gallas and the Táltal (Danákil), the inhabitants of the salt plain (Hárho), from whence Abyssinia is supplied with rock-salt. Zóbul is a very fine country, well wooded, and producing grapes, olives, limes, cedars, &c. ; but in consequence of long devastating wars, it is now entirely uninhabited and waste. The people of Lasta say that it has remained so since the time of Ahmed Grañ (Mohammed Gragne). When Ras Ali (*tálak*, i. e. the elder), the son of Gwángwul, the chief of the Yéjju Gallas of Angot, mentioned by Bruce, marched through Zóbul against the Adál, his army spilled a quantity of *dhúrrah*, which has since continued to grow there from year to year without cultivation. There are said to be many ruins of the former kings there. The river Gólima runs through Zóbul, having its course southward, and uniting first with the A'la and then with the Milli, before reaching the Hawash, with which river they unite. By the Gallas the Gólima is called Góline, and the A'la is called A'ura : the Milli retains its name throughout.

The following is an extract of a letter, dated Yáush, August 13th, 1842, and addressed to the Rev. J. M. Trew :—"There is one point on which I may fairly take a little credit to myself ; it is with respect to the identity of the river Anázo of the maps with the Hawash. In July, 1840, before leaving England, I asserted this identity, and placed in the hands of Capt. Washington, then Secretary to the Royal Geographical Society, a sketch showing the course of the Hawash in accordance with my views, which I have since found to be substantially correct, for the R. Milli (Melee), forming the boundary between the Teholadérri and Yéjju Gallas—which in the maps is made a tributary of the Anázo—actually runs to the Hawash."

I was at the same time inclined to the opinion that the Anazo, or Hanazo, has no separate existence, but has got inserted in the maps in consequence of a misspelling of the Portuguese name of the Hawash—Anaxo for Auaxo. The following extract from Ludolf's *Historia Æthiopica*, is, however, against such an opinion :—"Omnia flumina magna et fluentia parva intrans in Nilum, et non remanent nisi duo fluvii ; unus vocatur Hanazo [Ḥ Ḥ Ḥ] qui reperitur in Hangota : et alter vocatur Hawash [Ḥ Ḥ Ḥ], qui fluit propè Dawarem et Fatagaram."—*Lib.* 1, c. 8, s. 48.

In our present imperfect knowledge of the eastern portion of Abyssinia, it is impossible to say that such a river may not exist. All that can be safely done is to assert the identity of the Anazo of the maps (the recipient of the Milli, Ala, &c.) with the Hawash.

Beyond Zóbul are the tribes of the Harsimáli, Ashénto, and Modáitu Danákil.

8. Routes from Warrakállu and Warrahémano westward to Gójam.

The merchants of Warrakállu and Warrahémano go to Báso to purchase slaves, ivory, coffee, &c., which they dispose of in part to the Yéjju Gallas and the merchants from Tigre, and in part sell at Dówe to the people of Tajúrrah. The rock-salt from Tigre reaches Gójam partly by this road, and partly by that of Sókota and E'benat. To Shoa it is taken from Warrakállu by the way of Mariámmi.

(1.) Ain Amba	} Warrakállu.	R. Shótelmat	} Legagóra.
Tótola		Déreba	
Mótie	} Wollo Gallas,	R. Machélla	} Legámbo.
Chéreacha		Derekámba	
Mósabiet	} Legámbo.	Gol (an Amba)	} Legámbo.
Gánnatie		R. Káchilit	
Búso	} Bórana.	Lugwáma	} Bórana.
Bórana		Tírtira	
Chákata	} Bórana.	Kalála	} Bórana.
Zóhunwaha		Damásiko	
Gorenj	} Gójam.	Wogíddi	} Gójam.
R. Abai		Chákata, &c.	
Barénta			
(2.) Ain Amba	} Warrakállu.	(5.) Ancháro	} Warrakállu.
Tótola		Yegóf	
R. Kállina	} Warrakállu.	Kóri	} Legagóra.
Chéreacha		Shótelmat	
Aizaga	} Legámbo.	Dissim	} Legahída.
Mósabit		Gátira	
Legámbo	} Legámbo.	Derekwáha	} Legahída.
Búso		Abállo	
Damásiko	} Bórana.	Gafársa	} Bórana.
Wogíddi		Wálaka	
Chákata	} Bórana.	Chákata	} Bórana.
Góba		Zohunwáha	
Erribríbbi	} Bórana.	R. Abai	} Gójam.
R. Abai		Cheriya	
Gibbi A'mba	} Gójam.	Barénta	} Gójam.
Barénta			
(3.) Ancháro (Ain Amba)	} Warrakállu.	(6.) Ain Amba	} Warrakállu.
Fállana		R. Borkénna	
Albúko	} Legagóra.	Yegóf	} Legagóra.
Shótelmat		Gósi	
Endódi	} Legahída.	Karamára	} Legagóra.
Kalála		Shótelmat	
R. Wálaka.	} Bórana.	Tálo	} Legagóra.
Chákata		Kulémbi	
Bonáiyu	} Bórana.	R. Sélgi	} Legahída.
R. Abai		Legagóra	
Kushashílla	} Gójam.	R. Machélla	} Legahída.
(Barenta)		Gol	
(4.) Ancháro	} Warrakállu.	Abállo	} Legahída.
R. Borkénna		Kalála	
Yegóf (an Amba)	} Warrakállu.	Wálaka	} Bórana.
Gósir		Chákata	
Albúko	} Warrakállu.	Cheriya	} Bórana.
		R. Abai	
	} Warrakállu.	Shambúko	} Gójam.
		Barénta	

(7.)	Ain Amba	} Warrakállu.	Andéssel	} Amhara
	Tótola		Fitwaha	
	Bárara	} Warra- hémano.	Kólo	Berlle).
	Kosibba		Gáddagad	Wáro
	Sángola	Tádbaba Mariam	Gádwaha	
	Móakat	} Wollo Gallas, Amhára.	Kuhlmiéda	
	Gáddagad		Jirafgótét	A'hiyu
	Wáro (market)	} Gójam.	R. Abai	
	Melaksánka		Warrabénnya	Mártola Máriam
	Saint (Dansa market)			
	A'hiyu			
	R. Abai	} Gójam.	(9.) A'das	} Warrahémano.
	Warrabénnya		Kosibba	
	Katkátta		Móakat	
	Mártola Máriam		Jakóssó	} Wollo Gallas.
			Guliemti	
			Wáro	
			Farasbahr	
(8.)	Ain Amba	} Warrakállu.	Dánsa (Saint)	} Wollo Gallas.
	R. Borkénna		A'hiyu	
	Derekwéra	} Wollo.	R. Abai	} Gójam.
	R. Kalíma		Warrabénnya	
	Kimir dingiai		Katkátta	
	R. Laggaláftó		Mártola Máriam	
	Barára			

9. Route from Gójam to Ifat (Shoa) by the way of Warrakállu.

My servant Wálda Georgis, on his second journey to Shoa (in Dec. 1842), accompanied a party of salt-merchants from Barénta to Tótola, from whence he went on alone to Shoa. He informed me that after leaving Tótola he passed through an extensive country known by the general name of Jámma, the first part of which belonged to the Galla chief A'dara Bihlé, and the latter part to the chief Hassan Dullo. On the seventh day from Tótola he crossed the river Jámma, and arrived at Jíru, from whence another day brought him to Angolálla. His return journey he gave me as follows:—

Ankóber	} Within the territories of the King of Shoa. The days' journeys in Shoa were very short; but afterwards they became long. Mariámmi is the market of Assélleli; Antziókia is close to Assélleli, on a mountain to the W. of it.
Aliuámbe	
Chánno	
Arámbe	
R. Gashabakíndi (valley)	
Ya-usa-ters	
Debra Selássie	
Majétti	
— station	
Mariámmi	
— a long day and cross R. Berkónna.	
Ancháro	} 1 short day's journey.
Tótola	
Chérecha.	
Mósabiet.	
— station.	

Mósabiet station	}	Bórana,	There is a large river
— station			
Chákata	}	Gafársa.	Chákata
Zohunwaha (valley)			
R. Abai	}	Gójam.	
Barenta (valley)			
Kuchichilla			
Enaónta			
Yáush			

10. Route from Mota to Lalibala.

Móta	}	Gójam.		Zebít Mieda	}	Lasta.
Gerarwaha				Shedoho		
Cross R. Abai	}	Biégemider.		Lalibala	}	
Shimie						
Estie						
Guna						
A'brajit						

11. Routes from Ancháro to Gondar.

(1.) Ancháro	}	Warrakállu.		Zoramba	}	Biégemider.
Derekwera				Terieaibélla		
Totola	}	Warrahémano.		Zank (Sinko?)	}	
Háata *				Báta, &c.,		
Sángola	}	Amhára.		as in 1st route.	}	
Tánta						
Dissim	}			(3.) Ancháro	}	Warrahémano.
Kórieb				Atúri		
R. Bashilo	}			Warkária	}	
Ardwaha				Kaskas		
Múga	}	Biégemider.		R. Bashilo	}	Biégemider.
Aráta				Wádela		
Míkiri	}			Zébit	}	
Máhdera Ma-				Chécheho		
riam	}			Zoramba, &c.,	}	
Ambo				as in 2nd route.		
Yefag (Báta)	}			(4.) Ain Amba	}	Warrakállu.
Harno				Kombélcha		
Mágach	}	Warrakállu.		R. Barkónna	}	Teholadérri.
Gondar				Títa		
(2.) Ancharo	}	Warrakállu.		Káskas †	}	Long day.
Derekwera				R. Báshilo		
Totola	}	Warrahémano.		Dalánta	}	
R. Legalafto				Wádela		
Fáta	}	Warrahémano.		Talak Zébit	}	Biégemider.
Jíffa				Tanash Zébit		
Tánta	}			Nefas Máwacha	}	
R. Bashilo				Zor Amba		
Dalánta	}			Kulwalhúko	}	
Dáunt				Réb		
R. Jíta	}			Ifag, &c.	}	

* Háata is on the frontier of three States, Wollo, Warrahémano, and Warrakállu.

† Mount Ambásel is above Kaskas towards the right.

11. *Route from Abállo to Adowa.*

Abállo. See 8 (6)	Legahída.		Ifag	
Ambacho-ber	} Legámbo.		Ebenat	
Búso (market)			A'disha	
Farasbahr	} Amhára (chief Daud Berille).		Abbachóngwar	
Melaksánka			Lasta desert	
Waha miéda			Abbahofba	
R. Báshilo			R. Tákkazie	
Wansággi	} Biégemider.		(Crossed 15 times in 1 day)	
Yekwása			R. Chirech	
Gallagódana			R. Shotelmátabia	
Misirkítta			R. Takurwaha	
Isti			Shóla	
Mahdera Ma- riam			Tembien	
Sinko			Takirákira	
Reb		R. Kuhlwaha		
		R. Maibahr		
		Adowa		

12. *Route from A'das to Débra Tábor.*

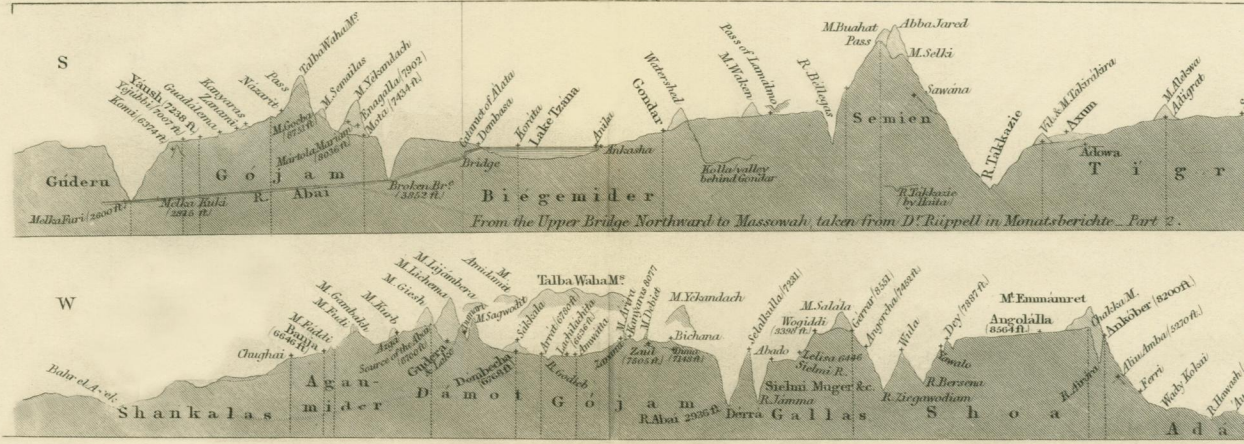
A'das	} Warrahémano.	A'swol	} Daunt.
Cherecha		Dáunt	
Jiffa		Sántalwaha	
Gomlásit		Jitta	
Débbek		Nége	} Biégemider.
Yewótat		Zorámbe	
Siéda		Debra Tabor	
Kóreb			
R. Bashilo			

The foregoing routes were furnished me at various times by different native merchants ; and although they occasionally exhibit slight discrepancies in the details, in their main features they are quite consistent and confirmatory of one another. They are given for the purpose of filling up the *central* portion of Abyssinia, of which the existing maps still give but an imperfect representation.

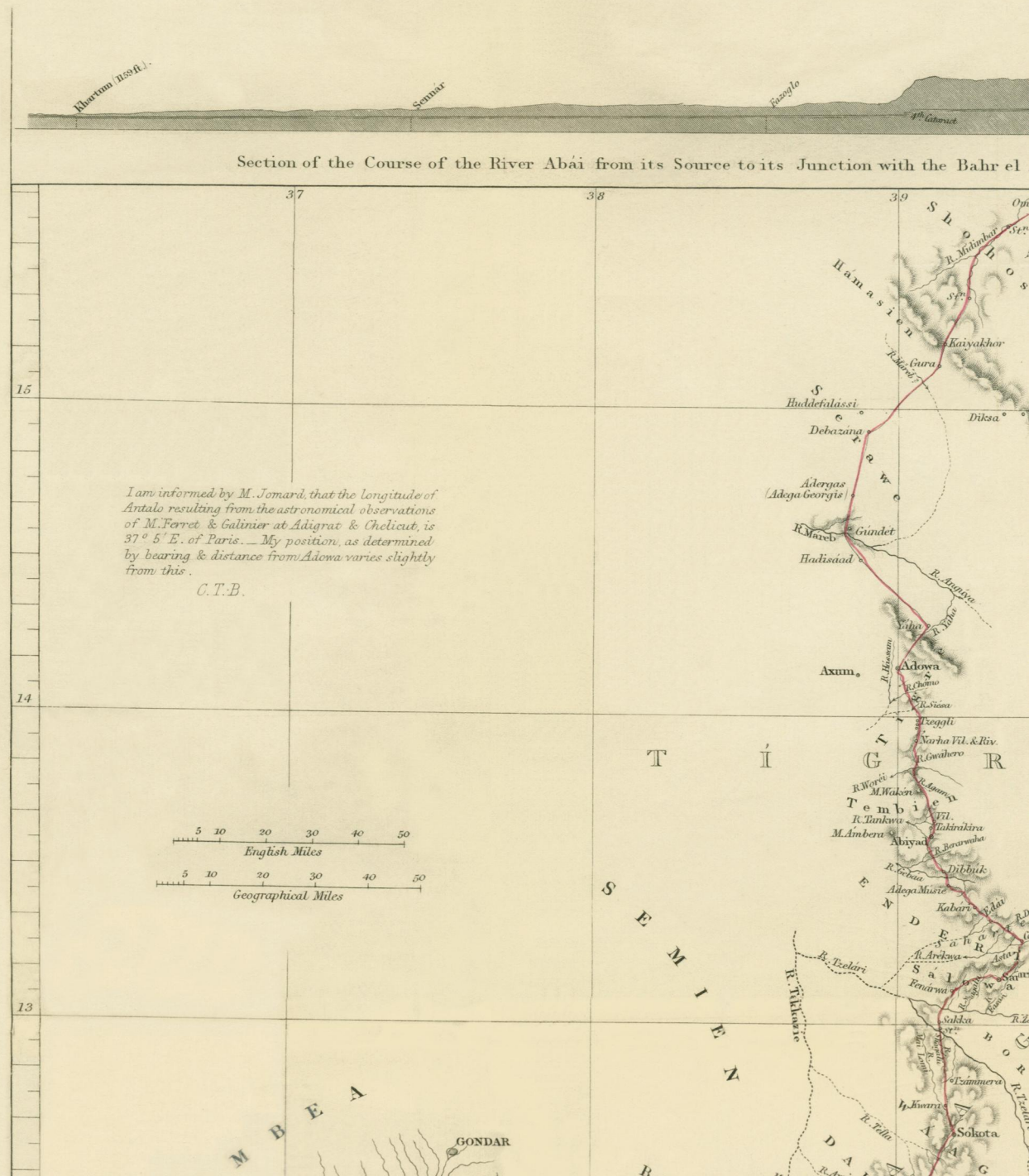
II.—*Extract from a Journal by Lieut. W. CHRISTOPHER, Commanding the H.C. Brig of War 'Tigris,' on the E. Coast of Africa. Dated 8th May, 1843.*

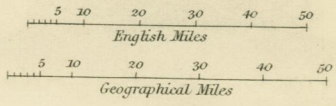
SHOULD any attempt be made to penetrate Africa from the eastern coast, I would strongly recommend the neighbourhood of Kílwah to be avoided ; its climate is most deadly to Europeans ; while, on the other hand, the natives repute the climate of Mombas, and northward, exceedingly healthy and recruiting in its effects.

I called on the Sultan of Kílwah and gave him assurances of good will and amity ; he presented me with a trifling gift of sheep, and received an equivalent return. The people of Kílwah are well disposed to the English ; the forts, which were once formidable, are now complete ruins. On leaving Zanzibár there



Two Vertical Sections of Abyssinia, from North to South, & from East to West.





14
13
12
10
37
38
39

T I G R

S E M I E N Z A

D E M B E A

GONDAR

LITZANA

BELLESA

BUGANA

Wadela

Karcagna

Washera

Bashilo

Ligam

Chelea

Lakko

Hebantu

Limbu Sobo

Gallala

KUT KOLU

TULOMA

Marabie

Shoa

Mieda



