

specimens, which delighted to bathe and feed in an artificial pond he had made for their accommodation near the camp. The two he has brought with him were hatched in this manner, and alone survive out of twenty chicks he had at one time running about alive and well. The foster-mother, the hen, was always much astonished and puzzled at the strange habits of the ugly-faced gigantic chicks she had hatched, and seemed much distressed when they went near the water, and almost frantic when they were in it. He had a boy to look after and feed his pets, and they liked to play with the boy, running after him and rattling their gigantic bills with feigned anger. Mr. Petherick brought also some of the eggs home with him. They are white in colour, oval in shape, and not unlike the egg of the pelican. After the meeting, a discussion among the learned ornithologists took place as to whether the bird was a stork or a pelican, and good arguments were brought forward on either side. Whether stork or pelican does not much matter to the visitors to the Zoological Gardens. They should go at once to see the "whale-headed king," and they will, I am sure, back my vote of thanks to Mr. Petherick for taking so much trouble and pains to bring over this remarkable specimen of the bird family to this country.

A FORTNIGHT IN BARBARY.

GIBRALTAR and Ceuta form the two pillars—the keystones—of the Straits; and, were they both in the hands of the same power, the command of the entrance to the Mediterranean would be complete. The possession of Ceuta to a certain extent compensates to the Spaniards for the loss of Gibraltar. The two fortresses are kept up at all times on a war footing, and it is necessary for those who are not of the same nation as their respective owners to obtain permission to enter either town. Ceuta is almost equal, in its natural capabilities of defence, to compete with its rival on the opposite side of the Straits; but bad government and lack of funds render it essentially inferior. It stood in imminent danger of being captured by the French, or possibly the Moors, through the incapacity and neglect of the Spanish Junta during the time of the Peninsular war; but so disastrous a fate was averted by the decision of Sir Colin Campbell, who, on his own responsibility and against the wish of the Spaniards, sent over 500 men to defend it.

Ceuta is a very ancient place, of Phœnician origin. On the decline of the Roman empire it was occupied first by the Goths, and afterwards by the Moors, in whose hands it increased in wealth and refinement until captured by John I of Portugal, at whose death it fell to the share of the Spaniards, who have since retained it and converted it into a convict station—a kind of Spanish Botany Bay. It was from this very place that, more than 1100 years ago, the Moors, in the time of Roderic the last Gothic king, crossed over to achieve the conquest of Spain. The feud between the Spaniards and Moors continued without cessation for the next 800 years. Ill feeling, though suppressed, has never been extinguished, and but a

spark was needed to rekindle the flames of animosity which have lately blazed forth *fiercely as ever*.

Ceuta is most easily visited by crossing the Straits in a *felucca*, which leaves the Spanish seaport town of Algeiras every second day. On a hot day in May, 1859, before the outbreak of hostilities between Spain and Morocco, we set sail; our fellow passengers were not exactly such as we could have desired, had choice been given us, the deck being crowded with miserable-looking, half-fed convicts, chained together in pairs. The voyage, however, was short, and in a few hours we were landed on the African shore. Ceuta differs in no respect from an ordinary second-class Spanish town. The graceful black-eyed women, with flowing mantillas reaching to the waist, and fans with which they are skilled to express every passion and emotion; the gaily-dressed *majo*, with velvet breeches, embroidered leggings, and broad crimson sash; the sombre-clad ecclesiastics, with long black cloaks, and hats upwards of a yard in length, curled up at the sides; all proclaim a Spanish population. The houses with their latticed windows, and the churches with bells exposed, are characteristic of a Spanish town; while the one and only *posada* presents that utter want of all comfort peculiar to Spanish inns, and the profuse use of oil and garlic in all the cooking speaks forcibly of Spanish diet. A mimic warfare had long been going on at Ceuta, the Spaniards having been strictly confined within their boundary lines by the Moors, who took the opportunity to shoot at them the moment they stirred beyond. Consequently, it was impossible to proceed from Ceuta to Tetuan, or any other Moorish town, by land; but the journey is easily accomplished by going by sea to the mouth of the small river Martil on which Tetuan is situated, and which enters the Mediterranean about five miles from the town. A custom-house and passport-office have been built here, in an essentially European style, and the traveller is provided with a soldier, armed with his scimitar and *espingarda*, (a very long-handled gun,) as an escort, to preserve him from robbery or insult on his way to the town.

As we approached the gate of the city, we felt that now indeed we were in another continent, and not, as at Ceuta, in a transplanted European town. The Moorish arch of the gateway was before us, and there, as in times of old, sits the judge to dispense justice and settle disputes. At Tetuan resides the remnant of the people who fled thither after their expulsion from Granada, and who, it is said, still retain the title deeds of their estates, in the hopes of again returning to their native place. It is a good sample of a purely Moorish town, and is quite unaffected by European influence, either in its appearance or in the manners and customs of its inhabitants. It is beautifully situated on a rising eminence, about four miles inland, and commands a fine view of the Straits of Gibraltar and the entrance to the Mediterranean Sea in one direction, with the Spanish coast in the distance, from which "the Rock" stands out prominently. Towards the south the view is bounded by the bold outline of the Atlas range of mountains, rising crag above crag. The streets are very narrow and

tortuous, built thus with the object of affording as much shade as possible from the scorching rays of the sun. The houses, which are usually about three stories high, can boast of few architectural beauties, as they consist of plain whitewashed walls pierced by grated windows. The doorway does not at once lead into the interior, but into an inclosed courtyard or quadrangle, which acts as a ventilator for the whole house. Corridors or balconies run entirely round the court, on a line with each story of the house, and are joined together by a staircase, the doors of the different rooms entering directly into them. The courtyard, which is used as a room, much in the same way as a hall in our country houses, is paved with tiles and ornamented with luxuriant shrubs and flowering plants. In the residences of the wealthier classes a fountain stands in the centre, throwing forth its never-failing showers of crystal water, the cooling and quieting effects of which can only be appreciated by those who have lived in hot countries. The interiors are fitted up with comfort and elegance, and in many cases with magnificence; some of the houses of the richer Moors having more or less of that gorgeous style of decoration which we see brought to perfection in the Alhambra, being embellished with stucco panelling, *artesonado* (a kind of mosaic woodwork) ceilings, and the *azulejos* or earthenware tiling, for which the Moors were so celebrated. The tops of the houses, which are flat, are a general place of resort in the cool of the evening, when, after the sun has set, they become a delightful retreat. The town of Tetuan, in proportion to its size, is very populous, the actual number of its inhabitants, though variously estimated, being probably not less than 30,000, of whom 10,000 are Jews. The Jews, and any Christians who may be in the place, are made to live in a quarter of the town appropriated to them, inclosed within walls and gates.

We, in common with most European visitors to Tetuan, found comfortable accommodation at the house of a certain Jew, by name Solomon Nahon. The difference of dress and of personal appearance in the Moorish and in the Jewish quarter of the town is very marked. On first entering the town, the effect to a European is quite bewildering, from the complete novelty of the scene. In the thronged streets we distinguish rich men with loose flowing embroidered garments, and turbans on their heads, riding on powerful mules magnificently caparisoned; poor men, some wearing the white *halk*, a sort of tunic, or single garment, clothing the whole body, with a hood to cover the head; others provided only with a shirt confined round the waist with a belt; slaves with faces black as jet, carrying water and other burdens—all adding to the variety of the scene. The movements of the different passers-by are equally striking; some walking slowly, gravely, and with statuesque dignity; some hurrying along *at full speed*, without any apparent object, and others lying idly at the sides of the streets. Women, who usually walk together in parties of five or six, excite our compassion as well as attract our attention by their impenetrably thick veils, drawn so tightly over their faces as to suggest the idea of

a fractured skull bandaged by a surgeon's skill. Turning, with mingled feelings of pity for them and disappointment for ourselves, we recognise the aquiline nose and stooping gait of the Jew, who slowly, suspiciously, and as if always on the defensive, threads his way along the streets. His dress is quite different from that of the Moor. A long coat, usually of dark-coloured silk, reaching to the ankles, much in the style of modern dressing-gowns, and confined at the waist by a belt, a white ribbed waistcoat buttoning up to the throat, short white trousers reaching below the knee, and white stockings and shoes, with a small black skull-cap on the head, instead of the Mahommedan turban or *fez*, completes his attire. In the Jewish quarter of the town we for the first time see in numbers the daughters of Israel, whose beauty in these parts is proverbial. Their dress, which is very ancient in style, contrasts most favourably with that of their Moorish sisters, and is often profusely ornamented with embroidery and jewellery. On the Sabbath, more especially, costliness and magnificence of attire are displayed—even little children glittering with ear-rings, necklaces, and other adornments of gold and precious stones. We one day, by invitation, spent an evening at the house of a wealthy Jew, whose daughter, a beautiful child of three years old, appeared in a dress so resplendent, that we should have doubted its real worth and value, had not her father taken an opportunity, in the course of the evening, to assure us that she wore on her person the equivalent of £300. Nevertheless, though this case was an exception to the rule, the quantity of gold and jewellery worn by the Jewish women often gives an exaggerated idea of the wealth of the owners, who not unfrequently display their whole fortune on their persons, as it is their custom to invest their surplus capital in the purchase of trinkets and precious stones, and, when ready money is required, to sell them again. Few if any colonies of Jews now exist, who keep up so many peculiarly national customs as those in Tetuan; but, owing to the recent war, this interesting colony has been broken up, and will probably never be restored in the same integrity. Though little sympathy exists between the Jews and Moors, and though the latter exercise dominion over the former with harshness and cruelty, yet it must be borne in mind that the Moors, in their prosperous days, showed an amount of religious toleration unknown among other nations at that period. When the Spaniards succeeded in driving the Moorish invaders out of Spain, they likewise drove the Jews across the Straits to Africa, where the Moors allowed them to settle under various restrictions, but with certain privileges. At Tetuan, as before mentioned, the Jews constitute a third part of the entire population. The gates inclosing their quarter are shut every night, and also during the whole of the Jewish Sabbath, that is to say, from sunset on Friday evening till the same hour on Saturday, which time is indicated each day by the firing of a gun. The Sabbath is kept with strictest regard to the letter of the Mosaic law, no manner of work being allowed. During the afternoon of Friday, an unusual commotion is observable

in the internal arrangements of the Jewish dwellings, the inmates being busily employed in preparing not only supper for that evening, but breakfast and dinner for the next day. Whatever is to be consumed during the ensuing twenty-four hours is placed on the table at once. Immediately as the gun fires all business is suspended, and the streets become thronged with people wending their way to the numerous synagogues. We accompanied our host to his place of worship, which was small, but capable of holding about 250 or 300 people, and very plain, its only ornaments being an immense number of lamps hanging from the ceiling. The proportion of females in the congregation is very small, and they are made to sit in a gallery or some place where they are little seen. The chanting, which is very loud, would also be solemn, were it not for the nasal twang with which it is accompanied. Friday evening, after the service in the synagogues is over, is the great occasion for social family meetings—supper, as before remarked, being prepared and laid on the table before sunset.

The following morning the synagogues are again crowded, and the rest of the day till sunset is spent in walking, talking, etc.—every kind of manual labour being scrupulously avoided. Our host was most obliging in giving us advice as to where we could procure necessary food, and also directions as to the cooking thereof, though he would allow none of his household to render us any assistance. Neither would he make any charge for our maintenance during the Sabbath, though at the same time he had no scruples of conscience in suggesting to us that any little compensation we should wish to make in the way of payment might be safely deposited by us in a cupboard in the room, and the next morning he should have great pleasure in removing it. As the firing of the gun on Saturday announces sunset, once more the gates are opened and business recommences.

The construction of the houses in the Jewish quarter of the town is precisely similar to that of the Moors, but they are furnished more in European style, with tables and chairs, instead of rugs and couches. As a rule, the Jews in Morocco all speak a dialect of the Spanish language.

The bazaars in Tetuan are general places of resort, and, though inferior, are very similar to those of Constantinople. They consist of a series of covered arcades, each avenue of which is appropriated to a particular branch of commerce. The articles offered for sale are of great variety; one of the largest and the most attractive departments is that occupied by the embroiderers, whose wares glitter with gold. The drug market used at one time to be celebrated, but has now fallen into disrepute. The shops or stalls are of very small size; there the owner sits cross-legged in the midst of his wares. We found the Jews disagreeably pressing in their endeavours to make us buy, whilst the Moors, on the contrary, seemed to think it a favour to entertain an idea of selling anything to a Christian. He who imagines he will find anything like "fixed prices" in these bazaars will be sorely disappointed, the sums demanded being often twice or three times as much as are willingly received.

The public buildings in Tetuan, which consist principally of mosques, are very plain. Into these mosques it is impossible for any but the followers of Mahomet to enter; but there is as little to be seen within them as without. In front of the door is a court with a fountain in the centre, in which the Mussulman performs his ablutions before entering. Each mosque has a square tower, on the top of which, three times in the day, at sunrise, noon, and at sunset, a priest appears, and, in lieu of bells, with his own voice calls the people to pray, in such words as, "It is better to pry than to sleep." Bath-houses are numerous, and similar to those in Turkey, but no "infidels" are allowed to make use of them. Near the centre of the town is a large open square, where public amusements are held and slaves are sold by auction. The amusements are principally of three kinds, namely, music of very primitive description, snake charmers—whose curious performances never fail to attract large audiences—and jugglers.

Polygamy is allowed in the empire of Morocco, as in other Mahomedan countries; at the same time, few but the very rich Moors possess more than one wife: but anything like social family intercourse is almost unknown, owing to the degraded position in which the women are kept. The fanatical views with which the Mahomedans regard Christians prevent much being known of their private life; but we were fortunate in bearing letters of introduction to a rich Moor, high in the favour of the emperor, who had travelled sufficiently in Europe to enable him to overcome many of the prejudices of his nation, and furthermore, to acquire the Spanish and a little of the English languages. He was the owner of two houses; one, a bachelor residence in the town, the other, a country house where his wives lived. To the latter he paid us the unusual and polite attention of inviting us, to inspect his gardens and grounds, and in acceptance of his kind offer we one afternoon started on horseback. Our host came part of the way to meet us, mounted on a splendid mule in gorgeous trappings of crimson and gold. After the customary salutations, we rode onwards in company until we reached the outer gates of his mansion, when he preceded us by a few steps, to give orders to his wives, who were taking an airing in the garden, to retire before our entrance. We were soon ushered into a kind of summer-house, handsomely and elegantly furnished, where our host introduced us to his brother, who conversed in English remarkably well. In imitation of our companions, we stretched ourselves on luxurious couches, not without casting glances of dismay at our thick English boots, which we had not dared to remove, knowing full well that our dusty, travel-soiled feet would ill bear scrutiny, or contrast favourably, in cleanliness or complexion, with those of our Moorish friends. Thus lazily reclining, we conversed comprehensibly, though not fluently, till refreshments, consisting of tea flavoured with verbena, and sweetmeats, were brought in and handed to us by dark black-eyed boys, with little clothing about their persons, but much decoration in the way of jewellery. Our tea was poured into cups of a conical shape and without handles, which

filtered into a support not unlike an egg-cup, and required no small dexterity to handle elegantly. Before our departure our host took us round his gardens, which were gay with flowers and fragrant with the odour of orange and lemon trees. On the top of the house we saw his wives congregated, smiling and kissing their hands to us—a piece of polite attention which their lord and master in no way attempted to resent.

From Tetuan we proceeded to Tangier, a ride easily accomplished in a day. No regular road connects the two places, but merely a mule track through an undulating country covered with low brushwood, which renders it, as the Spaniards are at present finding to their cost, peculiarly inconvenient for the manœuvring of troops. Tangier, from having had more intercourse with Europeans, has fewer marked national characteristics than Tetuan. It is the residence of the consular representatives of all the chief nations of Europe, and in connection with the Spanish Embassy there is a Roman Catholic chapel, the only Christian place of worship in the empire. The population has been variously computed, but it is probably from 10,000 to 12,000, the number of Jews being proportionately less than in Tetuan. In the houses, especially those of the consuls, there is a slight admixture of European architecture. The fortifications, though of a very rude description, are slightly armed with cannon, no two pieces of which appeared to us of the same size or make.

As a seaport, Tangier has long carried on an important and extensive trade with Gibraltar, the most noticeable item of traffic being beef, which is supplied by the Emperor of Morocco to the garrison of Gibraltar by contract with the British Government. Hence the interests of the British nation were deeply involved in the recent war, and necessitated the promise extracted by our Government at its commencement, that the Spaniards, in the event of their taking possession of Tangier or any of the other ports on the Barbary coast, should not hold them after the conclusion of the war, as the fortress of Gibraltar relies mainly on Tangier for supplies. Tangier once appertained to the British crown, being given as a dowry to Princess Catherine on her marriage with Charles II; but in 1683 it was unfortunately abandoned by him as not being worth keeping up.

We took up our quarters at an inn kept by an Englishwoman, where we enjoyed all the comforts of an English hotel on African soil, and partook of that luxury, so rare out of England, good roast beef, in conjunction with the national dish of the Moors, *kousousson*, a viand not unlike the frumenty of the west of England, and auguring a higher state of the culinary art than might have been expected from their general social condition.

A ride to Cape Spartel, and the lake and cave near it, proves an agreeable day's excursion from Tangier. A Roman bridge, situated a few miles out of the town, and the gardens of the various consuls, but more especially those of the Swedish and Danish consuls, also afforded favourite excursions; but these, alas! are probably now numbered with things gone by.

A SAILOR'S KNOT.

COMFORT COLLINS was a fine specimen of "a man before the mast." Being a skilled carver of soft wood, shaping it attractively for juvenile fancies, he rapidly became a favourite with the children, of whom we had a large number among our passengers. They called him "Mr. Collins the sailor;" in order honourably to distinguish him from "Mr. Collins of the steerage," a crusty old gentleman, and by no means high in their esteem. So, during the dog-watches, this manly seaman fashioned toys and sea-stories for eager children. One group of children had a nursery-maid to attend them. Susan also listened with pleasure to Comfort Collins, as he spun his yarns and whittled the soft timber into varied fancies beneath his keen knife.

Facetious fo'castle men, observing these dog-watch meetings, determined to get up a little fun to help to beguile the monotony of the voyage. Slinger, a lad snatched from the vice of the metropolis, displayed much of the cunning attached to his earlier pursuits, whilst acting as messenger. A young sailor who had a fair education, and could wield a good pen, commenced a sham correspondence; and thus the combined machinations of this mischievous group of seamen put nonsense into the head and trouble into the heart of Comfort Collins.

Our ship's carpenter, a most jovial "old salt," was very deep in the conspiracy; but, assuming an air of ignorance, he sent a message one evening to my cabin, respectfully begging that I would "drop in on him" at my earliest convenience, as Comfort Collins was very anxious to meet me in his berth, to communicate something confidential. Prepared to give my best medical advice, I repaired to the carpenter's berth, where the following conversation ensued.

"Sir," says Comfort Collins, "I've taken the liberty of asking you to look in here, because, as a gentleman of some learning, you may be able to help me out of a bit of a tangle as I have slipped into. It's no ordinary clove-hitch, nor timber-noose, but a regular splicing-knot that's got unshipped, then twisted and tied, and *again tied* and twisted, till I'm fairly beaten. Look here, sir, and, if you know the law, tell me the law, and if you don't know the law, give me your own opinion, which I'll respect as the law upon a matter like this.

"When I came aboard this ship, I found a gang of children in the company; now, children always takes as natural to me as young monkeys do to cocoa-nuts. I also found a smartish young woman chartered as skipper of this juvenile crew. You know this young woman, sir; so I needn't say that she's good-looking; nor I ain't going to say she's bad-looking; but as we are cruising along, I'll just say that she was very pleasant company. So the children and her spends the dog-watches with me on the main-deck; and for a long time them dog-watches flies away like minutes. Perhaps, if the children hadn't been there, I should have spoken serious to her; but as they was, I went on t'other tack.