

neither the attitude of weariness, nor the rude carelessness of unpolished life, but a barbarian or savage notion of dignity, which consisted only in shewing to those around him how much he despised them. It was at this moment that the hadji presented to him a box containing a rich Cashmir shawl, some female ornaments, an amber mouth-piece for a Turkish pipe, and other articles, amounting in value to at least fifteen hundred piastres, or fifty pounds sterling. These the brutal despot turned over, with a look of as much indifference as he had assumed from the beginning, and neither deigned to praise them, nor to seem even pleased with the gift. The owners of the merchandise were then ordered to pay twenty piastres for each camel-load, fifteen for each horse or mule, and ten for every ass. The leader of the caravan was to pay a thousand piastres, to be levied by him in any way he thought proper on the persons composing it; the merchants were to give a thousand dollars for the members of their class; the pilgrims from Jerusalem were to raise fifteen hundred piastres among themselves; and I was condemned to pay one thousand piastres, instead of five thousand, which it was contended, would have been demanded of me if I had not been under the protection of the hadji.

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“The duty of exacting and paying the tributes occupied all parties very busily until the hour of afternoon prayers. The chief of this robber-tribe had already washed and prayed, with all due formality, beneath the tent, during the time of the pillage; for prayer, among a very large portion of Mohammedans, is not so much performed as a duty of religion, as it is to imply manhood and consequence. What we mean in Europe by *devotion*, namely, a pouring-out of the soul before an invisible Being, as much loved as feared, and a feeling of gratitude for his blessings, is certainly very rare among them,

though there is no people in whose mouths the name of God, or the expression of thanks to him, is more frequent. As soon as all these proceedings were ended, we were commanded, rather than invited, to go up to the camp to supper. When we arrived, we found about a hundred and eighty tents, all of black hair cloth, and of a form neither purely Arab nor Turcoman, but combining the peculiarities of each. They were generally raised on several small poles; some consisted only of one apartment, others of two, and the partitions and outer enclosures were invariably of reeded matting. The tent of the chief was very large, and its roof was supported by at least forty poles: it was of an oblong form, divided into two squares; one of these being enclosed from the outer side, was appropriated to the females; the other was open on the two fronts, and closed at the centre for the harem. We found in this tent two persons superior even to the chief who had visited us below.—These were seated on fine sofas, lol-ling on rich cushions; and one of them, a corpulent man, with a long white beard, was dressed in silk cloths and furs, with a high cap. We knelt humbly around on the earth, and were barked at by large dogs, stared at by dirty and ill-dressed children, and eyed by the women from the openings in the partitions of the tent; the whole presenting a greater mixture of the rudeness of Arab-manners with the luxurious indolence of the Turkish, than I had ever before seen. Supper was served almost instantly after the first cup of coffee had been taken. This consisted of a whole sheep, two lambs, and two kids; the former set before us with its limbs unsevered, the four latter in separate dishes of a large size, cut into pieces, and boiled with wheat in the husk. We had also warm bread, and an abundance of sour milk. The whole was despatched with the haste of beasts devouring their prey, and fearing to lose it by