

each other, and were betrothed; their passion was open and avowed, and known to all their friends, who had consented to their union, and even fixed the period for its celebration. It happened, one evening, that they met accidentally alone, but in sight of all the tents: they stopped a moment to speak to each other, and were on the point of passing on, when the brothers of the girl, perceiving it, rushed out with arms in their hands to avenge their disgrace. The young man took to flight, and escaped with a musket-wound; but the poor girl received five balls in her body, beside being mangled by the daggers of her brothers, who had aimed to plunge them in her heart; and, when she fell, they abandoned her carcase to the dogs! The young man gained the tent of a powerful friend, the chief of another tribe, and told his story, begging that he might be assisted with a troop of horse, to enable him to rescue the body of his love from its present degradation. He returned to the spot, and found life still remaining. He then repaired to the tent of her enraged brothers, and asked them why they had done this. They replied, that they could not suffer their sister to survive the loss of her honour, which had been stained by her stopping to talk with her intended husband, on the public road, before her marriage. The lover demanded her body for burial, when her brothers, suspecting the motive, exclaimed, 'What, is she not yet lifeless?—then we will finish the work of death,' and were rushing out to execute their purpose, when the youth caused the troop of horsemen to appear, and threatened instant death to him who should first stir to interrupt his design. The girl was conveyed to his tent, and, after a series of kind attentions, slowly recovered. During her illness, the distracted lover, now expelled from his own tribe, came, under cover of the night, to see her; and, weeping over her wounds, continually regretted that he had been so base as to seek

his safety in flight, and not to have died in defending her. She as heroically replied, 'No! No! It is my highest happiness that I have suffered, and that you have escaped; we shall both live, and Heaven will yet bless us with many pledges of our lasting love.' This really happened: the girl recovered, was married to her empassioned swain, and they are still both alive, with a numerous family of children."

Another (but very different) illustration of the manners of the same people, is thus given:—"We passed a party of husbandmen gathering in the harvest.—They plucked up the corn by the roots, instead of reaping it; a practice often spoken of in the Scriptures, though the earliest and most frequent mention seems to be made of reaping. On seeing our caravan, one of the labourers ran from his companions, and approaching us, danced, stood on his hands, with his feet aloft in the air, and gave other demonstrations of joy, when he presented us with an ear of corn and a flower, as an offering of the first-fruits of the year;—another remnant also of a very ancient usage. We returned for it a handful of small tin coin, and answered the shout of joy which echoed from the field, by acclamations from the caravan.

At Orfah, he found the fame of Abraham commemorated by a mosque which bears his name. On the bank of a canal connected with a lake, a square pile of building appears, from which rise three large domes, of equal size, and a lofty minaret, springing up from amid a cluster of tall and solemn cypress-trees. At each end of this central pile, toward the stream, are flights of steps descending to the water's edge, for the ablutions of the pious, each flight occupying the centre of two corresponding open arcades. The wings are terminated by two solid masses of building, perfectly uniform in design, and completing one of the most regular edifices of this kind that can be found, perhaps, in Turkey. Beyond