

land, and throughout the greater part of Northern Europe and Asia. They are specially abundant in Siberia, where the tusks are so plentiful and so well preserved as to form an important article of trade, supplying, it is said, almost the whole of the ivory used in Russia. In Malta the remains of two pigmy elephants—the one $4\frac{1}{2}$ feet high at the shoulder and the other only 3 feet—have been discovered. The mastodons differed from the true elephants chiefly in their dentition, having a greater number of molars, and having these crowned with prominent tubercles arranged in pairs; they had also tusks in both jaws, those in the lower, however, never attaining great length, and often falling out during the lifetime of the mastodon.

See S. de Priezac, *Hist. des éléphants*, Paris, 1650; Petrus ab Hartenfels, *Elephantographia curiosa*, 1715; Bowring, *Siam, its Kingdom and People*, vol. i. p. 219; Livingstone's *Travels, passim*; "Hist. militaire des éléphants," in *Rev. des D. Mondes*, being a résumé of Armandi, *Hist. nat. des éléph.*, 1843; Gaidon, "Les éléphants à la guerre," *ibid.*, 1874; De Blainville, *Ostéographie: Des éléphants*; Clift, "On the fossil remains of two new species of Mastodon," in *Geol. Trans.*, vol. ii. 2d series; Morren, *Mémoire sur les ossements fossiles d'éléphant trouvés en Belgique*; H. Falconer, "Mammoth and Elephant," in *Geol. Journal*, 1865, and *Palaontological Memoirs and Notes*, 1868. (J. GL.)

ELEPHANTA ISLE, called by the natives Gharipur, a small island between Bombay and the mainland, is situated about seven miles from Bombay, $18^{\circ} 57'$ N. lat. and 73° E. long. It is nearly five miles in circumference, and the few inhabitants it contains are employed in the cultivation of rice, and in rearing sheep and poultry for the Bombay market. The island was, till within recent times, almost entirely overgrown with wood; it contains several springs of good water. But it owes its chief celebrity to the mythological excavations and sculptures of Hindu superstition which it contains. Opposite to the landing-place is a colossal statue of an elephant, cracked and mutilated, from which the island received from the Portuguese the name it still bears. At a short distance from this is a cave, the entrance to which is nearly 60 feet wide and 18 high, supported by pillars cut out of the rock; the sides are sculptured into numerous compartments, containing representations of the Hindu deities, but many of the figures have been defaced by the zeal of the Mahometans and Portuguese. In the centre of the excavations is a remarkable bust, thought to represent the Hindu Triad, namely, Brahma the Creator, Vishnu the Preserver, and Siva or Mahadeva the Destroyer, but now supposed by some to be a triform representation of Siva alone. The heads are 6 feet in length, and are well cut, and the faces, with the exception of the under lip, are handsome. The head-dresses are curiously ornamented; and one of the figures holds in its hand a cobra di capella snake, whilst on the cap are, amongst other symbols, a human skull and a young infant. On each side of the Trimurti is a pilaster, the front of which is filled up by a human figure leaning on a dwarf, both much defaced. There is a large compartment to the right, hollowed a little, and covered with a great variety of figures, the largest of which is 16 feet high, representing the double figure of Siva and Parvati, named Viraj, half male and half female. On the right is Brahma, four-faced, on a lotus,—one of the very few representations of this god which now exist in India; and on the left is Vishnu. On the other side of the Trimurti is another compartment with various figures of Siva and Parvati, the most remarkable of which is Siva in his vindictive character, eight-handed, with a collet of skulls round his neck. On the right of the entrance to the cave is a square apartment, supported by eight colossal figures, containing a gigantic symbol of Mahadeva or Siva cut out of the rock. In a ravine connected with the great cave are two other caves, also containing sculptures, which, however, have

been much defaced owing to the action of damp and the falling of the rocks. This interesting retreat of Hindu religious art is said to have been dedicated to Siva, but it contains numerous representations of other Hindu deities. It has, however, for long been a place, not so much of worship, as of archaeological and artistic interest alike to the European and Hindu traveller. It forms a wonderful monument of antiquity, and must have been a work of incredible labour. Archaeological authorities are of opinion that the cave must have been excavated about the tenth century of our era. The island is much frequented by the British residents of Bombay; and during his tour in India in 1875, the Prince of Wales was entertained there at a banquet. (See Rousselet's *L'Inde*, and Fergusson's *History of Architecture*.)

ELEPHANTIASIS (synonyms, *Elephantiasis Arabum*, *Barbados Leg*, *Boucemia*), a term applied to a disease which is characterised by a peculiar over-growth of the skin and subjacent textures. This condition appears to arise from repeated attacks of inflammation of the skin and concurrent obstruction of the veins and lymphatic vessels of the part. It may attack any portion of the body, but most commonly occurs in one of the legs, which becomes so enlarged and disfigured by the great thickening of its textures as to resemble the form of the limb of an elephant, whence the name of the disease is derived. The thickening is due to excessive increase in the connective tissue, which results from the inflammatory process, and which by pressure on the muscles of the limb causes them to undergo atrophy or degeneration. Hence the limb becomes useless. This disease is most frequently seen in tropical climates. When affecting the scrotum it frequently produces a tumor of enormous dimensions. There is in general little pain attending elephantiasis, which is essentially a chronic disease. The health, however, ultimately suffers, and serious constitutional disturbance is apt to arise. In the earlier stages of this disease great relief or even a cure may be effected by the persistent employment of wet bandages applied tightly to the limb from the toes upward, as recommended by Hebra. Ligature of the main artery of the affected limb has also been employed successfully, while amputation, which was formerly the only remedy employed may occasionally be called for. In the case of tumors such as those already referred to the only remedy is excision. This disease is totally different from the so-called *Elephantiasis Græcorum*, or true leprosy, which will be afterwards described.

ELEUSINIA, a festival with mysteries in honour of the goddess Demeter and her daughter Persephone, so named, it was supposed, from the celebration of the most ancient of these festivals at Eleusis. The institutional legend connects the festival at Eleusis directly with the mythical incidents arising out of the rape of Persephone, known eminently as Kore or the Maiden. Mourning bitterly for the loss of her child, who has been borne away by Hades or Aidoneus to the regions beneath the earth, the goddess Demeter wanders over sea and land in a vain search, until she comes to Eleusis. Here seated on a stone, and absorbed in her grief, she is accosted by the daughters of the Eleusinian king Celeus, and by them brought into his house, where she finds a home and becomes the nurse of his only son Demophoon. To make the child immortal she plunges him each night into a bath of fire; but before the work is done, the process is seen by his mother Metanira. Her terror excites the wrath of the mysterious stranger, who, throwing off her garment of humiliation, exhibits herself in all her majesty, and, rebuking the folly which has marred the fortunes of Demophoon, promises to prescribe the rites to be celebrated in the temple which is to be built to her honour on the hill above the fountain. In this temple she

takes up her abode; but the grief from which she had been roused for a while by the jests and sarcasms of the serving maid Iambe again settles down upon her; and the earth, sympathizing with the Mourning Mother, refuses to yield her fruits until Zeus sends Hermes, his messenger, to the unseen land, and the maiden is restored to her mother at Eleusis, a name which means simply the trysting-place. The myth was thus localized in the little town, which retained its religious pre-eminence after it had been included in the Athenian state. Here was to be seen the stone on which the goddess was seated when the daughters of Celeus addressed her; here was the hill on which she bade them raise her shrine, and the well Callichorus, with its overshadowing olive tree, near which she had rested. Here also were the homes of Eumolpus, Triptolemus, and Diocles, whose descendants retained for ages their hereditary functions in the mysteries which attended the great annual festival. In the same way each incident in the legend was reproduced in the feast or in its accessories. Rude and coarse raillery addressed to the passers-by represented the rough jests of the maid Iambe; the posset of barley-meal mingled with water and mint, which the goddess drank in the house of Celeus, was still given to her worshippers; while the torch by which Hecate had guided her during part of her wanderings had its place in the ritual of the feast, every portion of which had thus her august sanction.

In later times, when Eleusis had lost its political independence, a temple of the goddess at Athens, called the Eleusinion, became to some extent the rival of the shrine at Eleusis; but the dignity of the ancient sanctuary was still marked by the solemn procession yearly made to it from Athens, during the greater of the two Eleusinian festivals. To this feast it would seem that at first Athenians only were admitted, the origin of the lesser festival being ascribed to a request made by Hercules to be initiated before his descent into Hades. Strangers being, it was said, excluded from the mysteries, the lesser Eleusinia were instituted to extend the benefit to all Greeks who might wish to share it. The great feast, celebrated yearly during the month of Boedromion (Sept.—Oct.), lasted nine days. The first day bore the name *ἀγχιμῆς*, the day of gathering at Athens for those who had been initiated in the lesser mysteries. On the second day, which was named from the cry *Ἀλαδε μύσται*, the mystæ went in procession to the sea-shore and were there purified. The third was, it seems from the scanty notices which we have of it, a day of fasting. On the fourth a basket containing pomegranates and poppy seeds (the latter representing the stupefying power, *Νάρκισσος*, under whose influence the maiden Persephone was stolen away, the former denoting the fecundating principle by which the earth is prepared for the outburst of vegetation after the sleep of winter), was carried on a waggon in a basket, whence the procession received the name *Καλάβου κάβδος*. The waggon was followed by women carrying small cases, *Κίσται μυστικά*, in their hands. On the fifth day, the day of lamps, the torches borne in procession to the temple at Eleusis denoted the wanderings of the goddess in search of her child, through the season of darkness and gloom. The sixth, the most solemn day of all, was known by the name of Iacchus, *Ἰακχος*, who in the Eleusinian legend is described as a son of Demeter, but who, according to the Theban tale, is, under his name Dionysus, the child of Zeus and Semele. The statue of this god, bearing a torch, was carried in solemn procession to Eleusis from the Athenian suburb of Kerameikos (Ceramicus). During the night which followed this celebration those who sought initiation were admitted to the last rites, in the presence of those only who, having been already initiated, were called *ἐπόπται*. After taking

the usual oath of secrecy, they passed from the darkness of night into the lighted interior of the shrine, and there saw the things which none but Epoptæ could look upon, and which they were bound not to reveal. The imagination of later writers, not speaking from personal knowledge, ran riot in description of terrible ordeals and scaring sights undergone by the mystæ before the final splendours burst upon their eyes; while the fancy of Christians invested the preparatory rites with even greater horrors. Probably both the awfulness of the ordeal and the glories of the subsequent revelation were absurdly exaggerated. The whole of this part of the ritual is on its face symbolical of the passage through death to life, first in the case of the fruit-bearing earth, and then of the soul of man.

The real work of the festival was now over. The pilgrimage of the Mourning Mother had been traced from the moment when her child had been torn from her to the hour when by the Eleusinian fountain she was restored to her in all her loveliness. The seventh day was a day of jesting and raillery, denoting most probably the joy involved in the outburst of spring, although the institutional legend ascribed it to the efforts of Iambe or Baubo to dispel the grief of the goddess before the return of the maiden. The eighth day, called Epidauria, is said to have been added because on that day the god Asclepius (*Ἄσκληπιος*), arriving too late for the ceremonial of the sixth day, asked for initiation. This legend is a set-off to the one which was supposed to account for the institution of the lesser Eleusinia for the benefit of Hercules. The pouring of water or wine from two vessels, one held towards the east, the other towards the west, some mystic words being at the same time recited, gave to the ninth and last day its name *Πλημολοαί*.

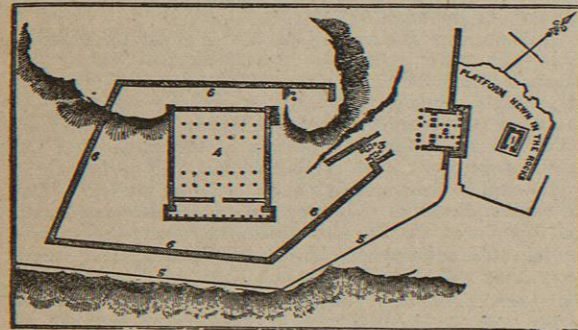
The nature of the mysterious doctrines set forth before those who were initiated in the Eleusinian festival is a question which belongs rather to the subject of mysteries in general. Enough has been already said to show that one great feature in this feast was the dramatic symbolism which described the revivification of the earth after the death of winter. This symbolism assumed forms which would explain their meaning even to the uninitiated. But the revival of nature would be inseparably associated with the thought of the life into which the human soul passes through the gateway of death; and in a festival where everything was dramatic the one truth or fact would be expressed by signs not less than the other. The Eleusinian legend represents Dionysus or Iacchus as the son of Demeter; and in the great Dionysiac festival at Athens the phallus was solemnly carried in procession, as in like state the veiled ship or boat of Athene was borne to the Acropolis. This ship or boat was represented by the mystic cists or chests carried by the pilgrims to Eleusis, and answers to the *yonî*, as the phallus corresponds to the *lingam* of the Hindu. The methods of initiation based on these signs might be gross or spiritual, coarse or refined, according to the genius of the people by whom they were used; nor would it be surprising if both these elements were more or less mingled in all mystical celebrations. There is no reason for supposing that the Eleusinian mysteries involved any more than this symbolical teaching which centres on the two ideas of death and reproduction; there is no valid ground for supposing that it involved less. Hence when Dr Thirlwall expresses a doubt whether the Greek mysteries were ever used "for the exposition of theological doctrines differing from the popular creed," or when Mr Grote asserts it to be altogether improbable that "any recondite doctrine, religious or philosophical, was attached to the mysteries or contained in the holy stories" of any priesthood of the ancient world, the remark is probably right, if by this recondite teaching be meant

doctrines relating to the nature of God and the divine government of the world; but we should be scarcely justified in pushing it further.

How far in the Eleusinian mysteries the ritual was strictly Greek or even strictly Aryan is a question of greater difficulty, and perhaps of greater interest. It may, be enough here to say that the Iacchus or Dionysus who in the Eleusinian legend is the son of Demeter is pre-eminently a Theban god, and that to Thebes especially is traced the introduction from Asia of that orgiastic worship in which the frenzy of the worshippers denoted the irresistible impulses by which the decay and reproduction of the natural world are governed.

See Ouwaroff, *Essai sur les mystères d'Eleusis*, Paris, 1816; Sainte Croix, *Recherches historiques sur les mystères du Paganisme*, Paris, 1817, 2 vols.; Preller, *Demeter und Persephone*, Hamburg, 1837; Döllinger, *Heidenthum und Judenthum*, Ratisbon, 1857; A. Mommsen, *Heortologie, Antiquarische Untersuchungen über die Städtischen Feste der Athener*, Leipzig, 1864; F. Lenormant, *Recherches Archéologiques à Eleusis exécutées dans le cours de l'année 1860, Recueil des inscriptions*, Paris, 1862; *Monographie de la voie sacrée éléusienne, de ses monuments, et de ses souvenirs*, tome I. 1864, and "Mémoire sur les représentations qui avaient lieu dans le mystères d'Eleusis," in *Mémoires de l'Acad. des Inscriptions*, 1861; Grote, *History of Greece*, part I. chap. I. 1870; Cox, *Mythology of the Aryan Nations*, book II. chap. II. section 12, 1870; Bernhard Schmidt, "Demeter in Eleusis und Herr F. Lenormant," in *Rheinisches Museum*, 1876; Brown, *Dionysiac Myth*, chap. VI. sub-section 3, on the Eleusinian Ritual, 1877. (G. W. C.)

ELEUSIS, a small city of Attica about fourteen miles north-west of Athens, occupying the eastern part of a rocky ridge close to the shore opposite the island of Salamis. Like most of the other cities of Greece, its origin is ascribed to various fabulous characters, and, among



Plan of the Sacred Buildings of Eleusis.

(From the *Inedited Antiquities of Attica*.)

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| 1. Temple of Artemis Propylæa. | 4. Temple of Demeter. |
| 2. Outer propylæon. | 5. Outer inclosure of the sacred buildings. |
| 3. Inner propylæon. | 6. Inner inclosure. |

these, to Ogyges, a fact which at least proves it to be of the highest antiquity. In the earlier period of its history it seems to have been an independent rival of Athens, and it was afterwards reckoned one of the twelve Old Attic cities. A considerable portion of its small territory was occupied by the plains of Thria, noticeable for their fertility, though the hopes of the husbandmen were not unfrequently disappointed by the blight of the south wind. To the west was the Campus Rharius, Ἰεδίων Πάριον, or Rharian Plain, where Demeter is said to have sown the first seeds of corn; in the midst of the Campus was the Καλλιχορον φρέαρ, a well round which the Eleusinian matrons are said at first to have danced in honour of the goddess; and on its confines was the field called Orgas, planted with trees consecrated to Demeter and Proserpine. To the traveller approaching by the Sacred Way from the east the first building that presented itself was the temple of Tritolemus, the site of which is

now occupied by the little church of St Zacharias; and next came a temple dedicated to Artemis Propylæa and Poseidon, constructed entirely of Pentelic marble. Entrance into the outer *peribolos*, or inclosure, of the great temple of the mysteries was obtained by means of a portico built in imitation of the propylæa of the Athenian citadel; into the inner *peribolos* by another dedicated by the consul Appius Claudius Pulcher, in 54 B.C., and executed by his nephew Claudius Pulcher and Marcus Rex. The temple itself, sacred to Demeter and Kora (Ceres and Proserpine), was considered one of the most beautiful productions of the genius of Greece. The original foundation is said to have been due to Pandion II., and Clemens Alexandrinus places it even 120 years earlier, in the reign of Lynceus. Its position and riches naturally exposed the temple to the attacks of the enemies of Attica; and, though defended by a strong fortress, it was seldom able to make any lengthened resistance. Cleomenes, king of Sparta, dared to violate its sacred precincts; but, if we may believe the Athenians, he was soon after seized with a retributive fit of madness. The Persians burnt it to the ground after the battle of Plataea; but scarcely had they retired from Greece, when the Athenians determined to rebuild it with more than its original magnificence. Ictinus, the architect of the Parthenon, was ordered to draw up the plan of the new edifice. He adopted the Doric order of architecture, without the erection of pillars in front of the building. We know not whether he lived long enough to carry his plan into execution; but it was during the splendid administration of Pericles, and under the cultivated taste of Phidias, that the temple was completed in all its magnificence. The mystic cell (μυστικὸς σπήλιος, ἀνάκτορον, or τελεστήριον) was begun by Coræbus, but he lived only to finish the lower row of columns, with their architraves. Metagenes, of the district of Xypete, added the rest of the entablature, and the upper row of columns. Xenocles of Cholarge built the dome on the top. A portico was long afterwards added by Demetrius Phalereus, who employed for that purpose the architect Philo. This magnificent structure continued to exist till the hordes of Alaric completed its overthrow in 396 A.D. The city disappeared on the destruction of the temple; and upon the site nothing is now found but a miserable village called *Lefkina* (Λεψίνα), or Lepsina, amidst the ruins of the sacred edifice. The coins of Eleusis are still common, representing Demeter drawn by dragons or serpents, and bearing the inscription ΕΑΕΥΣΙ or ΕΑΕΥ within a wreath of ears of corn. A colossal statue of the goddess, regarded by the inhabitants as their patroness and protectress, was removed to England in 1801, and is now preserved in Cambridge.

ELEUTHEROPOLIS, an ancient city of Palestine; about 25 miles from Jerusalem, on the road to Gaza, identified by Robinson with the ruins at the modern village of Beit Jibrin. It is mentioned by Ptolemy under the older name of Baitogabra, and did not acquire the title of Eleutheropolis, or Free City, till the Syrian visit of the emperor Septimius Severus. In the time of Eusebius it was so well known that he uses it as a central point from which to measure the distances of more than 20 other towns. The year 796 saw its complete destruction; and it was still in ruins when the crusaders of the 12th century chose Bethgebrim, as they called it, as the site of one of their fortresses. After the battle of Hattin it was captured by the Saracens; and though King Richard of England again obtained possession, it finally fell into the hands of Bibars. The fortress and a fine old chapel still remain. According to a local tradition, it was at Eleutheropolis that the fountain rose from Samson's "jaw-bone of an ass." Epiphanius, a native of a neighbouring village, is frequently called an Eleutheropolitan.

ELGIN, or MORAYSHIRE, a maritime county in the north of Scotland, bounded on the N. by the Moray Firth, along which it extends for thirty miles, on the E. and S.E. by Banffshire, on the S. and S.W. by Inverness-shire, and on the W. by Nairnshire. The distance from the sea to its furthest inland point is 33 miles. It contains, since the alterations made by the Inverness and Elgin County Boundaries Act, 1870, about 487 square miles, or 312,375 acres, nearly one-third of which may be considered as under cultivation. As thus limited, the county comprises but the eastern portion of the ancient province of Moray, which extended from the Spey on the east to the river Beaulieu on the west, and from the sea to the Grampians southwards.

Elginshire naturally divides itself into two portions, distinguished not less by physical aspect and geological structure than by the products of the soil—the seaboard and the upland. The surface of the former, as its local name, "laigh o' Moray," implies, is level, rising, however, between the mouth of the Lossie and Burghead, and westward from Elgin, into ridges of some height. Throughout this district the prevailing rock is sandstone, overtopped to the south and east of Elgin, and in several other localities—as at Lossiemouth—by a species of limestone or "cherty rock." From the mouth of the Spey west and south till the gneissose rocks of the uplands are reached, the sandstone is of a dark red colour, and belongs undoubtedly to the Old Red or Devonian formation. Elsewhere in the district it is grey or yellow, apparently overlying beds of this Old Red, but almost destitute of fossils, except in the coast ridge and the parallel portion of the inland ridge already mentioned, where are the famous reptiferous strata whose age has lately given rise to so much discussion. Oolitic patches, indicative of a formation of mesozoic age having once existed in the neighbourhood, are also found scattered between Elgin and the sea. Favoured by an excellent climate and rich soil, the lowlands of Moray have been long noted for their fertility. Wheat, barley, and oats are all grown in great perfection, and exotic fruits of various kinds ripen freely in the open air. Since the beginning of the present century, agricultural pursuits have been carried on in a spirit that has greatly increased the natural resources of the district. Within the same period the breeding and rearing of cattle has become one of the most profitable occupations of the farmer; and some of the finest short-horned and polled cattle in Scotland are to be seen here, as well as crosses between these two breeds. On a number of the more extensive farms large flocks of sheep, chiefly Leicesters, are kept all the year round. The upland portion of the county is hilly, gradually rising higher and higher above the level of the sea,—the loftiest of its ridges being the Cromdale hills, one point of which has an elevation of 2328 feet. Here the rocks are metamorphic, with associated limestones and veins of granite, closely resembling the rocks elsewhere met with around the Grampians, between the Old Red and the central masses of granite and other once molten matter. Their strike is N.E. and S.W., the same as prevails between Aberdeen and Argyll. The climate of this district is much colder and damper; oats is the principal cereal, barley being confined to the glens and straths; the cattle partake more of the character of the Highland breed; and the blackfaced sheep takes the place of the Leicester.

The rivers of Elginshire are three in number—the Spey in the east, the Lossie in the centre, and the Findhorn in the west. The first of these rises in Badenoch, a district of Inverness-shire, and, after flowing north-east for a distance of about 120 miles (including windings), of which 50 are in Elginshire, falls into the Moray Firth at the village of Garmouth. It is said to be the most rapid river in Scotland, and to discharge a larger volume of water than

any other Scottish stream, the Tay alone excepted. The Spey receives a number of tributaries, the chief of which are the Truim, the Dulnain, the Avon, and the Fiddich. The Lossie, by far the smallest of the three, and the only one of them that rises within the boundaries of the county, issues from a small loch of the same name in the uplands, and, after a somewhat tortuous course of about 25 miles, empties itself into the sea at Lossiemouth. The Findhorn, like the Spey, has its source in Inverness-shire, in the western slope of the Monadhleadh mountains, which for a number of miles form the watershed between it and the Spey. It then flows through parts of Nairn and Moray shires, and, after running in a north-easterly direction for about 70 miles, of which not more than 11 are within the boundaries of the latter, reaches the sea at the village of Findhorn, where it expands into an estuary of some extent. For seven or eight miles after it enters Morayshire, the scenery along its banks is among the grandest and finest of the kind in Britain. Of all the rivers affected by the memorable rainfall that occurred in the north of Scotland in August 1829, none rose higher or committed greater havoc than the Findhorn. Both the Spey and the Findhorn abound in salmon and grilse, the fisheries for which are very valuable. West of the estuary of the latter are the Culbin sandhills, some of which, though ever shifting, have an average height of 118 feet. They cover what was 200 years ago an extensive estate, then comprising thousands of acres of the finest land, but now presenting an impressive scene of desolation and solitude. The lochs are small and few in number. The sea coast is very exposed; rocky between Lossiemouth and Burghead, elsewhere low and sandy. Of its few harbours, Burghead is the most sheltered by position; but a good deal has been done by art for that of Lossiemouth, in which a number of vessels may sometimes be seen lying. For a number of years the herring fishery was successfully prosecuted at Lossiemouth, Burghead, Hopeman, and Findhorn, there being one season as many as 120 boats fishing from Lossiemouth alone; but latterly it has been more or less a failure, owing to the herring, for some cause or other, having become scarcer in their old feeding grounds. Large quantities of haddock, cod, and ling are caught in the firth and sent south during the winter and spring. Elginshire is not particularly rich in minerals. No true coal has yet been discovered within its limits; and though iron ore is said to exist in the higher parts, it cannot, owing to the absence of coal, be profitably worked. Lead occurs to the west of Lossiemouth. Attempts formerly made to extract it from the rock in sufficient quantities to prove remunerative failed; but operations lately undertaken give promise of success. The yellow sandstone of the lower district is a building-stone of superior excellence, practically inexhaustible,—the distinct glacial striae, seen on most of its outcropping strata, proving how capable it is of resisting all atmospheric influence. The rough impracticable gneissose beds of the upper district offer no favourite building-stone, and true slates are unknown. The plantations consist of larch, fir, and to a less extent oak. The country is well wooded, but since the introduction of railways a considerable quantity of timber has been cut down. The forest of Darnaway, on the left bank of the Findhorn, is believed to be a remnant of the natural wood with which a great part of Scotland was once covered. The manufactures are by no means important. Shipbuilding is carried on at the mouth of the Spey, though not on a large scale. The Highland Railway, which traverses Morayshire from east to west, is joined at Alves and Kinloss by branches from Burghead and Findhorn respectively, the latter of these being at present (1878) disused. At Forres the main line of the same railway strikes off for Perth by the