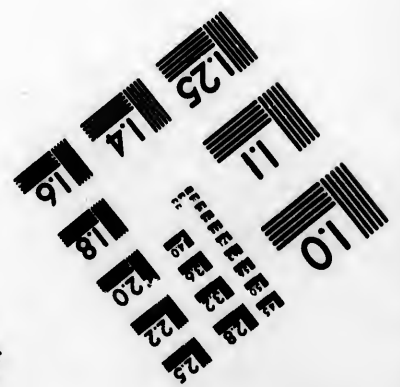
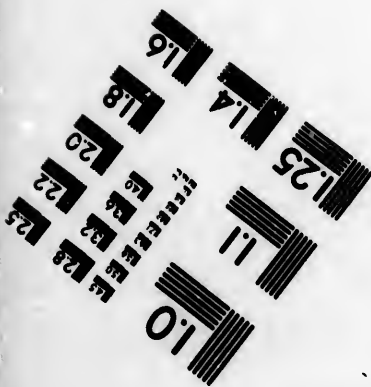
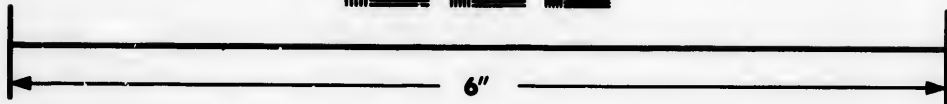
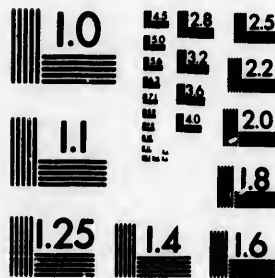


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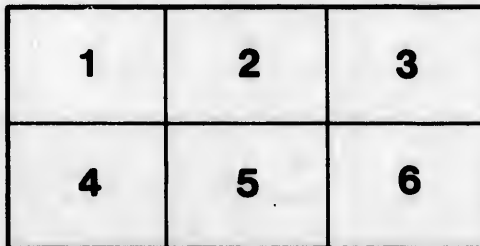
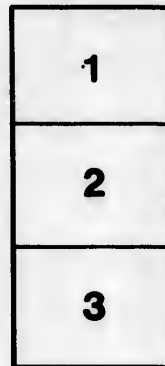
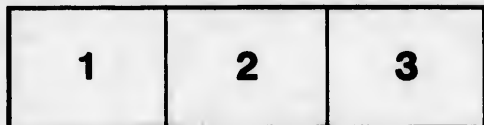
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HISTORICAL ACCOUNT
OF THE MOST CELEBRATED
VOYAGES,
TRAVELS, AND DISCOVERIES,
FROM THE
TIME OF COLUMBUS
TO THE
PRESENT PERIOD.

“ Non spic inde tulit collector sedula serua.” Ovid.

By **WILLIAM MAVOR, LL.D.**

VOL. XXI.

LONDON:

Printed by J. Stoen and Co. Jerusalem-Court, Gracechurch-Street,

FOR VERNOR AND HOOD, IN THE POULTRY; H. D.
SYMONDS, NO. 20, PATERNOSTER KOW; AND
SOLD BY E. NEWBERY, THE CORNER OF
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1801.

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CONTENTS OF VOL. XXI.

T RAVELS in the Interior Districts of Africa, by Mr. Mungo Park, Surgeon. Performed in the Years 1795, 1796, and 1797,.....	Page 1
Travels in the Interior Districts of Africa, from the Cape of Good Hope to Morocco, by Christian Frederick Damberger, from the Year 1781 to 1797,	137
Travels in the interior of Africa, by Mr. Ledyard,	223
Ditto, ditto,	by Mr. Lucas, 235

INT

CONTENTS OF VOL. XXI

ARTICLES IN THE PART OF THE

BY MR. J. H. 1

THE 2

THE 3

THE 4

THE 5

THE 6

THE 7

THE 8

THE 9

THE 10

THE 11

THE 12

THE 13

THE 14

THE 15

THE 16

THE 17

THE 18

THE 19

THE 20

THE 21

THE 22

THE 23

THE 24

THE 25

THE 26

THE 27

THE 28

THE 29

THE 30

THE 31

THE 32

THE 33

THE 34

THE 35

THE 36

THE 37

THE 38

THE 39

THE 40

THE 41

THE 42

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THE 44

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THE 51

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THE 91

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THE 93

THE 94

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TRAVELS
IN THE
INTERIOR DISTRICTS OF AFRICA.

BY

Mr. MUNGO PARK, Surgeon.

PERFORMED IN

The Years 1795, 1796, and 1797.

EVER anxious for the satisfaction of our readers, we have hitherto exerted ourselves to procure, from the invaluable stores of literature, such pieces as, while they established the celebrity of their authors, clearly promised to crown our humble labours with success.

Impressed with this belief, we cheerfully renew our task, and present the public with an Abridgment of those Travels, through the interior of Africa, for which we stand indebted to the efforts of Mr. Park, and in the perusal of which, we sincerely hope, instruction will appear to advantage beneath the light robes of amusement.

The necessity of some fresh discoveries on the African continent, induced a respectable Committee, assembled for that laudable purpose, to enquire for a person whose disposition and abilities should qualify him to prosecute their in-

tended plan, and thereby render the geography of that country more familiar to the sons of Britain.

This desire had been for some time made public, when Mr. Park, on his arrival from the Indies, was made acquainted with its particulars, and instantly conceived an eager wish to render so important a service to the society and the nation at large.

Innumerable perils might certainly have presented themselves to the contemplation of a weaker mind; but the nature of the undertaking, apparently so interesting, dispersed such gloomy visions from the soul of our traveller, whose bosom glowed with the fond anticipation of that precious experience which he might eventually gain, and which might probably increase the wealth or extend the benefits of a commercial kingdom.

Eager to explore a part so imperfectly described, and thirsting for a view of its inhabitants, laws, and customs, Mr. Park immediately solicited the honourable employment, which, after a requisite examination, crowned with the most flattering applause, he obtained from the urbanity of the African Associates.

He was now instructed to proceed, on his arrival in Africa, to the river Niger; the rise, course, and termination of which he should endeavour to ascertain; to visit, if possible, every principal place in its vicinity, especially Houssa and Tombuctoo; and then to return either by the Gambia, or such a route as his own prudence might suggest.

To these instructions were added the warmest encouragements; and our author was honoured

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with a recommendatory letter from the Secretary to the Association, directed to Dr. Laidley, who had some concerns in a British factory on the banks of the Gambia.

Thus prepared, and furnished with a letter of credit on the doctor, for the sum of 200*l*. Mr. Park left Portsmouth, May 22, 1795, in the *Endeavour*, a small vessel which traded for ivory and bees wax to Gambia, under the direction of Capt. Richard Wyatt.

They came within view of those mountains, on the African coast, which stand over Mogadore, on the 4th of June; and after an agreeable voyage, cast anchor, on the 21st, before Jillifree, which rises from the northern bank of the Gambia, opposite the spot distinguished by the name of James's Island.

Barra, the kingdom in which this town is seated, is fertile in every necessary production; but the chief commodity with which the natives trade is salt; this article they convey by means of their canoes to Barraconda, where they barter it for cotton cloths, elephants teeth, some trifling quantities of gold dust, Indian corn, &c.

None of the chieftains around the river are so universally dreaded by Europeans as the king of this place, to whom traders of the various nations are obliged to pay, on their arrival, certain exorbitant duties, which fall indiscriminately upon every vessel, without regard to its burden or dimensions, and which are rigorously demanded by the governor of Jillifree in person, attended with a numerous train of dependants.

From hence our author sailed on the 23d, to the town of Vintain, standing on the southern bank, about two miles up a creek, to which Europeans

ropeans frequently resort, in quest of bees wax, which is there exposed to sale in considerable quantities.

This wax is collected from the woods by an unsociable race of men, denominated Feloops, who supply the sons of commerce on the Gambia with rice, in which this country abounds, poultry, goats, &c. at a very moderate price.

Their honey possesses the powers of intoxication, and nearly resembles the mead which is used in England.

When engaged in traffic, they provide a Mandingo factor, who understands, in some degree, the English language, and who is well acquainted with the commerce of the river, to make their bargains, and receive their money. A part, however, of the latter is given to the employer, while the remainder is conveyed to the pocket of the broker, as a compensation for his own trouble.

Of their language we can only observe: it seems peculiar, but European travellers have neither occasion nor inclination to make it their study.

Leaving Vintain, May 26th, the vessel sailed up the river, which is of considerable depth, with muddy water. It contains, however, an abundance of fish, many species of which, though unknown to us, are truly excellent in taste and quality.

Sharks and alligators are likewise found, with the hippopotamus, or river horse, which some writers deem a sea elephant, on account of its surprising magnitude, and its teeth yielding excellent ivory.

This creature is amphibious; its legs short and sturdy

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sturdy, its hoofs cloven; and its disposition inoffensive. It subsists on the grass or herbage of the banks, beyond which it seldom strays, and from whence, on the approach of man, it plunges, for retreat, amidst its favourite element.

Thickets of mangrove frequently adorn the banks, and a swampy, level soil appears through the circumjacent country.

At the expiration of six days, we find the ship at Jonkakonda, a respectable place for commerce, in expectation of some lading which was intended there to be embarked.

A number of traders left their factories, the next morning, to learn the particulars of the cargo, and to receive the letters from their correspondents, when the captain apprized Dr. Laidley, by a messenger, of our traveller's arrival.

The following day brought the doctor to the town, who, on perusing the secretary's letter, politely invited Mr. Park to his own residence at Pisania, where they safely arrived, July 5th, and at which our author was accommodated with a suite of apartments.

Pisania is a village of small dimensions, about sixteen miles higher up the country than Jonkakonda, on the Gambian banks. Its factory was established by the subjects of Great Britain, who, with their negro servants, are its only inhabitants, under the dominion of the king of Yany.

At this place, Mr. Park began to study the Mandingo language, in which he received important assistance from Dr. Laidley; and, anxious to gain some intelligence of the country he had undertaken to examine, he consulted a mercantile class of free blacks, called Slatees, who often

bring down slaves from the interior, and who in this part of Africa are much respected.

Their replies to our traveller appeared strange and contradictory, and instead of gratifying his curiosity, they unanimously advised him to relinquish the prosecution of his design.

About this period our author was afflicted with a violent fever, occasioned by the falling dews, to which he imprudently exposed himself, in the observation of a lunar eclipse, from which he expected to ascertain the longitude of the place.

His illness for some time affected his senses, and when he began to recover, a trifling excursion, on a sultry day, renewed the fever, and thereby added three weeks to that melancholy confinement, which he had already endured through the greatest part of the month of August.

While labouring under this grievous malady, in a climate unspeakably gloomy at that season, when the black clouds pour down their collected waters in torrents, while respiration is nearly stopped by the hot vapours of the day, and the attentive ear is scared, amidst the sables of the night, by the jackal's shrill cry, the hyæna's savage howl, or the croaking noise of frogs, occasionally drowned in the most tremendous peals of thunder.

Our readers may naturally suppose, the kind attentions of Dr. Laidley must contribute, in a great degree, to the alleviation of Mr. Park's distress, while his pleasant converse soothed the impatience of our suffering traveller; and the heavy hours were insensibly beguiled, in his amiable company, till sickness fled the doctor's mansion, and health revisited the cheek of the stranger.

No picturesque or romantic scenery attracts the gaze

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gaze of the traveller in this country, which is merely an extensive level, embrowned with numerous woods; but while nature refuses the charms of variety to the eye, the natives rejoice in the superior advantages of abundant fertility.

With a moderate degree of cultivation, the corn shoots up, and tempts the harvest with its gay luxuriance; whilst the cattle are richly supplied from the pastures, and the river yields an abundance of excellent fish.

Rice is here produced in great quantities, with Indian wheat, and several kinds of the holcus, besides various esculent plants, as calavances, onions, ground nuts, cassari, yams, pompions, gourds, water melons, &c. which are raised in the gardens of the inhabitants.

In the vicinity of the towns, indigo and cotton are sometimes found, the former of which is used as an excellent blue in dyeing, and the latter is appropriated to the purposes of apparel.

The preparation of the corn for consumption, is effected by bruising the seed, in a large mortar, formed of wood, and called a paloon, till the husk is entirely separated from the grain.

It is then cleared from the chaff, by a proper exposure to the wind; after which it is beaten to the consistence of meal; and dressed in various forms, according to the prevailing custom of different countries; but the general mode is thus:

They first add a small quantity of water to their flour, which they shake together in a large calabash till its united particles assume something of an appearance similar to sago.

Two earthen vessels are then united, either with cow-dung or a sort of paste, the lowermost standing on a fire, and containing some boiling meat,

meat, while the other receives, through numerous little perforations, the rising steam, which softens the composition, thus distinguished by the name of koutkous.

The animals, which are domesticated, nearly resemble those of Europe. Antelopes may be caught in the woods, which, though diminutive in size, afford delicious venison; and swine are frequently seen, but very lightly regarded.

The country likewise produces panthers, hyænas, and elephants; the latter of which these Africans never attempt to subjugate to that service for which they are so eminently qualified by their strength and docility.

Ignorant of the means to acquire such an important conquest, the natives are contented to hunt them down, or otherwise destroy them, that they may sell the teeth to the merchants, while the flesh, by them accounted excellent, is reserved for their own tables.

In agriculture, animals are never used, and the beast of common burden is the afs.

Most kinds of poultry, excepting turkeys, are very plentiful, and the fields abound with Guinea fowl and red partridges.

The labours of husbandry are here extremely simple, being regularly performed by slaves, whose chief implement is a hoe, and to whom the plough is entirely unknown.

An unusual swell of the Gambia happened on the 6th of October, when the high water was fifteen feet beneath the surface of the river. This however subsided, at first by slow degrees, and then by more than twelve inches in twenty-four hours, which, by the beginning of November, re-

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duced it to its usual level, and restored the tide to its accustomed ebb and flow.

On the abatement of the flood, and a material change in the atmosphere, Mr. Park regained his health, and began to prepare for his intended departure.

Having solicited, by a letter, that the doctor, who was now engaged in a trading concern at Jonkakonda, would procure him a passage with the first caravan which should quit Gambia for the interior, his friend returned to inform him, in person, that he could assure him of such a conveyance on the commencement of the dry season, though it was impossible to fix with precision on the time of its removal.

As our traveller was consequently obliged to remain at Pisania till he could pursue his route beneath the desired protection, we shall here present our readers with a concise description of the people who inhabit the borders of the Gambia.

These may be properly classed under four denominations, comprising the Jaloffs, the Feloops, the Foulabs, and Mandingoes.

The Jaloffs, active and vigorous by nature, are truly martial in their dispositions. Though extremely black, they have not that protuberance of lips, nor that depression of the nose, which is almost universal among the Africans; and therefore they are adjudged by traders superior in their persons to any of the surrounding negroes.

A considerable tract, which divides the Mandingo states from the river Senegal, forms the portion of their inheritance. This they have divided into several independent kingdoms, whose chieftains often levy war against their neighbours,

hours, and occasionally turn their weapons on each other.

Their language is significant and copious, and while their features excel the Mandingoes, their manufactures are likewise preferable; though, in political forms, or superstitious customs, they bear a near resemblance.

The Feloops are remarkably gloomy and unforgiving in their tempers, even thirsting for vengeance in the hour of dissolution; and leaving the rising generation in possession of their animosities.

Hence it is observed, if a man is slain at a feast, which is commonly disturbed by quarrels, his son appears in the sandals of the deceased, regularly on the anniversaries of the tragic accident, till, by sacrificing the hateful cause, he supposes his parent's fate revenged, and his own duty fully discharged.

Yet fierce and vindictive as their dispositions appear, they likewise possess some excellent qualities, as gratitude to their benefactors, and an unshaken fidelity, which have been clearly evinced upon various occasions.

Even British property has been heretofore defended by their courage, and preserved inviolate by their honest punctuality.

While contemplating the picture, our readers will doubtless wish that the mild spirit of Christianity may disperse the clouds of ignorance, and civilize the hearts of such a nation.

The Foulahs, who reside in the vicinity of the Gambia, are universally attached to a pastoral occupation, and therefore often disperse themselves into several kingdoms on the windward coast, where, by paying a tribute for their lands, they

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either act in the capacity of husbandmen, or devote their lives to the care of their flocks. Their complexions are generally tawney, their hair silky, and their features agreeable.

The Mandingoes, who are the most numerous of all the natives in the African interior, derive their name from the republic of Manding, whence they originally emigrated.

The males are tall and well proportioned, sociable in disposition, and adequate to laborious employments.

The females are pleasing, frank, and vivacious, and their raiment, which is always cotton, is the produce of their own industry.

A sort of drawers, which descend to the calf of the leg, with a loose frock, white cap, and a pair of sandals, complete the masculine dress.

The women encircle their waists with a piece of cloth, about six feet in length, and three in breadth, which, reaching to their ankles, supplies the want of a petticoat; while a second piece, of the same dimensions, forms an upper robe, which is thrown lightly over the neck and shoulders. Their head-dress varies much, according to the fashion of the districts they inhabit.

Thus, near the Gambia, a stripe of narrow cloth is simply folded above the forehead, in manner of a bandage.

At Bondou, the taste prevails for beads and golden frontlets.

At Ludamar and Kaarta, the hair is considerably elevated, by such artificial methods as were formerly used by the fair sex in England, and adorned with a coral, which pilgrims obtain at the Red Sea; and which, on their return from Mecca, they sell to the natives at a considerable price;

price; while the ladies of Kaffon display their ingenuity, by rendering the shells of the ocean subservient to their charms, and which often strike the eye with a graceful simplicity.

The Mandingo language is universally understood, and frequently used by the neighbouring nations.

Their government is monarchical, yet the power of their ruler is considerably limited.

On every important occasion, a select number of their principal persons are assembled, to whose advice the sovereign must attend, and without whom he can neither commence hostilities, nor conclude a pacific treaty.

A chief magistrate is established in almost every town, for the preservation of decorum, as likewise to demand the usual duties from travellers, and to administer justice on other ordinary occasions. He bears the title of the Alkaid, and his office is hereditary.

Like the generality of other Africans, the Mandingoes content themselves with such dwelling houses as are both small and incommodious.

A conical roof, formed of bamboo, and covered with grass, is usually supported by a circular wall of mud, rising four feet from the ground, which is appropriated, as chance directs, to the repose of royalty, or the shelter of a slave.

An equal degree of simplicity is affixed to their domestic furniture, which merely comprises a bed, of mat or skins, placed on a cane hurdle, and sustained by various stakes, about the height of twenty-four inches; a couple of stools, a jar for water, some earthen pots for cookery, and a few calabashes.

The religion of this, with the nations of the

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Jalofs, Feloops, and Foulahs, consists in numerous blind superstitions, which have been early imbibed from the practice of their Pagan ancestors, yet the doctrines of Mahomet have made a great progress among them, and the zealous disciples of that impostor brand their more harmless brethren with the name of Kafirs, or infidels.

Polygamy being used among the Africans, their ladies are accommodated with separate dwellings, to prevent those altercations which might otherwise disturb the peace of a family.

All places of this description, belonging to one master, are inclosed with a kind of wicker fence, constructed of split bamboo, which inclosure is denominated a surk.

A quantity of these surks, with intermediate spaces, forms a town; in which, however, the houses are extremely irregular, being placed according to the fancy of their builders, without a regard to any rule but that of placing the door to front the south-west, by which position the salutary breeze is received from the ocean.

In every town a large stage, composed of plaited cane, is erected beneath the shade of a spreading tree, which screens it effectually from the sun.

This invention, called the Bantang, occasionally answers the purpose of a cool retreat, a town-house, or a court of judicature; for here the sons of indolence enjoy the fumes of their tobacco, while others repeat the casual occurrences of the day; and here also the public concerns are discussed, and criminals are brought to answer for their enormities.

The followers of Mahomet have likewise a mosque in most of these towns, wherein they perform

perform the celebration of their mistaken worship.

These people, by the introduction of their tenets, have gradually mingled the civil institutions of this prophet with the laws of the country: for, whereas the heathen negroes, ignorant of a written language, formerly decided their controversies by a review of the conduct observed by their forefathers, the Koran believers, on the least scruple, refer to the Altharra, which is an explicit commentary on the Mahometan laws, both civil and criminal.

Such an appeal has naturally created a class of men, who usurp the name of expositors, and who are permitted to appear as advocates on a trial, either for the plaintiff or defendant.

These lawyers displayed their powers to great advantage at Pisania, on a trial of the following nature:

The corn field of a Mandingo, being materially injured by the incursion of an afs, which had broken through the inclosure, the proprietor of the corn, in the heat of resentment, seized upon the animal and cut its throat.

In consequence of this procedure, a Serawooli negro, to whom the afs belonged, commenced an action (here called a palaver) to obtain a recompense for the beast, which he estimated at a considerable price.

The Mandingo freely acknowledged the fact laid to his charge, but declared that the value ascribed to the afs by its owner, did not exceed the damage which he had received in his corn, and therefore he expected the judges should dismiss the cause.

Simple as the point at issue must appear, the Mahometan

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Mahometan advocates succeeded so well in perplexing the cause for three successive days, that at the expiration of that time the court adjourned without passing a determinate sentence.

We must here remind our readers, that the brief remarks we have made on the natives of this country, are chiefly applicable to such as enjoy the blessing of freedom, but who do not form a greater part than one quarter of the people.

The remainder are slaves by birth and occupation, nor do they derive the least consolation from the idea of a future emancipation, as their bondage is truly hereditary.

They are constantly engaged in the cultivation of the ground, attendance on the cattle, and other servile employments.

If made captives in battle, or enslaved as criminals or insolvents, their lives and persons are entirely in the power of their owner, who may dispose of either without control; but, otherwise, the Mandingo master can neither put his slave to death, nor sell him to a foreigner, without the sanction of a palaver, or the public decision of a trial.

Occasionally, on the absence of vessels from the coast, some masters, of a humane disposition, will kindly incorporate the slaves of his purchase with his other domestics, by which means their children may receive all the privileges of the latter.

The Portuguese were the proprietors of the first European factory on the Gambia, after whom it regularly passed into the hands of the Dutch, the French, and the English.

For a number of years, its trade was entirely engrossed by the latter, but nearly suffered a complete

complete annihilation afterwards by a free opening to all European commerce.

The value of British exports at present does not amount to 20,000*l.* and three annual vessels, from Great Britain, are the most which this share of the trade will support.

A trifling part is still maintained by the natives of France and Denmark; and a few ships from America have lately entered the river, as a matter of speculation.

European exports to the Gambia are various, as broad cloth, Manchester and India manufactures, cotton caps, iron wares, spirituous liquors, glass beads, amber, fire arms, ammunition, &c. for which are returned gold dust, ivory, bees wax, hides, and slaves; the latter, allowing for the annual purchase of all nations, seldom amounting to a thousand, though they constitute the chief article of the trade.

The generality of these unfortunate creatures are brought from the inland countries in caravans to the villages, which are sprinkled about the coast, and in which they are confined till the arrival of a slave ship, or the black traders.

In this situation they are obliged to perform the labours of agriculture, beneath the oppressive weight of chains which couple them together, while their allowance is barely sufficient for the support of nature; and humanity recoils at their ungentle treatment.

Their prices are mostly regulated, as in a market of cattle, by the attendance of bidders; but in general a healthy male, from sixteen years of age to twenty-five, will ensure his owner 18*l.* or 20*l.*

The Slatees, already described, besides their human

human merchandise, supply the natives with a commodity, which is extracted from the kernel of a nut, and which, from its resemblance to butter, is deemed an article of importance in domestic purposes, and therefore demanded with avidity.

They also bring with them some native iron, frankincense, and odoriferous gums, for which they receive considerable quantities of salt, which is both scarce and valuable in their own country.

The inland towns are, however, occasionally supplied by the industry of the Moors, who procure it from pits in the Great Desert; and exchange it for corn, slaves, and cotton cloths, in which species of commerce the persons, who receive the salt, make use of little shells, by them called kowries.

Iron proved the most attractive on the first intercourse of the natives with the Europeans, and as its importance in husbandry and the art of war ensured it a preference to all other articles, so it shortly became the standard whereby all other merchandise was estimated.

In their commerce, by which any particular quantity of goods is allowed equivalent to a bar of another sort, the current value of which is reckoned at two shillings, the Africans are not easily satisfied, as being conscious of the superior advantages which the Europeans have over them; and on this account a bargain is never deemed complete by the latter, till the money is paid down, and the negroes are departed.

Our traveller now quitted Pisania, Dec. 2d, 1795; on horseback, attended by a black servant who, understanding the English and Mandingo languages, might act as an interpreter; and a

negro lad, of a sprightly disposition, who was well acquainted both with the Mandingo and Sera-wooli nations.

The baggage was no great incumbrance, comprising merely some changes of linen, a pocket sextant, two brace of pistols, a thermometer, two fowling-pieces, a magnetic compass, and umbrella, with a small quantity of tobacco, amber, beads, &c.

The servants were accommodated with a couple of asses, while a free inhabitant, called Madi-bou, with two Slatees, and Tami, the late blacksmith of Dr. Laidley, accompanied him on foot, preceded by their respective animals.

Even the doctor himself determined to devote two days to the undertaking of his friend, and accordingly joined our adventurer, with some particular friends, and a number of domestics, as the little procession moved from his hospitable mansion.

On the same day they arrived at Jindey, and were entertained at the house of a negro lady, called Seniors, whose charms had formerly captivated an European trader.

From hence our author strolled to the neighbouring village, which acknowledged for its owner Jemaffoo Mamadoo, the most opulent of the Gambian Slatees, to whom the arrival of Mr. Park was so agreeable, that a fine bullock was immediately selected from the herd, as a present to the English stranger, and was chiefly roasted the same night, in honour of his visit to the wealthy merchant.

As the negroes usually defer their supper till a late hour, a Mandingo undertook to amuse the guests,

guests, while their repast was providing, with the following tale :

“ The natives of Doomasansa, having received a variety of injuries, from the nocturnal approaches of a lion, by whom their cattle in particular was nearly destroyed, resolved, by hunting this terrific animal, to stop his future depredations.

“ After spending a short time in search of the enemy, they discovered him amidst the branches of a thicket, and by a well-directed fire, brought him to the ground, in the very instant of his springing towards them.

“ Yet in spite of his mischance, the noble beast retained too considerable a degree of ferocity, to admit the attack of a single arm, and as none of the hunters appeared anxious to obtain the honour attached to his destruction, they proposed to unite their endeavours in such a manner as to secure him in his present condition.

“ On this proposal, an aged man demanded attention to the subsequent plan, which must appear simple in the performance, and infallible in its effect :

“ Unroof a neighbouring hut, said he, and when the frame, which is of bamboo, firmly united with thongs, is deprived of the thatch, it will form a sufficient cage for our purpose, and may therefore be thrown over the animal : but if, on your approach, he should endeavour to quit his posture, you may secure yourselves by dropping the frame, and destroy your foe by firing against him through the spaces.

“ This speech had the desired effect. A hut was instantly dismantled of its covering, and the hunters, supporting the intended den on their shoulders,

shoulders, marched with unusual courage towards the wounded savage, whose formidable appearance still served to chill their ardour, and inclined them unanimously to creep beneath the roof for shelter.

“ A fatal mistake now took place ; for either through their own timidity, or an unexpected exertion of the beast, the roof was let down in such a manner as to include the furious creature with his pursuers, who were consequently devoured, to the terror and astonishment of the Doomasansa beholders, who, since that mortifying accident, are most violently enraged, if any one requests them to take a lion alive.”

The following day our author bade adieu to the doctor and his friends, and proceeded slowly towards the woods.

While meditating on the perils to which his attempt must inevitably expose him, his progress was impeded in the midst of an extensive forest, by a number of persons, who informed him: that he must either pay them the usual customs, or otherwise attend them immediately to the sovereign of Walli.

The prudence of our traveller inclined him to comply with their demand, and accordingly, by delivering four bars of tobacco into their hands for the use of their monarch, he was allowed to pursue his journey without molestation.

On the morrow, he stopped at Kootacunda, after passing the night in an adjacent village, to pay some other duties which are there collected, it being the last town in the kingdom of Walli ; and on the subsequent day he arrived at Medina, which is the king of Wooli's capital.

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the east by the Simbani Wilderness, on the west by Walli, on the north-east by Bondou, and on the north by the Gambia.

The towns are mostly seated in valleys, surrounded by some cultivated spots, whose produce yields an equivalent to the wants of the natives; supplying them with vegetables, tobacco, cotton, &c; ; while the circumjacent country is universally covered with thick woods and extensive forests.

The natives, who are Mandingoes, are divided into two religious sects; the one professes obedience to Mahomet, and the other holds their Pagan ceremonies, and are denominated Bush-reens, or Kafirs.

Those who endure this term of reproach are, nevertheless, the rulers of the nation, and far exceed the Mahometans in their number.

The converts to the Koran are, indeed, consulted on any business of public consequence, but the executive power is vested exclusively in the hands of their king or mansa, with the great officers of his appointment, who retain the ancient rites of their ancestors.

On the demise of the sovereign, the crown descends to his eldest son, unless a minor; but if there is no male issue, or if the prince has not attained to the years of maturity, either the brother of the deceased monarch, or his other nearest relative, is established, by consent of a council, with full powers to guide the political helm.

The expences attendant upon this government, are cleared by the taxes which are paid for all goods conveyed through the country; and likewise by a tribute, which is occasionally exacted from the inhabitants.

When

When travellers proceed from the Gambia to the interior, the customs are claimed in European articles; but on their return iron will suffice, which must, however, be paid in every town they enter.

Medina in its extent is considerable, and may probably contain near a thousand houses. The fortifications are in the African style, consisting of a high clay wall, and an exterior defence of sharp stakes and thorny bushes; but the wall is evidently falling to decay through the negligence of the people; and the out-work has suffered materially from the industry of the females, who frequently remove the stakes to their own habitations, to supply the need of other fuel.

A person, related to the king, accommodated Mr. Park with a lodging at his own house, and promised him an introduction to his royal kinsman, with whom our author was desired not to shake hands, as such a familiarity was never allowed to a stranger.

With this caution he proceeded to the regal hut, where he found the venerable personage, whose character was formerly transmitted to Europe by the pen of Major Houghton, sitting upon a mat before the door of his simple habitation, while several persons, of both sexes, were employed in clapping their hands and singing before him.

Our author saluted him with a graceful reverence, and humbly requested permission to pass to Bondou, through his dominions, to which the monarch, whose name was Jatta, not only consented, but assured him that he would offer up his devotions for his preservation.

On this declaration, an attendant began a song
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in the Arabic tongue, to which the king and surrounding courtiers pathetically answered Amen in every pause, at the same time striking their foreheads with an air of expressive solemnity.

The following day, in consequence of a promise given by his majesty, our adventurer revisited the rustic palace, to enquire if a guide might then attend him; but on his repeating the question, his majesty, who was seated on a hide before a large fire, earnestly entreated him to relinquish his intentions, assuring him, that Major Houghton lost his life in the course of his journey; and adding, that Mr. Park, by an exposure of his person, in an unknown country, might probably meet with a similar fate.

The tender sollicitude of the monarch demanded the warmest effusions of gratitude from our traveller; but at the same time he confessed, his intentions to proceed were too firmly rooted in his breast to be overthrown by the contemplation of any risk whatever: on hearing which, the sovereign shook his head, and desisted from further importunity.

In the afternoon, our traveller took leave of the worthy old king; and after three hours riding, alighted with his guide at a small village, called Konjour, where he determined to repose for the night.

He here obtained a fine sheep, in exchange for a small quantity of beads; and the animal was prepared for supper by his attendants, with several peculiar rites required by their religion.

When the repast was concluded, an altercation took place between Johnson the interpreter, and a Serawooli, who had officiated as butcher, respecting the creature's horns, which the negro demanded

demande as his proper perquisite, but whose claim was vehemently opposed by Johnson.

To terminate the dispute, our author divided the cause of the controversy, and bestowed a single horn on each of the opponents.

From an enquiry which naturally arose concerning the value of those things, Mr. Park understood they were highly prized, as being easily appropriated to the purpose of cases or sheaths, to contain the saphies, which the people superstitiously fasten to some part of their apparel.

These saphies, which are commonly detached sentences from the Koran, written on small bits of paper by the priests of Mahomet, are supposed by the natives to include some peculiar virtues, and therefore they wear them as amulets or charms, to defend them from the poison of serpents; the attack of alligators, the weapons of their foes, and the natural diseases of the human body.

They have likewise the weakness to imagine, that hunger and thirst may be prevented by the possession of these wonderous papers, and the protection of superior intelligences thereby conciliated.

Indeed, the art of writing is, on this part of the continent, considered in itself as a species of magic, and upon that idea they rest their opinions with much greater confidence than on the doctrines of the prophet.

From hence our traveller made an excursion to the village of Malla, at which he slept, and then pursued his route to the more considerable town of Kolor.

His attention was here excited, on his entry, by a fantastic kind of dress, composed of bark, and

and suspended from a tree, which, the natives informed him, belonged to Mumbo Jumbo.

This is an odd invention of the Pagans, in the Mandingo country, to keep their wives in awe; among whom, as the number is not restricted, such quarrels frequently arise as seem to threaten the dissolution of the husband's authority.

When this is the case, the tumult is speedily hushed by an appeal to Mumbo Jumbo, by whose decision, though always unfavourable, the African ladies must abide.

On the invocation of this strange arbiter, the neighbouring woods resound with loud and dismal screams, which precede the entrance of the tremendous judge into the town or village.

When night has spread her clouds over the face of nature, he comes in the masquerade attire, already mentioned, to a spot where all the inhabitants assemble, and on which the jarring females dare not refuse to meet him.

The rites are then began with songs and dances, which divert the time till the hour of midnight, when the culprit is seized by the implacable Mumbo, and being tied naked to a post, cruelly chastised with his rod of public authority, amidst the deriding shouts of the beholders, and the clamorous abuse of her misjudging sisters, who are, if possible, more outrageous than the men, till the rising dawn disperses the riotous assembly.

Quitting Kolor, our traveller proceeded through Tambacunda and Kooniakary, and in two days arrived at Koojar, which is the first town on the frontier of Wooli.

From this place the guide returned, after receiving some amber as a recompense for his journey;

ney; and Mr. Park, on hearing of the scarcity of water in the Wilderness, engaged with three elephant hunters to attend him in the double capacity of water carriers and guides, for which he advanced them the pay of three days immediately.

The townsmen regarded our author with evident marks of astonishment, but civilly invited him to an entertainment of wrestling and dancing, which is frequently practised among the Mandingoes, and which was at the Bantang, or town-house, in the evening.

A ring was formed for the wrestlers, around which the spectators were arranged; while a man, by beating on a drum with a crooked stick, gave the sound of certain sentences, which seemed to direct the motions of the assembly; as, for instance, when the games were to begin, he struck a note, which signified, "Sit down," on which the company immediately took their places; and on his striking in another manner, "Take hold," the wrestlers began the appointed diversion.

These persons were active, young, and vigorous, without any other raiment than a pair of short drawers, who, being first anointed with vegetable butter, or oil, approached each other on their hands and knees, each parrying with the other, or occasionally stretching out his hand, till by a fortunate exertion he grasped the knee of his antagonist.

A surprising degree of judgment and dexterity was then displayed, but the superiority of strength obtained the conquest; and indeed the victor was such a person as but few Europeans might have ventured to assail.

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both regularity and animation to these muscular combatants; as also to direct the measures of the dance which ensued, while its sounds were occasionally changed by an application of the drummer's left hand to the head of the instrument.

The dancers were distinguished by a number of little bells, which were fastened round their arms and legs; and several of the first performers joined in this amusement.

Between the games, a liquor was handed round to the assembly, which, from its near resemblance to the beer in England, excited a great desire in Mr. Park to learn the nature of its composition; who was accordingly informed, that it was produced from a species of corn, called *holcus spicatus*, which, for this purpose, is prepared in much the same manner as barley is malted in Great Britain, while the want of hops is well supplied by a native root which yields an agreeable bitter.

The next day, one of the hired negroes left the town with the sum he had received in advance; when our traveller, to prevent the like desertion in his companions, caused their calabashes to be filled, and entered directly upon his important business.

After travelling a little way, these men refused to advance any farther, unless a saphie was prepared, to ensure them a prosperous journey.

Accordingly a stone was laid on the earth, upon which they spat thrice, muttering a few incoherent words; after which ridiculous ceremony they cheerfully renewed their progress.

Our author's surprise was next excited by the whimsical appearance of a large tree, which the natives call the *Neema Taba*, with a variety of cloth fragments suspended from its branches; finding,

finding, however, it was an invariable custom of travellers, who crossed the Wilderness, to place such an appendage to this notable tree, he followed the unaccountable example without any hesitation.

A more important subject now engrossed his thoughts; as a supply of water being necessary, he dispatched one of the guides in quest of a pool, while the asses were unladen and refreshed with provender; but, on the man's return, who had discovered, near the water, which was thick and stagnant, some late-extinguished embers and scattered provisions, which clearly proved a recent visit from either banditti or travellers, Mr. Park thought fit to alter his design, lest persons of the former description might still be concealed in the vicinity of the place, to whom himself and timorous attendants might become an easy prey.

They accordingly continued their route, till they came to the next watering-place, at which, the night approaching, they were obliged to remain, till the morning, without any pillow but the bosom of the earth, and encircled by their animals.

The negroes, however, kindled a large fire, and agreed to watch by turns, that the others might sleep securely amidst the gloomy desert which surrounded them.

At the rising dawn they replenished their calabashes and skins from the neighbouring pool, and pursued their journey to Tallika, at which they safely arrived in the course of the day.

This town, which is the Bondou frontier towards Wooli, is the residence of Mahometan Foulahs, who, by their sale of ivory and provision

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to travellers, are enabled to live in ease and elegance.

Here also the sovereign of Bondou maintains a person, whose employment consists in giving timely intimation of the caravans which arrive, with the exact number of their loaded animals, for which a proportionate duty is demanded.

Beneath the roof of this officer, our author accepted a temporary accommodation, and agreed to accompany him to Fateconda, the seat of the monarch.

The ensuing morning he quitted Tallika, but having proceeded a couple of miles, his progress was delayed by a quarrel, which arose between the blacksmith and one of his companions, who was much enflamed by several opprobrious epithets, liberally bestowed by the former. This, to an African, worse than a blow, enraged the traveller to such a degree, that he drew his cutlass upon the injurious railer, and would certainly have wounded him, had not our author interposed, and remanded the weapon to its scabbard, while he obliged the blacksmith to proceed in silence.

The night was passed at Ganada, where a comfortable supper and some mutual presents restored tranquillity to the agitated parties; and the whole company retired late to rest, being greatly amused by an itinerant singer, who recited a variety of agreeable tales, and played some melodious airs on a bow-string, by an application of his breath and some strokes of a stick.

From this place they removed on the morrow, and crossed the Neriko, a notable branch of the Gambia, about a mile beyond Ganada.

The declivities of its banks were clothed with mimosas, and a number of fine muscles were discernible in the mud, but disregarded by the natives.

To avoid the fervour of the meridian sun, they reposed a while beneath a spreading tree, where they regaled themselves with milk and bruised corn; and by sun-set reached the town of Koorkarany.

This is a Mahometan residence, containing a mosque, and encircled with a high wall. Mr. Park was here favoured with a view of several Arabic manuscripts, and several abstruse passages in the Al Shara were highly elucidated, by the priest who keeps this treasure, in the Mandingo language; in return for which civility, Mr. Park agreeably surprised the expositor with a sight of Richardson's Arabic grammar.

After satisfying his curiosity at this place, our traveller visited Doogi, which is a small village three miles distant from Koorkarany, at which six small pieces of amber are sufficient to purchase a fine bullock.

On his departure, a considerable addition was made to his numbers, by several Foulahs and others, who together formed a considerable body, and thus precluded the apprehensions which might have otherwise arisen from the idea of robbers in the woods.

The negroes now used a singular method to reduce a refractory ass to obedience, by cutting a stick with a forked point, which point they placed in the animal's mouth in manner of a bit, while the other parts were twisted about his head, except the lower part of the stick, which was left sufficiently long to strike against either
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stones, roots, or the ground itself, if the ass attempted to hold down his head.

Finding the inconvenience which attended his obstinacy, the creature afterwards carried his neck in a proper position, and quietly proceeded with his drivers.

The evening presented to their view an extensive country, well cultivated and spotted with small villages, from which they selected Buggil for their present abode, and passed away the hours of darkness in a wretched hovel, with miserable provisions, and a bundle of corn stalks in place of a bed.

The wells in this situation are deep, and display some ingenuity in their formation. The bucket-rope of one was measured, which proved a hundred and sixty-eight feet long.

Proceeding from hence by a stony, dry declivity, overrun with mimosas, they passed the morning, but about noon they began to descend, by a sloping path, towards the east, which conducted them to the bosom of a deep valley, abundant in white quartz and whin stone.

A spacious village next appeared, at which they designed to rest, but the troublesome behaviour of the ladies, who, arrayed in byqui, which is similar to French gauze, surrounded our author with petitions for presents; tore his upper garment, and cut away the buttons from his boy's apparel, obliged him to remount his horse, and make what haste he could from those tormenting harpies.

The same night he entered Soobrudooka, where, after partaking of a sheep and a quantity of corn, his company, amounting to fourteen persons,

persons,

persons, were exposed till morning to the falling dews; when they proceeded to a considerable village, seated on the side of the Falemè river, the stream of which is rapid, and its environs extremely rocky, but the circumjacent country is abundantly fertile and beautiful. Fields of grain, by the natives called manio, and by botanists *holcus cernuus*, wave their golden heads around the coast.

Our traveller found the inhabitants attentively pursuing their fishery, which is performed after various modes, according to the size of the fishes, the largest being caught in baskets of split cane, many feet in length, which are placed in the midst of an impetuous current, formed by a ridge or wall of stone, across the river; while the smaller ones are easily taken by cotton hand-nets, which are both wove and used by these people with surprising dexterity.

The latter species of this fish, somewhat resembling sprats, are generally pounded in a mortar, and then exposed in little pyramids, like sugar loaves, to the drying influence of the sun.

By the Moors who inhabit the northern parts of Senegal, this preparation, though disagreeable in smell, is accounted a great luxury. It is commonly dissolved in boiling water, and mixed up with the kouskous.

After a little excursion, our author was visited by a Moorish Shereeff, rather advanced in years, who came to bestow his benediction upon the English guest, for which he requested some pieces of paper to contain his saphies.

Finding that this person had seen Major Houghton, who, he said, died in the Moorish country, Mr. Park presented him with some sheets of paper;

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per; and he likewise obtained a few from the blacksmith.

The next morning a canoe was engaged to carry the baggage over the river, while our traveller passed through on horseback, though the water encircled his knees, and arrived, in the middle of the day, at Fateconda, in which he was politely accommodated by a Slatée of respectability.

A messenger now brought an order from the court for his immediate appearance before the king; on which our author arose, and with his interpreter, followed his majesty's servant to a large tree, which served as a canopy to a man, who was sitting beneath it upon a mat, and who our traveller heard was Almaní, the Pagan monarch.

On Mr. Park's approach, the sovereign invited him to sit on the royal mat; and, after a preliminary discourse, enquired whether he came to purchase gold or slaves.

A negative reply seemed to astonish him; but dismissing the stranger for the present, he promised him some provisions, and desired him to return in the evening.

At the appointed time Mr. Park repeated his visits, carrying with him an umbrella, with some amber, tobacco, and gunpowder.

All the apartments of the royal family are encircled by a mud wall, of a considerable height, which gives them, thus united, the appearance of a little citadel, and the interior is separated into several distinct courts.

Mr. Park, on his first entrance, found the door guarded by a man with a musquet, and observed the

the passages were remarkably intricate which led to the presence chamber.

The monarch was seated on a mat, with two attendants, when our author explained the nature of his journey, which his majesty imagined none but a lunatic would have ever engaged in, through curiosity, or indeed in any other manner than as a trader.

The presents, however, were graciously received, and the umbrella was peculiarly acceptable, when Mr. Park discovered its utility, which the astonished king could not possibly surmise; but when that mystery was cleared, the machine was repeatedly expanded and furled, to the great entertainment of himself and his attendants.

On our author attempting to withdraw, he was requested to stop while the king pronounced a long eulogium on white men, which terminated in a petition for the coat which was worn by Mr. Park, whose yellow buttons attracted the sovereign's eye, and which bore no mean share in the royal compliments.

As the request of an African ruler, in his own capital, may be reckoned equal to a command, the coat was prudently laid at the monarch's feet, who, in return, presented our traveller with abundance of provisions, and requested his attendance the following day.

In consequence of this desire, Mr. Park returned to the palace in the morning, where he found his majesty confined to his bed by an indisposition.

At first the king appeared desirous to be bled by the European, but as his spirits sunk at the requisite preparation, he waved it till the afternoon, by observing that, as his females were anxi-

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ous to see the traveller, he might be now conducted to their presence.

When arrived in the seraglio, he was encompassed by the ladies, some of whom petitioned for amber, others for medicine, and all were desirous to experience the virtues of phlebotomy.

These persons, about a dozen in number, were chiefly young and well featured, with a profusion of gold and amber about their heads.

Their converse was sprightly and intermixed with raillery, which they laughably directed at the prominence of our author's nose, and the colour of his skin, neither of which they could suppose the work of nature, but imagined the formation of the first was acquired by *pinching*, and the whiteness of the second proceeded from frequent immersions in milk during the years of infancy.

To this discourse Mr. Park returned a gallant answer, complimentary to the features and complexion of the sable critics, but they assured him that flattery, which they justly termed *honey mouth*, was not estimated in their dominions.

On his taking leave, some fish, with a jar of honey, was sent to his residence from the seraglio, and he was commanded to attend his majesty again by sun-set.

In the interim, we shall lay before our readers, a concise description of the kingdom.

The boundaries of Bondou are, Bambouk on the east; Tendu, and the Simbani Wilderness on the south; Wooli on the south-west; Foota Torra on the west; and Kajagga on the north.

The country, which is elevated and rather mountainous, is covered with a profusion of forest

rest scenery, while, in richness and fertility, it is not inferior to any tract in Africa.

From its central situation between the Senegal and Gambia rivers, Bondou is frequently visited by the Slatees, and others, who occasionally trade hither for salt (these are commonly natives of the Serawooli or Mandingo nations) who likewise extend their commerce to Gedumab, and other parts of the Moorish country, from which they receive salt in exchange for corn and cotton cloths; they likewise deal in a variety of fragrant gums, with which the Mandingoes often perfume their dwellings and apparel.

Travellers are here burdened with some heavy duties, from which the king derives a superiority over the bordering states, by an excellent supply of arms and ammunition.

The inhabitants, who are already described under the class of Foulabs, though naturally of a mild disposition, are not so remarkable for hospitality as the Mandingoes, which defect may be probably attributed to the uncharitable maxims of their prophet.

By his laws their government is directed, notwithstanding their sovereign is a pagan, and his doctrines are frequently imbibed by young persons, who read the Koran in their town schools, at which the Arabic tongue is likewise attainable.

Toleration, however, is granted to persons of a different faith, and persecution is a stranger to the country.

They have the highest veneration for their own countrymen, whom they judge superior to all the negroes, and who, in conversation, are always ranked by them with the white nations.

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of the Gambia, where their corn is finer, and their flocks more numerous than any in the Mandingo possession; but in this, their native country, they enjoy an abundance of wealth, from their pastoral occupations, while a glorious harvest attends their exertions, and the cattle multiply beneath their unremitting kindness and attention.

These are carefully penned, in a proper inclosure, near the villages, to which they are led, from the woods, at the approach of night. In the midst of the fold, a little hut is erected, which serves as a watch-box, to the person who attends, to prevent any robbing, while a large fire forms a sufficient barrier against the savage beasts of the desert.

Their milk, though not so plentiful as in Europe, is drawn from the animals every morning and evening, but is never eaten till it is sour; the cream, which is very thick, the natives transform into butter, by shaking it violently in a calabash, after which it is dissolved on a gentle fire, and preserved, for use, in earthen vessels. With this they liberally anoint their faces, heads, and arms, and likewise use it with most of their provisions; but they are totally ignorant of the formation of cheese, the art of which appears too troublesome, and the scarcity of salt precludes the idea of any material advantage which might result from its introduction.

Among their cattle, these people possess some valuable horses, which are probably a mixed breed, of the original African, with those of Arabia.

The custom of the place requiring a small present from departing travellers, Mr. Park devoted a few beads and some writing paper to the service

vice of the king, at their last interview, and received five drachms of gold, in return, which the monarch observed, " though a mere trifle, was nevertheless a token of friendship, and might prove of some utility in the course of a journey." He also added, " though it was usual for the baggage of every person, who crossed his dominions, to undergo a strict examination, the ceremony should be now omitted, and his guest might depart, whenever he chose, without molestation.

Our traveller accordingly quitted Fateconda, and intended to rest at a little village, which stands on the boundary between Bondou and Kajaaga, but being advised to proceed by night, as the part was both inhospitable and dangerous, he adopted the measure, and hired two men to conduct him through the woods.

The deep gloom of the forest, which they now entered, occasionally admitting a transient view of the rising moon; and the terrific howl of monsters, succeeded by a solemn stillness, impressed the mind with awe, and rendered the scene extremely pensive.

Not a sentence was spoken, but in the softest whisper, while every eye was directed to the distant thicket, from whence the wolves and hyænas repeatedly glided, and to which the finger of each beholder was silently extended, in token of his horrid discovery.

At break of day, they discovered the village of Kimmoo, where they stopped to refresh the asses with some corn, and at which they partook of a few roasted nuts. When sufficiently rested, they pursued their journey, and arrived in the afternoon at Jong, the frontier town of Kajaaga.

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This kingdom, which the French distinguish by the name of Gallam, is bounded on the south and south-east by Bambouk; on the west by Foota Torra and Bondou, and on the north by the Senegal.

The climate is healthy and the air salubrious; the country charmingly diversified with hills and valleys; and the interior rocks, whose sides are laved by a beautiful meander of the Senegal waters, create a picturesque and lovely scene.

The complexion of the natives, who are Serawoolics, is a glossy black; they are of a commercial disposition, formerly supplying the subjects of France with slaves and gold, and still continuing a trade with several English factors on the Gambia, by whom, though inexpressibly ardent to procure riches, they are accounted honest in their mercantile transactions.

As their expeditions are generally attended with considerable profit, the neighbours assemble, on the return of a Serawooli, to offer their congratulations, and taste of that liberality which is usually evinced upon such an occasion, amidst the display of his acquired wealth; but if fortune has proved unkind to the adventurer, he is soon deserted, as an ignorant person, who, to use their own expression, could bring back nothing after a long journey, but the hair upon his head.

Their language is rather inharmonious, their government monarchical, and the authority of their ruler extensive.

The town of Joag is invested with a high wall, and may probably contain two thousand inhabitants. The wall is provided with port-holes, and every private habitation is encircled with a similar defence, by which means, the place resem-

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bles an assemblage of little citadels, strongly fortified.

In the vicinity of the town, a small river glides along, while onions and tobacco are raised on its banks, with great success, by the natives.

Our traveller was accommodated with a lodging by the Dooty of Joag, who, though a rigid Mussulman, was remarkable for his hospitality to strangers. In the evening, Mr. Park accepted an invitation to a dance, which was performed around some large fires, to the music of four drums, which were uniformly beaten through the whole course of the recreation.

These dances were chiefly composed of lascivious movements, without the least attention to attitude or graceful agility; and the ladies, in particular, were anxious to rival each other in such gestures as were highly unsuitable to that modesty which we naturally expect as the companion of the sex.

Next morning, the Dooty was awakened by a number of horsemen, who entered the house, and approached the bed of our traveller. One of them attempted to purloin a musquet, but, finding himself observed by Mr. Park, he withdrew his hand, when a second company joined the intruders, and, resting on their pieces, encircled the amazed European.

On our author's requesting them to explain their business in the Mandingo tongue, a man of diminutive stature replied, that the king had sent them to conduct him to Maana, as he had presumed to enter the town without paying the accustomed duties, or sending any present to his majesty; for which omission the liberty of himself and companions was forfeited, by the law, with all

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all other things to them appertaining; and concluded, by asking, if he was ready to depart, as, in case of opposition, they were empowered to proceed by force.

The stranger now entreated a short delay, while his horse might be fed and his lodging discharged, when the blacksmith pathetically conjured him not to go, as, in all probability, a war would speedily commence between Kasson and Kajaaga, when slavery must inevitably result from his compliance, together with the confiscation of all his property.

Mr. Park then endeavoured to obtain permission from Mandiboo, his majesty's son, who came as conductor of the party, for the blacksmith to continue at Joag, while he attended them to the royal residence; but this was peremptorily refused.

In this dilemma our author applied to his host, to whom he presented some gunpowder, for advice; whose answer agreeing with the fears of the blacksmith, Mr. Park resolved, if possible, to end the business by a compromise.

He accordingly produced five drachms of gold, as a present to the sovereign, at the same time apologizing for his reprehensible conduct.

The gold was accepted and his baggage lightened of half its contents, as the fancy of the robbers directed, who appeared much disappointed at finding so little gold and amber, and who continued wrangling about their respective shares till sun-set, when they departed.

Despoiled of his treasures and destitute of money, our adventurer, with his people, was now in a truly pitiable condition, apparently exposed to

famine, in a strange country, unknown and disregarded.

The following evening, however, he obtained a seasonable supply; for, whilst he was ruminating upon his deplorable situation, and holding some straws in his mouth, a female slave, with a basket on her head, accosted him, and enquired if he had any provisions.

Our traveller made no reply, but his negroe lad informed her of the harsh treatment which they had received from his majesty's servants. This simple tale appeared to melt the good old woman's heart, who, lifting down her basket, presented him with some handfuls of ground nuts, and immediately departed, before Mr. Park could express his gratitude for her benevolence.

Scarce had our author concluded his meal, when he was apprised of a visit from Demba Sego, a nephew of the Mandingo king of Kasso, who, on his arrival, promised the European his countenance and protection, and offered to conduct him safely to his uncle's dominions.

This offer was accepted with many acknowledgments, and Mr. Park, with his companions, joyfully departed on the following day, with the retinue of the prince.

In the course of their journey, the interpreter tied a white chicken to the branch of a tree, which he had hitherto sought in vain, and then assured the company of success in their undertakings, as he had thus made an oblation to the spirits of the forest, whom he described as possessing an extensive power, of a white complexion, and with flowing hair.

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By noon they came to the town of Gungadi, pretty considerable in its dimensions, and remarkable for date trees and a clay mosque, supporting six turrets, which are crowned with the same number of ostrich eggs.

From hence they proceeded to Samee, which is pleasantly situated on the banks of the Senegal, whose crystal stream, here rather shallow, glides softly over a sandy bottom, the acclivities on either side are covered with a beautiful verdure, and the circumjacent soil is richly cultivated.

Leaving this town, the ensuing morning, they entered the spacious village of Kayee, and soon arrived at a remarkable cataract, in its vicinity, which, passing impetuously over a rock of whin stone, precipitates itself into the basin of a deep and muddy river, which rolls beneath.

This place the cattle were to pass by swimming, though the height of the bank, which is upwards of forty feet, seemed to render their descent to the water impracticable; the negroes, however, forced the animals down a path, which was nearly perpendicular, and the travellers followed, as carefully as possible, to the canoe, which waited to receive the baggage.

A single horse was then guided into the river by a rope, when all the others, to avoid the blows which now fell on them from all quarters, plunged amidst the stream and followed their leader, while any who attempted to return, were urged forward by several boys, who were employed on this occasion.

The asses indeed were extremely troublesome, and, through their natural obstinacy, preferred the worst usage to fording the watery element,

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into which, at last, they were driven by force, and safely received on the opposite shore.

Three hours had elapsed during the transportation of the cattle and baggage, when the prince and our adventurer embarked for Kasson, the former of whom, being anxious to discover the contents of a tin box, which stood in the front part of the canoe, by an unlucky motion, overturned their vessel; but as they were near the shore, they instantly wrung the water from their raiment, and then, resuming their abdicated seats, they crossed the river without a second misfortune.

On their landing, Mr. Park was reminded by the prince, that as he was now in his uncle's dominions, a token of gratitude would be expected, in consideration of favours so liberally bestowed upon a stranger; to which our traveller made a suitable reply, accompanied with a small present of amber and tobacco.

Their journey on the following day was long and tedious, but at length they arrived at the prince's abode, in Teesee, and were entertained in his own hut.

Mr. Park, on the morrow, was introduced to the old chief of the town, brother to his majesty, and distinguished by the name of Tiggity Sego, who received him with great respect, informed him that he had once before seen a white man, probably Major Houghton, and kindly offered to accompany him to the sovereign at Kooniakary.

Teesee, except a citadel, which forms the residence of its chief, is utterly destitute of fortifications, its extent is considerable, and some of its customs singular, one of which forbids any woman

man to eat an egg, and, in consequence of this strange prohibition, a lady of Teesee would imagine herself grossly affronted, if any one should presume to offer her the forbidden food, which the men, however, devour at their pleasure.

The natives are likewise remarkably careless as to the nature of their victuals, frequently feasting upon moles, rats, squirrels, locusts, snakes, &c. though their possessions are abundant in corn and cattle.

Our author here attended a palaver, which Tiggito Sego held, and in which the debates were conducted with equal warmth and ingenuity, upon the following occasion :

A young and wealthy Pagan, on his marriage with a beautiful woman, requested some saphies from a Mahometan priest, which might shield him from accident in the expected war.

The priest complied with the demand, and told him the saphies would prove infallibly efficacious, provided he would abstain six weeks from any connubial intercourse with his spouse.

This condition, however severe, was religiously accepted, but, while the husband avoided the company of his lady, without assigning a particular reason, the neighbours began to whisper that the priest was too officious in his visits, and shortly afterwards the woman acknowledged a criminal connexion between them.

In consequence of this confession, she was thrown into confinement, and a palaver held, to investigate the conduct of her old gallant.

In the course of the trial, the crime was clearly substantiated, and the culprit condemned to perpetual slavery, or to produce two slaves in his

stead,

stead, as the choice of the plaintiff should determine.

This, however, was objected, as too severe, by the injured bridegroom, and the sentence was changed to a whipping, which immediately took place, confining the stripes to the Mosaic number of thirty nine.

The hands of the seducer being properly fastened to a stake, an executioner approached, with a black rod, of considerable length, which, after a few dreadful flourishes, was applied with sufficient force, to fill the adjacent woods with the echo of the sufferer's cries, while the assembled spectators expressed their approbation in triumphant shouts and repeated bursts of laughter.

As Teesee might probably suffer, during the war, by the depredations of the Moors, Tiggity Sego resolved to collect, from the surrounding villages, if possible, a sufficient stock of provisions for the consumption of one year, exclusive of the produce on the field.

Persons were accordingly delegated on this business, with orders to procure it either by purchase or solicitation; and, as the natives approved the plan, it was speedily crowned with success.

On the 4th of January, our traveller beheld the required treasure enter the town, with an escort of four hundred men, laden with ground nuts and corn, preceded by a respectable body of bow men, while eight single men brought up the rear.

These last, as they approached Teesee, united in a song, to every verse of which the company beat a response on their drums, till they arrived at Tiggity Sego's gate, where the provisions were delivered.

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delivered, and from whence they proceeded to the Bentang, there to conclude the evening with joyous recreations.

The ensuing day, an assembly of the people was summoned, to hear the purport of an embassy, from Alman Abdulkader, king of Foota Torra, which threatened hostilities, in the name of this powerful monarch, unless the inhabitants would embrace the faith of Mahomet, and give a convincing proof of their conversion, by repeating, publicly, eleven prayers suitable to the occasion.

On this declaration, the people consulted for some time, but at length their timidity vanquished their religion, and they repeated the eleven prescribed petitions, as a solemn abjuration of their former opinions.

A number of persons, headed by Demba Sego, demanded a present from our author, on his proposing to leave the town, in the name of their chief, and likewise enquired respecting the articles designed for his majesty.

Mr. Park immediately offered the conductor five bars of tobacco and seven of amber; but he rejected the present, as unworthy the acceptance of a prince, and threatened to convey the whole of the baggage to court, where the sovereign might please himself.

With these words, he began to unpack the goods, and, by the assistance of his servants, soon distributed them over the floor, when every article, that struck his fancy, was appropriated to his use without further ceremony.

Thus cruelly treated a second time, our author quitted Teesee, on the 10th of January, and, after viewing from an eminence the hills of Kooniakary, arrived safely at the town of Jumbo.

As this was the place of the blacksmith's nativity, he was welcomed home by his brother and a singing man, who provided him a horse, that he might make his entry with dignity, while the travellers were earnestly requested to charge their pieces.

The procession now advanced, consisting of the two brothers, with Mr. Park and his companions, headed by the singing man, who repeated some extempore stanzas, on the valour of his countryman, and strictly enjoined his friends to prepare a suitable banquet on his return.

When they reached his habitation, the company dismounted, and having discharged their muskets, gave place to the relations, whose emotions were sufficiently descriptive of their joy.

His mother next approached the happy blacksmith, bending over her staff with age and infirmity. The crowd gave way directly, the embrace of friendship was restrained, while maternal love demanded silence and veneration.

Deprived of sight, she supplied the sad defect, by feeling carefully the hands and face of her son, whom she fondly encircled in her withered arms, and whose well-known voice vibrated, like celestial music, upon her throbbing heart.

Our traveller, in the mean time, was seated at a small distance, unobserved by the affected throng, till the blacksmith, in giving his father a detail of adventures, which he thanked God had terminated happily, repeated the name of Mr. Park, and pointed him out to his attentive auditors.

Every eye was now turned towards the European, whom they seemed to regard as a supernatural being, while they expressed their surprise, that he had not sooner been discovered.

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The women and children were evidently fearful to approach him, till they had received repeated assurances of his harmless disposition, from their townsman; when they began to examine his apparel, but, on the slightest motion, their former dread returned, and, when he attempted to rise, they unanimously took to their heels for safety.

From this place, Mr. Park proceeded to Kooniakary, and on the morrow of his arrival obtained an audience of Demba Segó Jalla, the monarch of Kásson.

The concourse of people, assembled to see the *white man*, was so great, that our author found much difficulty in obtaining a passage to the regal hut, in which he found his majesty seated on a mat, according to the custom of the country.

After a respectful salutation from the stranger, and a look of penetrating examination on the part of the king; who was apparently in his sixtieth year, the latter informed our author, that Major Houghton had been with him, and received a white horse from his munificence.

He then requested Mr. Park to remain a few days near the capital, as some ideas were entertained of an immediate war.

The present of the traveller was likewise graciously accepted, and a fine bullock given him, in return.

A rumour being spread, that our adventurer had received some gold dust, Samba Segó, prince of Kásson, with a number of horsemen, came to enquire the particulars, demanding an exact account of the money, affirming, that half of it must be paid to his majesty, and intimating a desire for a handsome present to himself.

The person, however, from whom, on Dr. Laidley's account, the money had been procured, compromised the matter with his highness, whom he persuaded to accept of some powder, ball, and other European articles, as a complete discharge of every demand in his father's kingdom.

From the top of a high hill, remarkable for rocky caverns, which afford a shelter to the beasts of prey, our author obtained a more enchanting prospect than any part of Africa had hitherto afforded him.

A fertile and beautiful country, dotted with a variety of towns and villages, spreads its ample dimensions to the eye of the traveller, while the sovereign, rejoicing in the number of his subjects, can call four thousand warriors to his assistance, by the sound of his martial drum.

A number of wolves approached the village in which Mr. Park resided, on the 27th of the month, towards night, but were happily discovered by the dogs, which alarmed the natives by their long and dismal howlings.

They accordingly assembled, with proper weapons of defence, at the inclosures of cattle, where, by waving flaming branches of dry grass towards the hills, and uttering repeated shouts, they had the good fortune to disperse the savage intruders, though some of the cattle were slain, and many wounded, before their owners arrived with this manœuvre.

On the 3d of February, Mr. Park took leave of his late companion, the blacksmith, and proceeded with two guides to the village of Soomoo, at which he spent the night, and in the morning pursued his route by the banks of the Krieko,

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which descends, with an impetuous current, from the east of Kangee, down the eminence of Tappa, at the foot of which its noise subsides, and it then meanders gently through the charming plains of Kooniakary, till, united with another stream, it terminates in the Senegal, at a little distance from the falls of Felow.

After viewing Kangee, which is a considerable town, our traveller passed through the village of Lackarago, obtained a glance of the Foolado mountains, and speedily reached the level sands of Kaarta.

Here his company were refreshed, at a watering place, with a sufficient quantity of milk and pounded corn, which they received in exchange for a few beads, and in the evening they arrived at Fecsurah.

The charges of their host were now so exorbitant, that Mr. Park, incensed at the imposition, absolutely refused to pay them; but the gift of a blanket decided the controversy, and induced the landlord to attend his guests, some way on their journey, in quality of conductor and protector.

This man, though a negro Pagan by birth, and still sufficiently addicted to his ancient customs, to allow himself the use of strong liquors, was a Mahometan by profession.

When the company had reached the middle of a gloomy forest, he desired them to halt, when he whistled thrice, extremely loud, through a piece of hollow bamboo, which was suspended from his neck; he then quitted his horse, laid his spear across the path, pronounced a few unintelligible prayers, repeated his whistle, and then assured the travellers, that, as no answer was returned to his magic

magic calls, their journey would be safe and unmolested.

A few days after this transaction, our author, having wandered from his companions, to gather some fruit, beheld two armed horsemen riding furiously towards him, when he stopped, in expectation of their design; but no sooner had they gained a view of his face, than the first retreated with precipitation, and the other followed leisurely, concealing his eyes with his hand, and repeating his prayers, in a faltering voice, till they met with the company, who were greatly amused with a description of the terrific creature they had seen, and at whose appearance they affirmed a cold wind descended on them, like a shower from the sky.

By noon they arrived at Kemmoo, the capital of the kingdom, which is seated on an extensive plain. Here the monarch appointed a lodging for the stranger, and promised to grant him an audience in the evening.

In the interim, Mr. Park was much incommoded by the natives, who rushed into his abode, though a person was appointed to defend it, and there continued, in spite of every effort, till their curiosity was fully satisfied.

At the appointed hour, he found Daisy Koorabari, the king of Kaarta, plainly apparelled, but seated on a throne composed of earth, and covered with the skin of a leopard, encompassed by warriors, females, and children.

In the course of conversation, he seriously advised the European to return to Kasson, without attempting to proceed any further; but Mr. Park was positive in his refusal, and bumbly solicited a guide, who might lead him to the frontiers.

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The discourse was now interrupted by the arrival of a Moorish horseman, whose steed was covered with foam, and who requested an audience, on a subject of importance.

The sovereign immediately, as a token for strangers to withdraw, took up his sandals, and our author accordingly returned to his lodgings.

His majesty sent him a fine sheep in the evening, and while he was partaking of the royal gift at supper, the natives were summoned to prayers, by the beat of a drum, and the sound of instruments, similar to horns, which are formed of elephants' teeth.

Our traveller, on sending his pistols and holsters to the king, with a renewal of his petition for a guide, was attended the following day by three of his majesty's sons, with five other persons on horseback, who, on their departure, were followed for some time by near two hundred people.

The same night Mr. Park slept at the village of Marina, where he sustained a considerable loss, in gold, amber, beads, and raiment, and found a complaint to his protectors ineffective.

The next day, observing two negroes seated at a distance from the road, among some thick bushes, the royal party, supposing them to be slaves who had fled from their employers, hastily prepared their pieces, and surrounded the spot, to prevent an escape; but, on their near approach, the strangers, fitting an arrow to each of their bows, and holding others between their teeth, made a sign for the horsemen to stop, who, on demanding their names and business, understood they were inhabitants of Toorda, a village in the neighbourhood, from whence they had come, to gather tom-

berongs, of which they produced two baskets, as the collection of the morning.

These are small yellow berries, of a mealy substance, and delicious flavour, beaten from the branches of the lotus, which is common in the African countries, and which was most probably meant by Pliny, as affording sustenance to the Lybian Lotophagi.

They are frequently converted by the natives into a substance resembling gingerbread, by being dried in the sun, pounded in a mortar, and made up with a little water.

The stones are likewise shaken in water, till the meal, which at first remained on them, is dissolved, and thus a palatable liquor is formed, which, with some bruised millet, affords a wholesome breakfast, in the months of February and March, to the people of Ludamar.

They next arrived at Funingkey, where Mr. Park endeavoured to gain some repose, on a bullocks hide; but his slumbers were soon disturbed by the shrieks of female terror, and a general uproar through the town.

Starting from his couch, he enquired the reason of such a confusion, and was informed, the Moorish robbers were at hand, to deprive the townsmen of their cattle.

Ascending the roof of his hut, he beheld *five* armed Moors driving a herd of bullocks to the wells, where they chose sixteen of the finest for their own use, and retreated hastily with the spoil, while *five hundred* inhabitants stood within pistol shot, without attempting to rescue their property.

Four musquets indeed were fired, but without effect, and a youth, by endeavouring to throw his

spear,

spear, received a mortal wound from the invaders

He was accordingly conducted back, on horseback, and supported by a number of persons, while his distracted mother preceded him, to her habitation, repeating his excellent qualities and exclaiming, with energy, "He never told a lie!" while her clasped hands and streaming eyes discovered the inward bitterness of her soul.

The spectators expressed their sorrow for the accident in loud screams, and our author was requested to examine the wound, but when, on finding the lad's leg fractured by a musquet ball, beyond all idea of a cure, he mentioned amputation as the only chance of saving life, every one regarded his proposal with horror, and deemed him equal to a Cannibal, for devising such a barbarous operation.

The sufferer was immediately given up to some old priests, who assured him of an entrance into Paradise, if he would repeat some Arabic sentences, which they whispered in his ears.

The poor boy was so much exhausted with pain and loss of blood, that he exerted himself several times, without success, but at last uttered, with extreme difficulty, "there is but one God, and Mahomet is his prophet," and in a few hours he breathed his last.

Quitting Funingkedy, they passed the village of Simbing, from whence Major Houghton sent his last letter, written with a pencil, to Dr. Laidley. Though it is uncertain whether this gallant, but ill-fated, man was slain by famine, or the weapons of the Mahometan savages; authentic information assures us, that he was plundered by the Moors, of all his property, and suffered the extremity

mity of hunger for several days; as also that, after his decease, his body was inhumanly thrown out, to perish in the deep solitude of the woods,

About the middle of the day they arrived at Jarra, which is a spacious town, built of stones intermixed with clay, seated at the foot of some rocky hills, in the Moorish kingdom of Ludamar.

The natives, however, occupy but a small part of this place, compared with the negroes of the southern states, who, by paying a considerable tribute, live under the protection of the Moors, in *shir* kingdom, to avoid their dreadful incursions in their own. Yet this reliance is very precarious, and insult is often added to the demands of their avaricious landlords.

These latter bear a near resemblance to the West Indian mulattoes in their persons, and are of a treacherous, subtil, and dishonest temper, from which the inoffensive negroes often suffer the most important losses.

A Gambia Slave accommodated our author with an apartment in his house, and kindly replenished his exhausted purse; he also dispatched a messenger to the camp of Benowm, with a present from the European, of some cotton apparel, and a solicitation to King Ali, for an unmolested passage through his dominions.

In a few days a slave arrived from the monarch, to escort Mr. Park to Goomba, for which he demanded a blue cotton garment, and on the following day they departed.

After a wearisome journey over the sands, they rested at the Moorish watering place of Compe, and then continued their route to the town of Deena, which, like Jarra, is extensive, and built of the same materials.

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The behaviour of the Moors was here both insolent and disgusting; they assembled round the stranger's lodging, with hissings, shoutings, and other tumultuous noises, thereby to enflame his anger, and then to rob him, for his exertion of spirit; but, finding their plan defeated by his silence, they even spat in his face, and violently seized his property, as the lawful spoil of a Christian, by the followers of the prophet.

This audacious action intimidated Mr. Park's attendants so much, that they positively refused to accompany him beyond this town; and he accordingly proceeded, the next morning, by the light of the moon, solitary and defenceless, in quest of new adventures.

He had not, however, wandered far when, alarmed by the roaring of some wild beast, he looked round from a gentle acclivity, and beheld his boy, whose fidelity had overcome his fears, running hastily in pursuit of him, and now conjured him to tarry, while he procured him another follower.

On his agreeing to this proposal, the lad immediately returned to the town, from whence he soon brought the interpreter to join his unfortunate master, who now proceeded till the 4th of March, when he reached the noted town of Sam-pata, at which he obtained a temporary abode, beneath the roof of a negro.

An astonishing quantity of locusts were observed in the vicinity of this place, insomuch that the trees were absolutely covered with them. They are said to arrive with the north-east wind, and devour every species of vegetable without distinction.

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From hence they rode on to Dalli, where some herds of camels were feeding in the pastures, with their fore legs tied up, after the Moorish fashion.

As our traveller happened to arrive on a festival, the natives were all employed in dancing and rejoicing, but hearing of the *white man*, they hastily forsook their sports and came to his lodging in couples, preceded by their musician.

Their musical instrument is somewhat similar to a flute, but the performer blows over the end, which is partly closed by a thin piece of wood, in an oblique direction, while his fingers are applied to the holes, as the tunes occasionally require.

While dancing around their guest, and playing some charming, plaintive airs, their harmless mirth was suddenly hushed, at midnight, on the 7th of the month, by the unexpected entrance of a Moorish party, who, seizing on our author, commanded him, in the king's name, to attend them peaceably to the camp, where the favourite lady of their sovereign expected him with impatience.

At this place Mr. Park arrived, after a journey of five days, which scarcely bore the vestige of a camp, but merely presented the spectator with a number of dirty, ill-formed, and irregular tents, which occupied a considerable extent, while the people were mixed, in promiscuous groups among their camels, goats, and other cattle.

On our traveller's entrance, a general confusion ensued, the buckets were thrown down by the drawers of water, the warriors mounted their steeds, and all descriptions, male and female, came running, to behold the wonder.

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He was now encircled by the multitude, who eagerly pressing forwards, scarcely allowed him the power of motion, while some were examining his hat, clothes, and buttons, and others exclaiming, with many threatening gestures, "there is but one God, and Mahomet is his prophet."

A passage was however at last obtained to the royal tent, where the monarch, supported by a cushion of black leather, was employed in cutting some superfluous hairs from his lip, while a female attended with a mirror.

His appearance was that of an Arab advanced in years, an indignant temper was stamped on his countenance, and a long, white beard descended to his breast.

While he surveyed our author with the most minute attention, and expressed a considerable surprize at his ignorance of the Arabic tongue, the ladies repeated a variety of questions, with amazing volubility, examined his raiment, emptied his pockets, anxiously inspected the colour of his skin, and actually counted his fingers and toes.

Evening devotions were now announced by the priest, but, before the assembly was dispersed, a Moorish interpreter informed Mr. Park, that his majesty had sent for some provision, on his account, when a wild hog was immediately brought in by some boys, who fastened it to the strings of the tent, and the sovereign, by signs, directed his visiter to kill and prepare it for his own repast.

As this proposal was politely refused by the stranger, the animal was directly liberated, in order to run upon him, the natives supposing these creatures entertain a mortal aversion to Christians; but, to their great surprize, he attacked the

spectators, without discrimination, and finally sought a refuge beneath the Mahometan throne.

The European was now delivered into the hands of Ali's chief servant, to whose residence he was conducted, though neither permitted to enter the tent, nor to defile any of its appurtenances by his touch.

A mat was thrown on the sand for his bed, and some boiled corn, salt and water, produced in a wooden bowl, for his refreshment.

Early the next morning, he was visited by the king, who said he had appointed a hut for his future abode, in which he might be defended from the sun,

To this place he was accordingly removed, which he found to be a small, square building, composed of corn stalks, strengthened by stakes, and covered with a level roof, of the same nature: here also the wild hog was confined, which we have already described, most probably by Ali's command, which, by repeated aggravations from the surrounding boys, became quite furious and extremely troublesome.

The Moors were likewise a severe plague to our traveller, in his new dwelling, by obliging him to dress and undress repeatedly before them, through the greatest part of the day.

They also maintained a strict watch over him, at night, frequently entering his hut, with a flaming wisp of grass, to discover if he was still awake; one of them, in particular, crawled silently in, perhaps on a dishonest errand, without a light, but, on Mr. Park's rising at his approach, he fell over the negro boy, with his face upon the hog; the disturbed animal revenged itself on his

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enemy's arm, and the camp immediately resounded with the screams of the intruder.

His majesty, supposing the white man had escaped, now galloped to the hut, on a white steed, but, hearing the cause of the alarm, retired directly, and left his prisoner undisturbed till morning, when he experienced afresh the most savage insults from the populace, which, however, he prudently suffered, with a composed countenance and equal temper.

To prevent his captive from eating the bread of idleness, Ali commanded our author to attend the young prince of Ludamar, in quality of barber, and dispatched the boy to the woods in quest of grass for his horses.

On Mr. Park's attending the regal summons, he was desired to sit down and shave the head of his highness, with a razor, only three inches long, which was delivered to him for that purpose, but happening to make a small incision with this awkward instrument, the monarch sternly ordered him to desist, and quit the presence.

He was now completely plundered of his little all: his amber, gold, and watch, were rapaciously seized, but his compass excited both curiosity and superstition, insomuch that the king himself vouchsafed to enquire why the little piece of iron, meaning the needle, was constantly directed towards the Great Desert.

Though this question rather perplexed our adventurer, he soon replied, that it pointed to the residence of his mother, who lived at a great distance beyond that sandy tract, and therefore served to direct him to her, from any part of the world, but that, on her decease, its effect would

change, and the same small iron would point to the place of her interment.

This solution increased the surprise of the sovereign, who, after turning it round several times, was convinced that it really pointed to some particular spot, and therefore returned it to the European, acknowledging himself unwilling to retain so dangerous a piece of magic beneath his roof.

At the expiration of another week, Mr. Park was informed, that a council had been assembled upon his account, but the nature of its decision was repeated after various ways, some affirming he was sentenced to die, and others that he was only to suffer the amputation of his right hand, while the prince, who was but nine years old, assured him that his father was persuaded to deprive him of his eyes, but remained irresolute till the Queen Fatima had seen his curious prisoner.

In consequence of this intelligence, our author waited on his majesty the next morning, humbly petitioning that he might return to Jarra; but this request was unsuccessful.

The increasing anxiety of his mind, and the extreme difficulties which he had hitherto borne with silent resignation, now threw him into a violent fever, when, conscious of his danger, he wrapped his cloak round his body, to promote, if possible, a gentle perspiration, and then endeavoured to compose himself to sleep.

The Moors, however, with their customary insolence, rushed into his little dwelling, and forcibly deprived him of this covering, though, by various signs, he convinced them that he was really ill, and pathetically implored their permission for a short repose.

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A refusal, so barbarous as that which attended this poor request, naturally irritated his harassed spirit, and, leaving his hat, he wandered a short distance, where he threw his insulted frame beneath the shade of some spreading trees, but even here their cruelty pursued him, for one of Ali's sons, with a party of horsemen, immediately followed, and commanded him to return with them to the camp.

His supplications for a little rest were renewed without effect, and after much abusive language, one of the Moors snapped a pistol twice, as he held it towards the dejected invalid, who, at length, arose to obey his brutal disturbers.

On their arrival at the royal tent, the monarch was evidently much displeased, and after repeatedly opening and closing the pan of his pistol, fresh primed it, and addressed Mr. Park, in the Arabic tongue, which was thus interpreted :

"You are guilty of contriving an escape, and if, for the future, you ever presume to quit the limits of the camp, you will be liable to the punishment of death from any person who happens to discover you."

The horizon proving extremely thick towards the afternoon, a sand wind was predicted by the Moors, which accordingly rose the next morning, and continued, almost without intermission, for the space of two days, during which, though its force was not very considerable, it raised a sufficient quantity of sand to obscure the light of heaven, and rolled on in a regular line from east to west.

As the kouskous is always prepared in the open air, it was now plentifully mixed with the sand, while the cooks were abundantly sprinkled

by

by the same unwelcome shower, their faces were however defended by a cloth bandage, and they regular maintained such a position as might prevent any misfortune to their sight.

An idea, it seems, arose among the Moors, soon after this remarkable occurrence, whether the rites of the Christian religion were agreeable to those promulgated by the Mussulmen; and, singular as it may appear, a certain number of Moorish ladies were to determine the matter.

Mr. Park, unaccustomed to such impertinent curiosity, knew not how to act, but, at length, determined on terms most flattering to their vanity, to leave the decision to any one they thought proper to depute; this met their wishes, and the result proved satisfactory to all. A plentiful supper of milk and meal concluded this business, and Mr. Park, for that night, enjoyed a tranquillity of mind he had not experienced for many previous.

Three days had now elapsed, when a slave was sent to our traveller, commanding him to prepare for an excursion with the monarch, who intended to gratify his women by a sight of the stranger.

This message was scarcely delivered, when his majesty rode up to the hut, with several of his followers; but a short delay arose on account of Mr. Park's dress, which appeared, in the judgment of the Moors, very improper to be worn on such a visit. The difficulty was however removed, at last, and for this time every thing amicably settled.

At the tent of the ladies, who were all exceedingly corpulent, he was refreshed with some milk and water, while they examined his hair and skin

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skin with the most minute attention, yet seemed to shudder at his strange complexion, which they doubtless reckoned far inferior to their own.

The Moors, who are in general excellent equestrians, displayed a variety of feats, in the course of this excursion, while they repeatedly galloped round our author, with evident marks of a high diversion, and were apparently ambitious to check their steeds by a sudden jerk in the midst of a full career. Timidity is scarcely known to these people, whose saddles are remarkably secure, and their roads, which are soft and sandy, almost preclude the possibility of any injury from a fall.

They are very fond of their horses, which they regularly feed thrice, at the least, every day, and likewise refresh them with a considerable quantity of sweet milk in the evening.

His majesty always appears in public on a beautiful white horse, with its tail dyed red, unless summoned to his devotions, which he attends on foot.

A child having expired in the camp, the melancholy tent was instantly filled with the dismal howl, appointed for such occasions, and performed by its relatives and their female acquaintance.

At dusk the corpse was committed to the grave, and a shrub planted thereon, which no stranger's fingers must defile.

Three tents were blown down, and our traveller's hut materially damaged, on the 7th of April, by a whirlwind, which passed through the camp with surprising violence, while the heat of the air was nearly suffocating, and the feet of the natives were scorched by the sand.

The third evening subsequent to this event, a marriage was announced by a large drum, called the Tabala, when a great concourse of people was speedily gathered together; but, as our author perceived no other amusement in agitation than what resulted from the noise of the drum, accompanied by a shrill chorus of unmusical voices, he withdrew in silence to his hut, and resigned his faculties to the influence of sleep; but he was soon disturbed, in the commencement of his repose, by an old woman, bearing a wooden bowl, who came to bring him a *bridal present*, and ere he was perfectly awakened, his face was plentifully bedewed with the contents of the vessel, which the good matron had, to his utter astonishment, thrown thereon.

As he found this unexpected shower similar in its nature to that which descends, as a holy benediction, from a Hottentot priest on the heads of united lovers, he naturally regarded it as a merry frolic, at his expence; but the messenger convinced him of his error, by assuring him that it was really a *personal* favour, from the new married lady, and would have been received by a Moor as the *most precious* mark of her esteem.

On this explanation, our traveller wiped his *honoured* face, and politely returned the expected acknowledgments, while the songs of the women and the sound of the tabala continued till the morning.

About ten o'clock, a number of females, supporting the tent of their married friend, attended her in a grand procession from the abode of her mother, to the spot appointed for her future residence, which they approached with festal songs,
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and on which they pitched the tent, while the bridegroom, who followed with his companions, tied a bullock to the strings of his new dwelling, and then closed the ceremony by a liberal distribution of beef to the spectators.

His majesty having left Benown, with only a few attendants, on the 16th of the month, Mr. Park was either forgotten, or wilfully neglected, for two successive days, at the expiration of which this cruel deprivation of sustenance affected his sight, convulsed his respiration, and diffused a deadly languor through his body.

In a short time the camp was ordered to follow its sovereign, and accordingly the Moors departed by break of day, when the baggage was carried by their bullocks, and the concubines of the king were conveyed by camels, and sheltered from the sun by a suitable canopy, till the 3d of May, when they arrived safely at the fresh encampment, in the vicinity of Bubaker, which is a town chiefly inhabited by the negroes.

Here Mr. Park presented himself before the throne of Ali, requesting permission to pay his humble respects to the queen.

This proposal was acceptable, for the king immediately honoured his guest with a pressure of the hand, after which he presented him to Fatima, as the Christian stranger, of whom she had heard so much related.

Her majesty, who was extremely corpulent, with long black hair, and like her royal consort, of an Arab appearance, seemed rather disconcerted at the idea of a Christian, here termed a Nazarene, standing so near her; but after a little conversation had passed between them, she recovered

recovered her affability, and condescended to regale him with a bowl of milk.

Water was here exceeding scarce, and its want severely felt by our unfortunate adventurer, whose boy was repeatedly beaten from the wells, by the unfeeling Moors, when attempting to fill a skin, which Ali himself had given for the purpose.

Having humbly solicited a little water, one evening, through all the camp, without success, Mr. Park wandered to the watering place, which was about half a mile distant from his habitation, at which he arrived when several persons were employed in drawing water for their respective purposes; he accordingly begged leave to quench his thirst, but was cruelly abused, and driven away with contempt.

Thirsty and distressed, he passed on to a second well, where he only found two boys with an old man, he repeated his entreaty to the latter, who directly drew up the bucket, and was presenting it to the supplicant, when, recollecting he was a Christian, and might therefore defile his vessel, he threw the water disdainfully into a trough, at which some cows were drinking, and told him to make use of that, which our author accordingly did, with a grateful heart and unspeakable satisfaction.

As our readers may by this time justly expect a description of the place and people to which we have conducted them, we here observe, that Ludamar has, for its boundary on the north, the great desert of Zahara, which is an amazing tract of sand, utterly destitute of inhabitants, except where it is rarely spotted with sufficient pasture

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pasture to supply the flocks of a few poor itinerant Arabs.

Indeed these sterile regions are scarcely inhabited by wild animals. The ostrich and antelope are sometimes found, but their amazing swiftness enables them to reach the distant springs with facility, which lie towards the border of the Desert, where lions, wild boars, panthers, and elephants, are often discovered.

The camel is the only domestic animal which is able to cross this immense space with the caravans; as nature has supplied him with a stomach, of such a formation, as will retain a supply of water for ten or a dozen days, while, with his upper lip, he clears the thorny shrub of its most trifling verdure, and his broad, yielding foot is admirably suited to a sandy soil.

The Moors are separated into various, select tribes; the most powerful of which reside on the northern banks of the Senegal, and bear the names of *Trafart* and *Il Braken*.

Every tribe submits the direction of its public concerns to a king, or chief, who reigns absolutely over his own horde, without an idea of allegiance to any other power.

Their employments, when undisturbed by hostilities, are chiefly pastoral, and their sustenance chiefly derived from their cattle, which they either devour as gluttons, or from which they totally abstain, as their own caprice directs them.

Agriculture is but little practised, and the materials for manufacture are but thinly produced. The women, however, spin a sort of thread from goats' hair, which is afterwards wove into a strong cloth for the covering of the tents.

Their

Their knives and spears are formed of the native iron, but all their other weapons are purchased from Europeans.

Their hides are likewise prepared for the purposes of saddles, bridles, and pouches.

We have already observed, that they are strict disciples of Mahomet, to whom, at Benowm, they address their devotions in an inclosure composed of mats, which supplies the want of a mosque.

The priest is likewise the pedagogue of the town, whose pupils are regularly assembled, at the close of day, before his tent, and instructed in some detached parts of the Koran, by the light of a large fire. When these lessons have been read and transcribed, and a few prayers committed to memory, the scholar's education is deemed complete: but as women are merely regarded in the light of submissive vassals to their domineering masters, the tuition of their girls is wholly neglected.

Their idea of feminine loveliness is very singular, for, in their estimation, the *most corpulent* is the greatest beauty; hence our author observes, that one of their *ponderous charmers* is a sufficient load for a camel.

From this surprising taste in the men, the girls derive their unwieldy bulk, being compelled by their mothers to swallow a vast quantity of koutkous every morning, which is instantly followed by a similar portion of camel's milk.

A strict observance of this custom soon renders the young ladies acceptable to the gallants, whose admiration is increased with the increasing obesity of their nymphs.

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wrapped, in manner of a petticoat, to their heels; to this are fastened two square pieces of the same manufacture, which are united over the shoulders, while the head is encircled with a plain bandage, which is occasionally widened, to defend their features from the sun. A veil is sometimes worn, when they go out to take the air, which conceals their persons entirely from the rude gaze of the populace.

Their employments are as various as their ranks in life, and generally regulated thereby.

Her majesty, and ladies of the first degree, devote their hours to the conversation of visitors, a repetition of their prayers, and the contemplation of their own charms; while their inferiors maintain a petty despotism over their slaves, and are equally as vain and voluble as their betters.

The men commonly wear a white cotton turban, and those who have *long* beards, are very ambitious of displaying them, as the hair of these people is generally *short* and always black.

The only diseases found among them were the dysentery and an unremitting fever, for each of which their old matrons often prescribe a remedy. Many of the Moors, in other parts, are subject to the small pox, and the negroes, who reside near the Gambia, are acquainted with inoculation.

They are all unanimous in praise of their ruler, who is distinguished from his subjects by the fineness of his apparel, which is either blue cotton, or white linen and muslin, and by the dimensions of his tent; but, in the ordinary occurrences of life, he frequently stoops so low beneath

neath his rank, as to eat and sleep with his own camel driver.

Though the strength of Ludamar is accounted to consist in cavalry, the monarch is unable to raise more than two thousand horsemen, each of whom is obliged to furnish the state with a horse and his own accoutrements, comprising a double-barrelled gun, a large sabre, a powder-horn slung across his shoulders, and a leather bag to contain his balls, for which he receives no reward but in the plunder of his enemies.

A tax, which is levied upon the negro inhabitants, produces in gold dust, cloth, and corn, a sufficiency to defray the expences of the government.

Imposts are also affixed to various watering places, and affect every article which passes through his majesty's dominions; yet the sovereign nevertheless receives, without repugnance, any addition to his revenue from the unjust spoil of individuals.

Having obtained permission to return to Jarra, our author took leave of the sovereign and Fatima, and on the 26th of May quitted the camp with his interpreter, his boy, and a number of Moorish horsemen; but while the horses were preparing on the morning of the 28th, a chief slave of the king seized on the faithful lad, who had resolutely followed his master's steps, and informed him that he must henceforth devote his services to Ali, whose servant he was now become; and then, observing Mr. Park's surprise, told him the business was at length concluded, and that he, with the old fool (meaning the interpreter,) might set forward on his journey; but that

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that his boy and all the baggage must be immediately returned to Bubaker.

Our traveller directly hastened to the monarch with a remonstrance, but he was roughly advised to mount his horse instantaneously, lest he, himself, should be detained in captivity.

The unfortunate youth was much affected at this cruel separation, and Mr. Park's eyes were suffused with the drops of pity, when he saw him led away by the slaves of an unfeeling despot.

On the 1st of June our author entered Jarra, which was much alarmed shortly after his arrival, by the intelligence of a considerable force, which Daisy, the sovereign of Kaarta, was conducting thither with hostile intentions; nor were the chiefs of the town delivered from their apprehensions, when a number of persons returned from fighting the invader, as their relation of his expedition only served to infuse new terror into the breasts of their auditors.

On the 26th, the surrender of Simbiry was announced, when near half the people, in the agonies of despair, began packing up their moveables in the night, and at break of day departed, towards Bambarra, in the most piteous manner, while the tears of the females and children, the dejected features of the men, and the frequent looks of regret, which *all* cast back on their native place, strongly depicted the anguish of their minds.

The town itself presented a more affecting spectacle the following morning, for, when news arrived of Daisy's near approach, the terror of the men exceeded the powers of description,

and the screams of the women, with their offspring, were most piercing and alarming.

Mr. Park then quitted the melancholy scene, and after-viewing the country from the summit of a hill, he was proceeding pensively along the road, when he was overtaken by a Moorish party, who commanded him to return immediately to Ali.

As he did not hesitate to obey them, one of the horsemen desired a view of his bundle, which he untied among some thick bushes, but found nothing worthy of his acceptance but a cloak, which he immediately appropriated to his own use.

Mr. Park humbly entreated them to return it, but some of the party struck his horse on the head, and threatened to shoot him, if he attempted to follow them; after which they hastily decamped with their plunder, and left him to pursue his intended route at his leisure.

He accordingly directed his course through the wilderness, by his compass, to reach the kingdom of Bambarra; but his journey was soon impeded by the heat of the sun, which was so intense, that it overpowered him with thirst and faintness.

In this situation he ascended to the top of a tree, hoping from thence to discover some human abode, but, to his utter disappointment, he beheld nothing but hillocks of sand and thick underwood, all around him, on every side.

He then proceeded till he found a considerable herd of goats, when his hopes were revived by the appearance of two young Moors, who, after much persuasion, ventured to approach him; but they

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they only shewed him empty water skins, and assured him they had not yet discovered any water in the woods.

Nearly dying with thirst, and distressed by this intelligence, our author rode on pretty fast, still hoping to find a watering place; but his mouth and throat were now so severely parched, that he fully expected to expire with the insufferable pain, which he vainly endeavoured to alleviate, by chewing the leaves of various shrubs.

A second time he climbed a tree, which, standing on an eminence, he supposed might prove more fortunate than the first; but here also he cast his aching eyes around, without perceiving a single trace of what he sought with such anxiety.

On his quitting the tree, he observed his horse devouring the brushwood with great avidity, when, pitying the animal, which, with himself, was exposed to such misery, he took off the bridle, and left him to roam at his pleasure; but, during this employ, he was seized with such a violent sickness, as he imagined the sure prelude to a speedy dissolution.

He recovered, however, by degrees, and made another effort to proceed slowly after his steed, when his heart was suddenly revived by the appearance of lightning in the east, which, in these parts, is an unfailing token of rain, and which was soon fulfilled, for a copious shower descended immediately on the earth, which the parched and weary traveller joyfully received, by spreading out his clothes, and afterwards assuaged his anguish, by sucking the charming moisture from them.

Thus

Thus providentially refreshed, he continued his journey till some croaking frogs announced his approach to some water, at which, though stagnant and muddy, he again cooled his burning palate, and from thence rode forwards to the village of Shrilla, which is inhabited by Foulahs.

Observing an old woman, seated in one of the huts, employed in spinning, he petitioned her, by signs, for some food, and endeavoured to convince her that he was extremely hungry.

The benevolent creature immediately quitted her distaff, and addressing him in Arabic, welcomed him to her little habitation, where he was seated on the floor, and instantly provided with a dish of koulkous. His horse was also refreshed by a feed of corn; and the European expressed his gratitude, by the gift of a pocket handkerchief, in return for these civilities.

Whilst the horse was enjoying his provender, and our traveller's heart was joyfully elevated in silent praise to Him who had so bounteously spread a table for him in the wilderness, one of the natives approached his good hostess with a whisper, which evidently excited her astonishment, and from which the stranger found that they wished to seize and carry him to Ali.

He therefore prudently tied up his corn, and driving his animal before him, pursued his journey in a northerly direction, attended for some time by a vast concourse of people.

After proceeding about two miles, he found it absolutely necessary to take some repose, and accordingly striking into a thicket, he formed a couch of some twigs; and reclined his weary head upon his saddle, which served for a pillow.

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*Natives of the Foulah Country informing
 Mr. Park, it was time to rise.*

Published April 20 1801 by T. & A. Neave, 51 Southy.

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In this place he slept soundly till sun-rise the next morning, when three Foulahs awakened him, and pointing to the sun, reminded him that it was time to offer up his prayers.

Though inattentive to this admonition, he arose somewhat refreshed, and after saddling his horse, proceeded through the woods, in which he observed a variety of ostriches, wild hogs, and antelopes, till he met with some Foulah shepherds, in the vicinity of a watering place.

By these persons he was courteously invited to enter a tent, which was so low, that it scarcely admitted a person to sit in an erect position, and Mr. Park was obliged to creep into it upon his hands and knees.

Here he found a woman with three children, who surrounded a dish of boiled corn and some dates, which the owner of this lowly dwelling first tasted, and then presented to the stranger; but, on Mr. Park's beginning to eat, the children gazed at him with astonishment, and on the shepherd's exclaiming a Nazarene! they all began to cry, and instantly followed their mother, who crept with caution towards the door, and then ran from the tent with amazing rapidity; so completely dismayed were these poor creatures at the name of a Christian.

Our author however obtained some corn for his horse, in exchange for a little brass, and on the 5th of July arrived at the negro town of Warvra.

This is a small place, encompassed with high walls, and occupied by Foulahs and Mandingoes, who are under tribute to the King of Bambarra, and whose chief employ is the cultivation of

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corn, which they barter with the Moors for salt.

Our traveller here attempted to recruit his exhausted powers by sleep, but was soon disturbed by the people who flocked to see him, and who entreated him to enquire of Mansong, their sovereign, respecting their children, of whom he had cruelly deprived them.

The next morning he went to Dingyee, at which his landlord petitioned him for a lock of his hair, to make a saphie, which he said would convey to its possessor all the knowledge of a white man.

This request was immediately complied with, but Mr. Park, finding his head pretty closely cropped by the insatiate thirst of his host for learning, was obliged to put on his hat, for which he apologized, by observing, that he must reserve some part of this valuable merchandise for another occasion.

He now proceeded to Wassiboo, where, from an extensive cultivation, the land is abundantly fertile, and in which, to use the expression of the natives, "Hunger is unknown." The labours of the field are equally performed by the men and women; and their only instrument of husbandry is a large paddle.

After satisfying his curiosity at this place, our author arrived at Satilé, the gates of which were closed against him by the inhabitants, who were alarmed at the appearance of the horsemen who accompanied him; but a tornado happening to rise, a parley was requested, and the strangers were afterwards admitted.

Having remained here a short time, he went forwards to the town of Moorja, which is large
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in itself, and remarkable for its commerce, which consists in the exchange of corn and cloth, with the Moors, for salt, which they bring hither in great quantities.

Its inhabitants are blessed with an abundance of grain, and are noted for their liberality to strangers.

On Mr. Park's arrival at Datliboo, which was his next stage, a violent tornado arose, which dismantled his lodging of its roof, deluged the floor, extinguished the fire, and reduced him to the necessity of passing a restless night upon some bundles of fuel, which happened to lie above the surface of the water.

Removing from hence, he was met by a caravan, comprising about seventy slaves, male and female, who were fastened together, by twisted thongs, into separate parties, of seven persons, with a guard attending each division. They were coming from Sego, and many of the men were ill conditioned.

Riding over some swampy ground in the vicinity of Sego, our traveller at length discerned the majestic and long-sought-for Niger, flowing gently towards the east, glittering with the beams of the morning sun, and apparently as broad as the Thames, at Westminster.

Having reached its bank, and assuaged his thirst with its water, he presented his pious thanks to the glorious Ruler of the Creation, who had thus deigned to crown his exertions with success: after which he contemplated the phenomenon of the river's course, without surprise, as he had repeatedly received the strongest assurances that it usually glided towards the rising sun.

Sego,

Sego, the capital of Bambarra, includes four separate towns, two of which are seated on the southern bank of the river, and bear the names of Sego See Korro and Sego Soo Korro; and two are built on the opposite side, which are Sego Korro and Sego Boo, and each of these is surrounded by a high mud wall.

The houses are generally square, with flat roofs, some of them two stories high, built of clay, and occasionally white-washed. Mosques are also frequent in every division of the capital. Its streets are tolerably broad, considering that wheel carriages are unknown, and its population estimated at thirty thousand inhabitants.

Sego See Korro is the residence of the monarch, who derives a considerable part of his revenue from passengers crossing the Niger, under the care of his slaves, who convey them over in a sort of canoe, formed of two large trees, hollowed out and united at the end, by which uncommon junction they appear of a disproportionable length; they are also destitute of decks and masts, but are sufficiently roomy to contain four horses and several people with ease.

While our traveller stood waiting on the bank, for an accommodation in one of these vessels, the king was informed that a white man intended to visit him; but, on this intelligence, a messenger was dispatched to tell the stranger, that his majesty could not possibly admit him to his presence, till he understood the cause of his arrival, and also to warn him not to cross the river without the royal permission.

This message was accordingly delivered by one of the chief natives, who advised Mr. Park to seek a lodging in an adjacent village, and promised

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promised to give him some requisite instructions in the morning.

Our author immediately complied with this counsel; but on his entering the village, he had the mortification to find every door indiscriminately closed against him.

He was, therefore, obliged to remain all the day without food, beneath the shade of a tree, till about sun-set, when, as he was turning his horse loose to graze, and expected to pass the night in this lonely situation, a woman stopped to gaze at him, as she returned from her employment in the field; and observing his dejected looks, enquired from what cause they proceeded; which, on hearing explained, she immediately took up his saddle and bridle, and desired him to follow her to her residence; where, after lighting a lamp, she presented him with some broiled fish, spread a mat for him to lie upon, and gave him permission to continue beneath her roof till morning.

Having performed this beneficent action, she summoned her female companions to their spinning, which occupied the chief part of the night, while their labour was beguiled by a variety of songs; one of which was observed by our author to be an extempore effusion, occasioned by his own adventure. The air was remarkably sweet and plaintive, and the words were literally the following:

“The winds roared, and the rain fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind his corn. Chorus—Let us pity the white man, no mother has he.”

To

To which we subjoin the following imitation,
from the pen of the Rev. Thomas Smith :

Loud roar'd the wind, while sheets of rain
Descending, delug'd all the plain,
Nor left the mountains free :
When faint and wearied with the storm,
The white man threw his languid form
Beneath our spreading tree.

Unhappy man ! how hard his lot,
Far from his friends, perchance forgot,
As thus he sits forlorn !
He boasts no mother to prepare
The fresh-drawn milk, with tender care ;
No wife to grind his corn.

CHORUS.

With glad consent let ev'ry breast
Relieve and pity the distress ;
To him let each a parent be,
For parent none, alas ! has he.

Grateful for the kindness he had received,
Mr. Park, on quitting his bed, made a small ac-
knowledgment to his benevolent hostess, and re-
mained all day at the village, to oblige the na-
tives, who anxiously crowded to survey him.

A messenger now arrived from the sovereign,
to enquire whether any present was prepared for
him ; which, being answered in the negative, a
second person was dispatched from the court, who
informed our author, that it was his majesty's de-
sire he should immediately depart from Segó ;
but, anxious to relieve a white man in distress,
he had graciously sent him five thousand * kow-

* Kowries are little shells, which pass currently in
Bambarra ; 250 of them are equal in value to an English
shilling.

ries, and had given orders that he should be safely conducted to Sansanding.

Submitive to the royal order, our author departed; and on the 24th of July passed the town of Kabba, which is very spacious, and seated in the bosom of a fertile and beautiful country.

The inhabitants were busied in gathering the fruit of the shea trees, which are similar to American oaks, and naturally abound in the country. It is from these the vegetable butter is prepared, by boiling the kernel, which is surrounded by a sweet pulp and green rind, in water, after it has been properly dried in the sun; and the butter, thus obtained, is firmer, whiter, and of a more delicious flavour than any which is made after the European method; with this advantage also, that it will keep a twelvemonth without salt.

On this account, the shea tree is greatly esteemed, and is always spared, when every other is cut away, to clear the land for cultivation.

Pursuing his route till evening, Mr. Park arrived at Sansanding, a town of considerable extent, much frequented by the Moors, who come from Beero and the Mediterranean with salt, coral, and beads, to exchange for gold dust and cotton cloth, and is supposed to contain near ten thousand inhabitants.

Immediately on his arrival, he was encompassed by several hundred persons, with whose language he was totally unacquainted. But the majority of these, who were negroes, were driven away by a Moorish party, who, after questioning him upon his religion, conducted him to an elevated seat, near the entrance of a mosque, from whence he might be plainly seen by the populace,

lace, and on which he was compelled to remain till sun-set.

He was then removed to a little, compact hut, furnished with a small court in its front, the door of which was closed upon his entrance; but this precaution was rendered fruitless by the curiosity of the people, who instantly scaled the wall and crowded in, to see the white man eat eggs, and to witness his evening devotions.

The first desire our traveller promised to gratify, if they would bring him some to eat, but assured them, he must be excused from a *public* address to his Creator.

As the natives suppose that Europeans chiefly subsist on raw eggs, he was immediately provided with seven; but, after convincing his landlord that he should prefer them when boiled, a sheep was killed and prepared for supper.

When the Moors had retired, about midnight, to their respective habitations, Mr. Park was earnestly entreated by his host to write a saphic, which he said must be more efficacious from the hand of a white man, than if written by his own countrymen.

This request was readily granted, and our author, by writing the *Lord's Prayer* on a thin board, with a reed dipped in charcoal and gum water, furnished him with one that was *really* invaluable.

The next morning he quitted Sansanding, and in three days reached the town of Nyamee, which is chiefly occupied by Foulahs, who have migrated from the kingdom of Masina.

Here Mr. Park was refused a reception by the governor, who, however, permitted a guide

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to attend him on horseback, through the woods, as far as Modiboo.

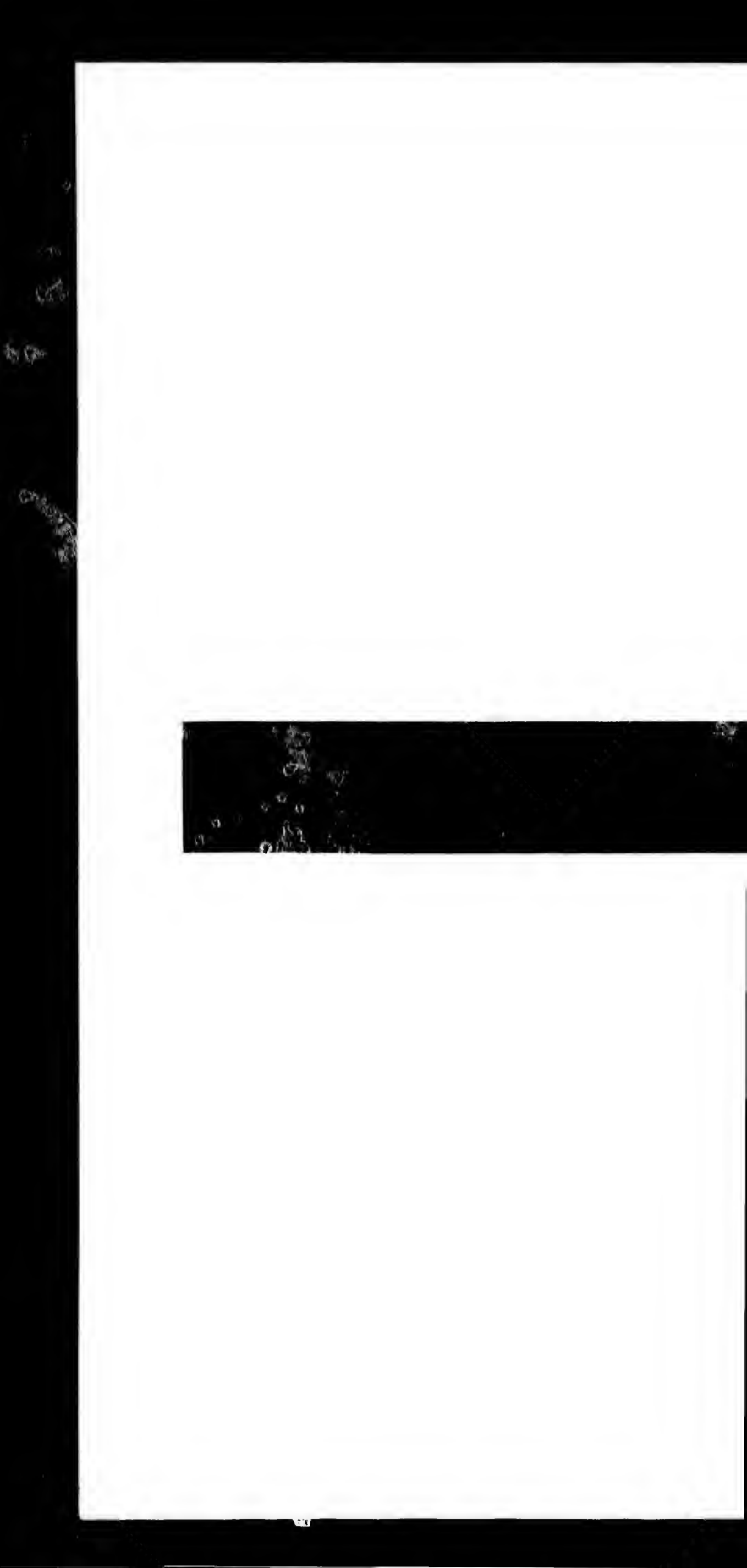
In the course of their journey, this conductor repeatedly stopped to look beneath the bushes, which our author found was occasioned by the extreme danger to which travellers are exposed by the number of lions with which the woods are infested.

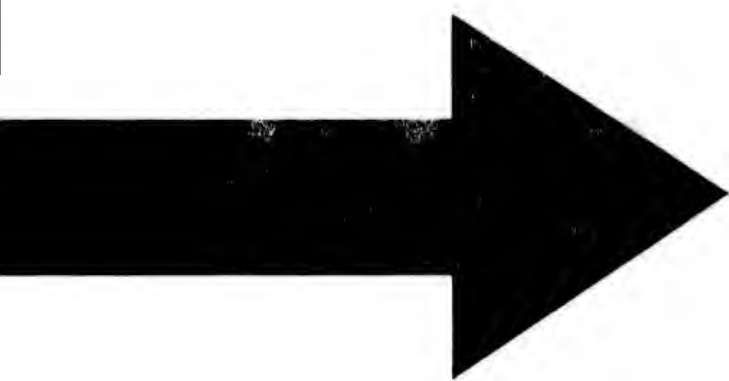
At this instant Mr. Park's horse started suddenly, and he beheld, at a small distance, a large creature, apparently of the cameleopard kind. Its neck and fore legs were remarkably long; its tail descended to the ham joint, with a tuft of hair at the end. Its colour was similar to that of a mouse, and its head furnished with a pair of short, black horns, inclining backwards.

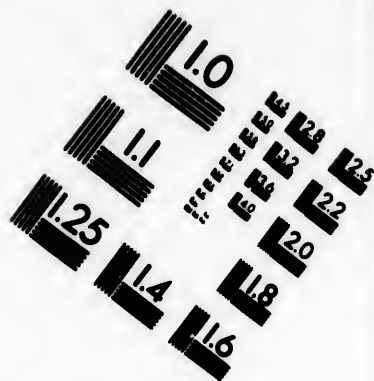
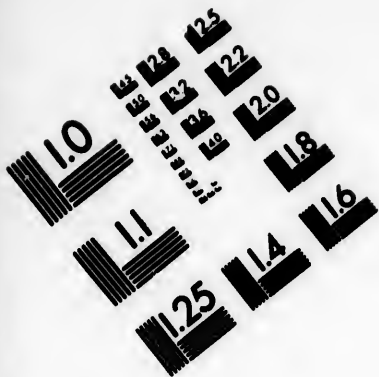
On the approach of our adventurer, it trotted away very slowly, frequently turning its head, to observe whether it was pursued.

Soon afterwards, as they were riding over an extensive plain, lightly sprinkled with bushes, the guide exclaimed, "A very large lion!" and warned our author to push forward, as fast as possible; but his horse was too much fatigued to proceed any faster, and he was accordingly compelled to continue the same pace as he passed the very bush, wherein the monster was discerned by the conductor, and which was now seen by Mr. Park, reclining its head upon its fore paws. The passengers were, however, providentially preserved from this devouring beast, which was red, and of an extraordinary size, and safely arrived, by sun-set, at Modiboo.

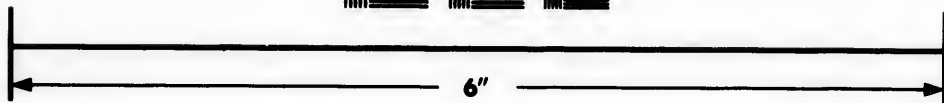
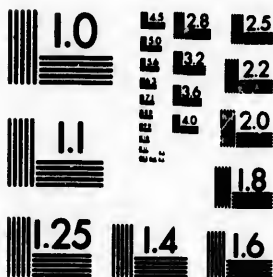
This delightful village is most enchantingly situated on the banks of the Niger, of which it commands a very extensive view, both east and







**IMAGE EVALUATION
TEST TARGET (MT-3)**



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west. Its natives are plentifully supplied with fish, which they take in cotton nets, of their own manufacture; but are rather annoyed by crocodiles, which are often found in the river. The head of one was seen by Mr. Park, lying upon the roof of a house, which stood in a marsh near the village. Yet these are nothing, in comparison of the surprising swarms of musketoos, which issue perpetually from the creeks and swampy places, till the inhabitants are tormented almost beyond endurance.

On this account, our author passed a miserable night, unable either to close his eyes, or to continue on his bed; but was compelled to rise, and to walk to and fro, occasionally fanning himself with his hat; yet, notwithstanding all his endeavours, his arms and legs were so severely stung, that he apprehended a fever would certainly ensue.

His sick and harassed appearance, in the morning, determined his landlord to hurry him away, who accordingly ordered a servant to conduct him to Kea; and our traveller departed immediately; but unfortunately his horse was totally incapable of pursuing the journey, and fell, in passing over some rough clay, beneath his rider, wholly exhausted, and unable to rise.

Such being the case, Mr. Park disburdened him of his saddle and bridle, and after placing some grass before him, relinquished him to chance, and accompanied his guide, on foot, to the village of Kea, which is chiefly noted for its fishery.

Here he obtained a passage, in a canoe, for about a mile down the river, when he was desired by the fisherman to land; who, on his compliance,

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compliance, fastened the vessel to a stake, threw off his clothes, and dived into the water, beneath which he remained a considerable time, and then appeared at the stern of the canoe, demanding a rope, with which he again descended, and afterwards reembarked; when, with the assistance of a young lad, he drew up a large basket, containing two very fine fishes, which he immediately deposited in the grass, on the adjoining bank.

On the 29th of July, our author visited Moorzan, which is a fishing town, built on the northern side of the river; and from thence crossed over to Silla, a spacious town, where he continued beneath the shade of a tree, and encircled by hundreds of spectators, till Night began to wrap the landscape in her sable veil.

At this place, he tells us, he made a solemn pause; and after seriously revolving in his mind the extreme perils which must, in all probability, attend a perseverance in his first design, he at last resolved to go no further.

Having fixed this determination, he devoted his time to the laudable purpose of making such enquiries as might give, at least in some degree, a satisfaction to his countrymen, and himself in particular. The answers, received on these important subjects, we thus lay connectedly before the reader.

About two days journey to the east of Silla, the town of Jenne is seated on a little island, and is the most considerable in its population of any place in the kingdom of Bambarra.

At an equal distance beyond this, the Niger widens into the dark lake, the extent of which, from

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from east to west, is such, that canoes lose sight of land for a whole day, in passing over it.

From hence the water glides, in a variety of streams, which compose two large branches; one of them flowing towards the north-east, and the other to the east; but they are both united at Kabra, which lies at a small distance southward of Tombuctoo, to which it pertains, as the port of the city.

Eleven days journey from Kabra, the river winds to the southward of Houssa, but of its further progress the natives could give no reasonable account.

The kingdom of Masina, inhabited by Foulahs, is situated on the northern bank of the Niger. To the north-east of Masina (the great object of European enquiry) the famous Tombuctoo rears its head.

It is reputed to be very extensive, governed by Abu Abraham, a Mahometan prince, whose great officers are Moors, and whose subjects, in general, are either Moors, or converts to the doctrines of their prophet.

The sovereign is immensely opulent; his ladies arrayed in the richest silks, and his officers of state maintained in sumptuous elegance, while the tax upon merchandise, which is collected at the gates, is equivalent to all the expences of his government.

Houssa is also a city of great importance to the Moorish merchants, and is accounted more spacious and populous than Tombuctoo.

The kingdom of Jinbala, though small, is abundantly fertile; and its inhabitants, who are negroes, rich and happy.

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Gotto spreads its more ample dimensions, which on the west is joined by the kingdom of Baedoo, and on the west of Baedoo is Maniana; the natives of which are described as ferocious in their dispositions, and are even reputed Cannibals.

Quitting Silla, Mr. Park returned to Kea, on the 30th of July, at which he was accommodated with a covering for the night, by the humanity of a negro, who compassionated his sick and ragged appearance.

From hence he was attended by a guide, on his way to Modiboo, who, on approaching a quantity of jars, which stood on the brink of the Niger, threw a large handful of grass upon them, desiring his companion to follow his example; as he said, these jars were the property of some invisible being, to whom every passenger devoted some grass, or a branch of a tree, as a token of respect, and to defend the earthen vessels from the inclemency of the weather; and added, that such a practice had been observed for several years, in which space of time no mortal had presumed to claim them.

Thus engaged in discourse, the travellers pursued their journey till they were suddenly startled by the print of a lion's foot, which appeared quite fresh in the mud, near the river.

The conductor now insisted on Mr. Park's walking first, which being refused, he threw down Mr. Park's saddle, which he had hitherto carried, and immediately left him; but on that gentleman's throwing it into the stream, he speedily returned, waded into the water, and recovered the prize, with which he decamped.

Our traveller now continued his route, till about four in the afternoon, in which he ob-

served every possible precaution, with respect to the dreaded savage; and which he happily escaped, by arriving at Modiboo, where he soon recovered his saddle, by meeting with the negro, who had conveyed it thither, in a canoe.

As he stood remonstrating with this man upon the absurdity of his conduct, a horse neighed, when his guide asked, if he knew who was addressing him; and then convinced him this was the same horse which he lately left in so pitiable a condition.

After passing through some insignificant places, at which he experienced much unkind behaviour, he arrived in the vicinity of Sego; but finding that Mansong had commanded his servants to apprehend him, he prudently resolved to alter his course, and accordingly proceeded westward to the Foulah village of Sooboo, from whence he travelled by the side of the Niger, passing the towns of Kamalia and Sai, which are both large, and encompassed with walls; the latter is surrounded with deep trenches, furnished with strong, square towers, and bears the appearance of a regular fortification.

On the 15th of August, he reached the village of Kaimoo, which stands upon the bank of the river, and arrived, towards evening, at another village, distinguished by the name of Song, but was refused admittance at the gates.

Though sensibly hurt at this morose and inhospitable treatment; our author determined to remain in the neighbourhood; and therefore collected a quantity of grass for his horse, and then endeavoured to compose his own exhausted powers beneath the shade of a tree; but the roaring of a lion, at a small distance, quickly aroused

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 ly refused. At length, however, he informed
 them of the approaching monster, from which
 he humbly implored a refuge within their walls.

Upon this request, the natives hesitated, and
 before he could receive an answer, the dreadful
 beast came so near, that Mr. Park could plainly
 hear his footsteps rustling through the grass, and
 was compelled immediately to ascend the tree,
 in which he remained till midnight, when the
 gates were cautiously opened, and our adventu-
 rer was admitted.

The following day he passed a large town,
 called Jabbee, which is embellished with a
 mosque, beyond which the country begins to
 ascend; and from whence he discerned the
 summits of some western mountains. About
 noon, he rested at Yamina, much frequented by
 the Moors, and strikingly beautiful at a distance;
 and in the evening arrived at the village of
 Farra.

Pursuing his route in the morning, he passed
 Balaba, and beheld the ruins of three other towns,
 which Daisy, of Kaarta, had lately demolished.

Mistaking his road, on the 18th, he proceeded
 for some time, unconscious of his error; but,
 finding the river considerably to the left, he di-
 rected his course towards it, with much diffi-
 culty, through the bushes and long grass, till he
 reached a little river, with a rapid current, which
 he at first supposed was a branch of the Niger.

After viewing it attentively, as he sat on its
 brink, and despairing of information from any
 passenger, he resolved to wade through, if pos-
 sible, by entering above the path-way, before the
 stream

stream had swept too far down ; and, with this intention, fastened his apparel to the horse which he was leading into the water, himself advancing therein to the neck, when a person accidentally coming to the place, warned him loudly to return to the shore, as otherwise both he and his horse would inevitably be destroyed by the alligators.

On his landing, the kind stranger was evidently alarmed at his appearance; and twice articulated, faintly, " God preserve me ;" but when our author addressed him in the language of Bambarra, his terror seemed abated; he informed the European, that this was the river Frina, and promised to procure him a passage to the opposite bank. Accordingly, on his shouting, two boys came paddling towards them with a canoe, in which they safely transported our traveller across the stream ; and in the evening he entered the town of Taffara.

Here, however, he was but indifferently treated, the natives being engaged in the election of a governor ; and was compelled to remain till midnight under a tree, while a heavy tempest raged with violence around him.

From hence he proceeded to a village called Sooha, at which he sought to buy some corn of the governor, who sat near the gate, but was informed there was none to spare.

While contemplating the features of this man, a slave was ordered to fetch his paddle, and dig a hole in the ground, who accordingly began to remove the earth, while the governor repeatedly muttered, " A mere plague, good for nothing ;" and other similar sentences, which our traveller judged might be applied to him ; and therefore mounted

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mounted his horse, to avoid the pit which, bearing an exact resemblance to a grave, served to corroborate his first idea; but, just as he was about to depart, the corpse of a lad, entirely naked, was brought to the spot by a leg and an arm, and thrown into its gloomy resting-place, with the most brutal indifference; when "money lost," struck on the ears of our amazed adventurer, who now understood the former strange expressions, and hastily retired from the disgusting scene.

His next stage was to Koolikorro, a large town, and considerable for its trade in salt.

A superstitious Bambarran, who had turned Mahometan, accommodated him with a lodging, and promised him some rice for supper, provided he would oblige him, by writing a saphie, which might defeat the purposes, and shield him from the power of wicked men.

The proposal was accepted; a writing-board produced, and completely filled by Mr. Park; when the pious Bambarran uttered some prayers over it, washed the important letters into a calabash, with a little water, and devoutly swallowed the potent draught; after which he carefully licked the board, lest unhappily a fragment should be lost.

This circumstance was instantly transmitted to the governor, who sent his son with some writing paper, to request a saphie, which might procure riches. The desire was politely complied with; some meal and milk presented in return, and a breakfast promised for the next morning.

The subsequent day, our author entered Mariboo, which, like Koolikorro, is an extensive town,

town, and a great market for salt, where he passed the night in a hut, with seven other persons.

In the morning, he crossed a creek of considerable depth, into which he precipitated his horse, and then swam over with the bridle between his teeth, having first secured his memorandums in his hat.

He then arrived at Bammaka, the inhabitants of which are very opulent, although the town is inconsiderable; from whence he was conducted by a singing man, who, after travelling two miles up a rocky glen, acknowledged that he had taken a wrong course.

Finding it impracticable to proceed, Mr. Park returned to the plain; and taking an easterly direction, soon arrived at some shepherds' huts, where he understood he was now in the right road, but at a great distance from Sibidooloo, which he had destined for his evening resting-place.

He, therefore, continued his journey till the sun began to tinge the clouds with his withdrawing beams, when the romantic village of Kooma attracted his attention. This place is the sole property of a Mandingo merchant, whose fields supply him with an abundance of corn, and whose flocks roam carelessly over the valley; while a high wall encircles his happy villages, and the circumjacent rocks defend him from the dread of hostile invasion.

Visitors are seldom seen within his little domain; but if, by chance, a weary traveller arrives therein, he infallibly finds a kind and hearty welcome.

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On our adventurer's alighting, he was surrounded by a number of the peaceful inhabitants, who eagerly questioned him respecting his country; and, to reward him for his surprising intelligence, they kindly regaled him with milk and corn; collected some grass for his horse; illumed his appointed hut with a cheerful fire; and evidently desired to render him as comfortable as possible.

As the road from hence was exceeding steep and rocky, Mr. Park was obliged to proceed leisurely, on the following day; till stopping to quench his thirst, at a little rivulet, he was alarmed by loud and repeated sounds of distress, which he at first supposed were occasioned by the unexpected appearance of some ravenous beasts; but on proceeding a little further, he found a shepherd stretched on the ground; who, on his approach, advised him, in a whisper, to stop, as a number of armed persons had forcibly seized his comrade, and endangered his own life by their arrows, as he fled from them.

While our author reflected on the nature of this intelligence, and remained irresolute, in what manner to act, he discerned seven or eight men, seated at a small distance, and armed with musquets.

Supposing they might, probably, be elephant hunters, he now rode up to them, and civilly asked whether they had met with any success in shooting. Unmindful of the question, one of them commanded him to dismount; but, apparently changing his mind, directly made a sign for him to proceed. Our adventurer obeyed the mute injunction; and had passed over a small piece of water, when, on looking back, he beheld

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beheld the same people pursuing him, and heard them repeatedly call him back; he accordingly slackened his pace, till they overtook him; when they affirmed, that the sovereign of the Foulabs had expressly ordered them to convey him, with his horse, and whatever he possessed, to Fouladoo. Mr. Park accordingly followed them; but on their reaching an obscure place in the wood, one of them exclaimed, "This spot will do;" and instantly deprived our traveller of his hat, who declared he would proceed no further unless it was returned; but, instead of returning him his hat, or even vouchsafing him an answer, a second ruffian cut away the only metal button which remained upon our author's waistcoat, and conveyed it to his pocket.

This action fully convinced the European, that he was in the hands of a lawless banditti, with whom resistance must prove fruitless; and therefore patiently submitted to their examination of his apparel, which was so minute as to strip him completely; his pockets were turned out, his upper and under waistcoats searched, and even his boots carefully inspected.

While they were engaged in the contemplation of their plunder, he fervently entreated them to restore his compass; but, on his pointing to it, one of the robbers presented his piece, and threatened to murder him, if he durst presume to touch it.

The party now separated; one division leading away the horse of our hapless traveller; and the other debating, whether they should abandon him naked, as he was, to the fierce beams of the sun; or otherwise, allow him a trifling shelter. After a long altercation, the latter re-

solution

solution was adopted; and they threw him back a shirt, a pair of trousers, and his hat, by which his memorandums were thus happily preserved.

Thus, wretched and forlorn, an entire stranger in an unknown country, Mr. Park experienced, notwithstanding, such sweet and powerful consolation from the Christian religion at this trying moment, that his heart was sufficiently tranquillized, (in the midst of a wilderness, five hundred miles from any European settlement, exposed to savage beasts, and human monsters far more cruel), to admit the most exquisite sense of delight, while contemplating the wonders of his glorious Creator, in a beautiful moss, which struck his eye in full fructification.

After indulging himself a short space, with this pleasing object, he renewed his journey, regardless of fatigue and hunger, till he overtook some shepherds, who accompanied him from Koomar; and with whom, about sun-set, he entered the frontier town in the kingdom of Manding, distinguished by the name of Sibidooloo.

This town is seated in the midst of a fruitful valley; but, on account of the rocky eminences which surround it, it is scarcely accessible to horses. Its political concerns are under the direction of a governor, who is called the Mansa; a similar officer is established in every town belonging to this kingdom, which we have already mentioned as a sort of republic, and the power of the state, on any emergency, is vested in the united body.

The people, who flocked around our author, on his arrival, presented him to their mansa, who was immediately informed of the cruel robbery

very sustained by the European, and convinced of its veracity by the shepherds.

He listened attentively to the narration; and when he had finished smoking his pipe, he told Mr. Park, with an indignant look, that all his property should be restored; "for," said he, "I have sworn it." After which, he commanded his attendants to go over the hills, at break of day, and tell the Dooty of Bammakoo, that a poor white man, the king of Bambarra's stranger, had been robbed by the people of Fouladoo.

Having returned his acknowledgments to the governor, for this noble and spirited conduct, Mr. Park was conducted, by his orders, to a hut, at which some food was prepared on his account, but his repose was delayed till after midnight, by the crowd of persons which assembled to see him.

Here he continued two days; when he requested permission to proceed on his journey, and was desired, by the manfa, to go to Wanda, at which he desired him to remain, till some tidings were brought respecting his horse, and the other articles, of which the banditti had deprived him.

He accordingly walked to Wanda, which is a little town, encircled with a high wall, and provided with a mosque, at which he obtained a lodging, in an open shed, which was appropriated to the use of a school, by the manfa, who was himself a Mahometan teacher.

At this place, our author found a return of his fever, accompanied by many alarming symptoms; and, during the nine days that he spent here, he had a daily attack of the malady.

On the account of a great scarcity of provisions, the manfa was generally attended in an evening by a number of women, who came to receive an allotted quantity of corn, which Mr. Park, at first, supposed was delivered out from the charity of the governor; but on asking him the question, he replied, "That boy which you observe (pointing to a child apparently five years old) is sold to me by his mother, for provision for herself and the residue of her family for forty days, and I have other purchases of the same nature."

On the return of the women, Mr. Park requested the youth to shew him which was his mother; when he immediately pointed out an emaciated creature, but one whose features betrayed no mark of savage cruelty. She received her portion with her companions, and cheerfully conversed with her son till her departure.

On the 6th of September, our traveller received his horse and clothes from two persons, who were sent with them from Sibidooloo; but his compass was totally spoiled. The next day, as his poor steed was grazing near the brink of a well, the ground unfortunately gave way, and he fell into the water, from whence, on account of its great depth, the natives were fearful that he could never be recovered. A number of wibes, however, were collected, and a man let down into the well, the diameter of which was ten feet, who fastened them round the body of the horse, by which means he was drawn up with the greatest facility.

The poor animal, which was now a mere skeleton, was unable to travel any further; wherefore Mr. Park presented him to his landlord, and

and sent the saddle and bridle to the humane governor of Sibidooloo.

Quitting Wanda, he altered his half boots into sandals, as being more suitable to his pedestrian journey; and on the 17th of the month arrived at a considerable town, called Mansfa, where gold is sometimes found in small quantities.

The mansfa, though reputed a harsh, uncharitable man, sent a supper of corn to the exhausted invalid; from whom, however, he demanded a present in return; and on Mr. Park's assuring him that he had nothing valuable in his possession, he replied, "A white skin shall not defend you, if you tell me lies." He then conducted him to a small hut, in which he might repose for the night, and taking away a spear, which the European had received from the mansfa of Wanda, retired to his own habitation.

As our traveller was rather suspicious of this person, he secretly prevailed on one of the inhabitants to sleep with him, and bring his bow and arrows to the hut. The request was complied with, and about midnight the light of the moon discovered a man opening the door with the utmost precaution, who hastily withdrew on Mr. Park's snatching up the negro's bow, and who afterwards proved to be the suspected mansfa.

As soon as the day began to dawn, our author dispatched his companion to the governor's house, in quest of his spear; who soon returned with it, and telling him, the mansfa was not yet awake, strongly advised him to pursue his route; in consequence of which, he departed immediately, and in a little time reached the town of Kamalia, situated at the foot of some rocky hills,

hills, and noted for the gold which is there abundantly collected.

He was here conducted to the abode of a priest or bushreen, called Karfa Taura, who was employed in collecting slaves, to sell on the Gambia. On Mr. Park's arrival, he presented him a book, which was written in the Arabic tongue, and asked, with a smile, whether he could read it. Receiving a negative answer to his question, he desired one of his servants to fetch the curious little volume, which had been conveyed thither from the western country. The man accordingly obeyed, and, to our traveller's great astonishment, returned with "The Book of Common Prayer," which is used in the English establishment.

Karfa was evidently delighted to find that his guest understood it. He then provided a hut for the stranger's residence, which he kindly furnished with a mat for his repose, a small calabash, and a jar to contain water. He likewise allowed him two meals a day, which were regularly carried from his own table; and the slaves were commanded to supply the hut with fuel and water; by which means, our author's situation was rendered pleasant and agreeable.

A return of his fever, however, alarmed him considerably, and even endangered his life, for five weeks; during which, the hospitable Karfa soothed him by every act of distinguished kindness.

On his recovery, this worthy man was obliged to depart on his intended expedition, but carefully provided for our adventurer, by leaving him under the care of an ancient bushreen, whose character was unimpeachable, and whose time

was devoted to the instruction of the young natives of Kamalia.

In this situation, we must beg permission to leave Mr. Park, till we have rendered an expected account to our readers of the climate, productions, customs, ceremonies, &c. observable in the African countries.

Throughout his whole route, both in going and returning, our author found the climate exceeding hot; though at no place so intense as Benowm.

In some parts, indeed, where the country rises into hills, the air is comparatively cool. The tornadoes begin about the middle of June, which ushers in the wet season, commonly continuing till November.

If the wind sets in from the north-east, a considerable alteration takes place in the appearance of the country, as the rivers quickly subside, the grass becomes dry, and the leaves fall from the generality of the trees.

The harmatton, a parching, dry wind, also blows about the same time, attended with a smoky haze, through which the sun is discerned as a dull, red body. When this wind sweeps over the Great Desert, it parches up all the moisture which is exposed to its current; yet it is reputed exceedingly healthful to Europeans, whose relaxed solids are braced by its powers, and their spirits surprisngly revived by the facility which it affords to respiration; while the natives complain that it chaps their lips, and frequently afflicts them with a soreness in their eyes.

When the grass is supposed to be sufficiently withered, it is set on fire by the negroes, (except

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in Ludamar, and some Moorish places, where the cattle are fed upon it, till the return of rain), which, in the dead of night, illumines the air with astonishing lines of flame, and seems as if the country was wrapt in one devouring blaze; and in the hours of day, the smoke ascends in every direction, while the birds of prey dart upon the lizards, snakes, and other affrighted reptiles, which strive to escape from the terrors of the conflagration.

By this annual burning, the air is considerably purified, and the country is soon clothed with a sweet and beautiful verdure.

The cacao tree, the sugar cane, with the pine apple, and several delicious fruits are totally unknown in Africa, and the few oranges and bananas which are found near the mouth of the Gambia, were most probably introduced by the Portuguese.

The native property of the land belongs to the king, or, in a republic, to the state. When any free individual desires an extension of land, for cultivation, he applies to the ruler of his district, who readily grants his request, upon condition, that the same shall be forfeited, if not properly cultivated within a limited time; if the condition is fulfilled, the soil is then vested in its possessor, to whose heirs it afterwards descends.

The population of Africa is rather inconsiderable, though the interior is much better filled with inhabitants than any of the maritime parts.

The negroes, though of various nations, are remarkably similar in their dispositions.

The Mandingoes are gentle, lively, credulous, and fond of flattery; they are also extremely inquisitive; but their character is materially stained

ed by petty robbery, to which they have a great propensity; they are, however, generally honest among themselves.

Their sense of justice is neither extinguished nor perverted. Their charity is always disinterested, and their solicitude, to soothe the distress of the wretched, demands the highest encomiums.

Mr. Park unites his testimony to that of Mr. Ledyard, his worthy predecessor, that their women are eminently distinguished by these soft and amiable virtues, and are also remarkable for their maternal affection, always suckling their children till they are able to walk: this nursing often continues for three years, during which the husband bestows his attendance upon his other wives.

Filial love is equally manifested through every part of Africa, and hence a negro conceives, that a reproach on his mother is the greatest insult which any person can possibly offer.

As the children advance in years, the boys are instructed in the labours of husbandry, and the girls are taught to beat the corn, to spin cotton, and to perform other domestic duties.

As the people suppose that the connubial state is rendered prolific by circumcision, both sexes are obliged, at the age of puberty, to undergo this painful operation. A number of young persons generally submit to this rite, at the same time, who are exempted, for the space of two months, from every sort of labour. In this time they unite themselves into a society, bearing the name of Solimaneroo, and visit the neighbouring towns or villages, at which they are always courteously treated,

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treated, and where they pass their hours in singing, dancing, and sportive amusements.

If, in the course of this celebration, or at any other time, a man happens to fancy one of the young damsels, his first business is, without addressing the object of his choice, to make such an offer to her parents, as may be deemed a suitable compensation to them for the loss of their child, whose company and services they have hitherto possessed; this is commonly fixed at the value of two slaves, unless the lady is accounted a beauty; when the demands of her friends are naturally raised above the usual sum.

If the suitor is able and willing to advance the desired equivalent, he then entertains the maiden with the tale of love, though her consent is but of small avail, in respect of the match; for, if her parents, in token of agreement, have eaten a few kolla nuts with their intended son-in-law, the daughter must either accept the hand of the lover whom they present to her, or otherwise devote her life to perpetual celibacy. The parents are likewise precluded from giving her to any other person, as, in case of such an attempt, the first lover is permitted to seize her as his slave by the laws of the country.

When the day for solemnizing a marriage is appointed, a select party is invited to the celebration, when a goat or bullock is killed, and an abundance of victuals cooked on the occasion.

The bride is conducted in the evening to a hut, where a number of matrons array her in the wedding dress, which is composed of white cotton, in such a manner as to conceal her form entirely, after which she is seated on a mat, in the midst of these friendly assistants, who instruct her

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her, with equal gravity and propriety, in the deportment suitable for a married person. The scene, however is sometimes enlivened by a number of girls, who amuse the company with their songs and dances.

The bridegroom, in the mean time, entertains the visitors, who are assembled in the open air, and by presenting them with kola nuts, increases the general festivity; after which the supper is served, and the remainder of the night is devoted to singing and dancing.

At midnight, the new married lady is led, by her companions, to the hut designed for her future abode, and her spouse, on an appointed signal, withdraws from the circle of his friends.

In the morning the couple are generally disturbed by an assembly of women, who come to inspect, and dance around the nuptial sheet.

We have already observed, that a plurality of wives is allowed in this country; the Mahometans, however, seldom marry more than four, who are treated much the same as hired servants in Europe: they regularly attend the affairs of the house, and perform the task of cookery in rotation.

Conjugal infidelity is scarcely known in these parts; the ladies, indeed, are apt to disagree, and the husband is sometimes obliged to inflict a corporal chastisement before their contentions are decided.

The offspring of the Mandingoes are not always named after their parents, but usually receive a name expressive of some particular quality: thus, Fadibbee signifies 'father of the town,' Modi, 'a good man, &c.'

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The ceremony of shaving a child's head, is performed at eight days old, when a dish of bruised corn is prepared for the company, to which, if the relatives are opulent, a goat or sheep is added.

After the infant's head is shaved, from whence the feast receives its name, the priest pronounces a long prayer over the corn; while every person in the company holds the brim of the dish with his right hand.

The babe is then taken into the arms of the priest, who, in a second prayer, implores the blessing of God upon the child, and all the spectators; at the conclusion of this solemn request, he spits thrice in the infant's face, whispers some sentences in its ear, proclaims its name with an audible voice, and returns it to the mother. A present of corn is afterwards given, by the father of the child, to each of the guests, and thus the ceremony closes.

Each individual, however, among the negroes, has a kontong, or surname, besides that, which is received in this curious manner.

The negroes have no other method of dividing time, than by the calculation of rainy seasons, which serve to denote the years. These are portioned into moons, the days are reckoned by suns, and these are again divided into morning, mid-day, and evening; but, in reply to a question which demands a farther subdivision, they point to the place of the sun in the heavens.

Many of their religious opinions are worthy of attention. They universally believe in one Supreme Ruler, and expect hereafter to enter a state of misery or felicity; but they deem it unnecessary to address their Creator, except on the first appearance

pearance of a new moon, which they suppose is newly created, when each of them pronounces a short prayer, in a whisper, concealing his face till it is concluded, when he spits in his hands, and rubs them over his features.

Though they regard the Almighty as the creator and preserver of all things, they imagine that his nature is too exalted, and his purposes too firmly fixed, for wretched mortals to derive any benefit from their feeble petitions; and therefore, if they are asked why they pray at the new moon, they simply reply, "Because our fathers did so before us."

They likewise suppose the concerns of the world are committed into the hands of various subordinate intelligences, with whom they imagine a magical ceremony is extremely prevalent; hence they frequently attempt to deprecate their favour by an offering of fruits, or a white fowl, suspended from the branch of a particular tree.

Religion is seldom the theme of their discourse, and any interrogation, which might lead to a discussion on the subject of futurity, is directly evaded, by this reply, "No man knows any thing of the matter."

They deem the last quarter of the moon an unlucky time to undertake a journey, or any other business of importance. The stars are but little regarded; an eclipse is regarded as the effect of witchcraft, and astronomy and magic are reckoned synonymous terms.

Their ideas of geography are equally strange and inconsistent. They describe the earth as an extensive plane, the termination of which is concealed by the clouds and darkness; the sea as an immense river of salt water, and the farther shore

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as, "the land of white people, beyond which they also describe another tract, which they call "the land where the slaves are sold," and which they suppose is inhabited by gigantic Cannibals; but on the close of such romantic descriptions, they will always observe, their own country is the most desirable, and its inhabitants the happiest people in the world.

From the simplicity of their diet and an active mode of life, they are in general healthy, though sometimes fluxes and fevers prove fatal to them: on the approach of the latter, a sort of vapour bath is prepared, by covering some hot wood embers with branches of the *Nauclea orientalis*, upon which the patient is laid, wrapped up in a cotton cloth; the branches are then sprinkled with water, which, by dropping on the embers, raises a cloud of vapour, which causes a profuse perspiration in the invalid, who is permitted to remain in the same position till the fire is nearly extinguished, and who generally finds a wonderful relief from the adoption of this method. The dysentery is usually cured by the patient's taking the bark of several trees, which is pounded and mixed with his victuals.

The yaws, the elephantiasis, and a dreadful species of leprosy, called the incurable malady, are also prevalent in this country. The latter appearing at first in a number of scabby spots, which after some time withers; the skin upon the hands and feet frequently cracking and emitting a fetid discharge, the finger bones then putrefy, and the nails drop off; which sometimes spreads so rapidly, that the unhappy sufferer is deprived of his hands and feet, without the possibility of redress.

The inhabitants of some districts are afflicted with the Guinea worm, and glandular swellings of the neck, and a simple gonorrhœa has been known to appear in the interior.

The negroes in general understand surgery much better than the application of medicine; often managing dislocations and fractures with real skill, and considerable success; their bandages and splinters are extremely simple, and easily admit of a removal. In the case of a fracture, the patient is laid upon a soft mat, and the limb repeatedly bathed with cold water; abscesses are opened with a red-hot iron, and dressed with a composition of soft leaves and cow's dung, or shea butter. In a local inflammation, they make several small incisions in the afflicted part, to which a bullock's horn is applied, with a small orifice at the end; the operator then, holding a piece of bees wax in his mouth, by a dexterous application of his lips and tongue, extracts the air from the horn and closes the hole with wax, thus performing a curious sort of cupping.

Phlebotomy is likewise practised in the maritime parts, or in any place where European lancets can be procured.

On the decease of a chief or respectable native, the neighbours and relatives assemble, to express their grief in loud and doleful howlings. The persons, who assist at the funeral, are feasted on a bullock or goat, which is slain for that purpose.

The corpse is arrayed in white cotton, and generally deposited in its sepulchre the same evening; the grave is often dug in the hut of the deceased, or beneath some favourite tree, while a mat serves as a winding sheet, in place of a coffin. If, however, it is buried without the walls

of the town, the spot is covered with a quantity of prickly bushes, to defend it from the wolves, which otherwise would dig up and devour the body.

Notwithstanding the uniform simplicity of their lives, these people very seldom attain longevity, but at forty years of age are generally grey headed, feeble, and wrinkled.

The koonting, the korro, the simbling, the ballafon, and the tantang, are the musical instruments in general use; the first of which is a kind of guitar, with only three strings; the second resembles a large harp, and is furnished with eighteen strings; the third is similar to the second, but on a smaller scale; the fourth is composed of twenty pieces of hard wood, of various lengths, and supplied with the shells of gourds beneath, to raise the sound; while the latter is already described, in this work, as a large drum, open at the lower end, which is used promiscuously, to spread an alarm, or to celebrate a peculiar occasion.

They also use bow-strings, elephants' teeth, bells, and small flutes; and clapping of hands appears indispensibly requisite to the full chorus, at a dance or concert.

Poetical geniuses are also found among them, who are divided into two separate classes; the first of which are, itinerant Mahometans, travelling about the country, singing their pious effusions, in honour of their prophet, and performing divers religious ceremonies; while the others, who are far more numerous, are called singing men, and in every town proclaim, in their extempore songs, the virtues, and honours of their chiefs or others, who are willing to reward empty flattery with a substantial meal.

They likewise attend the soldier, to the scene of engagement, that, by reciting the martial exploits of their ancestors, with the historical events of their country, a glorious spirit of emulation may be awakened in their auditors.

The diet of the people varies with the districts they inhabit, but the free natives generally breakfast, soon after the dawn of day, upon a mixture of meal and water, which derives a gentle acidity, from the fruit of the tamarind. Dinner is commonly served about two o'clock, and usually consists of a sort of haste pudding, meliorated with shea butter; but supper, which is their chief repast, is seldom prepared till midnight, when they universally feast on kouskous, with a little meat, or the vegetable butter, already mentioned. The left hand is never used in eating.

Beer, or mead, is the usual boverage of the negroes, who frequently drink to an excess; but the Mussulmen abstain from every liquor, but water.

Snuff and tobacco are used indiscriminately by Pagans and Mahometans; their pipes are formed of wood, with an earthen bowl, curiously wrought.

Salt is the greatest luxury in Africa, inasmuch that, to say a person eats salt to his food, is accounted the same as affirming, that he is an opulent man.

Though an European would, doubtless, be astonished to see an infant suck a piece of rock-salt as a delicacy: this is frequent in these parts, where the poor inhabitants are scarce ever indulged with it.

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The negroes are an industrious people, constantly seeking employment, in fishing, hunting, or the labours of husbandry. They are very dexterous in the use of their bows and arrows, and are such excellent marksmen, that they will shoot a lizard, on a tree, or any minute object, at a great distance.

They also weave a very durable cloth, in a loom, exactly similar to those which are used in Europe, allowing for its narrow dimensions, which merely admits a web of four inches broad, and the shuttle is of the usual construction. This cloth is first spun by the women, from thread, which, though rather coarse, is well twisted, and after it is wove, it passes again into their hands, for the purpose of dyeing, which is performed in the following manner :

When the leaves of indigo are fresh gathered, they are first bruised in a wooden mortar, and then mixed with a strong lye of wood ashes and chamberley, in a large earthen vessel. In this mixture, the cloth is steeped, till it acquires a beautiful colour, which bears an excellent gloss, and is equal to the best Indian or European blue.

Thus dyed, it is cut up for domestic purposes, and formed into garments, by needles of the African manufacture.

The only trades which seem appropriate to these people, are the manufactures of iron and leather.

For the first, a melting furnace is erected near Kamalia, consisting of a round, clay tower, about ten feet high, and three in diameter, encircled with withies, to secure the clay from cracking, by the violence of the heat. Seven openings are

constructed

constructed around the bottom of the furnace, each of which contains three tubes, by the opening or closing of which the fire is regulated, as no air can be admitted, but through these conveyances.

These tubes were originally made by plastering a composition of grass and clay, around a smooth, wooden roller, which was removed, when the tube began to harden in the sun.

The process observed in melting, our author describes thus:

A quantity of dry wood was first laid in the furnace, and covered with charcoal, which was prepared in the woods. A stratum of iron stone, which is exceedingly heavy, of a reddish colour, variegated with greyish specks, was then laid over the charcoal, till the furnace was filled in this manner.

The fire was then introduced through one of the tubes, and blown with a pair of double bellows, simply constructed, of two goat skins, the pipes of which are united, and thereby supply a constant and regular blast.

Several hours elapsed before any flame appeared above the surface, but it burnt rapidly afterwards, and continued to blaze with great violence all night, while it was supplied with charcoal by the appointed attendants. On the subsequent day, the fire was considerably abated, and on the second night, a greater quantity of air was admitted, by withdrawing some of the tubes; the heat however was still intense, and a pale blue flame ascended several feet above the furnace.

On the third day, the remaining tubes, many of which were vitrified by the heat, were removed,

moved, and in the course of a few days the furnace, which was then perfectly cool, was partly taken down, and discovered the iron in a large, irregular mass, which was sonorous, and, if broken, resembled broken steel in its granulated appearance.

This metal is afterwards formed into different instruments, at a forge, which is repeatedly heated, and blown with such bellows as we have already described. The anvil, forceps, and hammer, are extremely simple, and the workmanship by no means undeserving applause.

The African blacksmiths are, in general, acquainted with the art of extracting gold from ore. In performing this, they make use of an alkaline salt, which is obtained from a lye of burnt corn-stalks, evaporated to dryness.

They also draw out their gold into wire, and thereby furnish the natives with a variety of tasteful and ingenious ornaments.

Leather is tanned and dressed very expeditiously, by first steeping the hide in water, mixed with wood ashes, till the hair is separated from the skin, and then by applying the bruised leaves of the Goo tree, as an astringent; after which, it is repeatedly rubbed with the hand, and beaten upon a stone, to render it soft and pliant.

Bullocks' hides are usually cut up for sandals, and are therefore dressed with less caution than sheep or goat skins, which yield a variety of cases, sheaths, belts, pockets, &c. These are generally dyed red, by a powder procured from stalks of millet, or yellow by the root of a particular plant.

The Africans also form some elegant baskets, hats, and other articles, from rushes, which they stain

stain with various colours, and sometimes cover their calabashes with cane, which is interwoven and dyed in a similar manner.

It is likewise worthy of remark that, in every laborious occupation, the marks of distinction are laid aside, and the master works with his slaves, without assuming any superiority.

As it was natural for our author to make some enquiries on the interesting subject of slavery, he informs us, as the result of his intelligence, added to his own remarks, that the sons of bondage constitute nearly three fourths of the people, demanding no other recompense for their labours, than food and raiment, and are treated with severity or gentleness, according to the various tempers of their employers.

Those who are domesticated, by receiving their birth beneath a master's roof, are always favoured with more indulgences than the slaves of purchase, and likewise enjoy some important privileges, as their owners' authority is limited to a moderate correction, and they are unable to sell them, without the sanction of a public trial.

Such unhappy creatures, however, as are either bought with money, or taken captive in war, are strangers to these consolations, and may be treated, as the caprice of a master directs, or sold, without hesitation, to any foreigner.

Regular markets are established, for this inhuman traffic, where Europeans chiefly flock, to buy their fellow creatures.

The African wars are of two kinds, the one open, and publicly proclaimed; and the other, proceeding from the hereditary animosity, which the people of one land or district retain against another.

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When this is the case, the inveterate foes seek every opportunity to plunder and harass the objects of their hatred, without any previous declarations of their hostile intentions. These incursions, though secretly conducted, produce a swift and certain retaliation.

War is certainly the greatest cause of slavery, and its frequent attendant, famine, enchains those miserable wretches, who escape successfully from the arms of their enemies; as then, bondage is preferable to the pangs of insatiate hunger.

A great number of persons were thus subjected to slavery, during a severe scarcity, which continued, for three years, in the vicinity of the Gambia, when several free natives earnestly implored Dr. Laidley to put them upon his slave chain, thereby to rescue them from the jaws of famine.

Another common source of bondage is, insolvency; as, provided a negro, who has taken goods from any European, upon credit, is unable to pay for them at the appointed time, the African law permits the creditor to seize the *person* in lieu of his money, or, if he absconds, any branch of his family; or, in default of these, any inhabitant of the same nation.

If the latter is captivated, he must remain a prisoner, while his friends endeavour to discover the proper debtor.

If they succeed in their search, a public assembly is called, which releases the captive, and compels the other to fulfil his engagement, or to submit to the decision of the law, in his own person; but if he cannot be found, the prisoner must be sold, or otherwise purchase his redemption by a sum double to the original debt.

Slavery

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Slavery is also inflicted, as a punishment for the crimes of murder, witchcraft, and adultery. When the former is committed, the nearest relative of the deceased is authorised to sell the offender, or to kill him with his own hand. By witchcraft is commonly meant, the administering any poison; and the adulterer is either enslaved or ransomed, at the option of the injured party, who generally names a sum, as an equivalent to his damages.

Gold is collected, through every part of Manding, and in other districts of the interior, in little grains, nearly as large as peas, amidst a large body of clay or sand.

At the conclusion of the harvest, which is generally about the beginning of December, when the streams have subsided, the mansa proclaims a day on which the women are to begin "gold washing," who accordingly attend, at the appointed time, with a spade to dig the sand, some calabashes for washing the ore, which the natives call "gold powder," and a few quills, to contain it after its cleansing.

A bullock is killed for the entertainment of the first day, and a variety of charms and prayers are used, to render the undertaking fortunate, as any failure, on the commencement, is deemed exceedingly inauspicious.

The easiest method of procuring the gold, is by washing the sand of the streams, which is performed by some, while others devote their labours to another part, where the rapidity of the torrent has swept away the sand, and merely left the pebbles, among which, however, such pieces of ore are frequently found, as amply reward the painful search.

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The separation of the sand from the gold, is performed in the following, simple manner :

A certain portion, mixed with a suitable quantity of water, is put into a large calabash, which is shaken so as to mix its contents, at first gently, and afterwards quick, till, at every revolution, some coarse particles of sand and a little muddy water fly over the brim of the vessel. This is continued for some time, after which, the sand is left to settle, and the water poured away. The coarse sand, which is uppermost in the calabash, is then cleared off by the hand, and the operation is renewed with fresh water, till it comes off nearly pure.

The woman, who performs this task, next takes another calabash, and empties the contents of the former gently into it, except that portion of sand, which, remaining near the bottom, is most probably enriched with gold. This is mixed with some clear water, and minutely inspected, whilst it is stirred about, and when a few particles of gold are thus obtained, the other vessel is examined in a similar manner.

It is seldom, however, that more than four grains are found in both the calabashes.

The dust is finally placed in quills, which are stopped with cotton, and which the washers are ambitious of displaying in their hair.

Various female ornaments are manufactured from this gold, many of which are exceedingly massy, particularly ear-rings, the weight of which requires a support of red leather, fastened over the head, to avoid a laceration of the lobe of the ear.

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A complete set of ornaments, for a lady's dress, may be estimated from fifty to eighty pounds, English value.

The negroes are always provided with small balances, in which they weigh their gold, the greatest part of which is given to the Moors, for salt and other useful articles, and is equally esteemed, as to its value, whether it is wrought or given in dust.

The negroes express a violent surprise, at the eagerness with which Europeans enquire for elephants' teeth.

The interior of Africa abounds with elephants, but they seem of a distinct species from such as are found in Asia.

The interior districts produce the chief part of that ivory, which is sold on the Senegal and Gambia rivers. Travellers are particular in their examination of the woods, where scattered teeth are often picked up, from the following cause:

The roots of such bushes and shrubs, as flourish in a dry and elevated soil, are frequently overturned by the teeth of the elephant, which he thrusts beneath them (preferring the tender, juicy root, to the hard branches) with facility; but when the bushes are firmly fixed, and the animal's teeth partly decayed, his repeated exertions are apt to break them off, and thus exposes them to the hand of the passenger.

The hunters commonly go out in small parties, of four or five persons, each of whom is furnished with powder, ball, and sufficient provision for six days. They at first penetrate into the most obscure parts of the wood, examining every thing

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with great attention, that may lead to the desired discovery of elephants.

When a herd appears in sight, the hunters follow at a small distance, till one of the animals happens to stray from the rest, when they creep gently through the high grass, till they can discharge their pieces with the advantage of a certain aim. They then fire at once, and fall on their faces, while the elephant applies his trunk to his numerous wounds, but finding his efforts fruitless, and seeing no object near him, he runs with surprising fury among the bushes, till, faint and exhausted with the loss of blood, he gives the hunters an opportunity of destroying him, by a second volley, which generally levels him with the earth.

The skin is then flayed off, and fastened to the ground with pegs, that it may be properly extended and dried, while several parts of the flesh are cut into slices, and dried in the sun, for a future supply of food, and the teeth are struck out with a hatchet, with which the hunters fell such trees as contain wild honey. The ivory is commonly sold to itinerant merchants, who come annually from the coast, to purchase it with arms and ammunition.

To return from our digression, we observe, the schoolmaster, with whom our traveller was left, at Kamalia, was a person of a gentle disposition, and amiable manners, neither rigid nor intolerant, though a Mahometan. Much of his time was devoted to literary studies, and the tuition of the rising generation was evidently his greatest delight.

Seventeen boys and two girls composed his little seminary, the former of whom recited

their tasks, around a large fire, at night; and the latter were instructed in the course of the day.

The library of this teacher was enriched with a variety of manuscripts, which he had either borrowed from the neighbouring priests, or purchased from the Moorish traders.

Our author affirms, that the negroes are possessed of the Pentateuch of Moses, in Arabic, which is held in such estimation, as frequently to sell for the value of a prime slave.

A version of the Psalms, and another of Isaiah's Prophecies, are also extant in their country.

Interpolations, favourable to the doctrines of Mahomet, most probably abound in these copies. They are, however, sufficiently useful, to acquaint the negroes with the principal incidents of the Old Testament.

When any pupil has read the whole of the Koran, and repeated a stated number of public devotions, the schoolmaster prepares a feast, at which the youth is thoroughly examined, and finally requested to read the last page of the Koran aloud.

Having complied with this desire, he presses the book to his forehead, at the same time, pronouncing a solemn amen, to its contents. All the priests, who are present, then quit their seats, and shaking him by the hand, salute him as a bushreen, after which his parents are advised to redeem their son, by presenting his tutor with a slave, or a suitable equivalent, as his education is now completed. This advice is immediately adopted, if the friends of the youth are able to procure the ransom, but if they are unfortunately indigent, the scholar must continue as a domestic slave to his schoolmaster, till he can emancipate.

emancipate himself, by the fruits of his own industry.

On the 24th of January, the worthy Karfa returned to his habitation with a young damsel, whom he had purchased for three prime slaves, and whom he introduced, as his fourth wife, to the objects of his former choice, who received her with great civility, and conducted her to a hut, which had been cleansed and white-washed, for her reception.

Our author was presented, on his friend's return, with a new garment and trowsers, of the African fashion and manufacture, and was shewn thirteen prime slaves, who were also the purchase of Karfa.

These persons, though at first they seemed to view the European with horror, were soon tempted, by their inquisitive disposition, to enter into conversation with him.

They accordingly asked him, whether his countrymen were Cannibals, and, on his assuring them that they were employed in agriculture, they appeared extremely incredulous, insomuch, that one of them, with an air of great simplicity, put his hand upon the earth, and enquired whether the natives of Europe had really got such ground to set their feet on. Eleven of these poor creatures acknowledged, that they had lived in slavery from their infancy, but the others refused to answer any question relative to their birth or former stations.

They were sold to Karfa, as prisoners of war, and were secured by the legs in couples, with the same pair of fetters: two couple were then united, by twisted thongs, fastened round their necks, while a string was put through their fetters, with
which

which they hold them up, when they had occasion to walk. Their hands are likewise fettered at night; and an iron chain is fixed round their necks; but, if a slave proves rather refractory, his ankle is then secured, with a bolt and staple, to a heavy billet of wood, with a smooth notch, formed on one side of it, through which the prongs of the staple appear on each side the sufferer's ankle.

Thus confined by their irksome bonds, they are conducted, every morning, beneath the shade of a tamarind tree, where they are advised to revive their spirits by diverting songs and games of hazard; and, in the evening, after a minute inspection of their fetters, they are led back to their huts, and placed under a guard for the night.

In compliance with the customs observed by the priests at Kamalia, Mr. Park fasted three days, on the great fast of Rhamaden, while the schoolmaster instructed the people in various religious topics, from the solio performance of Sheiffa, a celebrated Arab author, and the evenings were devoted to the public prayers of such females as held the tenets of Mahomet.

These were all arrayed in white, and performed the appointed prostrations at the Misura, with a decent solemnity, while the behaviour of the negroes was distinguished by meekness and humility.

At the expiration of the fast, the priests assembled, in expectation of the new moon, but the evening proving cloudy, they were for some time deeply afflicted, at the inauspicious disappointment. The clouds, however, suddenly disparting, revealed the beautiful queen of night to
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the expecting throng, who instantly welcomed her appearance, by clapping their hands, beating their drums, and discharging their muskets.

Our author quitted Kamalia on the 19th of April, with the caravan of stores, which contained near seventy-three persons, six of whom were singing men. The majority of the inhabitants followed this coffee near half a mile beyond their town, some expressing their grief by tears, and others squeezing the hands of their departing relatives.

When they had gained a gentle acclivity, the members of the caravan were desired to sit down, with their faces towards the west, and the affectionate followers sat down in another place, with their faces towards the town, while the schoolmaster, with two assistants, took his station between the two divisions, pronouncing a long and solemn prayer, at the conclusion of which, they walked thrice around the caravan, marking the ground with their spears, and muttering a secret charm.

The travellers then arose, and proceeded forwards, without taking a formal leave of their friends; but the sudden exercise of walking produced spasmodic contractions in the legs of the slaves, who had remained in irons for several years; two of them were therefore taken from the rope, and permitted to walk gently to Maraboo, from whence they proceeded to Bala and Worumbay, and, on the 21st of the month, entered upon the Jallonka Wilderness.

Here they rested a short time, while each individual was refreshed with a little meal and a draught of water, and then continued their route.

to the dangerous river of Kokora, so called from the abundance of crocodiles which it produces, and the force of the torrent in a wet season, two small branches of which they crossed in the afternoon, and by sun-set came within sight of Kintyakooro, a town of considerable note, nearly square in its appearance, and seated in the midst of an extensive and fertile plain.

The travellers were this day greatly delayed by three female slaves, whose excessive fatigue prevented them from keeping pace with the caravan. After a barbarous whipping, they were roughly dragged forwards, till two of them were affected with vomiting; when it appeared that these disconsolate wretches had eaten clay. Severity proving useless, they were then permitted to rest in the woods, from which they did not arrive till after midnight.

A remarkable etiquette was observed, on approaching Kintyakooro, to which the cofle advanced in the following manner:

Six singing men, other free travellers, slaves in parties of four, each party attended by a guard, domestic slaves, wives of Slatees, and females of free condition, who brought up the rear.

When this procession had arrived within a hundred yards of the gate, a song, expressly composed to soothe the vanity of the natives, was loudly repeated by the musical conductors, who were now permitted to enter the town, and conducted to the town-house, where a multitude speedily assembled, in expectation of their history.

This was accordingly recited by the poetical narrators, who were rewarded with a present from

from the governor; and every traveller received a portion of food, and accommodation for the night.

The next morning they departed from this town, and soon entered the Jallonka Wilderness, in which one of the female slaves began to loiter, and to complain of a dreadful pain in her legs: she was presented with some gruel, but refused to drink it; she was then eased of her load, which was given to another slave, and the caravan proceeded, till they arrived at the brink of a rivulet, where the attention of the people was excited by a bee-hive, which appeared in a hollow tree, and from which, without reflecting on the danger, they attempted to take the honey.

An amazing swarm immediately rushed from the hive, attacking the invaders in all directions; and our author observes, as he was fortunate enough to take the first alarm, that he was the only person who escaped their vengeance.

While the people were employed in extracting the numerous stings which they had received, they missed the wretched female, whose sufferings had retarded her progress; and as several of the slaves had forgotten their bundles in the general consternation, the grass was set on fire, and while the wind drove the flames along with astonishing force, these persons pushed through the smoke, and returned with the miserable slave and their respective burdens.

As this poor creature was stung in a most shocking manner, she had crawled to the stream, hoping to secure herself from the bees, by sprinkling

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sprinkling water over her body; but her scheme was unsuccessful.

The stings were now picked out of her flesh, her skin washed, and rubbed with pounded leaves; but the exhausted sufferer declared, she would rather perish than proceed any farther.

Threats and entreaties were alternately used in vain; but, on a severe application of the whip, she started from the ground, and travelled for near five hours, at a very tolerable pace, when, in attempting to run away from her conductors, she fell amidst the grass.

Recourse was had once more to the whip, but without effect, as the woman was now unable to rise, she was therefore placed upon an ass, which was burdened with provisions, but was even then too languid to sit in an erect position. The merchants, unwilling to abandon her, now caused her hands to be tied under the animal's neck, and her feet under his belly; but the ass, proving refractory, threw her off, and bruised her legs severely. Finding it impossible to carry her forward by such means, a general clamour arose of, "kang-tegi," which signified "cut her throat." Anxious to shun so inhuman a spectacle, our author hurried on, but soon understood that the barbarians had changed the nature of their cruelty, and had left this hapless child of sorrow either to perish with want, or to die by the fangs of some tremendous monster.

On the 28th of April the travellers reached the town of Manna, where the inhabitants were busied in gathering the fruit of the nitta trees, which abound in the neighbourhood, producing long, narrow pods, which contain some black seeds

seeds beneath a coat of yellow, mealy powder, which, if eaten by itself, is rather clammy, but when mingled with water or milk, it becomes a wholesome and grateful article of food.

Petty chiefs, who are independent of each other, are the rulers of the Jallonkas.

The chief of Manna, with a numerous retinue, accompanied the caravan over a curious bridge which crosses the Basing, a considerable branch of the Senegal, which has but a little current, and is very deep and smooth. This bridge is constructed of several tall trees, the ends of which are united, and allowed to float in the middle of the stream, while their roots rest upon the opposite rocks, and the trees, thus placed, are covered over with a quantity of dry bamboo.

The swell of the river, at the rainy seasons, annually destroys this convenience. It is however patiently replaced by the inhabitants, who justly expect a small gratuity from every person who passes over it.

On the 3d of May, the coffee rested at a village in the vicinity of Malacotta, where the schoolmaster of Kamalia met with his elder brother. This interview, our readers may naturally suppose, after nine years absence, was truly affecting to the spectators.

In the evening they entered Malacotta, which is an unwall'd town, consisting of huts, formed with split cane, in the manner of wicker work, and plaistered with mud. A manufactory is established here for excellent iron, and very good soap is made, by first boiling ground nuts in water, and then adding a layer of ashes and wood.

Intel.

Intelligence was brought by some of the townsmen respecting a war between Almami Abdulkader, sovereign of Foota Torra, and Damel, king of the Jaloffs.

An ambassador from the former procured an audience at the court of Damel, before whom he laid two knives, addressing him thus:—

“With this knife, saith Abdulkader, I will deign to shave the head of Damel, provided he will embrace the faith of Mahomet; and with this other will I cut his throat, if he refuses to gratify my desire: let Damel take his choice.”

The monarch of the Jaloffs coolly replied, that he neither chose one nor the other; in consequence of which a war ensued; the boasting prince was taken prisoner, and led to the presence of the magnanimous Damel, who mildly said, “Abdulkader, resolve me this question; If the chance of war had reversed our situations, how would you have treated me?” “I would have pierced you to the heart with my spear, exclaimed Abdulkader, and I am prepared for the same fate, which I know awaits me.”

“You are mistaken,” rejoined the victorious king; “my weapon is stained, indeed, with the blood of your subjects, and I might deepen its sanguine hue by the method which you have named, but this would neither rebuild my town nor reanimate the hapless thousands which lie slaughtered in the woods; I shall therefore withhold my hand from killing you in cool blood, but shall detain you as my slave, till I perceive you may reside in your own territories, without destroying the peace of your neighbours, and

when

when that is the case, I shall reflect on the most prudent method of establishing you."

Abdulkader was accordingly confined three months, working as a slave, and receiving the bread of bondage; at the expiration of which, his glorious conqueror, with a generosity seldom paralleled in more polished nations, freely restored him to the throne of his ancestors.

After a stay of four days at Malacotta, the travellers crossed a branch of the Senegal, called the Honey River; from whence they proceeded to the town of Bentygala, and two days afterwards arrived at Dindikoo.

On the 12th they passed over the Falemé river, and were kindly entertained at Medina, by a Mandingo merchant, who was the sole proprietor of the village, and who, from a partiality to European customs, had his meals prepared in pewter dishes, and his houses built after an English model.

The following day they came to Baniscribe, which was the residence of a Slatee, who travelled with the caravan.

Our author, on a strong invitation, attended this person to his house, at which he was received with the embrace of friendship and the acclamations of delight, while his relations alternately sang and danced around him. When he had taken his seat on a mat, near the door, a young damsel, his destined spouse, produced a calabash of water, in which, kneeling before him, she requested him to wash his hands. The Slatee complied, and the maiden instantly drank the water, while the tear of affectionate joy trembled in her eye, thereby displaying the most

most unequivocal proof of her fidelity and tenderness.

From hence they proceeded to Kirwani, which is a large town, supplied with several furnaces, for the purpose of smelting.

They next entered the Tenda Wilderness, and soon after arrived at the town of Tambacunda, where a palaver was held on the following occasion: A Slatce, who entered the town with the coffle, found his wife, with whom he had formerly resided in this place, and who had borne him two children, married to another man, to whom also she had borne two children; as she imagined her first husband was dead, since he had remained eight years at Manding, without transmitting any intelligence to his spouse.

The Slatce now demanded his wife, and the second husband refused to relinquish her; wherefore, the cause was referred to a public trial, which accordingly took place, and terminated with this decision, that the woman should reside with the object of her own choice.

Mr. Park observes, the lady appeared irresolute, but he suspected that "first love would eventually obtain the victory."

On the 4th of June they reached Medina, which is the capital of the Wooli dominions, and shortly after arrived at Jindey, in which the caravan stopped, and from whence our author, having taken an affectionate leave of the other travellers, proceeded with Karfa, and one of the Foulahs, till the evening, when they were received, at Tendacunda, by the black female, whose name we repeated in the first part of our

narration, and who, from her intercourse with the trader, there alluded to, was able to converse in the English tongue.

She appeared greatly astonished at our adventurer's return, who, she understood, had been murdered by the Moors.

Karfa, in the mean time, listened with the most profound attention to the first English conversation which he had ever heard, and regarded the furniture, bedding, and utensils, with silent admiration.

After a short stay of four days, our traveller was politely invited to the house of Mr. Ainsley, who came to meet him at Tendacunda, and with whom Mr. Park and Karfa returned to Pisania.

Karfa was here greatly surpris'd at the sight of Mr. Ainsley's schooner, which was lying near the place; he could scarcely be convinced, that so large a body could move before an ordinary wind, and was greatly at a loss to comprehend the nature of the sails and rigging. To the contemplation of this vessel, with her anchor and cable, the astonished African devoted an entire day.

In a couple of days, our adventurer was introduced to Dr. Laidley, who received him as one returned from the grave.

As the wearing apparel, left by Mr. Park at Pisania, was carefully preserved, he now relinquished his venerable beard, and resumed the English dress; to the infinite delight of Karfa, who, however, deeply regretted the loss of his beard, by which, he affirmed, he was metamorphosed into a boy.

The kind attentions of this benevolent negro were now so amply rewarded by his grateful friend, that he confessed his journey had indeed been crowned with prosperity; yet, when contemplating the superiority of European arts and manners, he would frequently exclaim, with a deep sigh and dejected countenance, "Black men are nothing!" and at other times he would enquire what reason could possibly induce our author, who was not a merchant, to explore such a wretched country as Africa.

Having taken a fond farewell of this amiable negro, who returned to his own district, Mr. Park embarked, June 17th, in an American slave trader, called the *Charlestown*, under the command of Mr. Harris. In this vessel the unhappy negroes endured the severest hardships beneath the oppressive weight of irons, and a close confinement; they were also obliged to work at the pumps, as the ship proved leaky. On approaching Antigua, it struck on a rock, and narrowly escaped a wreck; it was, however, with much difficulty, brought into St. John's harbour, where our author continued about ten days, at the expiration of which he obtained a passage in the *Chesterfield Packet*, which was bound from the Leeward Islands, and touched at Antigua, for the mail, in which he sailed on the 24th of November, and, on the 22d of the following month, he safely arrived at Falmouth, after an absence of two years and seven months from England; in which time he traversed a considerable portion of the African continent, that had never been explored by any European; and though he was unable to complete his original

ginal design, he performed such an essential service to his country, by what he *did* accomplish, as must infallibly crown him with the glorious wreath of British applause, and transmit his name with honour to succeeding generations.

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TRAVELS
IN THE
INTERIOR OF AFRICA,
FROM THE
CAPE OF GOOD HOPE TO MOROCCO,

BY
CHRISTIAN FREDERICK DAMBERGER.

From the Year 1781 to 1797.

AT a period, marked by the exertions of European travellers, and replete with the most excellent publications on the geography of foreign countries, we feel a peculiar satisfaction, in presenting to the public, a series of discoveries, which, we dare pronounce, of equal importance to any in the universe.

Having already followed Mr. Park, in his arduous undertaking, through various parts of the African interior, and remarked the inhabitants, laws, and customs, of such nations as are admirably delineated by his illustrative pen, we presume to change the *scene*, while the interesting *subject* still remains before us: Thus, we hope, though our readers are once more conducted to Africa, that we shall not incur the charge of disgusting them by *repetition*; but rather, by relating the recent adventures of a worthy German,

man, who wandered far, and suffered much, for the intelligence of Europe, we flatter ourselves an acceptable service may be rendered to Britons, whose nature is strongly tinged with that laudable curiosity, which breaks refulgent through the cloud of ignorance or doubt, and endears the efforts of genius to a rising generation.

Christian Frederick Damberger, from whose narration the following abridgment is taken, enlisted, as a soldier, in the East India service, at Amsterdam, on the 2d of June, 1781; from whence he immediately sailed, in the Morning Star, towards Batavia; but, after a dangerous voyage, and a dreadful sickness among the seamen, our author, with some others, was removed to an hospital, at the Cape of Good Hope, Sept. 23d, at which he experienced many considerable hardships.

At the expiration of a month, however, his name was erased from the muster-roll, by the President of the Common Council, who employed him in various useful departments at False Bay.

He was then appointed maitre d'hotel, in which capacity he obtained an imperfect knowledge of several foreign languages; but the ill-treatment which he repeatedly received, from a hasty and capricious mistress, induced him to request a change of situation.

In consequence of this, he was threatened with a removal to Batavia, which, with its service, was depicted to his view in the most disgusting colours.

Friendless, discouraged, and unadvised, he now resolved to desert, and pursue his journey, to Europe, by land.

With

With this determination, he went to Steelen's Busch, on pretence of his master's business, where he obtained a carbine, with some powder and ball; and then proceeded, with the same excuse, by the estates of several planters, till the 19th of February, when he reached Blettenberg Bay, at which he procured a calabash, a fusil, some sulphur, and other requisites, for his intended expedition.

On the 26th, he departed towards Caffraria, traversing extensive forests, and painfully ascending stupendous mountains, till the next day, when he arrived at a Hottentot craal, consisting of about twenty huts.

Here he was questioned, by three young warriors, respecting his condition and designs; after which they conducted him to the montur, or chief, who presented him with some milk and roasted corn, and assured him of a friendly welcome, while he should chuse to stay among them.

The evening was devoted to singing and dancing, which was performed, by the young persons of both sexes, literally in a state of nature; and at midnight our traveller retired to repose upon a mat in the back of his appointed hut.

With this generous horde he remained nine days; at the expiration of which, he continued his route, with some Hottentots, over the Milk Mountain; but, owing to the impediment of the long grass, they scarcely proceeded two leagues by the evening, when they were much fatigued.

The night was passed in the vicinity of the Silver River, and in the morning they gained the summit of the mountain, where they breakfasted;

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fasted ; and shortly after entered another craal, which afforded a temporary refreshment, and from whence they pursued their journey, by the light of the moon.

The following day they arrived at the residence of the Hottentot travellers, where our author, through unusual exertion and want of rest, fell asleep before a hut ; and was much alarmed, when he awoke, by missing his carbine and watch ; his fears, however, were soon dispelled by one of his conductors, who, leading him to his habitation, restored the property, which had been merely removed through a prudent precaution ; and then regaled him with some broiled meat and a draught of milk.

Here he continued about a fortnight, during which, he had conciliated the esteem of the whole craal, who seemed to strive with each other, in order to procure their guest the most excellent food ; but, notwithstanding their kind attentions, his grand design forbade a longer stay ; and, on the 25th of March, incited by the favourable season, he quitted his benefactors, and pursuing an easterly direction, towards Fish River, he obtained a lodging, in the evening, at the last craal which appears within the territories of the East-India Company.

As our readers may naturally demand some account of these hordes, to which we have conducted them, we briefly discharge our duty thus :

The public authority of every horde is placed in the hands of a montur, whose office is elective, and generally obtained through some peculiar act of courage, as a signal victory, or the extirpation of some tremendous monster.

Every

Every craal receives a large stick, headed with silver, from the Company, whose arms are engraved thereon, and which is displayed, by the chief, on all remarkable solemnities.—Two pounds of tobacco and two canss of brandy, are also allotted to every Hottentot, annually, provided he endeavours to learn the Dutch language.

These people are filthy in their persons, and indolent in their dispositions; hence the most fertile spots remain uncultivated, and an excellent fishery is shamefully neglected. They likewise frequently submit to the invasions of the Caffres, through mere laziness, as their valour is, in reality, by no means contemptible.

Their females are commonly active in domestic concerns; but a great portion of their time is devoted to the contemplation of their own beauty. Infants are, however, the dearest objects of their attention; as, while a child continues to suck, the mother will not even resign it to the arms of her husband, though, in all other respects, she acts towards him with an implicit obedience.

No person is suffered to be buried, till various methods have been used to reanimate the body; after which it is committed to the dust, by some members of the family, who watch the spot with unremitting attention, for twenty-eight days, to defend the deceased from beasts of prey.

Quitting the hospitable inhabitants of the last-mentioned craal, our author altered his course on the 25th, and proceeded towards the Great Fish River, passing several craals, which lay to the right and left. At night he refreshed himself with some meat in a wood, and kindled a fire,

Every

fire, to protect him from the approach of savage beasts.

The following day he reached Bruynoogte; and three days after he entered Caffraria. Here he met with numerous obstacles, in the course of his progress, from the great declivity of the mountains; at the foot of which he took up his abode, for the evening, in a small, deserted village.

The howling of wolves awakened him early in the morning, when he again changed his course towards the north-east; and, after passing over a small eminence, overgrown with rushes, and crossing a stream, which was of a reddish cast and acid taste, he was accosted by three Caffres, who, advancing towards him, demanded the nature of his business.

He accordingly told them, that he was a deserter, journeying from the Cape; upon which they invited him to their craal, consisting of about two and twenty huts, and apparently very populous.

On his arrival, the mampa, or chief, surveyed him attentively; and then conducted him to his dwelling, where some Indian corn was given him by the mampa's wife, who also presented him with some milk, in an elegant basket of lattice work.

A mat was then spread for his repose, and a buffalo's skin produced as a covering; beneath which he lay securely, and slept sweetly, amidst a race of men, from whose name the sons of prejudice start with horror.

In the morning he breakfasted on warm milk and broiled mutton; he then strolled out with a hunting party, and, on his return, witnessed a solemn

solemn invitation of the inhabitants, by the mampa, to a grand feast, which was designed for the morrow, as the third anniversary of a signal triumph.

Our traveller was accordingly aroused, at break of day, by the songs of the people, who had covered the huts and the ground with branches of palm.

The mampa was also ornamented with two of these branches, which were stuck in his girdle, and entwined among his hair.

A procession now began, headed by the chief, who walked three times around every hut, bearing the favourite palm in his hand; after which, a large fire was kindled in the midst of the craal, while the inhabitants, who encircled it, amused themselves with a variety of festal songs.

The women then advanced, presenting the men with their branches, which, after a general dance, were committed to the flames.

Each person now resumed his seat; refreshments were distributed, and the ceremony of marriage commenced in the following manner:

Two women, leading their daughters in one hand, and bearing a basket of milk in the other, approached within six paces of the fire, when the damsels were deprived of their little aprons by their fathers, who led them entirely naked to their destined husbands.

The marriage portion was then fixed; and, on the agreement of all parties, the bridegrooms received a basket of milk from the hands of the matrons, which was handed round to the whole assembly, who drank of it in succession; and the ceremony terminated with a delivery of the aprons,

solemn

aprons to the lovers, who tied them on with several remarkable ceremonies.

At the conclusion of this marriage, a sheep was broiled, and distributed to the company, who renewed their songs, and repeated the festive dance till the night was far advanced; when the brides were conducted to their respective huts, and the spectators retired to their needful repose.

After a short stay at this place, our author again prepared for his journey; and having presented the mampa with a trifling acknowledgment, for which he received some provisions, in return, he set out, accompanied by the generous chief, who attended him to the border of his territories.

From thence, he directed his course toward the Eirekoha, or Great Baboon Mountain; and, after crossing the Fish River, which was only about three feet deep, he passed the night on a hill, in the vicinity of a wood, where he kindled a fire, and roasted some muscles for his supper.

Perceiving a large fire rise from the upper part of the mountain, in the night, he entertained a hope, that he was near a craal, the cowherds of which might be probably stationed on the eminence, to protect their cattle.

While musing upon this idea, his eyes were insensibly closed by sleep, which detained him till near eight o'clock in the morning, when he started up, and travelled forwards, till noon, when he arrived at the spot from whence the flames ascended.

Here he met with two young Caffres, who, on his exclaiming, "I am a friend," civilly answered his interrogatories, and accompanied him

him to their horde, at the entrance of which, they cried aloud, "A white friend! a white friend!" So strange an exclamation nearly cleared the huts of their inhabitants, who ran promiscuously to see the stranger; while an old man, at a distance, enquired from whence our traveller came, &c.

On his replying, "I am a Dutch deserter," he was taken to the old man's hut; while the multitude alternately stared, laughed, and nodded at the European, whose hair and clothes were occasionally pulled, with increasing freedom; till the old man, observing that such behaviour evidently disconcerted his guest, attempted to soothe him, with the kindest language, and assured him, that no insult was intended by the spectators, who were merely amazed at his uncommon complexion.

Goats' milk and melis were then presented to the stranger, who was kindly invited to spend the rest of his days at this hospitable retreat; but finding their solicitations ineffectual, the people submitted to his desires, at the same time warning him of the Tambukin robbers.

At this place he received an imperfect account of some persons, who had been seen at the Salt Mountain, about sixteen moons before his arrival; and who, by the description, must have been Europeans.

Glowing with hope at this unexpected news, and anxious to join the wandering party, he obtained a direction to the mountain, and departed on the following day.

To reach the desired spot, he was necessitated to return half a day's journey, in order to cross the river; he then passed the night

in the place described, before his arrival at the last horde; and on the morrow, travelled over a chain of mountains, while, by reason of the rocky fragments, an intense heat, and insatiate thirst, his life was actually in jeopardy every minute.

Descending, at length, into a fertile plain, he obtained a temporary alleviation of his misery, by sucking some yellow plums, which are frequently seen in the interior; and, shortly after, he arrived at a spring, the taste of which, he affirms, was more delicious to his burning palate than the most costly wines.

His appearance, on this spot, alarmed some damsels, who were approaching to draw water, but instantly fled, screaming, towards their caal, from which a party of Caffres issued, brandishing their clubs; but, on receiving a satisfactory answer to their enquiries, they led the stranger to their horde, which consisted of a hundred and twenty-seven huts; and contained one thousand and eighty-one inhabitants, exclusive of three hundred and nineteen warriors.

The men are here extremely indolent, leaving the care of the cattle and the tuition of their children entirely to the women; hence, if a man's wife is indisposed, she must delegate her authority to another female; and, in case of death, the woman's relations must superintend the domestic concerns of the widower, till he fixes his choice upon a second partner.

Our author was here informed, that a ship had been recently wrecked, at a little distance; and that several persons had escaped to this caal, but were afterwards murdered by the inhabitants of the neighbouring nations. To prove

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prove the veracity of this narration, some pieces
 of French gold and two swords were produced,
 for the stranger's inspection, who accordingly
 resolved to visit the beach; and on the 27th of
 April, accompanied by twenty-seven armed
 Caffres, and provided with several useful tools,
 he crossed a chain of mountains, and on the sub-
 sequent day, arrived at a creek, between the ri-
 ver St. Lucia and the Great Fish River, in which
 they found the wreck; on board of which a
 number of mangled bodies were found, with
 a variety of articles, totally spoiled by the sun
 and the salt water.

As the Caffres appeared extremely anxious
 for the iron, their guest discovered to them
 the easiest method of obtaining it, by burning
 some fragments of the vessel on shore, and col-
 lecting the metal from among the ashes.

While these people were employed in search-
 ing the beach, a corpse was found by the Euro-
 pean, which, though in a state of putrefaction,
 displayed the features of a young man; while
 his apparel convinced our author, that he was a
 person of distinction.

A grave was immediately dug, near the shore,
 in which this, with several other bodies, was in-
 terred, by the humane Caffres; who, after wash-
 ing themselves repeatedly with ashes and sea-
 water, abstaining from food the remainder of
 the day, and rolling themselves to their necks
 in sand, resigned their faculties to the dominion
 of sleep, till the morning.

On their returning to the craal, the women and
 children saluted them with acclamations, as
 though they had brought them the spoils of a
 kingdom, so violent was their joy, at the sight
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of the articles which were procured from the wreck, consisting of fire-arms, kettles, pieces of coin, &c.

The success of this enterprise increased the benefits which our traveller daily received from the horde, who now created him under mampa, and solicited permission to build him a suitable hut, and supply him with needful furniture; but, softening his refusal with a promise of a future visit, the brave adventurer departed, on the 20th of May, and pursuing his route to the north-east, passed over some rocky mountains; and, on the following day, received some provision, and a lodging, from the inhabitants of another craal, which was delightfully situated in a charming plain, adorned with noble woods, and covered with fine rushes.

On the Salt Mountain, our author informs us, that he found a great quantity of common salt and saltpetre. At the foot of the hill he also remarked a stream, which divides into two branches, upon the plain, and which seems to derive a brackish quality from the rock, over which it glides.

He next entered a wood, abounding with monapack and cacolay trees. The fruit of the former is a sort of core apple, with sweet kernels, about the size of a lupine; and that of the latter is similar, in its external appearance, to wild chesnuts; but its colour within is perfectly red, and is exceedingly rough to the taste. This wood, which our traveller describes as seven or eight German miles in length, he endeavoured to cross; but, finding the attempt fruitless, he went round it, at the expence of half a day's labour, and fortunately escaped a variety of beasts, with which the place abounded.

Meeting

Meeting with a considerable impediment, the following day, from several standing lakes, which he could neither ford nor go round, he was constrained to continue in the vicinity of the wood, till his provisions were tainted, and he began to feel the sad effects of an unsatisfied appetite.

While deliberating, however, what method to pursue, in this melancholy exigence, he perceived a party of men, advancing towards him, with clubs and javelins, who required an account of his country, business, and intentions.

He briefly answered, that he was a shipwrecked native, of the west country, to which he desired to return; and earnestly entreated them to give him some food, as he was extremely hungry.

Upon this discourse, they desired him to follow them; but on his assuring them, that he was too much exhausted to walk, they began to dispute with each other respecting him; some affirming that he should perish by their javelins, and others insisting on his attending them to their residence.

Finding resistance useless, our trembling author now complied, and followed them to a wood, in which they made a fire, and presented him with some meat and water.

As he was exceeding weary, he now lay down to sleep; but his bundle was instantly withdrawn from his head, and underwent a strict examination. As, however, it merely contained a knife, scissars, two shirts, and some gunpowder, the latter articles were returned to the owner, and the two former appropriated to the service of the plunderers. His money was fortunately

tunately secured in his waistcoat, and thus escaped detection.

In the morning, our traveller was obliged to proceed, with these men, who, on his walking slowly, beat him unmercifully, till they arrived at their craal; when he was led to a hut, and supplied with a supper of milk, and cakes of Indian corn.

He now supposed he was fallen into the power of the Muhotian robbers, and expected shortly to fall a sacrifice to their barbarity; but, on the following day, his fears were removed; and, after recounting his travels, at their desire, he found much civility from those persons, who hitherto had used him so unkindly.

At this place he continued, on a pressing invitation, six weeks; during which time he insensibly gained their affection, by carving various little curiosities in wood; and by a signal defeat of some Tambouki robbers, which depended entirely upon his management.

This horde, says our author, is the last in Caffraria Proper, toward the north-east, being a day's journey from the boundary which separates their country from the Yamatians; and contains about four hundred and ninety-three persons; one hundred and sixty of whom are trained up to arms.

At this craal, he obtained much important information; and from the substance of his intelligence, and his own remarks, he has presented us with the following observations on the country, and its inhabitants:

The true Caffres have given the name of South Caffraria, to a tract of land, about one hundred and forty miles in length, extending from

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Wamberger in Cassara?

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from Bruynoogte to the river Tumbo; and from fifty to seventy miles in breadth; reaching from the sea to the kingdom of Biri.

This country, though swampy and mountainous, is extremely fertile; it also produces some minerals; but, as the natives are totally ignorant of the mineralogic arts, they are not turned to any account.

A variety of plants and herbs, scarcely known in other countries, are here found in abundance; as are also several species of wild and domestic animals.

The people acknowledge the existence of one supreme God; to whom, however, no house is dedicated, nor priest devoted, but every man performs his devotions according to his own ideas, which frequently leads him to worship the sun and moon.

The elders of a family instruct the rising generation; the grandfather acting as tutor to the boys, and the grandmother teaching the girls.

Their dress is similar to that of the Hottentots; consisting of a small apron and a sheep-skin kroos, which hangs over their shoulders. The hair of the females, which is commonly strong and of a considerable length, is bound in a tuft on the head; but the locks of the men are carefully braided, and displayed to the best advantage.

Every trivial dispute is decided by the mampa; but more important affairs are investigated by a general assembly.

Adultery is severely punished in the women; but the men, to whom polygamy is allowed, are seldom chastised on this account, by their rulers.

The warriors are exceedingly brave; fond of martial exploits, they rush undauntedly to the field, and are scarcely ever known to retreat before their enemies.

On the commencement of hostilities, they communicate the tidings to their neighbouring allies, by burning a tree, which has been stripped of its bark, and covered with grease. Upon this signal, the fighting men assemble, with their clubs and hassagays, and march forwards to the assistance of their friends.

Their favourite amusements are singing, dancing, and gaming; the two last, however, are never performed till evening, lest they should prove disagreeable to the great luminary, that claims their adorations.

A festival is always held at the election of a mampa, the destruction of a savage beast, or the defeat of their enemies.

Youths, who are unable to bear arms, are excluded from assisting on these occasions; and children are obliged to withdraw, when their parents dance. Their seasons are never uniform, as they are merely divided by the number of moons.

The women enjoy an important privilege from the law, which forbids their husbands to beat them, upon pain of universal detestation. Matrimonial discord is seldom heard; and the birth of a child is the foundation of a feast.

Having obtained some directions concerning the roads, and the safest method of travelling, our author left the craal, on the 11th of July, endeavouring, by taking an easterly course, to penetrate into Egypt.

He now climbed a chain of mountains, that was nearly covered with wood, and abounded with chamois goats, and on the following day he descended to a fine plain, pleasantly intersected by a river.

Fixing on this place for his evening's repose, he stretched himself on the grass, with his bundle beneath his head, but was soon disturbed by four Caffres, who conducted him to a hut, at the door of which he slept, on a buffalo's skin, till the morning.

On his awaking, he repeatedly asked for some provision, but instead of granting his petition, the people, who began to flock around him, forcibly deprived him of his bundle.

Exasperated at this treatment, and finding his remonstrances useless, he seized the robber by the hair, but was instantly obliged to relinquish his hold, as he was violently attacked from every quarter.

At length, however, after repeated exclamations on the part of the European, and a general laughter among the spectators, a man sprang forward with a large club, who, dealing his blows around with an impartial hand, threw our astonished author into a hut with such violence, that he was for some time deprived of his senses.

On his recovering, he procured some refreshment, and in the course of the day, his effects were restored by one of the men, who brought him to the craal, and who now informed him, that it was the Cayata, or vice chief, who had dispersed the assembly, in so rough a manner, thereby to prevent any farther mischief.

Some broiled meat was now given him, and he

he was advised to submit, for the future, to the curiosity of the Caffre nations, from which he would never sustain any loss.

This being the feast denominated, "God's day," or the observation of the full moon, a number of men assembled about their leader, with whom they proceeded to a large fire, where they continued, singing and dancing, for near three hours, after which, they conducted the canyata home, adorned his hut with a profusion of green branches, and departed to their respective habitations.

This festival is regularly held every full moon, unless the object of their worship is obscured by clouds, when they are much dejected, as supposing that her light is withheld, on account of some national transgression.

The same idea prevails in regard of the sun, which if it shines bright upon them at noon, they regard as a prosperous omen, and rejoice accordingly; but, if the sky is overcast, they bewail their unhappy lot, and immediately proceed to the condemnation of criminals; after which, if the sun breaks forth, the decision of the judge is highly applauded; but, if a storm ensues, which is frequently the case, his sentence is pronounced unjust, and he is compelled to ask forgiveness of the injured party.

Our author quitted this horde, the next morning, and travelled till about the middle of the day, through a wood, which abounded with pomegranates and yellow plums, and, shortly after, he reached a branch of the river Tumba, where he procured a quantity of fish, by catching them in his hand, and broiled them for his dinner.

Meeting

Meeting a young woman, towards evening, near a small assemblage of huts, he accosted her in the Caffre language, but without effect: he then informed her, by signs, that he was thirsty, and likewise wanted a lodging, when she pointed, in return, to the river and the grass, and abruptly left him.

On his proceeding to the kraal, he was met by thirty armed men, who, after a few questions, quickly despoiled him of his hatchet and gun, and then retired to their dwellings.

The unfortunate European now presumed to enquire for the cauyata, but received a blow instead of an answer, from the first person he addressed, whose harsh behaviour was so exactly copied by his neighbours, that our author was glad to quit the horde, and repose on the grass, as was first suggested by the damsel.

At break of day he arose, and respectfully accosting some of the natives, entreated them to procure his gun and hatchet, that he might pursue his journey.

After some conversation, they went, as he supposed, in search of his property; but after a tedious delay, he found his expectations frustrated, and therefore resolved once more to enter the kraal.

On his approach, the natives threatened him with their clubs, but he resolutely drew his dagger, and returned their threats, by which means, he proceeded to the abode of the chief, which was distinguished by a number of branches, while a party of men were closely pursuing him, and his life was apparently in the most imminent danger.

When he arrived at this spot, the chief sprang out

out with a maffy club, but liftened attentively to the ftranger's complaint, invited him to his hut, and promifed that his weapons fhould be fhortly reftored.

He accordingly went out, and foon produced the hatchet and the carbine; but, as the latter was broken up, to make haffagays, our traveller complained of the injury; when the perpetrator of the mifchief was brought forward, and narrowly efaped a fevere chaftifement.

Having obtained fome milk and plums, Damberger now quitted this inhofpitable place, and proceeded to the river Tumba, on the bank of which he paffed the night, and croffed fafely over, in the morning, upon a raft, of his own conftruction.

Defirous to avoid the huts, with which the mountains were dotted, towards the eaft, he directed his route through a fandy plain, where he had the good fortune to find an oſtrich neft, containing feven eggs.

Delighted with his prize, he gave up his defign of journeying farther that day, and therefore kindled a fire to drefs his provifions, and to defend him from the wild beafts, a number of which, including tigers, wolves, and elephants, repeatedly approached him in the night, and thus deprived him of reft till the morning, when they retreated to the woods.

Purfuing the route which he had hitherto taken, he arrived, on the following afternoon, at the Tumba, which in this fhort time had overflowed its banks.

Perceiving fome huts at a fmall diftance from the river, he asked permiffion of the inhabitants, who were employed in fifhing, to fleep within their

their craal; but for some time obtained no answer, till he voluntarily assisted them in their employment, when he received some milk in exchange for an ostrich egg, and was accommodated with a temporary bed, composed of sheep skins.

In the morning, he was presented with a broiled fish and some milk, and was kindly conducted to a widow's habitation, where he was visited by a number of persons, and invited to remain among them, till the flood should subside. With this request he cheerfully complied, and soon acquired the esteem of the natives, whom he frequently aided in their hunting, fishing, &c. and to whom he taught a superior method of making nets, and cutting up their game.

After a delay of nine days, he resolved to cross the river, though he had received the strongest assurances, that the men, who infested the adjacent shore, were extremely savage, and accordingly, taking a northerly direction, he ascended the summit of a hill, from whence he beheld an immense chain of mountains, lightly sprinkled with huts, and the ocean at a distance.

Descending from this eminence, he directed his steps across a narrow plain, to six lofty huts, which he found were appointed for the reception of invalids, and where he beheld a poor black, in the most pitiable condition that imagination can surmise.

Having bestowed an ostrich egg upon the forlorn and wretched sufferer, he approached the neighbouring craal, consisting of about seventy huts, where he was quickly encircled by a numerous crowd, who presented him to their ruler, and gave him the use of an empty hut.

The chief was a handsome young man, who, understanding something of the Caffre language, conversed with him on the subject of his travels, and procured him an abundance of provisions.

The next morning, our author was afflicted with a violent pain in his head, accompanied by a universal shivering, which shortly terminated in a fever.

Upon this the people were much alarmed, supposing that he had the smallpox, which is here accounted the most horrible of diseases; but he assured them his illness was merely occasioned by some milk, which he had imprudently drank upon plums, the preceding day.

Having reduced some leaves to a powder, which he had formerly received from a beneficent mampa, they operated as a cathartic, and he happily recovered his health. The inhabitants, however, were still apprehensive of a contagion, and therefore hurried him away, with some presents of buffalo flesh.

On his quitting this craal, which was surrounded by fields of millet and Indian corn, he proceeded across a fertile valley, till the evening, when he kindled a fire on the margin of a brook, and attempted to gain some repose; but near a hundred snakes obliged him to watch, amidst the gloom of night, and at break of day, his departure was delayed by an equal number of baboons, which repeatedly descended from the trees, and boldly encompassed the European, who strove in vain to frighten them away.

On their dispersing, he pursued his route through a beautiful plain, occasionally spotted with huts, near the boundary of the Yamatians
and

young man, who, in the Caffre language, is the subject of his travels, and the source of provisions. He was afflicted with a fever, accompanied by a cough, and shortly terminat-

ed. He was much alarmed, supposing it to be a fever, which is here the cause of diseases; but he was merely occasioned by a cold, and imprudently drank

tea to a powder, and was cured from a beneficial cathartic, and he recovered. The inhabitants are the cause of a contagion, and he died, with some pre-

vious symptoms, which was surmised to be Indian corn, he was cured till the evening, and died in the margin of a brook, and was buried; but near a watch, amidst the trees, one day, his dead body was carried off by a number of baboons, and he was buried from the hands of the European, who was sent away.

He pursued his route, and occasionally spotted the country of the Yamatians, and

and Mubotians, which is about half a day's journey from the river Makumbo. He now approached a horde, where the inhabitants danced around him, presented him with milk, cakes, pomegranates, &c. and supplied him with a bed of skins. In the morning he received a plentiful breakfast, and obtained some requisite intelligence concerning the neighbouring nation.

At this place he provided himself with a sheep-skin apron, which covered his body, and proved extremely serviceable: he likewise practised throwing the javelin, applied himself closely to the study of the language, and made the following remarks on the people, with their manners and customs:

The Yamatians, consisting of about thirty thousand persons, together with the Mubotians, conquered the kingdom of Angola, from the South Caffres, about the time when the Portuguese attempted to plant their religion in Africa, by the strange method of merciless devastation.

The men are commonly engaged in hunting or fishing, while the women devote their attention to their houses, their children, and cattle.

Husbandry is but seldom attended, as the soil is so hard, and the heat so oppressive, that it is almost impossible to reap any advantage from the labours of the field.

Their chiefs may be called the sovereigns of the hordes, to which they prescribe laws, and administer justice. They have also the entire command in the field of battle; and, on the death of a chief, the people immediately elect another, who is adjudged to be worthy of the important office.

The Yamatians, though much addicted to stealing, are neither cannibals nor murderers, as some writers have erroneously stated, but, on the contrary, they will cheerfully entertain the traveller, whose apparel is mean, and who has no treasures to rouse their predominant passion. Their language is partly blended with that of Caffraria; and culprits are commonly punished on those days when the heavens are overspread with darkness.

No man is here allowed to marry till his reputation is established by the death of some destructive beast, or a similar proof of his bravery; when he is at liberty to commence the conjugal life, and may regulate the number of his wives according to his own station and desires. Divorces are seldom heard of, except in cases of sterility, and death is the certain reward of adultery.

Their place of burial is at some distance from the craal, where a fire is kept up, over the grave, by the friends of the deceased, during three days, lest the smell of the body should attract the beasts of prey.

From this digression we return to our author, who, at the expiration of three weeks, bade adieu to the Yamatian craal and nation, and after crossing the Makumbo, by means of a raft, passed the night on the opposite bank.

The next morning he climbed the highest ridge of those mountains, which form the boundary between the nations, and proceeded forwards, till he met with a party of Muhotian hunters.

These men, whose features were rough and their manners disgusting, compelled the stranger

to carry a large roe-buck upon his shoulders for near two leagues, and, when, through extreme weariness, he sank beneath his burden, they laughed at his debility, and drove him forward with repeated blows till the evening, when they reached their craal, consisting of forty miserable huts, near a branch of the Makumbo, and invited their neighbours to examine the wonderful creature, which they had discovered in their excursion.

A numerous circle was accordingly formed around the European, whose person and bundle underwent the strictest scrutiny, after which he was supplied with some milk and millet cakes, and conducted to a hut; but on his attempting to quit the horde in the morning, he was refused a breakfast, and sent to the woods in quest of fuel for the inhabitants.

From hence, however, he successfully escaped, and, though deprived of all his effects, except his hatchet and waistcoat, he rejoiced at the unexpected deliverance, and soon after obtained a meal and lodging from a cowherd, whose civility was purchased by a piece of coin.

Resuming his journey with the dawn of day, our author traversed a plain, on which he intended to sleep, but on the approach of some elephants, he deemed it expedient to travel till the morning, which he accordingly did, and about sun-rise gained the extremity of the plain; from whence he discerned huts and eminences to the right and left: he, however, designed to avoid them, but altered his resolution, upon a pressing invitation to the craal of some women, who, carrying water from the neighbouring

spring, kindly quenched his thirst, and led him to the abode of their relations.

At this place he was surrounded, as usual, by a crowd of people, chiefly females, from whom he received some provisions, and experienced a tolerable reception.

The chief then advanced, with his son-in-law, and commanded the stranger to attend him to a wood, where, by removing some branches, they nearly petrified our traveller with horror, as they disclosed to his view the bodies of five murdered Europeans, covered with wounds, and in a state of putrefaction.

Alarmed and agitated at this inhuman spectacle, he returned with his conductors to the craal, at which he was employed in various menial offices, till, on his rejecting an unnatural proposal from one of the chief inhabitants, he was severely beaten and treated with great neglect; he therefore resolved to attempt an escape, which he happily executed at the end of seven weeks, while the people were too deeply engaged in the celebration of a feast to notice his absence.

Having passed an adjacent mountain, with quick and eager steps he continued his route all night, though several wild beasts repeatedly glided across his path. In the morning he ventured to rest upon a rock, where he consumed his small stock of provisions, and allayed his thirst with some fruit. About noon he arrived at the small river Quapakaop, which, rising from a western mountain, meanders among the hills in a south-east direction, and finally disembogues itself into the Makumbo.

At

At the extremity of a fertile valley, he discovered two armed Muhotians, whose clemency he implored, and from whom he requested some water; when they immediately guided him to a fountain, in the vicinity of their craal, and supplied him with various refreshments. After a short stay, he intimated, that he must resume his journey, and was permitted to depart in peace. During the four following days he passed several craals belonging to this nation, traversed another mountain, and again approached the Makumbo, which had risen to so great a height, that the opposite shore was scarcely discernible, while the circumjacent country was completely overflowed.

On the 2d of October he met with some Kamtorrians, a people who inhabit a tract of land on the banks of the Tumba, where they subsist by hunting and breeding cattle. Their complexion is rather lighter than that of the three last-mentioned nations, to whom they approximate in number, but exceed them in courage.

The men are rather diminutive, with short curly hair, extremely dexterous in the use of the javelin, and usually victorious in the day of battle. Their warriors are reckoned at about seven thousand, including the females, who are trained up to arms. These are women of superior bravery and a robust constitution, who have been either stolen from the neighbouring nations, or made prisoners in the course of hostilities. No form of religion is here established, but the people are so exceedingly superstitious, that the most trivial accident is a sufficient cause

cause to confine them several days in a melancholy state of inactivity.

Their villages, for these are not denominated crabs, are generally governed by the oldest male inhabitant, who acts in the double capacity of a chief and judge. Polygamy is allowed, and the birth of a boy (in a propitious season) is celebrated by the friends of the family; but if the moon is unluckily obscured at his entrance on the theatre of life, the father is supposed to have incensed the gods, by some secret transgression, and the child is deemed unworthy of any honourable employment; to which we must add, while we execrate the practice, their female offspring are never permitted to live.

The dead are commonly interred by their relatives, near the foot of a tree, when a fire is kindled, to consume the furniture of the deceased, after which the ashes are thrown upon the grave, and the fire is kept up till the next full moon.

On our author's arrival at the Kamtorriah village, consisting of one hundred and thirty-four well-built huts, in the bosom of a fertile country, a crowd was hastily collected, who, in token of a welcome, sang and danced around him, and presented him with a mixture of sour milk and meal; but, on his attempting to leave them, they seemed much dejected, and absolutely refusing to part with him so soon, they conducted him to an empty hut, and gave him a buffalo skin for his evening covering.

Next morning the warriors assembled, consisting of near four hundred persons, to offer battle to the Muhotians, when a spirited harangue

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was pronounced by the woolika, or chief, and a war song was sung by the troop, which then marched forwards in the following manner:

First, the stoutest and tallest men, four abreast, armed with javelins and battle-axes, formed of hard wood, and three feet long.

Then the soldiers, of common appearance, in the same manner; and with similar weapons. These were followed by the married women, while a train of juniors, both male and female, bearing battle-axes, brought up the rear.

Three days after their departure, the inhabitants were elated by the sounds of victory, which issued from their countrymen at a distance, as a prelude to their entry, which soon took place, when they returned in excellent order, with sixteen prisoners, themselves having forty wounded and seven killed in the engagement.

A festival was now held in the middle of the village, at which an oration was delivered by the chief, provisions distributed to the populace and prisoners, and songs of triumph sung with universal acclamations.

On the conclusion of their meal, the victors were presented with branches of palm, while the wounded were bathed with a medicinal juice, and the company expressed their delight, by alternate songs and dances.

Female prisoners are here admitted among the wives of their captors, with whom they receive an equal share of attention. The men are likewise provided with huts, and incorporated with the villagers; and if, by the chance of war, a man and his wife are made captives at the same time, their union is respected by the conquerors, who immediately present them with a dwelling,
and

and give them some cattle for their future sustenance.

Quitting this hospitable race, on the 7th of October, our traveller proceeded to Buhagari, the capital of the kingdom of Biri, which contains near seven hundred huts, and is seated on a branch of the Makumbo.

The sovereign of Biri has but few privileges, which exceed those of his chief magistrates, who, though denominated judges, are likewise the priests, pedagogues, and soothsayers, of their respective towns or villages, and are exclusively allowed to wear "the prophet's dress," signifying a cloak, that is made of a tiger or zebra's skin, in which they parade the streets; while every person who meets them must stand with his right hand upon his head, and the left upon his breast, in token of reverence, till the magistrate has passed.

The complexion of this nation, who are estimated at sixteen thousand individuals, is rather yellow; the men are large and muscular, the women sturdy and bashful.

Hunting and breeding of cattle are their favourite employments. The land, however, is well cultivated, and they occasionally derive a considerable advantage from trading with other nations.

Their huts are spacious and circular, covered with bark on the sides, and thatched with rushes; their usual food is meal and sour milk, and their only covering a few palm leaves.

From this place our author departed at the end of twelve days, and after passing several villages, and crossing a chain of mountains, entered Zahmagu, which is the frontier village in the

the country of the Gohafans, where he was kindly received by the inhabitants.

These people, consisting of about seven thousand five hundred, though very indigent, perform the rites of hospitality towards every stranger during twenty-four hours; they are, however, much addicted to pilfering, and subsist entirely by following the chase, as agriculture is wholly neglected.

In their manners, laws, and customs, they resemble the Birians, with whom they intermarry, and barter skins for corn; but they differ essentially in the size of their persons, and the formation of their features.

From hence our adventurer travelled through some painful roads, oppressed by the heat, alarmed by wild dogs, and debilitated by hunger, till the 30th of the month, when he entered a valley, through which the small river Sohmoh pursues its course, and forms a boundary to the kingdom of Mataman.

This realm is agreeably diversified with lofty mountains, fruitful valleys, and delightful meadows.

The king, who is called Sohaawoia, or "the chosen of heaven," is an absolute hereditary monarch: he likewise performs the various offices of, chief priest, tutor, and predictor; he enjoys, exclusively, the privilege of a polygamist, and commands an army of thirty thousand dexterous soldiers.

The inhabitants are exceedingly indolent, in so much that they will frequently prefer the inconvenience of hunger to the trouble of providing their own food. Their religion is simple, but rather tinged with the usages of the Mahometans;

hometans; and their children are instructed, after their fourth year, by the mohwoia, who is a subordinate officer, under his majesty.

From the frontier, our author proceeded through the villages of Yeauhon, Casoko, and Ocohama, to Seenhofa, which is the royal residence, where the mohwoia supplied him with some refreshments and a lodging, and, early in the morning, conducted him to the sovereign, who, after various interrogatories, offered to retain him among his domestics.

This proposal was eagerly embraced by the European, who expected thus to obtain a perfect knowledge of the country, with its manners, customs, &c. but he was shortly convinced that his liberty was in danger, and, therefore, he seized an opportunity of escaping, which presented itself on the 29th of November, during his attendance at a royal chace.

Taking a northerly direction from the place of his elopement, he arrived in about three hours at the river Cayeto, which he easily forded, but unluckily wounded his foot against a sharp stone, and thus retarded his progress.

On the 1st of December he entered the town of Drosah, built in the form of a crescent, upon an elevated soil, and containing near two hundred and fifty huts, at which he passed the night.

On the subsequent day, he was driven by some pitiless savages to the village of Akilah, in a miserable condition; here, however, he received some kind assistance, and after a stay of ten days, his foot being happily cured by the natives, he resumed his journey, and arrived, in the even-

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VOL. X

ing, at Mukosah, which is the first village on the frontiers of the Seegerins.

These people resemble the Gohafans in their dispositions and employments: they inhabit a tract of land, about two days journey long, and half a day's journey wide. Their villages seldom contain more than a dozen indifferent huts, and their population is computed at eight thousand souls.

The nation is governed by a single chief, called the Cooyamah, and the inhabitants, who are small of stature, with flat noses and curly hair, are reputed excellent marksmen.

On the 15th of the month our author left Mukosah, but was soon made prisoner by a party of armed men, who were conducting a number of captives through the country, with whom he was led to Porguhomat.

This province, which is about four days journey from the boundary of Congo, is remarkable for its fertility, and the variety of its productions. The men are celebrated for their bravery, though their numbers are inconsiderable, and women are so scarce, that one lady is frequently the wife of two men, who always treat her with distinguished kindness, and lighten as much as possible the weight of her domestic business.

At Soltaho, the residence of the prince, our adventurer was delivered from his bands, regaled with some roasted elephant, and admitted to sleep in the royal hut, where he formed a potter's wheel, and built an oven for the convenience of the inhabitants.

Here he continued several months, but, receiving a command to march with the natives, in quest of an approaching enemy, by a strange misfortune,

misfortune, was seized by a party of Sovians, who led him, with other prisoners, to Mahpangoh, where he was employed by the mani, or judge, in the capacity of a shepherd. He, however, found means to escape, on the 12th of October; and, on the 25th, entered the populous village of Gality, which is the first in the kingdom of Angola.

This realm is tolerably extensive, and is bounded on the north, by the great river Bambe; on the south, by Sova and Benguela; on the east, by Mabamba; and, on the west, by the ocean.

The various scenery of the country, comprising stupendous mountains, fertile vales, naked rocks, and lovely pastures, yields a pleasing sensation to the attentive spectator, and offers the blessings of abundance to the inhabitants, whose indolence and careless turn of mind seem to reject the overflowing horn of plenty, and thus deprive them of the enjoyment of their existence.

Silver, ivory, tin, and saltpetre, are here produced in abundance. Skins of all sorts are likewise extremely plentiful, and are sought by the Portuguese with the utmost avidity.

The king is so universally beloved, that even women and children are ready to rise in arms for his defence. His court consists of twenty-four manis, fifty priests, and two hundred and fifty soldiers. His military force is said to comprise fifty thousand infantry; and his baggage is usually carried by buffaloes.

The Angolans are Pagans, yet their children are circumcised; and religious assemblies are held at stated times, in huts, devoted to the ser-

vice of God. Their dress is various, according to their fancies, or station in life. Some have merely aprons of palm leaves, others wear a cloth, or linen cloak, which is purchased from the Portuguese; and a third class array themselves in the skins of divers beasts. Their hair, which is curly, is adorned with shells, or other ornaments; their cheeks are painted, and their nails are permitted to grow; till they resemble the talons of an eagle.

Though extremely hospitable towards the natives of Africa, the members of this nation will refuse a lodging to a Christian, whose name they hold in the greatest detestation.

On our author's attempting to resume his journey, the mani of Gality informed him, that he must obtain the royal permission, before he could travel through the kingdom. He was, therefore, sent with a proper escort, to the beautiful village of Maspa, in the vicinity of which his majesty was shortly to review the troops who were then encamped, where he met with a harsh reception from the evanga, or priest, who pronounced him a Portuguese spy, accused him of a design against the sovereign's life, and caused him to be bound with thongs, while his pocket-book and waistcoat were closely examined. By this means, he was cruelly deprived of all his money, and then bound to a post, in a ruinous hut, without the smallest allowance of food. On the morrow, he obtained a little millet, and some water, from the guard, who then informed him, that the evanga intended to put him to death, without the knowledge of the king.

Distracted,

Distracted, and disheartened at this fatal intelligence, the wretched captive now implored his keepers to loose his bands, and permit him to see the monarch, who was then in the camp; but his petitions were answered with repeated blows, and he was commanded to be silent. He accordingly waited, with impatience, till he saw the guards prostrate themselves at the entrance of the hut; when, knowing the king was passing, he exclaimed aloud, "Help! pardon!" and thus arrested the royal attention.

He was now unbound, and thrown down before the prince, being unable, from the pain occasioned by the ligatures, to stand; who asked him, by means of an interpreter, what could induce him to enter his country, with so sanguinary and unjust a purpose; to which the European replied, by denying the charge; describing himself as a shipwrecked mariner, and complaining of the evanga's harsh treatment. This complaint enraged the king so violently, that he loaded the unfortunate stranger with the most opprobrious epithets, kicked him repeatedly, and threatened to trample him to death. Our author, however, undauntedly entered upon his justification, and recounted the evanga's behaviour, in so plain and artless a manner, that the monarch's fury subsided; and he commanded the prisoner to be removed to a more comfortable lodging.

The following day, upon the testimony of several examiners, the evanga was brought before his majesty, who received him with these words: "You ought to be just, yet act with injustice; you ought to avert the anger of the gods, but rouse their indignation by your own enormities.

enormities. You have robbed, and basely injured, an innocent stranger, and shall, therefore, receive that punishment which you designed for him."

The condemned criminal was now removed, with the four guards, who assisted in plundering the European, to the place of execution, and received the just reward of his avarice and cruelty; while our author was greatly cared for by the monarch, who presented him with a gold staff, honoured him with a martial employment, and conducted him to his own residence at Mabahah, at which he was treated with every mark of distinction, till the 26th of February, 1786, when he received permission to resume his travels, and departed in full possession of the royal favour.

After partaking of a repast, at the spacious village Matag, containing six hundred persons, he arrived, in the evening, at the town of Methekaha, which consists of three hundred ill-constructed houses, built on the mountain Matori, and watered by a small river, where he was much surprised to find some smiths' forges, and shops for the sale of earthen ware, which was really neat and durable.

Pulse, barley, gourds, and melons, are here cultivated to advantage; but cattle are rather scarce, as the country is infested with a great number of wild beasts, which are constantly seeking for prey.

Here he obtained a lodging in a goat stall; from whence he proceeded, on the morrow, to a triangular chain of mountains, where he met with some Azahorians, with whom he rested a few hours, and learnt the following particulars:

The Azaborians, who have neither huts, flocks, nor pastures, subsist by depredation, or on the fruits and roots of the earth; roaming about their mountains by day, and sleeping in the open air at night. Javelins and battle-axes are the weapons they use in war, to which they frequently march, as an independent corps, under the protection of the king of Angola.

Their persons are large and powerful, their complexion a brownish red; their religion, Paganism; and their number, about eight hundred individuals.

From hence our traveller descended to a small village, called Kamoh, pleasantly situated on the rivulet Molo, and encompassed with fertile fields, where he was hospitably entertained by the judge; and in the morning was supplied with a guide to Mahiny.

They accordingly proceeded, though with much difficulty, being retarded by the entangled shrubs, alarmed by a number of snakes, and followed by several lions, till the evening, when they reached Mahiny, where the European was accommodated with a lodging, and provisions, by the judge, with whom he spent the following day.

From hence he proceeded to the village Mohakam, seated on the frontier of the former kingdom of Loango, at which he was earnestly persuaded to relinquish his design of travelling forwards, and entertained with the following description of the nation he was now visiting:

The country is fertile, though mountainous, producing pulse, millet, gourds, sugar cane, Turkish corn, and tobacco. Animals, both wild and domestic, are found in abundance; as are

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also birds and fish. It also affords a variety of minerals, as copper, lead, tin, and a small portion of gold-dust.

This land is divided into three parts: the first division, which borders on the sea, is occupied by the Portuguese; the second, by the Mulembanese themselves, who prefer the middle of the country; and the third, or lower part, is now called the kingdom of Cagongo; which, with the other divisions, now denominated Malemba, formerly constituted the realm of Loango. These nations are sufficiently powerful, with the aid of their allies, to send forth an army of thirty thousand archers, whose bravery is well known to the Portuguese.

Their religion is extremely simple; as they only acknowledge one supreme Deity, to whom they regularly pay their morning and evening devotions, in mean-constructed buildings; which, however, are regarded as temples.

Their children are instructed in a verdant lawn, as academical edifices are here unknown, where they are supplied with palm leaves, instead of paper, and a small bone for the purpose of a pen, whenever they are employed in writing.

The natives, who are generally stout, with large eyes, flat noses, thick lips, and long hair, wear no other clothing than small aprons, of palm leaves, or skins. The females distinguish themselves by their hair, which they twist round their head, in several tresses, and ornament it with shells, glass beads, and bones.

Their houses, which, like the common huts, are circular, with an aperture in the roof, to let out the smoke, are built of reeds, clay, wood, or rough stone. Their usual food is the produce
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of the chase, with meal, fish, and curdled milk. Their disposition is good, and their hospitality justly celebrated.

Our author now departed; and, after passing several villages, traversing Mount Mahta, and crossing a river in the vicinity of Ogho, reached the town of Malemba, on the 11th of June, where he was furnished with a portion of milk, meal, &c. and permitted to take his repose till the morning, when he was conducted to the residence of the sovereign, and closely interrogated concerning his country, expectations, and designs.

As he briefly answered, that he was a foreigner, who, after various misfortunes, had suffered shipwreck, and was drawn to Malemba, by the report of its grandeur, the king commanded an officer to furnish him with clothes, consisting of a blue cloak, a short apron, and a cotton turban; and to employ him in attending upon the pack buffaloes.

Malemba is the capital of these dominions, which include two towns, thirty-eight villages, and a mountain fort; it is divided into five streets, and contains about seven hundred houses. The palace is a mean building, five hundred feet in circumference, and one story high. The out-buildings are occupied by soldiers, and the private apartments by the wives of the monarch. As it stands near the water gate, on the banks of the Malempo, it affords a pleasant prospect, and is rather ornamented, than defended, by four small cannons.

The king, who is himself an excellent soldier, possesses an army of near twelve thousand men, who can be assembled upon any emergency, in
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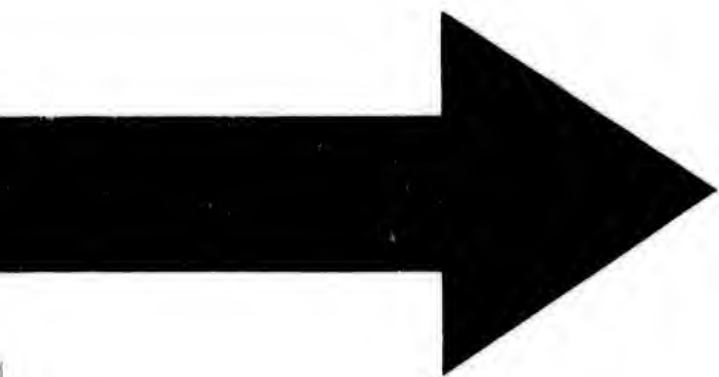
the space of forty-eight hours. He is renowned for his bravery, and equally remarkable for his pride. If he goes out of his palace, he is attended by four of his ministers, and twelve members of the body guard; and when he gives audience, every person in the presence must fall upon his knees. He causes the sons of his people to be trained to arms; and sedulously attends the house of prayer.

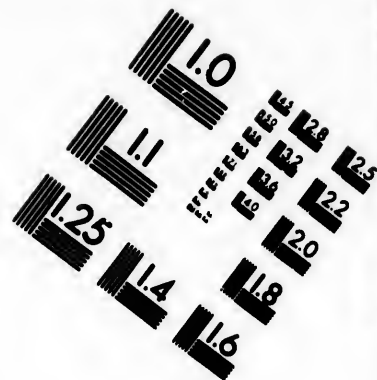
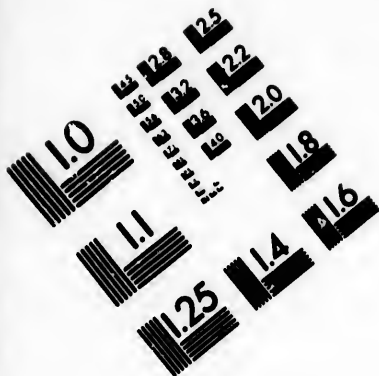
After holding his first appointment three months, our author was raised to the quality of a page, and honoured with some peculiar marks of the royal favour; but, through the jealousy of a wicked evanga, he was soon accused of drunkenness, severely scourged, and degraded to the most servile offices, to which he was obliged to submit, till the 22d of October, when he found means to escape, while employed in searching for elephants' teeth; and wandered to a village, inhabited by the Yaganese, consisting of about eighty huts, in the midst of an extensive forest, where he was kindly treated by the inhabitants.

The tract of country, inhabited by this nation, may be properly called a part of Malemba; the people are indigent, and extremely lazy; they have neither king nor priest among them, but every village is governed by a chieftain, who is elected on account of his valour; while they live in the greatest simplicity of manners. Their usual food consists of fruits, roots, &c.; for which reason they chiefly reside in forests; they are destitute of raiment, and sleep on rushes. Concubinage is permitted without restraint, and the formation of their children's minds is left entirely to nature.

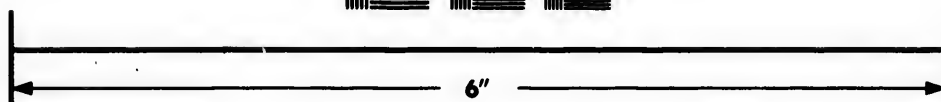
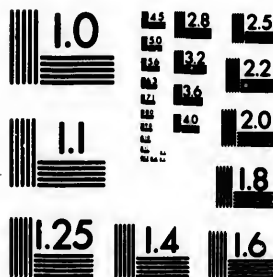
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With this strange disposition, hospitality and bravery are blended; and they boast a thousand warriors, whose courage and dexterity demand applause.

On the 2d of December, 1786, our adventurer again set out, with two attendants, who accompanied him to Groh, consisting of three hundred well-built houses, in a fruitful plain, where he was presented with an abundance of provisions, by the natives, who received him in his own hut.

The following day, he proceeded with extreme labour, through a wood so exceeding thick, that he was frequently obliged to prostrate himself on the earth, and thus work a passage through the interwoven shrubs which impeded his progress. After five hours, he reached the village of Vshbala, seated on a woody eminence, near the little river, which pursues a western course through a long chain of mountains, from whence it rushes into the lake Schmoys, where he met with a cold reception, and was compelled to pass the night in the open air, exposed to the fury of a tremendous storm.

From hence he passed on to the mountains, which border on the territory of Magari. This country he describes as insignificant, and its inhabitants contemptible.

They are small of stature, ill-mannered, and ordinary. They usually reside in caves, which are carefully concealed with bushes. Their subsistence is gained by hunting; they go entirely naked, are extremely idle, and stupidly suppose that every traveller abuses them, who speaks a language different from their own.

Passing through some forests, which abounded in game, and crossing some lofty mountains, our

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author next arrived at Sovohon, a village of thirty huts, badly built, and inhabited by a curious race, who examined their guest minutely, repeatedly handled his limbs, and then presented him to their judge, who refreshed him with some meal and water; and gave him a bundle of straw for a bed.

On the following evening, the European was robbed of his cloak, while asleep, and found it impossible to discover the thief; a guard, however, was afterwards stationed at the hut, and he was permitted to repose in safety.

This country is denominated Massi, from the name of a monarch, who swayed its sceptre, about five hundred years ago. It is difficult of access, from the numerous acclivities, and almost impervious forests, which surround it. Its length is about six days' journey, and its breadth four. The capital is Mamkam, a hamlet, consisting of four hundred mean huts, the seat of merchandise, and the residence of the monarch. Another hamlet, called Mubotaha, is situated in the northern part of the country, on an arm of the river Zambeze, which, with a few ill-constructed villages, constitutes the whole of this dominion.

The sovereign is merely equal with his subjects, in regard of riches, but retains the power of commencing hostilities, making peace, and leading his warriors to battle; whose weapons, being formed of wood, and pointed with bone, are of small importance, if compared with many of the surrounding nations. The people are commonly vigorous, and chiefly subsist by predatory expeditions.

Our traveller now proceeded to the village Kamoh, extremely wearied, and tormented with

with thirst; at which he repeatedly petitioned for some water, before any person vouchsafed to answer. At last, however, a young man comprehended his meaning, and instantly presented him with a cooling draught; after which he received some meal, and took a short repose, while the spectators seemed to compassionate his sufferings.

Having provided himself with a water pouch, some fruits, &c. he continued his route through woods and over mountains, till he reached Mchotahu, containing about a hundred and sixty indifferent huts, in a fertile district, where the three elders, who act as chieftains of the hamlet, provided him a lodging, with a new married couple. From hence he journied through Doemoh, Bathym, and Hata, till the 15th of the month, when he reached a frontier village of the Mathianers*, forming a circle of about sixty huts, round a small pond; when the inhabitants approached him with their clubs, in a threatening posture; but, on his soliciting a shelter for the night, they treated him with civility, and requested an account of his travels. He accordingly related some of his recent adventures, and was immediately rewarded with some meal and water.

The next morning, having received proper directions, he climbed a lofty eminence, which led him to a second village, consisting of forty

* This people, estimated at about eight thousand souls, possess a small tract of land, which is properly an appanage of the kingdom of Massi. They are commonly short and stout, with large eyes, pouting lips, and thick aquiline noses. Their complexion is a deep copper colour. They go quite naked, and are chiefly subsist by their depredations
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huts, where he obtained a temporary supply of food, and then proceeded, though in the utmost peril from wild beasts, till sun-rise the following day, when he was completely exhausted, and sunk on the earth, overpowered with fatigue and drowsiness.

On his waking, he found himself removed to a hut, and covered with sheep-skins; upon which he supposed that he was robbed of his money; but his fears were soon dispelled, and he obtained some refreshments from a young woman, who was sitting at a little distance, and who, in answer to his enquiries, informed him, that her father and brother had brought him to the hut, lest he should be devoured in his slumbers by the tigers, which commonly roam about the village.

Having received a sufficient supply of food, for two days, he again set forward, and soon arrived at the village Avikana, in the kingdom of Yukodego, or Monœmugi, where he was surrounded by the inquisitive natives, treated with civility, and accommodated with a lodging.

This kingdom, which is about seventeen days' journey over, from south to north, and thirteen from west to east, is bordered on the north by the territory of the Mangas, on the south by Monomotapa, on the east by Abyssinia, and on the west by the kingdom of Massi.

A double chain of mountains, clothed with extensive forests, and abounding with ferocious animals, runs across the country, which is also traversed by the river Zambecc.

Turkish corn, water melons, gourds, millet, and a peculiar kind of peas, are the productions

of the land; saltpetre is also found in the mountains, but totally neglected as an article of commerce. The lake of Zambac abounds with fish; and sheep and buffaloes are purchased from the Mesopotamians. The natives are divided into two distinct classes; the first, including the ancient inhabitants, who are called Mesabani, distinguished by their platted hair, aprons of palm leaves, and submission to their priests; and the second is constituted of the Yukodego, or Mesopotamians, who go entirely naked, imprint a variety of figures on their cheeks, by means of polished bones, and are very remarkable on account of their depressed noses, protuberant lips, and little eyes.

Both these tribes are of a middling stature, and speak the same language. They are valiant in battle, and dexterous in the chase; yet so extremely indolent, that they frequently lie in their huts, totally inactive, for whole days and nights.

Their habitations are built of rushes, in a circular form, and covered with palm leaves. A variety of juggling tricks are performed by their priests, at their weddings; after which he blesses the united couple, and the marriage rites conclude with feasting, dancing, and rejoicing.

Their religion is the Pagan; their army considerable, consisting of upwards of forty thousand infantry; and their sovereign absolute, having an unlimited power over the lives and treasures of his subjects.

Whenever this monarch goes out on a progress, he is mounted on a buffalo, richly caparisoned, and led by two favourite domestics; but, in his own towns, he rides on a steed, attended

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tedded by ten officers, on foot, and followed by a train of elephants. Officers are appointed, as judges, in all the towns and villages; but, upon any emergency, or matter of importance, they are obliged to send to the King, and must act according to his decision.

From Avikana, our author proceeded with pleasure and facility to the village of Keho, where he was politely entertained by the judges, who by means of an interpreter, offered him stay for ever that day in his power, and pressed him to sleep on his own rush mat. The next morning, he kindly accompanied him to the town of Zambre, consisting of about fifty houses and four hundred huts. The former are built of lime and mortar, the latter of timber and straw. The town is seated on the right side of the river Zambre. Its shape is triangular. The houses are one story high, as is likewise the palace, which stands south-east of the town, and is surrounded by a lime wall. Its form is quadrangular; and the court-yard is guarded by sixty sentinels. His majesty only inhabits two of the eastern apartments. His queen (for he possesses but one) is not allowed to enter the presence by day, as the king is then employed on political business, in hearing the complaints or petitions of his people, and conversing with the travellers who come to visit his capital.

Towards evening, his two court priests are admitted, and may remain, till her majesty is announced, when they must instantly withdraw.

Every stranger, on entering the town, must explore the royal protection; yet access is open to all; and, while the monarch, by his prudence and activity, ensures to himself the love of his subjects,

subjects, he impose a reverential awe upon his
stranger enemies, by his punctilious and martial
disposition.

On our author's arrival at the palace, he was
detained by some of the guards, till his friendly
conductor obtained a command from the king
for his liberty, which was notified to the guard
by some characters, that were burnt into a piece
of wood.

The European was now led to the royal apart-
ment, at the door of which he was met by the
sovereign, whose benign and friendly counte-
nance inspired a tranquil respect, which his sub-
sequent behaviour confirmed. His waist was
covered with palm leaves, but the other parts of
his body were naked. He held a front staff in
his hand, and his hair was decorated with a va-
riety of shells.

After interrogating the stranger, respecting
his country, religion, travels, raiment, and ad-
ventures, he assured him of his protection, in-
vited him to sit in his presence, provided him
with requisite refreshments, and appointed him
a lodging in the vicinity of the palace.

On the morrow, he was again presented to
the king, who then conducted him to his hall,
which contained his choicest treasures, compris-
ing some old copper coins, an almanack of the
year 1743, four small cannons, designed for the
amusement of children; two looking-glasses,
some Nuremberg toys, a few sheets of paper,
and a wooden clock; that was apparently spoilt
among which his majesty seemed to take great
delight, but lamented exceedingly that the
"piece of art" would not move as it used to do.

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Anxious to gain the royal favour, by any trifling service, our traveller undertook to repair the clock, and happily succeeded in the attempt, to the delight of the monarch, who now regarded him as a superior artist, for performing that which all his subjects were unable to attempt.

From this hour, he was accordingly treated with the greatest respect; supplied with a portion of the royal meals, and chosen for the companionship of his majesty, in all his excursions.

“By this privilege,” says he, “I had a complete view of the lake Zambé, when the king went thither to survey the fowling and fishery. It is of an oval form, spotted with several small islands; its length is equal to a three days’ journey; its width, in the middle, about half a day’s journey; and the northern extremity, little more than a mile. Two hundred men are here maintained, to conduct the fishing, fowling, &c. to the king’s advantage; and the little islands abound with innumerable flights of birds.”

After a stay of five months, during which Damberger had effectually gained the peculiar favour of his majesty, he informed the monarch, that it was indispensably necessary for him to return to his own country; but added, that he would soon come back, and devote the remainder of his days to the service of his royal patron.

The king complied with the request of his favourite, though visibly dejected at the thought of their separation, gave particular orders respecting his provisions, and appointed a person to conduct him over the Akmahé mountains, which were much infested with lions.

Our author accordingly departed, on the 28th of May, 1787, and rested, in the evening, at the village

village of Yellow, consisting of about a dozen huts, seated on the declivity of the mountains; where the inhabitants presented him with meal, water, and a roasted tortoise. These people are extremely indigent, have scarcely any fruit, and are compelled to fetch their water from a considerable distance.

Next day he was conducted to some saltpetre works, and a hot spring, the water of which, sulphureous in its smell and of a reddish colour, appeared on the northern side of the eminence. He then resumed his journey, and, towards evening, arrived at the village Etaham, in which he counted one hundred and forty huts, but was himself obliged to sleep on the bare ground. From this place he surveyed an extensive plain, clothed with fruit-trees and rushes, and watered by an arm of the river Zambeze, which, in the months of June and July, swells to such a degree, as to inundate the circumjacent country.

Proceeding across the plain, the following morning, Damberger was greatly alarmed, within sight of the village Muss, by a numerous pack of wild dogs, which were furiously pursuing a herd of calitzes. As these animals were following the track which he had taken, it was impossible to evade them; he, therefore, trusted his safety to an immediate flight, in which he succeeded, though so exhausted, by the violence of his exertion, that he lay for the space of an hour in the village, before he was sufficiently recovered, to tell the inhabitants the cause of his alarm.

These persons were, apparently, touched with pity, at his languid situation; and, when he related to them the dreadful accident which he had

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had so narrowly escaped, they assured him that, by journeying through this tract of country, during the rainy season, he would be often exposed to similar disasters.

Though he now lamented that he had not received this intelligence previous to his quitting his royal benefactor, he, nevertheless, resolved to continue his route; and accordingly set out early in the morning, and continued his journey, by the eastern side of a forest, which lay before him. The succeeding night was passed amidst the branches of a tree, from which he might have fallen, if he had ventured to take any repose: he was, therefore, necessitated to watch till break of day, when, being tormented by thirst, he descended to search for a spring; but, finding none, was compelled to moisten his mouth with tamarinds; this, however, was but a temporary relief, for the fruit soon produced an opposite effect, so that his thirst became intolerable, and his strength so enervated, that he could scarcely creep along, though urged by a dread of the savage dogs, and repeatedly frightened by the horrid noises of baboons.

At length, however, he arrived in safety, though faint and spiritless, at the village of Himogu, where he met with an inhospitable reception, notwithstanding his producing a branded piece of wood, which the king had given him, in order to ensure him a good reception among his subjects; receiving only some disagreeable meal and dirty water for supper, and lodging in a small hut, that was already occupied by upwards of twenty goats. In the morning, a violent thunder-storm alarmed the natives of the village, who, prostrating themselves on the

the earth, exclaimed vehemently, "O ye gods! plunge us not into the abyss!" and when the thunder began to roll at a distance, they asked our traveller, if he had invoked the gods. This question drew forth a remark, which, being pointed at their unkind behaviour to a stranger, made some impression on their agitated minds, and induced them to atone for their want of civility, by presenting him with a plentiful breakfast, and inviting him to sojourn among them till the following day. With this request, however, he did not comply, but taking a northerly direction, passed through three inconsiderable villages, and passed the night in a fourth, consisting of ten miserable huts, where his treatment far exceeded the expectations which he formed, from the wretchedness of the place and the penury of its inhabitants.

From the 2d to the 5th of June, he traversed a small desert, unmolested by wild beasts, and subsisting upon the productions of the earth, till he reached Mosaru, a straggling place, of about eighty huts, where the people gazed at him with astonishment, and hastily ran from him, as he approached them. At length, he gave his majesty's token to an ancient man, who, having examined it, delivered it to another, who again passed it, till all the village was acquainted with its contents. The scene was then immediately changed, and those persons, who had so lately fled from the stranger, now presented him with milk, meal, and water, in such abundance, that he was soon furnished with sufficient provisions for a week. He was then conducted to the priest, who gave him a hearty welcome, asked him a variety of questions, relative to his travels,

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religion, &c. and, at midnight, accommodated him with a comfortable lodging. Next morning, he quitted this place, in company with some persons, who were carrying pottery to Gehamy. As their buffaloes were heavily laden, they proceeded slowly; and it was late in the evening when they reached the place of their destination.

Here they pitched their tents, and slept, undisturbed, till the following day, when the goods were set out for sale; and our author took a survey of the village, which is seated in a lovely vale, announcing the prosperity of the people by the structure of the huts, which he estimated to consist of near a hundred.

Crossing the frontier mountains, in an oblique direction, on the 7th, Damberger sojourned with an officer at Pantam, who treated him courteously for three days, while the inclemency of the weather precluded the possibility of continuing his journey, and then directed him to Koblogom.

Having requited the kindness of his host by a piece of coin, he proceeded, on the 11th, to the village of Koblogom, which, comprising twenty-two huts, is the last in that kingdom. Here he rested for about two hours; after which he crossed the border, and arrived at a little village, inhabited by the Mochatans.

* This earthen ware is badly manufactured, dried in the sun, and smeared with the juice of palm or tamarind leaves; they chiefly resembled our garden pots, with this difference, that the bottoms were equal in size to the tops, and they had a long handle, which projected above the brim. A few plates and dishes were observed by our author, but their form and manufacture were very bad.

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This nation, possessing a poor and inconsiderable tract of country, by the numbers of Monsumagi, is vast and numerous, amounting to fifteen thousand individuals. The land is diversified with mountains and barren valleys. The manners of the people are, in many respects, similar to those of the Monsumagiens, to whose monarch they are, in reality, subject; assisting him in time of war, and defending his borders from the attempts of invaders. Their chieftains, denominated Dinggo, are ancient men, who do not, however, lead their warriors to the field in person, but transfer the command to persons, whose youth and vigour are more appropriate to the toils of battle, and more consistent with the impetuous spirit of the warriors.

At this place our adventurer tarried two days, during which he was plentifully supplied with food, but refused an entrance to the huts, on account of his religion.

On the 14th, he proceeded for about four leagues, when, finding the plain completely inundated, he agreed with the inhabitants of a few straggling huts, to accommodate him with a temporary shelter, upon condition that he paid them for each day which he might pass with them.

Upon these terms, he was admitted to a little hovel, among the goats, where he continued till the 24th, when he discharged his rent, and proceeded, though up to his middle in water, to Myob, at which the people received him kindly, and entertained him till the 19th of July. Their behaviour, however, was widely different, after a few days, to their first reception; as they turned him among the goats, in an ill-constructed

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ed but, where he was washed by the descending torrents, and thrown into a foss, in consequence of which, they threatened to drive him from them, lest his disorder should infect the animals.

The village contained about six and thirty huts, with a temple; to which, they affirmed, pilgrimages were often made, by the inhabitants of the surrounding country, within thirty days' journey. The reason which they assign for such peculiar veneration to this spot, is the following: "The murderers of the righteous Amatus, king of Yaga, were here struck dead by thunder."

The whole region was at this time overflowed by an arm of the Druan, and the waters rose so rapidly, that the huts were in imminent danger. A change of weather, however, soon took place, when the river subsided, the sun broke forth, and creation again resumed her wonted appearance.

A number of travellers coming from the country of the Messaguejos, through this place, in their way to the kingdom of Otoba, our author obtained permission to accompany them, and accordingly departed on the 20th, seated on a buffalo, which safely conveyed him across the river.

Passing the village Nahvat*, and crossing another river, they slept upon a mountain, and the following day entered a region that was much infested by beasts of prey, which repeatedly

* This village, containing sixty huts, is the only frontier separation of Montemugi, dividing it from the kingdom of Muschako, on the left, and from the kingdom of Otoba, on the right,

approached

approached the caravan. The people, who were thrown into great anxiety upon this account, now informed the European, that they performed this journey twice a year, though the hardships which they suffered were extreme, as they were equally exposed to the depredations of robbers and the fury of the beasts. They are, indeed, an indigent, but hardy race, subsisting chiefly on the fruits of the earth; and frequently obliged to fast, when the season deprives them of their usual food, for upwards of twenty-four hours.

They now overtook a war troop of Kinonians, armed with battle-axes and javelins, who informed them, that the Otobanes had cruelly burnt several of their villages, and slain above a hundred persons; in consequence of which they had now prepared a considerable force, to give them such a chastisement as their wickedness deserved.

When these persons were departed, Damberger asked his companions whether he, as a stranger, might securely enter the territories of the Otobanes; they replied in the negative, and observed, that he must soon travel alone, as their journey was nearly concluded.

On the following day he bade them adieu and pursued his solitary route over a ridge of mountains, which afforded neither trees nor roots; here he was obliged to pass the night without any refreshment; but next morning, he fortunately met with some hunters, who conducted him to a cave, on the western side of the mountain, and supplied him with some provisions and a lodging.

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At this place, which consisted of about fifty contiguous caverns, he was repeatedly interrogated by the inhabitants, who were divided in their opinions concerning him; some affirming that he was a Christian; some that he was a Mahometan; others, that he was a slave, who had eloped from his master; and a few regarding him as a spy, from some hostile nation.

This variety of ideas produced several pieces of advice among the people, some of whom requested, that he might continue with them on account of his beautiful complexion; others resolving to send him to the king; and a third party adjudging him worthy of death, as a spy upon their actions and country. This inhuman proposal, however, was rejected; and, at the instigation of a venerable inhabitant, he was hospitably entertained, and suffered to depart without molestation.

The sovereign of this nation is possessed of an unlimited power. His dominions are extensive, being ten days' journey in length from west to east, and seven in breadth, from north to south. The country is alternately varied with lofty mountains and fruitful valleys. Timber is found in abundance; and the most remarkable fruit trees are the inkobak and the domo; the former producing a fruit of the nut species, which is oblong, about the size of an egg, and covered with a red husk, with which the pottery is stained successfully. The kernel is white, and something similar in taste to cinnamon. The tree itself is as large as an oak, and is clothed at the same time with fruit and blossoms through all the changes of the year.

The *domo*, which commonly grows on the mountains, is about the size of a cherry-tree, with long pointed leaves. Its fruit is of a golden colour, similar in size to the inkobak, and tasting like a lemon. The bark resembles cinnamon, and is preserved with the fruit.

The usual habitations of the people are caves, as they are too indolent to construct huts. Their food consists of Turkish corn, millet, and goats' milk; their religion is Paganism, and their language resembling that of Kongo.

The king, who lives in great pomp and splendor, is usually attended by fifty officers, who are either sons of the royal concubines, or celebrated warriors. His dress is a long mantle of scarlet cloth, with a large sword. He is greatly addicted to superstition, and commonly retains five or six priests in his presence, whose power proves as mischievous here, as in many of the European cabinets.

In time of war, he is able to raise an army of fourteen thousand men, and maintains a seraglio of eight hundred concubines, whom no man may presume to visit, upon pain of death.

The men, unless engaged in the chase, lie supinely in their habitations, while the women make tents, for his majesty's camp, and cloaks of goats' hair; dry skins, make pottery, and attend the requisite concerns of a domestic life.

The dead are either deposited under a heap of stones, or thrown into a pit, with victuals, that are previously consecrated by the priests.

On the 26th, our author departed from the afore-mentioned village, in company with a person, who undertook to conduct him to the king. They now crossed several mountains, which were inhabited

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inhabited by Mophansins, from whence it was necessary to take a circuitous track, in order to avoid the Sars, which were still inundated.

The following evening was passed at a small assemblage of caves, where the people received the European with great civility, as supposing him employed by the king of Hophat, to carry dispatches to their monarch.

Next day he was obliged to swim over two rivers, and was greatly alarmed by a number of boats, which followed him to the caves of the village, from whence they were with difficulty driven, by the shouts and screams of the inhabitants.

At this place, he applied to the priest for a lodging, but was bade to sleep on a bundle of rushes in the open air. This inhospitable treatment was repeated at every cave to which he went for shelter, and he was therefore obliged to submit to the offered accommodation.

Near this place he observed a long chain of mountains, which ran, in a serpentine direction, to the river Niger. They abound with serpents, also gold and copper ore is frequently found, but they are nearly destitute of timber; wherefore the inhabitants of the adjacent caverns supply the place of wood with rushes, which they carefully collect in bundles, near their dwellings.

Quitting his miserable resting-place, at break of day, Danberger continued his journey till noon, when he arrived at the royal camp, seated in an encampment, where he was immediately presented to the king, a young and vigorous man, who, after a variety of questions, invited him to abide in his dominions; and, upon his refusal,

refusal,

refusal, observed, that he must of necessity continue some days, as the plains were too deeply covered with water, to admit of a present removal.

Our author, accordingly, accepted a temporary shelter, and in the meantime amused himself by making coverings of goats' hair, after the manner of the natives; whose weaving machines consist of four posts, sunk in the ground, on which the yarn is stretched, in proper frames, while a child sits beneath, to draw the spun yarn to and fro, and on each side stands an adult, to throw the warp, wound on an oblong shuttle, through the aperture caused by the distension. Pieces are made, from one to three ells in breadth and width, and the hair is spun by means of a spindle, which these people use with great dexterity.

On the 3d of September, our traveller obtained permission of his majesty, to pursue his journey, and accordingly set out, with a small supply of provisions. After passing the Kobango mountains, which are much infested by lions, he proceeded through a different road, till the 10th, when he arrived at some tents, where he purchased milk and meal, and obtained some companions in his way to the Gold Mountain, where he found a number of persons seeking that precious metal among the pits; and here he obtained a comfortable lodging, in the tent of the director, or overseer, who behaved towards him with the most friendly attention, prepared him some excellent meals, and invited him to participate freely of all the stores, comprising roots, meat, and dried fruits, which his habitation afforded.

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With this hospitable man he spent several days, during which he was shown the store of gold, consisting of grains about the size of millet; and the subterranean rivers, from whence the grains are received by fine nets of woven rushes, which are placed against the current.

On the 17th he departed, and soon arrived at the village of Ohgothen, consisting of sixty-seven huts, where the inhabitants freely offered him their protection, in order to satisfy their curiosity.

This nation resembles the foregoing, in its language, manners, and customs. The inhabitants are poor, yet the country is the richest in Africa; but as all the gold belongs exclusively to the king, it is exchanged by him with European traders, on the most disadvantageous terms.

The villages here consist of huts, which are built of rushes; and domestic animals are found in the vicinity of these abodes. The country extends two days and a half's journey in length, is watered by the river Vohala, which traverses the kingdom, and is reputed tolerably fertile.

At this place, Damberger was entertained in the hut of the chieftain; and early in the morning he refreshed himself, by bathing in a reservoir, which he observed in the village.

From hence he was conducted to Oeymivoh, where he was presented on the 21st to his majesty, who forbade him to continue in his dominions; but as he was obliged to break this command, owing to his helpless and indigent condition, he was afterwards received among the royal slaves, but effected his escape on the 16th of October, and on the 25th, arrived at a little village, inhabited by the Vomaherians.

This nation is not numerous, being scarcely able to lead three thousand soldiers to the field; they are, however, philanthropic, hospitable, and obedient to their rulers, though at times they engage in predatory excursions.

Our traveller was here provided with some food and a lodging, by the chieftain, who gave him some requisite directions, and wished him a prosperous journey; after which, Damberger continued his route through several other villages, till the evening of the 29th, when he met with a number of free negroes, who called themselves Taomuh, and who agreed to conduct him to the frontiers of Bahabara.

Next day they arrived at the boundary which separates that kingdom from Vangara and Voh-yagtam, and soon reached some huts, where the European was kindly received by the inhabitants.

This nation, though smaller than the others, is far more civilized, from its intercourse with Europeans, who have taught the people the art of agriculture, and instructed them to supply their villages with needful stores.

From hence our author departed, on the 9th of November, with a caravan, consisting of a hundred and forty horsemen, on the road to Vangara; but, after traversing several mountains, and passing Ohvuto, Yomy, and Fahya, he was left in the care of a benevolent negro, as he had repeatedly fallen from his horse, who presented him with a tea of roots and leaves, which promoted sleep, brought on a perspiration, and in twelve days recovered him from his extreme debility.

Finding that the road to Vangara was dangerous, on account of the robbers who infested

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the Little Desert, he resolved to return to Yony, and from thence proceed to Bahshara. This plan he accordingly reduced to execution, and, after a pleasant journey of about seven days, during which he was hospitably entertained, he arrived, on the 10th of December, at the town of Bahshara, where he was employed by the monarch, in various useful offices, till the beginning of March, 1788, when, on his majesty's removing to Kahorrho, he obtained permission to revisit his native country.

Bahshara, which is more than a league in length, and upwards of three quarters of a league in breadth, is surrounded by a double palisade, containing a hundred temples, a few houses, and an abundance of huts, constructed of rushes, and plastered with mortar. The palace, which, like the houses, consists of but one story, is so exceedingly large, that it occupies a sixth part of the town. It is surrounded by a flat wall, and comprises the king's mansion, which is divided into four wretched apartments on the south side, nine detached buildings, inhabited by concubines, priests, and officers; and a quadrangle on the north side, in which the horses are placed at night.

The town is divided into four streets, and supplied with two market-places, in one of which fruits and corn are exposed to sale; and the other is appropriated to the merchandize of fish, fowls, and domestic animals.

The kingdom lies two points of the compass to the north, about nine days' journey on the eastern side from Vangara, and twelve on the western from Tambuko. Its length, from east to west, is computed at six days' journey; and its breadth,

breadth, from north to south, may be traversed in three days and a half.

It contains three towns, viz. Bahabara, which is the capital, seated in the centre of the realm; Maboora, on the western side; and Kahoratho, situated north-eastwards of the capital, at the distance of one day's journey.

The country is fertile, and in some places tolerably cultivated. The river Gambia crosses it on the north-east division, and supplies two small lakes with water.

The mountains are clothed with date trees, the valleys afford excellent pasture, and the rivers are free from crocodiles, with which some writers have erroneously stated that they abound.

The king possesses an unlimited power over the property and liberty of his subjects; his military force consists of three thousand cavalry and fifteen thousand infantry; but the former are ill provided for an engagement, being destitute of saddles and bridles, and merely guiding their horses by a few thongs.

A dorisata, or judge, is appointed over every village, who is chosen by the sovereign, and usually decides all controversies according to his private command.

The inhabitants trade in cotton, skins, and dates, which they transport to a great distance, both by caravans and by water.

On the 13th, Damberger quitted Bahabara, in the train of his majesty, who departed with a hundred concubines, twenty priests, two hundred horsemen, and four hundred men on foot. In the afternoon they arrived at Kahoratho, which, though prepared for the reception of its king, our author affirms is undeserving the name

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of a town, as the huts were ill-constructed, and mostly in a ruinous condition.

It is seated on an extensive plain, watered by a canal, and well supplied with fruits, fish, tortoises, and wild fowl.

After a delay of four days, the king presented his guest with two hundred current shells, and a stock of provisions, who now departed, and pursued his journey through several villages, and over a mountain, that abounded with scorpions, till the 24th, when he was cruelly beaten by two negroes, at the entrance of their village, and reduced to a miserable condition. A young girl, however, who seemed to compassionate his sufferings, procured him some refreshments, and a lodging with her father, who, in the morning, constructed a float of some trees, and conducted him safely over the river.

These people, he afterwards learnt, were the borderers of Haoussa, who, being ignorant of tillage, and destitute of cattle, subsist entirely by their depredations; their number is estimated at fifteen hundred persons; and to save themselves the trouble of rearing children, they sell their own offspring, and supply their place with stolen adults.

On the 28th, he was arrested at the village of Kongoa, belonging to the Haoussians, by four armed men, who conducted him through the villages of Yoomato and Zooto, to a small mountain, from which he surveyed a beautiful plain, embellished with the great river Niger, and the town of Haoussa.

Here he observes, that he found himself transported suddenly into a different country from any which he had yet seen; and while describ-

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ing the varied scenes of huts, huts, and chattering thickets, with busy multitudes, browsing goats, and roving camels, he exclaims, "This, I can safely affirm, is one of the finest districts in Africa!"

They were, shortly after, ferried over the Niger, and attended from Boofa, a lively little town of about a hundred huts and two hundred houses, by a convoy of armed men, who were appointed to lead them to the capital.

As it was dark when they entered Haoussa, and his majesty was retired for the night, they remained with the guard at the gate, till the morning, when the Europeans was ushered into the presence chamber.

As the king appeared extremely solicitous to learn all the particulars of our author's travels, he read the most amusing parts from his journal, which an interpreter wrote down upon a piece of wood, and presented to the monarch, who, on perusing its contents, commanded his attendants to supply the stranger with refreshments, and a garment suitable to his future capacity, as a royal domestic.

In this new office, Dambergery was obliged to attend the king, twice a day, to the temple, and once to the place from whence he issued his decrees. He was also appointed to carry his royal master in a litter, whenever he went out of town; but his majesty finding him unequal to the task, graciously excluded him from the bearers, and appointed him to ride in quality of an attendant. He now conciliated the esteem of the monarch, by making him some convenient articles, as a small repository, a chest of drawers, &c.; but, on a false accusation, was shortly

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shortly after throws into prison, and led forth to a place of punishment, where a buffalo's skin was stretched out in a circle of soldiers, while two young men stood ready, with platted thongs, to inflict the purposed chastisement; but, in the very moment, when our adventurer was nearly fainting with extreme terror, the king, with his officers, arrived, who, to the utter astonishment of the spectators, commanded the *carcer* to be stripped; thrown on the buffalo's skin, and punished with sixty strokes on the belly; after which his majesty vouchsafed to inform the multitude, that, by a strict investigation, he had found the charge had originated in malice, and therefore gave his people, by this example, a warning how they should presume to belie a stranger.

Damberger now intended to seize the first opportunity of escaping, but his design was frustrated by a war, which broke out between the king of Haoussa and the king of Vangara, which the former attended in person, till he had entered the town of Vangara, as a victor, and extorted an honourable peace from his enemies. During this expedition our author endeavoured to gain some useful intelligence from the Moors; and made the following observations on the capital, which they visited in so hostile a manner:

Vangara is more than a league in length, and about half as much in breadth; it is divided into three main streets, which are intersected by a cross street; four temples are erected at equal distances, and a market-place stands in the centre of the town. The palace is built of ordinary stones and mortar, surrounded by a wall, six feet high, but is evidently dropping to decay,

shortly

decay, and altogether bears a contemptible appearance.

On the establishment of a peace, the two monarchs conversed together in a friendly manner, regardless of the blood which had been spilt and the villages consumed in their quarrel, and shortly after withdrew to their respective palaces.

As a brief description of Haoussa may be now expected, we remind our readers, that it is already filed, "the finest tract of country in Africa." It is bounded on the east by the kingdom of Mophaty, on the north by the territory of Fomingho, on the west by the kingdom of Feene, and on the south by the realm of Bahahara.

The country, which is fertilized by the river Niger, is well supplied with timber, fruits, salt, saltpetre, honey, wax, and domestic animals. It is inhabited by three distinct nations, viz. the Samtygoetys, the Kahmosanians, and the Haoussanians.

The usual dress of the people is a long cloak, of party-coloured linen, with a bandage of linen or cotton round the head, and a pair of sandals, composed of leather thongs.

The inhabitants are of a bright brown complexion; with fine teeth, large eyes, and depressed noses; their disposition is obliging, their houses clean, their devotions regular, and their hospitality remarkable.

The king is an absolute ruler, from whose decision there is no appeal: he is commonly severe in judgment, and punishes criminals with the most horrid tortures.

The military force consists of eighteen thousand

land native foot soldiers, and six thousand Moorish horsemen, who are retained in the service of this government. Their usual weapons are firelocks, iron sabres, and lances of an extraordinary length, which they wield against their enemies with surprising agility.

The national religion is Paganism. Circumcision, however, prevails; and children are instructed by the priests till the tenth year, when they are employed in various domestic occupations.

The exports from this country are considerable, comprising manna, cotton, dates, ambergris, gums, ivory, skins, ostrich feathers, &c. which are frequently carried to Tambuko, Barbary, and Tookabat.

The city of Haoussa is exceedingly large, containing nine principal, and sixteen cross streets, (which are all paved and strewn with sand) four market-places, a palace, and two hundred and fifty temples.

Three thousand men are usually retained as a garrison in this town, which is likewise occupied by an abundance of artificers, manufacturers, and merchants. The houses and temples are chiefly built of stone and mortar, and are but one story high: the palace is surrounded by a deep ditch and two walls, and is reputed very strong. At a small distance from the city, a bath is constructed for the king and his favourite officers. The water springs hot from the earth, and is said to cast up a quantity of gold sand; the building is formed of straw and palm leaves, and is agreeably shaded with cotton trees.

Early in the month of September, our author effected his escape from the suburbs of Haoussa,

and passing through the villages of Yelly and Pyghofity, arrived safely at the town of Reoue.

This place is situated on a barren eminence, which is so totally surrounded by water, in the rainy season, that the inhabitants, if obliged to go out, are in the greatest peril of being drowned, though they are mounted upon horses or camels. The town is two leagues in circumference, containing about three hundred houses, a thousand huts, eighty temples, and several public wells, each of which is built round with flints, supplied with rain water, and placed under the care of some respectable inhabitant.

The market-place is formed by the centre of the four principal streets, and the castle is surrounded by a wall, on the western side of the town.

Agriculture is sufficiently attended, though the soil is extremely sandy. Turkish corn, barley, lemons, gourds, dates, and tamarinds, are the production of the land; and the town is well supplied with manufactures and artisans.

At this place Damberger was employed, during six months, in the capacity of a gun-smith, occasionally working for his majesty and the resident merchants, who expressed themselves highly satisfied with his work, and loaded him with repeated marks of generosity. At the expiration of this time he embraced an opportunity of travelling with a small caravan to Tambukto, and accordingly departed, with a recommendatory letter to an inhabitant of that city, on the 7th of April, and taking water at Nahga, loaded the same night at Metatah.

From hence they proceeded to Sille, where Damberger was kindly received by the merchant,

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Inhabitants of Bahahara.

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chant, to whom his recommendation was directed, who provided him with a lodging and subsistence till the 15th of May, when a caravan, consisting of forty camels and ninety men, arrived from Nubia, on their way to Tunis, with a rich cargo, with whom our author obtained a passage, on promising to defend the treasures, to the best of his ability, on pain of an attainder.

The town of Silla, situated on the banks of the Niger, is the second residence of the king of Feecé. It consists of two main streets, one cross street, and several irregular groups of houses. It is supplied with water, by an aqueduct, from the Niger, and is embellished with a royal castle, of considerable magnitude, a spacious marketplace, and about a hundred mosques and temples, which are built of interwoven branches, and are thatched with leaves. The garrison comprises three hundred Moorish horse and three hundred native infantry. The inhabitants consist of Moors, Arabs, natives, and Jews; and its commerce is very considerable.

On the 3d of May our adventurer quitted this place with the caravan, which proceeded over the mountains, bartered some articles with the Arabs, traversed the Gatta Vahara, or Lion Desert, and met with a tribe, called Seigmarten, who, destitute of king or chieftain, spend their days in perfect harmony among the caves of the mountains, and frequently give signal proofs of their intrepid bravery, when their succour is requested by the neighbouring tribes, or the timorous members of a small caravan.

From this place a sandy desert extends to a distance of six days' journey, in which whole coffles

coffles have been destroyed by a north or west wind, which buried them in the mountains of sand that were overthrown by its current.

In this desert region the travellers halted on the 13th, at a horde of indigent Arabs, containing about two hundred individuals, whose civility was rewarded with some current shells and the remnants of their dinner.

On the 19th they came to a horde of Muhoyadians, a robust and martial nation, who happily cultivate the fertile spots, which appear amidst the sand flats of their district; and have obtained some goats, in barter, from the surrounding nations.

Next morning they came to a hamlet, consisting of five hundred huts, at which the chieftain of the Muhoyadians exacted a toll for every person.

In the afternoon they were attacked, near the sand hills, by a troop of Carcatians, but happily repulsing them, without loss, they encamped in the evening at a watering place, where a new misfortune threatened them; for, the night proving stormy, they were exposed to the most imminent danger, from the drifts of sand which descended upon them. The wind, however, fortunately changed, and by taking a circuitous route, the next morning they proceeded safely to the banks of the river Zooke, and passed the evening at the village of Vogha, inhabited by a petty nation, denominated Tahlates.

These people occupy a district of two days journey in length and one in breadth, which is tolerably fertile, and pleasantly watered by the Zooke. The people are of a copper complexion, short of stature, but very stout: they go entirely

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naked, live peaceably among themselves, devote their attention to the labours of the field, and are justly celebrated for their civility to strangers.

Quitting this village, on the 23d, they crossed a range of mountains, and on the 25th entered upon a sandy desert, where they were driven to the utmost extremities for want of water.

On the 1st of June they reached a village, belonging to the kingdom of Vatometh, where the cattle were unloaded, the travellers refreshed, and the goods carefully stowed in some empty huts. The following day was devoted to rest, and on the 3d they prepared to depart: a storm of wind, however, frustrated their design, and they were detained till the 5th, when they crossed a chain of mountains, swam over an arm of the Sampi, at the peril of their lives, and proceeded to the borders of the kingdom of Tomohata.

The captain had scarcely time to warn his companions of the danger which they should now incur among the inhabitants of this region, before a Moorish troop assailed them, and killed a camel with its two leaders; they were then proceeding to greater extremities, but, on the arrival of a party of Arabs, they immediately decamped.

They now entered the village of the persons who had so opportunely appeared, who said that, hearing the firing, they were suspicious it was one of their own caravans that was attacked on its return. This spot is surprisngly fertile, producing an abundance of dates and plums: it is also well supplied with quadrupeds and birds.

Departing from hence on the 8th, they continued their route through an extensive forest,

in which they obtained some milk and melons from the Arabs, and on the 11th, arrived at a double range of mountains which, running in a curve from east to west, forms the boundary of the country.

The desert Zehara is inhabited by a variety of nations, whose language, manners, and customs are extremely dissimilar. Of these, the principal are the Moors, the Arabs, the Mogranians, the Trasarts, the Braknards, and the Jews.

The inhabitants of this desert are extremely zealous for liberty, but cannot always preserve it: the Arabs, however, will contend for it to death.

The Moors are too indolent to follow any occupation, and therefore subsist chiefly on predatory excursions, or entering into the service of the neighbouring princes.

The religion of the Arabs is the Mahometan, but that of the Moors is an inconsistent medley of the Jewish, Mahometan, and Pagan. Its votaries are implicitly led by a set of ignorant priests, who tolerate all religions, and change their own opinions, according to the caprice of the moment.

Sentence is usually pronounced, in criminal cases, by an assembly of elders; and huts are constantly kept in repair for the accommodation of the weary and indigent traveller. Their principal wealth consists in their flocks, from which no animal is ever drawn to the slaughter, except on high festivals, as a circumcision, a wedding, or the celebration of a victory.

On the decease of an inhabitant, the corpse is preceded, to a neighbouring hill, by the priest of

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the place, and the mourning relatives, while the neighbours follow at a little distance. When the body is committed to the earth, the spectators utter a violent scream, to affright the evil spirits, which they suppose might otherwise disturb the repose of the deceased: some ashes are then strewed upon the face of the corpse, and the ceremony concludes with throwing up a hillock, as a rustic monument.

Having crossed the frontier mountains, the caravan proceeded to the first village on the borders, called Matthy, consisting of about a hundred huts, and twenty wretched houses, which stand at the termination of the Great Desert.

Those people, who reside on the borders of Biledulgerid, enjoy a happy independence, while the inhabitants of the interior are reduced to the most abject slavery, beneath their rulers, whose heavy yoke they bear with patience and resignation.

The northern forests produce dates, palms, wax-trees, and tamarinds; but, in the other divisions, the eye is wearied with desert regions, rocky acclivities, mountains of sand, and barren eminences. The national religion is the Mahometan; but heathens and idolaters are found among them. The population of the Mosselemis, the true natives, is but small, as few families are blest with more than two children.

On their sabbath, the women curl their hair, and powder it with a red powder; they also paint their lips and eyebrows with a kind of rouge; their apparel is simple, and their cleanliness pleasing.

The travellers now proceeded through Naykakah,

kakoh, and the hamlet Hatymaji, till the 10th, when they reached the petty town of Haysach, which is badly built, on the declivity of a mountain, and inhabited by Moors, Arabs, natives, and Jews.

At this place our author was left by the caravan, on account of a fever, with which he was unfortunately attacked, from having been exposed three days to the heavy rains.

The landlord of the caravansera was unwilling to afford him shelter, after the departure of his companions; but, at length, consented that he should remain a few days. As, however, his disorder was not abated on the 23d, this inhuman monster drove him from his house, amidst a race as hard and senseless as himself.

Damberger having applied, in vain, to several of the inhabitants, for a shelter, crawled out of the town, in the way to the village of Omothy, where, meeting with a compassionate Jew, he received directions to a house, in which he continued till the 19th of July, when he departed with some Moorish horsemen.

Passing through a tremendous forest, they arrived on the 11th at several villages, which are under the dominion of prince Akumba Mahomed, badly built, and occupied by an indigent people.

Though the country was here extremely barren, it was so numerously inhabited, that our author observed between twenty and thirty villages in the course of one day's journey. On the 12th he passed a chain of mountains, of a considerable length, covered with forests, and infested by furious animals, and arrived, with his conductors, at Tineselby, in the evening.

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At this place, he was sold by the perfidious Moore to a slave-dealer, for whom he made several pieces of joiner's work, and repaired some arms to his satisfaction.

On the 20th of February, 1790, his master took him, with four female slaves, to Omozab, where, to his great astonishment, he was bartered to a Mosselemis merchant for three sheep and a saddle horse.

Omozab is a neat, little town, containing about three hundred houses and thirty huts, the latter of which are occupied by Jews and Arabs.

His change of a master, at this place, however, proved more fortunate than he expected; for his purchaser was a worthy, honest man, who, though professing the religion of Mahomet, both tolerated and esteemed the members of another communion, provided their actions and fidelity were deserving of his notice.

His benign countenance, his pleasing tone of voice, and his kind behaviour to the slaves of his house, effectually biased our author in his favour, who now determined to merit his goodness by every laudable exertion.

A small hut was appropriated to the use of the European, in which he repaired his master's arms by day, and slept securely at night, conscious of the protection of an upright man.

With this person he continued fifteen months, at the expiration of which he was taken, as an assistant, in some mercantile transactions, to Mez-zabath, where they arrived on the 3d of May, 1791.

This is a spacious, handsome town, on the banks of the river Onivoh, containing about a thousand houses. It is divided into three principal

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cipal and several cross streets, the widest of which are sixty feet wide. The fortress, standing on the south side, is encircled with a wall and ditch. It is inhabited promiscuously by the members of several nations, and is a place of considerable trade.

On their arrival they found the town crowded with a number of merchants, whose caravans had just brought in their goods, and who were busily employed in bartering ivory, ostrich feathers, hides, &c. against other commodities.

As our author was here remarked by several traders for his diligence and dexterity, one of them persuaded his master to sell him for three fat goats, which, after a long consultation, over some strong liquor, was agreed to, and Dam-berger was transferred to a third owner, called Zaiman Mahomed.

He was now appointed overseer to fourteen other slaves, and treated with peculiar kindness, till the 5th of September, when he was sold to a merchant, who was proceeding with a caravan to Morocco, on his return from Mecca.

On the seventh day from their quitting Meszabath, they were attacked, between the river Tegtat and the mountains of Cozul, by a troop of Arabs, who killed four slaves and two camels; and, on a vigorous repulse, wounded two merchants and five slaves, after which they retreated.

As Damberger's master was now deprived of two slaves by death, and one by a cowardly flight, our adventurer was obliged to take charge of two horses and two camels; in consequence of which he was unable to attend, as heretofore, to the towns and villages, through which he

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passed, till the 11th of October, when he arrived safely in Azania.

The country of Monsoon is described as extremely beautiful, and abundantly fertile, notwithstanding its little share of cultivation, which may be well accounted for, by the tyranny of the emperor, which depresses the spirit of the people; and encourages indolence, while the sons of industry are shamefully taxed, and the harvest of the labourer is rapaciously seized by the state plunderers.

"The present emperor," says our author, "is reputed less cruel than his predecessor; yet, almost every day, he either murders several hapless creatures with his own hand, or issues orders for their execution, while the subjects of this monster submit, with unremitting patience, to his scandalous barbarities, and even esteem it a honour to die by his hand." To account for this strange infatuation, it may be necessary to remark, that he is considered as the descendant of their great prophet, and, therefore must, of necessity, perform the dispensations of heaven.

As every male, above fifteen years of age, is obliged to bear arms, the emperor can, upon any emergency, collect, in the course of a week, an army of two hundred thousand men, who are, however, for the most part, an undisciplined rabble. The imperial body-guards consist of six hundred Moorish horsemen, who, enjoying an extensive licence, are justly dreaded for their cruelty and extortion.

The governors, who are appointed over the various districts in the empire, are equally intemperate and savage with their master, who

pays but little attention to their proceedings. The priests are exceedingly numerous, and may be properly called, "the instruments of iniquity," as they are commonly employed in acts of murder and atrocity.

Though, in reality, careless of the advancement of virtue, they endeavour to promote an unbounded respect in the minds of the populace, by running about with the Koran, exhorting the inhabitants to prayer, and attending their mosques thrice a day; when, like the worshippers of Baal, they cry aloud, as if their god required to be roused from a profound slumber. A few hours are devoted to the tuition of youth; but their lessons are merely calculated to impress their tender minds with a servile dread of Mahomet, and a profound reverence for all his ministers.

The greater part of the inhabitants are stupid, base, and sordid. A few honest men are indeed found among the merchants; but the officers are remarkable for every species of iniquity.

Merchandise is severely burdened with a capitation tax, war tax, security money, &c. besides which, voluntary contributions are frequently demanded in the name of the emperor. Jews are not permitted, either to traffic or to possess any property, but are obliged to perform the most servile offices, and are always treated like common slaves.

The town of Azasia, which, in size, is equivalent to a fourth part of the capital, is well built, and is noted for a great and increasing commerce.

At this place our author had remained near a twelvemonth, when his master took him on board

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board a Spanish vessel, that was newly arrived with some goods, where he was questioned by the officers respecting his slavery, and promised his freedom, if he chose to accompany them. This proposal, however, he declined, to the great delight of his owner, who, on his return home, changed the nature of his service, and kindly enrolled him among his domestics.

He now collected seventy dollars, within the space of sixteen months, by his fidelity and punctuality in the discharge of his duty, and conciliated the esteem of several respectable traders, whom he frequently visited, and who often rewarded his meritorious behaviour by liberal presents.

A Dutch vessel, coming to anchor in the road, in November 1796, our author was obliged to attend it, upon his master's business. Here he was again requested, by the seamen, to procure a ransom, if possible, and sail with them to Europe, as, though he was now situated with a kind and benevolent man, he might, on his master's decease, fall into the power of some unfeeling wretch, or by the calumination of his fellow-servants, be rendered unhappy for the remainder of his days.

Acknowledging the force of these arguments, and naturally anxious to revisit the place of his nativity, he now promised to comply with their desires, provided his master would consent to his emancipation.

Upon this declaration, the captain and boatswain visited his master, to whom they addressed themselves in his behalf, and found him willing to liberate his servant, if, indeed, he wished to

VOL. XXI.

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return

return to Europe. Damberger was now called, and interrogated upon the business, when his master rewarded his services with a most flattering character, and agreed to yield him up for two hundred mardens. This, however, was a sum which our adventurer was unable to raise, wherefore he gave up the idea of his voyage. In about an hour's time, however, a respectable Dutchman came to the house, who had been previously informed of the circumstance, by the captain, and, with a surprising generosity, paid the money for his liberation; after which, to silence the doubts and scruples of our author, he gave him a written security, that no man should ever demand the ransom-money as a debt, returned the seventy dollars, which the German offered to advance, and wishing him a prosperous journey, retired to his own habitation.

He was now requested to get ready for his departure, and having received some presents from his master, who accompanied him, with weeping eyes, to the water-side, he embarked on the 11th, and set sail, with a fair wind, on the 13th of November.

Having weathered a violent storm, the ship was refitted and watered at Gibraltar. Passing Cadiz, in boisterous weather, the vessel was searched by an English frigate, when two of the seamen were recognised, as having formerly served on board a British ship, and were accordingly taken; but nothing was found to justify a seizure of the vessel.

Our author was now afflicted with a fever, in consequence of the rain and snow, to which he was

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was much exposed; but, on the 9th of February, 1797, having dropped anchor, he was removed to a small vessel, and safely landed at Amsterdam. His misfortunes, however, were not yet terminated, for, as he unfortunately had no pass, he was seized on his landing, and conveyed to the guard-house.

At this place he was visited by a concourse of people, who, hearing that a slave was arrived from Morocco, speedily assembled from all parts. On the sixth day of his imprisonment, he took the liberty of remonstrating with a young officer, upon the hardships which he endured; at the same time observing that, if he was detained as a deserter, he ought to be maintained at the public expence, and not be compelled to spend the little money, which he had so painfully collected in his slavery. The officer made no reply; but shortly after his departure, Damberger received three Dutch shillings, which, owing to the high price of provisions, merely purchased him a pound and a half of bread. This allowance was brought to him every morning, thereby providing him with a breakfast.

After three examinations, during which he resolutely refused to deliver up his papers; a person was sent to inform him, that he was sentenced to serve for two years, either at sea, or in the militia, which might be regulated by his own choice, but a final answer must be given within three days.

His mind was now overwhelmed with sorrow, as he vainly attempted to evade the sentence; but his deliverance was at hand, when he least expected

expected it; for, whilst he was sitting, on the 5th of May, before the guard-house, absorbed in melancholy reflections, a Prussian captain approached, to whom he related the circumstances of his travels, confinement, &c. After a variety of interrogatories, the captain applied to the officer on guard, who referred him to his superior.

A sailor was shortly after sent to our author with some roast meat and a bottle of wine, and in about an hour's time the Prussian captain arrived, with a secretary, who again examined the prisoner.

Several objections were now started, by the secretary, to his liberation, but the captain solemnly declared, that unless he was released, he would immediately represent the transaction to his majesty, whose pleasure he would learn before he left the port. Upon this our adventurer was discharged, and conducted by a sailor to the house of his benefactor, whom he ardently thanked for his kind exertion, and for whom he doubtless felt the warmest sensations of gratitude and respect.

After continuing on shore till the 14th, he sailed from Amsterdam in a little vessel, containing eighteen men, and after a pleasant voyage of thirteen days, arrived in safety at Dantzic.

A new difficulty now arose to our traveller's view, viz. the want of a pass, but this was obviated by the captain, who, with his wonted goodness, provided him with one.

Melted with gratitude to this benevolent character, and thankful to heaven for a deliverance from

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from such a series of uncommon dangers, he proceeded to his native town, with the inexpressible satisfaction of having performed an intention, which, as it originated in the love of his countrymen, was crowned with abundant success, and will doubtless meet deserved applause in the present and succeeding generations,

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AN ACCOUNT OF THE TRAVELS

OF MR. LEDYARD, IN THE YEAR 1781, THROUGH THE

INTERIOR OF AFRICA,

BY

MR. LEDYARD.

IN TWO VOLUMES.

AMONG the numerous travellers, whose names are enrolled in the archives of fame, and whose labours are generously applauded by the British nation, we must notice Ledyard, whose abilities were certainly adequate to his important undertaking, and whose exertions would, in all probability, have been crowned with abundant success, if relentless death had not impeded his progress, and frustrated his great designs.

Mr. Ledyard was, by birth, an American; and might be properly termed a traveller by inclination, as from his early youth he manifested a strong predilection for important discoveries, and even devoted several years to the company of the Indians in North America, thereby to learn the art of conciliating the esteem of savage nations. Thirsting for a sight of some unknown regions, he afterwards sailed with Captain Cook, as a corporal of marines; and then resolved to traverse the North American conti-

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continent, from the Pacific Ocean to the Atlantic.

With this design he expended the greatest part of his money, with which he had been kindly supplied by a generous patron of science, in providing sea stores, that he might sail to Nootka Sound, in a ship that was preparing for the passage; but his intention being defeated by an officer of the customs, who, upon various frivolous pretences, delayed the ship's departure, he resolved to travel by land to Kamschatka; from whence the passage is inconsiderable to the western coast of America.

Our traveller accordingly crossed the British Channel to Ostend, with only ten guineas in his pocket; and from thence proceeded to Stockholm, by way of Denmark and the Sound. He at first designed, as it was the winter season, to take the shortest road to Kamschatka, by traversing the Gulph of Bothnia, on the ice; but, on approaching the middle, his progress was impeded by the water, and he was compelled to return to Stockholm.

He then took a northerly direction, and passing the head of the gulph, arrived at Peterburgh, in the deepest distress, destitute of shoes, stockings, and money. In this deplorable condition he was noticed by the Portuguese ambassador, who kindly invited him to his own table.

He here ventured to draw a bill, in consequence of his great undertaking, upon Sir Joseph Banks, for which he obtained a supply of twenty guineas; and was permitted to accompany a detachment of stores to Yakutz, which were designed for an English gentleman

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in the service of the czarina; with these he pro-
ceeded six thousand miles through Siberia, to
the place of his destination; at which he experi-
enced a kind reception, and from whence he
travelled to Oczakow, where he expected to
cross the Kamschatka sea, in a Russian vessel;
but as the navigation was totally obstructed by
the ice, he was necessitated to return to Ya-
kutz, and wait for a milder season.

He had not, however, tarried long at this
place, before he was arrested, without any ex-
planation, in the name of the empress, conveyed
by two soldiers on a sledge, in the most severe
weather, across the deserts of northern Tartary,
to the frontiers of Poland, and assured that he
would be put to death, if he ever presumed to
return to Russia.

Thus exposed, in a strange country, to the
complicated distresses of poverty, cold, naked-
ness, and disease, he continued his route to Ko-
pingberg, where he happily raised five guineas
upon a second note; and was thus enabled to
return to England.

During a visit to his worthy friend, Sir Joseph
Banks, a conversation took place, in which that
gentleman explained the designs of the African
Association; and, on Mr. Ledyard's affirming
that it was his original intention to explore the
continent of Africa, after he had obtained a
competent knowledge of North America, im-
mediately gave him a recommendatory letter to
the managers of the committee.

After some preliminary questions, a map of
Africa was spread out before Mr. Ledyard, and
such a route traced out, as the Association were
most eager to have explored. Our adventurer's
compliance

compliance was cheerful and immediate; he therefore requested, after expressing a due sense of the honour conferred upon him, by such a delegation, that all possible expedition might be used, to procure him the requisite letters and instructions. He was then appointed, by his own express desire, to the arduous task, of traversing from east to west, the most extensive part of the African continent.

Quitting London on the 30th of June, 1788, our traveller arrived, without any accident, at the house of the British consul, in Alexandria.

Having, in compliance with this gentleman's advice, exchanged the European for an Egyptian dress, and endeavoured to catch the general manners of the natives, he amused himself till the 14th of August with an examination of Lower Egypt; but as this was unconnected with the nature of his delegation, and as other travellers have frequently presented a similar description to the public, we shall omit his remarks, and follow him in his passage up the Nile.

From hence, he observes, the prospect is much confined, unless the passenger ascends to the head of the mast, and even then he is but badly entertained with the view of a boundless plain, which, though spotted with villages, and naturally fertile, is shamefully neglected, in point of cultivation.

The boats on the river, of from ten to fifteen tons burthen, are all built on one principle; they are usually filled with Egyptians, quadrupeds, or vegetables; and their navigators find a constant employment.

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respect of the populace, Mr. Ledyard was accompanied by a descendant of the prophet, whose turban, exhibiting the sacred colour, expressed his own importance, and demanded the reverence of all spectators.

The numerous huts which compose the Egyptian villages, are described by our traveller as wretched in their construction, contemptible in their dimensions, and infested with all kinds of disagreeable insects.

The inhabitants, who are equally filthy and disgusting, are usually clothed in a blue shirt and a pair of drawers; but their children go entirely naked.

On the 19th of August, Mr. Ledyard visited the Venetian consul, at Cairo; who recommended him to a Catholic convent, for a temporary accommodation; and, on the 20th, presented him to the Aga Mohammed, who, as the favourite minister of Ismael Bey, might enable him to prosecute his journey with pleasure to himself and satisfaction to his employers.

The Aga accordingly assured him of his protection, and even promised to furnish him with recommendatory letters, in his passage through Turkish Nubia, and to the chiefs of some interior provinces. He also told him, that his curiosity would be certainly gratified in the course of his travels; as he would meet with a race of men capable of transforming their bodies into various shapes, according to the impulse of their own desires.

Our adventurer, whose prudence and politeness repressed the smile, which might have betrayed his incredulity, replied, by observing, that

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that savage nations were generally supposed to possess the powers of magic; but, as he had never before heard of so truly necromantic a people as those described by the Aga, he would now endeavour to obtain an ocular demonstration of their wonderful performances, and transmit the result of his observations to Cairo.

A desultory conversation then took place, in which Mr. Ledyard attempted to explain the nature of a vocabulary, but the apprehension of the Aga was inadequate to the subject, and the traveller retired, without effecting his purpose.

The Copts are supposed, by our author, to have descended from the Negroes, whom they greatly resemble in their features, though their hair is similar to that of the Mulattoes, and their complexions vary extremely.

The Arabs of the Desert profess an equal zeal for freedom with the Tartars; nor would they, upon any account, submit to an infringement upon their ancient customs; yet it is remarkable that their language affords no word expressive of liberty, though *slaves* have an Arabic appellation.

Their hostile weapons are strong spears, of a considerable length; and a sort of adze is used instead of a hatchet.

Their spinning is simply performed with a spindle and distaff, and their looms are similar to those of Europe.

A drum of Otahaitan construction, and a cane pipe, composed of two irregular pieces, constitute their music, which, in itself, is inharmonious, and uniformly accompanied by a violent clapping of hands.

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Vol. X

At a nuptial celebration, or other season of festivity, the females imitate the noise of frogs, for the amusement of the company.

The practice of tatowing is here adopted, especially by the ladies, whose faces are ornamented with perpendicular lines; their nails are likewise stained red, and the adjustment of their hair is copied from the Talmuc Tartars. They likewise wear a covering for the face, which exactly resembles the mask of an Otaheltan priest.

On the arrival of a guest, the Arabs accommodate him with a blanket; as the Indians of America display their beaver skins on similar occasions.

A curious machine, of a circular form, with hanging seats, is publicly used for the diversion of the people, who are repeatedly thrown round by this contrivance, in various ludicrous positions.

The long journeys of the African Mussulmen, across their native land, are usually performed on the mingled account of commerce and religion. These travellers are of a martial disposition, and, though violently addicted to superstition, they frequently reap substantial advantages from their daring enterprises.

Though a Frank, or Christian, is generally treated in the most ignominious manner, at Cairo, being excluded as purchasers from the slave market, and forbidden to use any other animal but an ass; Mr. Ledyard found means, after the first repulse, to attend the scene of human traffic undisturbed.

Here, among the various unfortunate creatures, whose lives were evidently embittered

with hard servitude, and shameful severity; or, who having but lately tasted the bitter cup of slavery, regarded their unfeeling owners with the silent glance of injured innocence and unutterable distraction; our author observed a large party of blacks, who had sustained a wearisome progress of near five hundred miles, from the regions which lie to the west of Sennar.

These hapless beings, who were chiefly young females, were presented at the market, in their native ornaments and apparel. Their forms were good, their countenances mild, and their behaviour perfectly inoffensive.

Their hair, which was naturally disposed to curl, was exceedingly dirty, though decorated with a variety of beads: they likewise wore a large ring through their nose, and imitated the Egyptian women in the black paint which encircled their eyes.

On our adventurer's accosting them, they answered with mildness and good sense; and when he enquired whether he might expect a favourable reception, if he should hereafter visit their nation, they affectionately replied, that he would assuredly be treated with the most distinguished kindness, and be honoured as a king by their countrymen.

By such familiar discourse, and a regular attendance at the market, our American procured much excellent information respecting the African interior, its natives, customs, &c. and therefore expresses a considerable degree of surprise, that such a mode of conduct is not more frequently adopted by those persons who profess to travel for the satisfaction of the present, and the benefit of succeeding ages.

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The most remarkable caravans, are those of Sennar, Darfur, and Cairo.

In the first, which is the principal, and honoured by the participation of a monarch in its traffic, is carried slaves, camels, ostrich feathers, gums, and elephants' teeth; which are exchanged for linen, beads, cutlery, &c.; the journey is estimated at six hundred miles.

The caravan of Darfur is chiefly noted for slaves; (of whom, we have already described a large company); and that of Cairo, proceeding through Fezzan, is laden with a variety of articles, and performs a journey of two thousand eight hundred miles, computing the distance between Cairo and Tombuctoo.

In 1788, the Egyptians expected an importation of twenty thousand Negroes, but the coffles do not arrive *annually* from the interior.

After regarding attentively the disposition and behaviour of this, and every other people, with whom he had sojourned, our traveller breaks forth into the following remarks on the female world; which for their justice, warmth, and forcible application, we are happy to blend with our historical page:

"In every part of the globe," says he, "which I have trodden, *women* have supplied my wants, redressed my grievances, and cheered my drooping spirits, when the pangs of hunger or the misery of nakedness have nearly precipitated me into the gulph of despair. By *their* beneficence, I have been frequently rescued from the *extremity* of suffering, and my life has been prolonged through *their* compassion.

"They are naturally tender, courteous, and humane; gaiety and modesty are sweetly united

" united in their behaviour; kindness illumines
 " their features, and candour expands their souls.
 " Though far more likely to err than haughty,
 " supercilious man, his actions are frequently
 " eclipsed by theirs, and his virtue is less sincere.
 " The gift of benevolence comes spontaneously
 " from the female hand, and friendship's softening accents flow, unstudied, from the heart.

" These observations are founded upon long
 " experience, and established by the uniform
 " conduct of the female natives, in Lapland,
 " Finland, Russia, Tartary, Denmark, and Sweden; to whom I have often appealed, in the
 " voice of supplication, and as often received a
 " timely supply; insomuch, that my raging
 " thirst was assuaged with the most delicious
 " draught, and the coarsest viands were rendered
 " palatable, by the *manner* in which I was relieved."

Mr. Ledyard, having engaged with a merchant to take him, with the caravan, to Sennar, made all the requisite arrangements for his journey; but the traders were unexpectedly delayed for several months, and our author's progress so considerably hindered, that he became the prey of unremitting vexation.

He was then afflicted with a bilious complaint, and, by unfortunately using a violent Tartar emetic, a discharge of blood took place, which, resisting the force of every application, shortly terminated his discoveries and his existence.

Thus perished a man, whose natural activity, agreeable deportment, and comprehensive genius, completed the adventurous traveller; who, though regardless of rank, and unpolished by science, was evidently formed for superior achievements,

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chievements, and justly respected by the literary world.

When we contemplate the vast extent of his former travels, the hardships which he endured with such amazing fortitude, and his unshaken resolution to devote the remainder of his days to the public benefit, fearless of sickness, dangers, or death itself, we sincerely hope, that our generous readers will honour his *arduous attempt* with the smile of approbation, while the warm tear of regret bedews his Egyptian grave.

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TRAVELS

IN THE

INTERIOR OF AFRICA,

BY

MR. LUCAS.

ABOUT the time of Ledyard's departure from the British shore, Mr. Lucas made a tender of his services to the African Association, and received instructions to proceed through the Desert of Zahara, to Fezzan; from whence he might transmit, by way of Tripoli, the fruits of his own labour, and the oral descriptions which he might occasionally receive from the traders of Tombuctoo, Agadez, and other parts of the interior; whose intercourse with the Fezzaners might probably facilitate his designs.

This gentleman, whose early years were spent in the Spanish dominions, was captured, on his return, by a Sallee rover, and conveyed, with other slaves, to the Emperor of Morocco, at whose court he remained three years in bondage.

He then procured his liberty, and visited Gibraltar, where he was appointed, through the interest of General Cornwallis, to the honourable office of vice-consul, and charge d'affaires to the empire, in which he had so lately eaten the bread of slavery.

At

At the expiration of sixteen years, we again find him on the English coast, possessing the esteem of his former employers, and chosen by his majesty, for the oriental interpreter to the court of Great Britain.

Such was his situation at the period when he applied to the Association, who, in consideration of his learning and natural abilities, cheerfully embraced his proposal, and obtained the royal sanction to his voluntary enterprise.

The requisite preparations were then made for his departure, and after a short delay, occasioned by a fit of illness, he left England, on the 6th of August, 1788.

Having reached Marseilles, he obtained a passage in the St. Jean Baptiste to Tripoli, where he landed on the 25th of October, and was introduced, by the British resident, to Hadgee Abdrahaman, the late ambassador to the English court, who received him courteously, listened attentively to the object of his delegation, and engaged to present him to the bashaw and the bey.

Tripoli has no charms to attract the notice of the inquisitive traveller: its appearance is rather mean, its situation exceeding low, and its population so insignificant, that its boundaries, occupying about four miles, are much too extensive for the inhabitants.

The residence of the sovereign is an old dilapidated castle, which is literally mouldering away. These gloomy scenes are, however, enlivened by a forest, at the back of the town, which produces an abundance of date trees, and the adjacent mountains give a pleasing termination to the prospect.

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In pursuance of Hadgee Abdrahaman's promise, Mr. Lucas was introduced to the bashaw, whom he describes as a healthy, old man, short of stature, pleasing in his countenance, and engaging in his manners.

He seemed much delighted with our traveller's present, consisting of a brace of silver-mounted pistols, but expressed the strongest surprise, that a *Christian* should request permission to proceed to Fezzan; as it was a journey hitherto unattempted by any of that religion. He was, however, perfectly satisfied, when Mr. Lucas told him, that he merely wished to procure a sight of some Roman antiquities, which he understood were to be found in those dominions; and to gather such medicinal plants, as could not be procured in European countries, and promised our traveller his assistance and protection in every particular.

The bey, who was the bashaw's eldest son, was of a dark complexion, tall, well shaped, and apparently in the prime of life: he received our author with every mark of politeness, and joined his own assurances of protection to those of his father: he likewise accepted, with visible satisfaction, a present similar in its nature, though inferior in value, to that which was devoted to the bashaw.

In consequence of the revolt of some Arab tribes, who, having refused the usual tribute to the government, had plundered the frontiers toward the desert, the bashaw was compelled, shortly after our traveller's arrival, to raise a sufficient force, to chastise the rebels; the army, however, was delayed till December, as the grass

would

would not be high enough to yield sufficient provender for the cattle, till that period.

Mr. Lucas was now visited by two sheerefs, who had brought a variety of articles from Fezzan, including slaves, senna, &c. and who, secured from molestation by their sacred character, as descendants of Mahomet, intended to return, when their merchandise was disposed of; notwithstanding the present hostilities.

These persons, through the interest of Abrahaman, were inclined to favour the research of the European, and kindly engaged to take him beneath their own protection to Fezzan.

Of their appearance, Mr. Lucas observes, "The first, who was son-in-law to the king, was called Mahomet Bensein Hassen Fouwad, and was a tall, thin man, with a copper complexion, noble deportment, and sedate countenance; his language was concise, but very expressive; and his age apparently thirty-five years.

The other was short, thin, and extremely dark; but engaging in his discourse, and greatly esteemed by his associate, to whom he was related, by ties of consanguinity; he was named Imhammed, and was near fifty years old.

Our traveller, after a reciprocal change of civilities, presented each of them with an elegant pair of pistols, and received the strongest assurances of an inviolable friendship; they also expressed themselves much delighted with the opportunity of introducing a Christian to their sovereign, who, having never seen one, would be extremely pleased with such a visiter.

Mr. Lucas was also encouraged by the bashaw and the bey; the former of whom presented him with a beautiful mule, for his conveyance;

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veyance; and the latter desired his tent-maker to act according to our author's direction, in making him a good and commodious tent.

But while the happy European was engaged in arranging his own affairs, and providing a suitable present for the monarch of Fezzan, the bashaw started an objection to the proposed removal, which, in the warmth of his friendship, he had hitherto forgotten.

It was very probable that Mr. Lucas, if now permitted to depart, might be taken captive by the insurgents, in which case, the bashaw would be reduced to the unpleasant alternative of either concluding a dishonourable peace, or abandoning the interpreter to their vengeance.

To submit to the former, would be inconsistent and disadvantageous; and to adopt the latter, would stain the character of a nation, professing the most profound respect for the office of interpreter to any court whatever.

Our author was therefore requested to continue at Tripoli till, by the defeat of the rebels, he might pursue his journey without molestation; and the bey led forth an army of three hundred horse and fifteen hundred foot, against the hostile Arabs.

This delay was extremely disagreeable to the sheerefs; who having sent to inform their king, that in a little time they should bring a Christian to his court, who had taken a long and wearisome journey, merely to visit him, and his celebrated kingdom, expressed themselves apprehensive of the most serious consequences from such a disappointment, and positively affirmed that, unless their monarch was gratified, their own honour would be sullied, and dust would be thrown

thrown upon their heads, as a just punishment for their supposed falsehood or negligence.

At this time an old maraboot* proposed a route to our traveller, by which he affirmed they should infallibly escape the rebels, and proceed in safety to Fezzan.

The plan was at first approved by Abdrabman, and the bashaw, to whom it was communicated by Mr. Lucas. Our adventurer, however, was rather suspicious of the maraboot's designs, and the proposal was rejected.

The sheerefs then visited the bashaw, in order to obtain his consent to the discharge of their duty, while they offered to pledge their own lives for the security of the European.

Overcome by their persuasions, and anxious for the satisfaction of our author, whose deep concern was legible in his countenance and behaviour, he at length granted their request, and kindly supplied the Christian with a recommendatory letter to the king of Fezzan; the substance of which, our readers may find in the following translation:

The Bashaw of Tripoli to the Sovereign of Fezzan.

"Praise be ascribed to the omnipotent God, and to his Prophet, our Lord Mahomet, whose protection we implore, and to whom we bow in humble resignation. To our son Sydy Hamed Ben Mohammed, the great and equitable governor over his beloved subjects: may his reign be long and prosperous. Amen.

"Peace, and the blessing of God, be with, and shield you from all evil.

* Maraboot implies a man of peculiar sagacity.

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"We hereby inform you, our son, that his Britannic Majesty, with whom we are in perfect friendship, hath sent unto us one of his Interpreters, for whom he requests a safe conveyance to your dominions; which the said interpreter is desirous to visit, from motives of a harmless curiosity.

"Having intrusted him to the care of a person whom we greatly esteem, and who has engaged to conduct him safely to Fezzan, we have to request, that you will receive him and his friends with kindness, generously comply with all his desires, and grant him careful and suitable conductors, to any places which he may wish to visit; for his capacity is great, and demands our warmest esteem; wherefore we recommend him to your favour and protection. Peace, and the smiles of the Almighty, be with you.

"From the servant of God, Ally Benkaramaly, whose greatness is under the preservation of heaven. Dated in the moon of Rabeah thenée, 1203." (Jan. 1789.)

On the 1st of February, the caravan departed from Tripoli, in the following manner: Shereef Fouwad, with three merchants on horseback, Shereef Imhammed seated on an ass, our adventurer riding on his mule, while a black domestic followed with a camel and twelve armed Fezzaners on foot. There were likewise three Negroes, with their wives, returning to their own country, after a temporary slavery at Tripoli, twenty-one camels, and fifteen drivers.

The merchants, who formerly traded to Fezzan, pursued a direct route by the mountains of Guariano; but as those hills are much infested by the tribes of Hooled Bensoliman, and Beni-oleed,

oleed, whose rapacity is equally known and dreaded; the traders have lately passed through Mesurata, to which their heavy merchandise is easily conveyed by water, and where they can procure camels on more advantageous terms than in Tripoli.

The principal part of the goods having been forwarded thus to Mesurata, the caravan took an east-south-east direction, and passing through a miserable assemblage of clay huts, carelessly thatched or covered with grass, denominated Tजारah, they proceeded along a pleasant country, richly clothed with date and olive trees, till five o'clock in the evening, when they reached a sandy acclivity, where they resolved to pass the night.

The tents were accordingly pitched, the baggage formed into a circular fence, fires were kindled to dress the provisions, and the mats or carpets of the travellers spread out for their nocturnal repose; while the camels were turned loose to seek for pasture.

The two sheerefs and their mercantile friends occupied a part of Mr. Lucas's tent, to avoid the inconvenience of the heavy dews, which profusely sprinkled such members of the caravan as were destitute of tents, and obliged to lie down with no other covering than a blanket; those persons, however, were inured to such hardships, and enjoyed a profound and balsamic slumber, though exposed to all the fury of a tempest.

The supper, consisting of balls of flour prepared in steam, and some dried meat, was now served up; when the Mussulmen eagerly dipped their right hands into the dish, and swallowed their food with a disgusting voracity; at the
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termination of their meal, each man ceremoniously dipped his hand in the same water with his next companion; thus performing the command of the prophet relative to ablution.

After lighting their pipes, and drinking a few dishes of coffee, they laid themselves down and slept till eight o'clock the following morning.

They then proceeded over several eminences, composed of loose sand, till past four in the afternoon, in which time they had neither discovered the least vegetation, nor seen an individual of the human species.

Though much annoyed by the moving sands, they now determined to encamp, and a plentiful supply of water in the goat skins counterbalanced the inconvenience of resting in so barren and desolate a spot.

Resuming their journey the next day, they forsook this hilly tract, towards the afternoon, and entered upon a stony soil, producing date and olive trees, white thorn, and Spanish broom; they also observed a few corn fields, but the grain was remarkably poor and scanty.

From hence the caravan took a southward course, in order to visit an ancient Arab, with whom the Sheeref Fouwad had some business.

At five o'clock they reached the Arab's tents, after a wearisome passage among the rocks, and were kindly saluted by the venerable owner, who approached them with his two sons and several domestics, and testified the sincerest delight in thus meeting with his friend.

This man who, being a marabout, enjoyed an exemption from all taxes, and was exceeding rich in cattle, corn, &c. commanded a tent to be cleared for the accommodation of the travellers, and

and butter-milk brought for a temporary refreshment, till the supper could be prepared.

Several bowls were accordingly brought, and at eight o'clock they were presented with a meal, of which the Fezzanners partook with their customary eagerness.

The supper consisted of two dishes, the first of which contained boiled mutton cut small, and the other a paste of barley meal, similar in appearance to an English pudding, but surrounded with oil, which is greatly esteemed, and called bazeen. The guests were likewise supplied with water and butter-milk, by their generous host, and his two sons, in the true style of Arab hospitality.

After a night of undisturbed repose, and a similar entertainment in the morning, the caravan proceeded for about three hours, over some rocky eminences, from whence they descended to an extensive plain, beautiful in itself, and luxuriant in the production of date and olive trees; which formed a charming contrast to the sterile and gloomy regions which they had so lately traversed.

They next arrived at the sea-coast, near the ruins of the ancient Lebida, where some triumphal arches, the remains of an aqueduct, and the fragments of a temple, remind the traveller of its pristine grandeur; while the circumjacent plains, naturally fertile, and richly clothed with vegetation, yield a sufficient answer to the enquiry, "Why should the Romans erect a sea-port town on a spot that was unprovided with a natural harbour?"

A charming scene, extending five and twenty miles towards the east, refreshes the eye of the attentive

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attentive spectator, though the ground is never cultivated by the indolent Arabs; Nature appears to cherish the favoured soil without their assistance, and its productions are at once luxuriant and beautiful.

Our travellers passed the night in the vicinity of a wretched village; and, the next morning, continued their journey along the coast to Zuleteen, where the caravan was delayed till six additional camels could be procured, to carry some merchandise, which was obliged to be landed at this place, on account of a violent storm.

The following day, however, they resumed their progress, and received intelligence from an Arab party, who were proceeding with their tents and cattle towards Zuleteen, that a small caravan, belonging to Mesuratta, had been lately plundered by a troop of rebels, who had killed six persons in one morning, and driven away the camels.

Upon this information, a conversation was held, to determine whether a continuation of their journey would be consistent with prudence, as the confidence of the sheerefs began to waver, respecting that security which was usually attached to the sacred character.

Our author, however, exhorted them to proceed, observing, that a party of forty or fifty men, as described by the Arabs, must naturally expect an armed force to be sent against them, whom, as being unable to oppose, they would most probably evade, by retreating to the mountains; but, if this opinion proved ill-grounded, he flattered himself, the caravan was sufficiently powerful and courageous, to repel the attack of so contemptible a banditti.

Charmed with the warmth of their fellow-traveller's idea, the sheerefs and merchants applauded his advice, loaded their muskets, primed their pistols, and drove cheerfully along till the evening, when they pitched their tents, within sight of the enemy, whose fires were speedily extinguished, upon the sheerefs commanding about seventy to be kindled in the caravan, thereby to impress the rebels with an idea that they were already pursued by a detachment from Mesurata.

This manœuvre, which was first suggested by Mr. Lucas, proving successful, they obtained an undisturbed repose; and continued their route the following day, though much incommoded by a violent storm of wind and rain.

A few hours had now elapsed, when a party of Arabs, consisting of about fifty individuals, were discovered upon a small acclivity, whom our travellers, without scruple, pronounced one of the hostile tribes, and unanimously agreed, that a considerable ambush was placed behind the eminence.

There was, however, no alternative, but to conquer or die, as their situation precluded all thoughts of an escape. The sheeref Fouwad, therefore, resolved to *commence* the attack, and accordingly rode forward with his horsemen, while the pedestrians followed in a tumultuous throng, shouting, dancing, and twirling their muskets in the air, till they came within shot of their opponents, when their clamour ceased, and each individual crept behind a bush, for the double advantage of a good aim and personal security.

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The travellers were now properly stationed, and the horsemen ready to give the first discharge, when, to their great surprise, they were civilly accosted by one of the supposed robbers, who requested them to desist, and assured them they were friends. The mistake was instantly discovered, and the strangers were recognised as Mesuratan herdsmen, who, relying on their numbers, had ventured to drive their flocks to the pasturage of those hills, as they were rather deficient of grass in the vicinity of the town.

Both parties were now so overjoyed, that a considerable time elapsed, before they could ask a temperate question, or give a reasonable answer; they accordingly expressed their enthusiastic feelings, by shouting, jumping, and running round each other, till they were thoroughly fatigued, when they sat quietly down, and calmly presented their respective congratulations, upon the happy termination of their error.

The caravan then departed, after an abundance of civilities, and proceeded till about six o'clock in the evening, when they safely entered Mesurata.

At this place our author was kindly received by the governor, whose former days had been spent among the enchanting scenes of Italy: he, however, expressed a fear, that the caravan would be unable to proceed to Fezzan; as none but the rebellious tribes could supply them with sufficient camels for the journey, and as the prospect of peace was at present very distant, it was unlikely that the insurgents would lend their animals to the sheerefs; he likewise added, that, if his apprehensions were fulfilled, it was extremely

tremely probable, the travellers must relinquish their design till the ensuing winter.

Intelligence was now received of the bey's army, which had encamped within a few hours' march of the rebels, to whom they were greatly superior in cavalry, but deficient in the infantry; with this peculiar disadvantage also, that the Arab tribes, who composed a great part of the Tripoline army, were nearly allied to the rebels, by frequent intermarriages, and consequently unfit for the purposes, which might be authorised by the government.

Chagrined at this new obstacle, and impatient to pursue his journey, Shereef Fouwad entreated the governor to send a formal declaration to the hostile tribes, to assure them of security for one hundred and twenty camels, with their drivers, if they would lend such a number to the shereefs, for the convenience of the Fezzan traders.

On a subject of such importance, the governor was unwilling to decide, without the approbation of some principal townsmen; a council was therefore called, and a letter written by the governor, and signed by the assembled inhabitants, which, according to the shereef's request, contained a positive affirmation, that the camels and men, demanded by the Fezzanners, should be restored, on the termination of the journey, to their owners, without delay or molestation.

This letter was immediately forwarded to the rebels at Guady, in which province the governor had numerous friends, but its design was rendered abortive, as the Arabs refused to trust either their men or camels beyond the limits of their own protection, at a season of such general hostility.

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This answer was supposed, by the shereef, to be the result of distrust, or that it proceeded from the invalidity of the Mesuratan's promise, without the sanction of the bey; he therefore visited the camp, with two of his companions, fully convinced, in his own mind, that all objections would be obliterated, when the bey himself should vouchsafe a promise of protection.

His expectations were, however, groundless, as the bey refused to accede to the proposal; and he was therefore compelled to remain at Mesurata, till the conclusion of the war, while his companions were dispersed in the town, and the merchandise was safely deposited in the public warehouses.

Our author, finding it impossible to prosecute his original design, determined to make such enquiries among his companions, as might yield him some satisfaction, relative to those parts of Africa, which he was unable to describe to his countrymen, from his own observations.

For this purpose, he was extremely anxious to cultivate the friendship of Shereef Imhammed, who, having frequently travelled to Bornou, and various parts of Nigritia, in quality of factor to the king of Fezzan, was really the most excellent person for such a business as Mr. Lucas now undertook.

After the requisite prelude of a few presents, and several occasional conversations, our author roused his curiosity, by shewing him a map of Africa, with which, he said, he formerly intended to present the monarch of Fezzan, but as he had found it to be rather erroneous in some particulars, he was desirous of drawing another for the same purpose.

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The shereef was evidently pleased with this design, and, on our adventurer's explaining its nature and utility, assured him, the king would be much delighted with so valuable a present. Mr. Lucas now observed, that he would prepare two maps, provided the shereef would give him a description of the places which he had visited, with their names, and the distances between them, and present his majesty with one, and his kind informer with the other.

This promise had the desired effect, and Im-hamed immediately led our author to a sand bank, at a small distance from their tent, where he entertained him, for several successive days, with the following description, which the European cheerfully committed to paper, as some compensation for his personal disappointment.

The traveller, who undertakes a journey to the kingdom of Fezzan, from Mesurata, must pass for about eight days, in a southerly direction, through several districts, that are nearly destitute of cultivation and inhabitants, though the soil is not unfruitful. He will then arrive at Wadan, where he may be supplied with every requisite refreshment, and in about five hours, may reach the borders of the desert Soudah.

To cross this spacious tract, which affords no water, and bears no other vegetable than the talc, requires a progress of four days; at the expiration of which, some inferior dates and a species of Indian corn, called gassob, may be procured at Zeghen.

The traveller may then proceed in one day to Sebbah, which is equal, in extent and curious remains, to the afore-mentioned ruins of Lebida;

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the adjacent fields are extremely beautiful, being crowned with an abundant vegetation, and well supplied with flocks of sheep: domestic poultry is also very plentiful, and the general face of the country is remarkably cheerful.

After a passage of four days, through these calm and smiling regions, where the mind is naturally led to contemplate the nature of a rural life, unvexed by the cares, and strange to the noise, of tumultuous cities, the scene is changed, for the capital of Fezzan, whose lofty wall and crowded gates arrest the notice of the traveller.

Mourzouk is seated on the banks of a little river, at the distance of three hundred and ninety miles from Mesurata: the ancient buildings are of stone, but the dwellings of its present possessors are chiefly huts, composed of clay, or sand, which form a striking contrast to the vestiges of its original grandeur.

It is well supplied with water, not only from the vicinage of the river, but from a variety of wells and springs that are enclosed in the town. It is completely encircled by a wall, and has three gates, at each of which, an impost is collected, upon all merchandise, except provisions.

To the east of Mourzouk, appears the town of Zuéela, famous for some curious fragments of cisterns, vaulted caves, and ancient edifices; and blest by nature with a most enchanting situation. Jermah is also worthy the examination of the inquisitive traveller, whose curiosity may be here gratified, with a variety of noble ruins and remarkable inscriptions. It stands to the southward of Zuéela.

On the east of Mourzouk, is the spacious town of Tessouwa, where a river, of considerable depth
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and rapidity, has been lately filled by the shifting sands.

At a greater distance is Temissa, in a north-east direction from the capital; at this place the pilgrims usually buy their provisions, in their journey from Bornou, or Nigritia, to Cairo.

At the distance of sixty miles, to the south-east of Mourzouk, is a town, denominated Katron, which, though of little extent, is famed for an excellent breed of poultry, and is encircled by an assemblage of fields,

Where, proudly, o'er the cultivated land,
Waves the high corn, to tempt the reaper's hand:
While round the hills, the flocks pursue their way,
And browsing herds amidst the pastures stray. SMITH.

The town and province of Mendrah are situated at a similar distance towards the south; and this country, notwithstanding its hard and sterile soil, is more important than many districts which are clothed with verdure, and rich in vegetable productions; as it abounds with a species of fossile alkali, denominated trona, which is frequently collected from the banks and surface of the smoking lakes; from whence it is annually sent in great quantities to Tripoli; and there sold, to the merchants of Turkey, Tunis, and Morocco.

At Morocco, it is used as an ingredient to dye leather of a red colour, and is occasionally applied, for a similar purpose, to the woollen caps of the natives.

To the south-west of the capital is the little town of Tegerhy, distant about eighty miles, and celebrated for its productions of dates and Indian corn.

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Besides those already described, the territory of Fezzan contains about a hundred little towns and villages, that are chiefly occupied by shepherds and husbandmen ; the houses are composed of clay and branches of trees, with flat roofs, of the same materials. Each town is supplied with a regular market for corn, meat, vegetables, and fruit.

The people bear a greater resemblance to the Negroes than the Arabs ; having thick lips, a dark complexion, and short, curling hair, which is universally black.

They are usually covered with vermin, and either from this, or their natural rankness, arises the most disagreeable effluvium. Their stature is rather above the common size, yet they are remarkable for debility, indolence, and stupidity.

In their usual intercourse with each other, all distinctions are apparently forgotten ; as the wealthy and the indigent, the master and the servant, discourse with equal familiarity, eat out of the same dish, and drink from the same vessel.

In their pecuniary transactions, they seat themselves upon a level spot of sand, and supply the want of arithmetic with a number of dots ; while the spectators, though probably strangers to the business, are extremely attentive, and eager to point out any accidental mistake.

The practice of levelling the sand is frequently used, to express, with peculiar force, the sentences of a desultory conversation.

The deformity of the Fezzanners is proverbial, at Tripoli ; but while they are justly celebrated

for their kind and hospitable behaviour to strangers, a virtue unusual among the Moors, our more enlightened readers will slight the external appearance of the people, and applaud the generous souls, who are willing to share their only meal with the child of misfortune, or the exhausted traveller.

Their dress is similar to that worn by the Moors in Barbary, consisting of a large pair of cloth or linen trowsers, which descend below the calf of the leg; a shirt with remarkable wide sleeves, a close waistcoat without buttons, a jacket with sleeves that are open at the wrist, and a loose robe, that hangs below the knees, and is usually fastened, to the waist, with a sash of crimson silk.

They also wear leather stockings, laced up with thongs, slippers of the same nature, a woollen cap, a silk or muslin turban, and a large cloak, called a burnoose.

Such is the complete dress of the natives; but, in the hot months, the lower orders of people only use a pair of drawers and a small cap.

The most respectable inhabitants use wheaten bread, that is baked at their own houses. Mutton is commonly prepared for their meals, as is the flesh of the camel, goat, and anelope. They have also a variety of fruits and vegetables; in-somuch that the latter forms the chief diet of the poor, who mix them with flour of Indian corn, and oil.

Their most favourite liquor resembles orgeat, before it is fermented, but, afterwards, it yields an ascendent taste, and possesses the power of intoxication. It is drawn from the palm and date tree, the former of which generally dies on the

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loss of its sap, but the latter recovers by slow degrees.

So partial are the Fezzanners to the most sultry weather, that Mr. Lucas supposes they would be completely wretched in an European climate, since he remarked, on the journey to Mesurata, that they exposed themselves to the full blaze of the sun, and even lay down, to bask beneath its rays in the sand, while he was so much overcome by the violent heat, as to be compelled to seek a shady spot for a temporary shelter. It is likewise worthy of remark, as shewing their opinion of heat in the most striking colours, that their enquiries respecting a stranger's health, accommodations, &c. always terminate with this expression, "We hope you are not cold."

They are subject to various disorders, as the small-pox, rheumatic complaints, and violent pains in the head; for the latter of which their female physicians usually recommend cupping and bleeding; and for pains in the limbs, they prescribe bathing in the trona lakes. In cases of violent strains, they apply the actual cautery, like the Barbary physicians and the European farriers. Numerous preparations of oil and herbs are likewise used, upon various occasions.

The heats commence in April, and do not terminate till November. From May to August they are so oppressive, that the inhabitants are in manifest peril of immediate suffocation. The wind, at such times, is usually east, south-east, south, or south-west; but the west, or north-west gales often prove a refreshment after the sultry weather.

The country of Fezzan presents to the spectator a spacious plain, surrounded by an irregular

chain of mountains, except on the western side, where it borders closely on the desert. The soil is chiefly a light sand, and sand hills appear in numerous places; yet, notwithstanding the dryness of the surface, and the total want of rain, which is here experienced as constantly as in the upper districts of Egypt, the land is so abundantly supplied with water, from a multitude of springs, that its beauty and fertility are equal to any of the African regions.

Among its vegetable productions are, the white thorn, a sort of brushwood, similar to Spanish broom; the talc, a tree about the size of an olive, bearing yellow flowers; the wood is lemon coloured and exceeding hard, and is converted into numerous instruments of husbandry, by the natives. Date-trees are plentiful, as are apricots, figs, and pomegranates; but limes and olives are rarely seen.

Barley and Indian corn are cultivated to advantage, and the soil is well adapted to the production of onions, garlic, pomplons, carrots, and cucumbers.

Of tame animals, are observed, the camel, the cow, the goat, and the sheep; the latter of which are of a light-brown colour, with hair instead of wool, and remarkable broad tails. Domestic fowls are also common, and greatly resemble those of Europe.

The wild animals consist of ostriches and antelopes; some of the latter, called huaddees by the hunters, exhibit a surprising agility in the chace, when they elude their pursuers, by unexpectedly leaping from the rocky eminences.

Deers are likewise found, of a small size, with a streak of brownish red upon their legs, and

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similar marks upon their heads and backs, exclusive of these, the body is of a beautiful white. The desert is the usual residence of these creatures; but they occasionally venture into the corn-fields of Fezzan, where they are infallibly entrapped by the husbandmen.

The country is universally infested, most probably from the heat of the climate, with mosquitoes, scorpions, adders, snakes, and toads; besides an abundance of vermin, from which neither wealth nor honour finds an exemption.

From the insulated situation of the kingdom, with the mountainous barriers, by which it is naturally shielded, the natives derive a much stronger protection than from their military force, which, upon the greatest emergency, would not exceed twenty thousand men; and even these are not retained in arms by the sovereign.

Among the various sources from which the revenue is raised are, a tax on towns and villages, a duty on every load of merchandise, except provisions, that enters the capital; fines for different offences, a small tax upon date-trees and gardens, and the lands that come to the crown, on the demise of the proprietors without issue. The monarch is likewise a considerable gainer by the commercial articles of fenna and trona, in which, we have already observed, he is the principle trader in the realm.

The Fezzanners, though rigid Musselmén, are not intolerant; loyalty to their king and justice in their common transactions are distinguishing traits of the national character; while virtue is applauded and vice severely punished, by a prince, whose authority is subservient to the

the felicity of his subjects, and whose profound respect for the right of property is publicly known, and universally copied.

Here, as in every country professing the religion of Mahomet, the shereefs, or reputed descendants of the prophet, enjoy many important privileges; as, their persons are accounted sacred, their property held inviolable, and their green turbans so profoundly revered, that none but unbelievers presume to treat their owners with disrespect. The shereefs, however, form no peculiar association between themselves, nor do they ever act as a collected body.

The administration of justice, in Fezzan, was often described to our author by his companions, with all the warmth of a native attachment; and, indeed, from their accounts, Mr. Lucas was led to admire a system, in which an unshaken impartiality was constantly shewn, and which was equally remarkable for its severity and strict propriety.

Among other incidents, highly illustrative of the respect that is constantly paid to the name of the sovereign, the following custom merits the attention of our readers.

If any person, guilty of an injury towards his neighbour, refuses to appear at a legal tribunal, the complainant draws a circle round him, and solemnly commands him, in the name of the king, not to quit the spot till he is safely delivered into the hands of justice.

A proper officer is then procured by the plaintiff, while the aggressor, dreading to violate the sanctity of his majesty's name, for which perpetual banishment, or some ignominious punishment must befall him, submissively remains in

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his imaginary confinement, till he is conducted to the judge.

Fines, imprisonment, or death, are occasionally pronounced upon criminals, according to the nature and magnitude of their offences. Even the sheriffs are sometimes dishonoured, but the most reproachful indignity which they can suffer, is the heaping of dust upon their heads.

Coin is utterly unknown in Fezzan, where payments are generally made in gold-dust, which the merchants usually keep in small papers, of different values, for the convenience of exchange. As these are estimated according to their weight, the natives use two berries, wherewith to balance it; the one is brought from Nigritia, and from its colour, which is scarlet, with a black stroke at one end, is called *egnedoecka*, or the cock's eye; and the other, which is equivalent in weight to four grains*, is known by the name of "*habbat ell goreth*." According to these, the dust is divided into quantities of two denominations; the first, which is called a *mitkal*, weighing eighty-one grains, equal to ten shillings and three halfpence sterling; and the *xarobe*, proportionate in weight to the *habbat ell goreth*, is equal in value to an English sixpence.

At the time of our author's enquiry, the throne of Fezzan was filled by Mohammed Ben

* The grains of Fezzan are equal in weight to those of England; but the *oecka*, or ounce, exceeds that of the latter kingdom by one hundred and sixty grains, consequently an ounce at Fezzan, computed at three halfpence per grain, is worth more, by twenty shillings, than in Great Britain.

Mohammed, to whom the sceptre had descended from a shereef of Morocco, who was related to the emperor, and who possessed the dominion of Fezzan, four hundred years before the accession of the present monarch.

About the middle of the eighteenth century, the kingdom was invaded by the bashaw of Tripoli, who obtained a complete conquest over the natives, took their sovereign captive, and detained him two years in bondage: at the expiration of this time, however, the victor restored him to his ancient possessions, having first obtained the promise of an annual tribute of gold-dust and slaves.

This acknowledgment was regularly sent to Tripoli, till the commencement of Mohammed's reign; but that prince, conscious of a powerful support in his affectionate people, and well acquainted with the declining power of the bashaw, gradually diminished the usual tribute, and finally changed it to a complimentary present of a few slaves, or a couple of pounds of gold-dust.

The dependence on Tripoli has not, however, been formally renounced, and, therefore the present bashaw, whose grandfather imposed the tribute, frequently styles it, *his kingdom*, in the course of conversation.

The caravans of Fezzan were formerly exposed, in their progress to Bornou, across the western border of the desert*, to the predatory excursions of a ferocious people, who inhabit

* This desert is a sandy tract, about two hundred miles in width, distant one hundred and fifty miles south-east from Mourzouk, and reaches to the mountains of Tibesti.

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the mountains of Tibesti; but this savage race, supposing themselves secure in the natural defence of their territory, having robbed a royal caravan, and murdered several of his majesty's people, provoked the king to send a deputation of about four thousand men, to avenge the insult.

An alcaid, or magistrate, was accordingly commissioned to lead this little army to the mountains, who, justly incensed against a horde of lawless assassins, proceeded through the desert without molestation, and coolly received the first assault of the natives, which was dictated by fury, and conducted without discipline. The Fezzanners then discharged their muskets upon the assailants, who, terrified at such unusual sounds, and astonished at the lightning that proceeded from the pieces and levelled their countrymen with the earth, cast away their weapons, and fled precipitately from an enemy, who so easily scattered death and desolation around them.

Next morning a deputation from the chiefs of the horde arrived at the camp, who were instructed to sue for peace, upon any terms the alcaid should be pleased to demand.

Twenty of the principal inhabitants were therefore required, and yielded up, as hostages for their future good behaviour, with whom the alcaid returned in triumph to his royal master.

On their arrival at the capital, his majesty received the hostages with every mark of respect, treated them with surprising kindness, and sent them back to Tibesti with many valuables.

Conscious how little their conduct had merited such a reception, and deeply penetrated by such

such a display of unexampled generosity, they promised, on their departure, that their countrymen should bow to the sceptre of so magnificent a prince, and testify their gratitude by an annual tribute of twenty camel loads of senna.

Our readers will here naturally form a comparison between the conduct of those monarchs, whose repeated barbarities frequently stain the page of history; and the *charming*, yet truly *politic* manner, whereby Mohammed vanquished these disturbers of his people. Cruelty may, indeed, be practised with a ferocious pleasure, by one whose throne is established on the basis of tyranny, and to whose severe disposal the lives of a wretched multitude are given on his accession to the crown; but the sovereign, who reigns in the *hearts* of his people, and whose *grandeur* is encircled by the refulgent beams of *justice*, will never have occasion to blush, on a similar occasion, for imitating the magnanimous conduct of the king of Fezzan.

The caravans have never been molested by the mountaineers, since this singular proof of royal clemency; but on the contrary, the Fezzaners purchase their senna on very advantageous terms, and the chief of Tibesti occasionally visits Mourzouk, where he is courteously entertained, and presented with a long robe, in token of his majesty's friendship.

Tibesti, already described as a mountainous tract, is agreeably diversified with fertile vales, that are richly clothed with corn, and beautiful pastures, that are well supplied with cattle; among which, the camels are esteemed superior to any on the African continent.

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effects are obviated by a profusion of springs, which convey their subterraneous waters through the thirsty land, or rise to lave the verdant banks, and refresh the exhausted traveller.

The natives usually reside in circular huts, composed of branches, stakes, and brushwood. They manufacture some female ornaments from brass, and other substances, which they purchase at Fezzan, and are generally attached to the Mahometan religion, though the system of Paganism was adopted by their predecessors.

From this people we return to the Fezzaners, whose foreign commerce is greatly distinguished in Africa, and whose caravans usually quit Mourzouk, at the commencement of the autumnal months, and proceed to Cashna, Bornou, or Tripoli, according to their various destinations.

These caravans usually consist of ten or twelve merchants, with about twenty camels, and requisite attendants; but if an attack is expected on the road, they are likewise accompanied by forty or fifty armed men, who undertake to defend them from molestation.

Salted mutton preserved in oil, dates, Indian corn, and barley-meal, form their customary store of provisions. Water is conveyed across the desert in goat-skins, covered with tar, and additional supplies are occasionally obtained at the different towns through which they pass.

Exclusive of the time allotted for rest and refreshment, they commonly devote eight hours of the day to their journey, which is performed at the rate of three miles in an hour. Several days however are passed in accidental traffic, at places where the merchants have factors, to whom

whom they usually intrust the slaves of a recent purchase, to be there detained till their return. Gold-dust is easily conveyed, and is, therefore, seldom left behind.

The traders who are destined for Tripoli, carry thither gold-dust, irona, slaves, and senna; and return with woollens, silks, cutlery, imperial dollars, copper, brass, and other articles, that are found to be very advantageous to the merchants, who again transport them into the districts of the interior.

The states, which lie to the west of Cashna, are but seldom visited by the Fezzanners; as the country furnishes but few beasts of burden, and those are consequently extremely dear. They have, however, an opportunity of passing with ease and safety to Grand Cairo and Mecca, by joining the caravan of pilgrims, who assemble at Mourzouk, from all the surrounding countries; and from thence proceed to pay their devotions at the tomb of their prophet.

This caravan, comprising from one to three hundred travellers, regularly quits Mourzouk every second or third year, about the end of October; when they travel in an east north-east direction for seven days, at the termination of which they arrive at the town of Temissa. From hence they proceed across the Xanibba, a rocky and desolate mountain, into a melancholy and extensive desert, where the eye is fatigued, and patience exhausted, by a succession of black and naked hills, which, after a progress of four days, terminate at a sandy tract, where the traveller is doomed to wander, during the three following days, without beholding a single trace of animal life, or one spot of vegetation.

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Beyond this is the extensive mountain of Ziltan, well supplied with water and covered with underwood, but destitute of herbage. Four days are required to cross this eminence, and an equal number are spent in passing the sterile, saltry plain, that extends from Ziltan to the heights of Sibbeel.

The following evening they reach the town of Augela, which is celebrated for the production of excellent dates, and is subject to the government of Tripoli.

From hence they proceed through the village Gui Xarrah, to the mountain Gerdobah; where, during a passage of five days, they find but one supply of water. The plain of Gegabib then commences, which is richly clothed with date-trees, though sandy and uninhabited.

After traversing the dreary mountain Puse-mela, they arrive at Seewah, an independent republic, governed by a council of six elders. Like Augela, it is famous for dates; but produces a very scanty supply of corn.

Quitting Seewah, the caravans continue their route through the dependent village of Unseguer, to the desert of Le Magra, which is extremely mountainous, and requires a progress of eight days, before the travellers reach the hill of Huaddy l'Ottron.

Here they may repose in the vicinity of a little convent, that is occupied by three monks, professing Christianity, and exercising the duties of hospitality, to the best of their abilities.

The convent is inclosed by a high wall, and entered by a rope-ladder; it is likewise supplied with an excellent garden and a well, from the fruit of which the fathers obtain a variety of

odorous plants, and from the latter quench their thirst, while a few sheep, that roam in an adjacent meadow, and a numerous breed of poultry, constitute their earthly riches.

From this place, which is under the protection of the monks at Cairo, who frequently send refreshments to their secluded brethren, the caravans proceed for about five days, at the expiration of which they enter Cairo, and from thence pursue the usual route to Mecca.

The Zahara, or Great Desert, over which the caravans direct their course, according to the bearing of the sun and stars, is, in its general appearance, an extensive common, of a sandy soil, and various levels, being in some places totally destitute of vegetation, and in others abounding with a variety of shrubs, among which the *shé*, an odoriferous plant, similar to the wild thyme of Europe, spreads exceedingly, and perfumes the passing wind.

On some parts of the desert sufficient pasture is found for an immense quantity of sheep, cows, or other animals; while others present to the spectator

“ A dreary scene, where, 'midst the shifting sands,
Worn with fatigue, some hapless trav'ler stands;
By thirst distracted, gasping quick for breath,
Unseen, unshelter'd, and expos'd to death:
Where through the changes of revolving years,
Nor limpid stream, nor verdant plant appears;
But fiery heats surround each barren steep,
Or winds, more dreadful, o'er the desert sweep.”

SMITH.

To the south of Fezzan, between the Niger and the river of Antelopes, are situated the famous empires of Cathna and Bornou. Each of these

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these is formed by the subjection of various nations to one particular class of rulers, who hold the tenets of Mahomet, and practice the ceremonies of his religion.

In the climate, soil, and government, there is an approximation between these empires, which were probably reduced by the same conquerors, though their languages are different. The dependent tribes are partly Mussulmen and partly Pagans. Cashna was once the most celebrated empire, but its power is now apparently transferred to Bornou.

The traders, who undertake a journey from Mourzouk to the capital of Bornou, a distance of one thousand miles, arrive in seven days at Temissa, the last town in their own dominions; from whence they proceed to the northern frontier of Bornou, where the country is sprinkled with a number of wretched villages, and inhabited by a race of blacks, whose appearance bespeaks their full participation of misery, and who wear no other covering than what is absolutely required by decency.

A desolate and mountainous desert then commences, where some wells of water are indicated by the shrubs; and after a progress of four days, the scene changes to an extensive plain, on the west of the Tibesti desert, plentifully supplied with water, Indian corn, and date trees. The inhabitants are Mahometans.

Two days are then spent in traversing the mountains of Tibesti, already described, with the natives, cattle, &c.; and in about four more, a charming country breaks upon the sight, where a cheerful people, and highly cultivated lands, refresh the eye, that has been recently fatigued

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ed with barren wastes, rocky acclivities, and disgusting tracts of sand.

The possessors of this happy district are chiefly Mussulmen, who reside in tents, composed of hides, and estimate their wealth in proportion to the extent of their flocks and herds.

Eleven days are then exhausted in crossing the burning desert of Bilma; from whence the travellers proceed to the town of Dombou, which, from its vicinity to some salubrious plains, is extremely pleasant and healthy.

After a continued progress of five days, they arrive at the city of Kanem, that is occupied by a mixed assembly of Pagans and Mahometans, and is the capital of the province, Kanem. In ten days more the journey is concluded, and they enter the imperial city of Bornou.

The country, of which this city is the capital, is called by the Arabs, "the Land of Noah," from an oral tradition, that the ark rested upon its mountains, when the waters were withdrawn from the earth.

The climate is remarkable for an excessive, but irregular heat. The seasons are divided into the rainy and serene; the former of which commences about the close of April, when the south and south-east winds bring on an intense heat, accompanied by violent storms of thunder and lightning, that are frequently fatal to numbers of the natives, and their cattle. These tempests usually continue for above a week, with short intervals, occasioned by the shifting of the wind; during which space the people never venture abroad; but afterwards they pursue their customary employments, as shepherds

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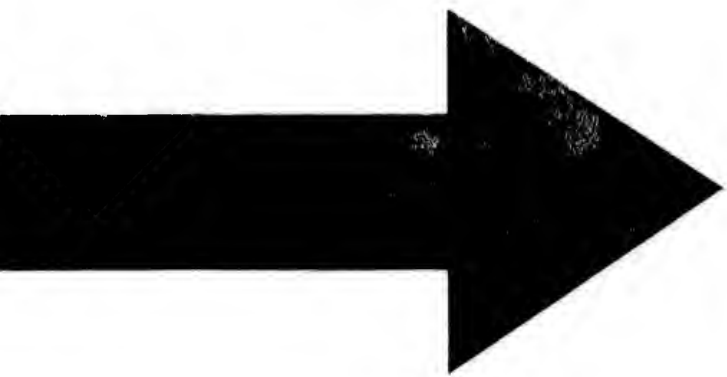
The latter season approaches in the end of October, and the weather then continues mild and pleasant, till the return of the hot and rainy months.

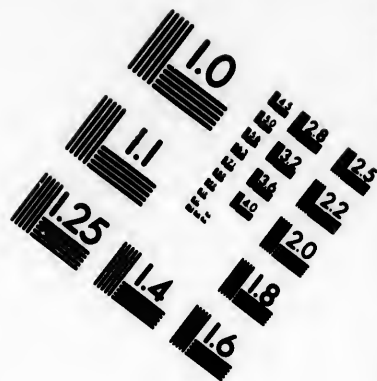
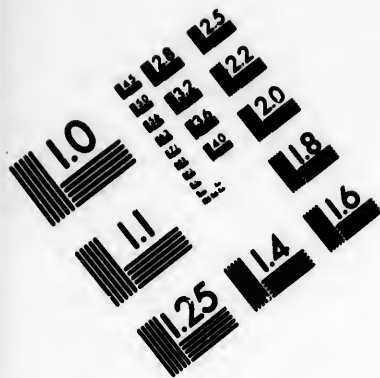
Vegetable productions are various, as horse-beans, kidney-beans, rice, barley, and a small proportion of wheat. Of Indian corn there are two sorts, the one called gassob, similar in appearance to a common reed, bearing an ear, of ten or twelve inches in length, that contains four or five hundred grains, resembling little peas; and the other, denominated gampholy, which differs from the gassob in the thickness of its stalk, the number of its ears, and the size of the grain, all of which are far superior to the preceding. This plant is known, in the Spanish dominions, by the name of maize.

Among the edible roots is one, called the Dondoo, that bears a low stem, with spreading branches, that run five feet along the ground, and leaves that are similar to the garden-bean of Europe. After it has been planted five months, the leaves drop off, and the root is dug up, cut into slices, and exposed to the sun, by which process it will retain its flavour for two years, and is frequently prepared with palm-oil, having been first reduced to powder, and formed into a consistence resembling paffe.

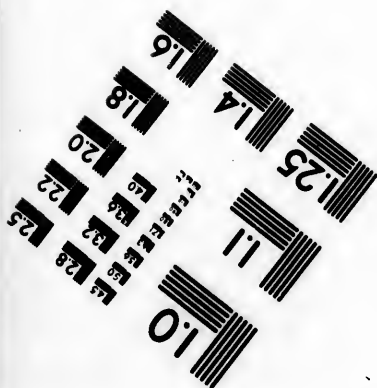
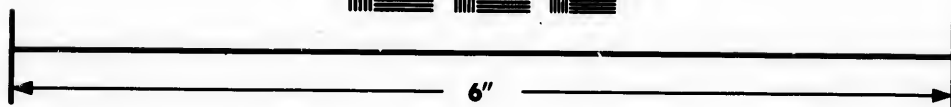
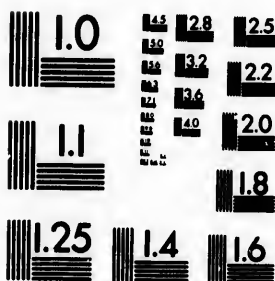
Indigo, hémp, and cotton, are likewise produced in various parts of the empire. Agriculture is simply performed with a hoe, with which the men open the ground, in parallel







**IMAGE EVALUATION
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trenches, while the women follow, to cast in the seed. This employment usually takes place at the end of the rains in April; the ridges are afterwards weeded by the females, and the harvest commences about the middle of July, exclusive of the gumphuly, which is seldom fit to cut before the beginning of September.

Of fruits, there is an abundance of grapes, pomegranates, apricots, lemons, limes, musk and water-melons; plums and apples are of an inferior quality, dates and figs are exceeding scarce, but the kedeynah is much esteemed by the natives. This tree resembles an olive, but its leaves are similar to those of the lemon; it produces a fine nut, the shell of which, when pounded, is converted into an oil for lamps.

Among the wild animals are found lions, leopards, civet cats, wolves, foxes, and wild dogs. Elephants are but rarely seen, and are never tamed; the hippopotamus is frequently killed on the banks of a river, that runs from the Egyptian Nile to the Desert of Bilma.

The country is likewise much infested with toads, scorpions, snakes, centipedes, and a variety of other noxious reptiles.

Tame animals are exceeding plentiful, as horses, cows, camels, buffaloes, goats and sheep, the latter of which are almost innumerable.

Asses and mules are customarily used as beasts of burden, and the dog, that faithful friend of man, has here found a peaceful asylum.

Bees are so numerous, that their wax is usually thrown away. Of game, the antelopes, the ostrich, the wild duck, and partridge, are accounted the most delicious; the flesh of the camel is also eaten with avidity.

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The capital of Bornou is situated in a level country, near the banks of a small river; it is encircled by a strong wall, of a considerable height, and encompassed with a ditch.

The city is supplied with seven gates, that are regularly shut every evening about sun-set; the streets are crossed in a careless manner, without any regard to order or regularity, though, from the near resemblance of the houses, such a method might have been easily used, as would have divided the place into regular and convenient streets.

The houses, which, exclusive of their dimensions, are exactly similar, are divided into parallel squares, that are again subdivided into apartments, except the interior space which is left uncovered; there is likewise a detached square at the back of each house, for the protection of cattle.

The rooms, in the largest houses, are commonly eleven feet in height, and twenty in length and breadth. The walls are composed of alternate layers of clay and stone, plastered with tempered clay, and white-washed.

The roofs, which are constructed of branches and brushwood, are water-proof, for about two years; but at the expiration of that time, they require some repairs, as they cannot longer resist the violence of the frequent storms.

The furniture is extremely simple, comprising merely a skin, or mat, to sleep on, a few articles of pottery, a lamp, a kettle, and some wooden bowls or dishes. The higher class of natives, however, have handsome carpets, leather cushions, brass candlesticks, and copper utensils.

The inhabitants are composed of so many different tribes, that thirty languages are spoken in the empire; their complexion is generally black, though different to the Negroes, the common people wear only a blue shirt and red cap, of their own manufacture; but the superiors are adorned with golden nose-rings and white muslin turbans.

Their manners are reputed courteous and humane; every stranger they meet on the road, is accosted with a degree of reverence; and their most violent quarrels are merely noisy contests.

Though violently addicted to gambling, they are not acquainted with more than one game, which is similar to drafts; on this they will cheerfully stake their money and apparel, while they form holes in the ground, where they sit, to supply the place of squares, and make use of dates or stones, for men, the spectators in the mean time offering their best advice, and often occasioning some abusive disputes, by making such moves as they judge will prove conducive to the success of their friends.

The imperial city is furnished with several mosques, and public seminaries, where the children are instructed in the doctrines of the Koran.

The palace is surrounded with a high wall, in a corner of the town, and the principal mosque is erected in the centre.

A market for provisions is likewise established in the city, at which a camel will generally sell for six or seven pounds; a horse from three pounds to seven pounds ten shillings; a cow or bull, six shillings; an ostrich, six shillings; a

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sheep, three shillings; and an antelope, one shilling and six pence, sterling.

The ruling powers are Mahometans, who usually speak Arabic, and decypher the Bornou language in Arabic characters. Many of the common people still retain the Pagan opinions of their forefathers; but this diversity of religion never affects the intestine peace of the city or kingdom.

A mixture of copper, brass, and other metals, formed into pieces of different sizes, weighing from one to sixteen ounces, constitutes the current money of the empire.

The usual exports are, gold-dust, slaves, ostrich feathers, horses, salt, and civet; in return for which, they receive, copper, brass, woollen cloths, check linens, and other articles.

At the distance of twenty days journey to the south-east of Bornou, is a large kingdom, denominated Bergamee, the inhabitants are rigid Mussulmen, of a very dark complexion; who annually invade several tribes of Pagan Negroes, that inhabit a tract on the east of Bergamee, whom they drive, like cattle, to the towns of the victors, from whence they are transported to the market at Bornou, to Fezzan, Tripoli, and various parts of the Levant.

This is one method by which the slaves are procured, but great quantities are likewise taken captive by the soldiers of Bornou, who, pretending to quell the disturbances in the Negro provinces, frequently augment the royal revenue, by the disposal of the prisoners.

The civet is obtained from an animal of the cat species, that is found in the woods of Cash-

na and Borsou; this creature, when first caught, is placed in a cage, and irritated till it is covered with a violent perspiration; the moisture is then scraped off, and put into a bladder. This barbarous operation is continued till the creature dies with excess of torment, which is usually in about fourteen days; by this means its unfeeling tormentors procure half an ounce of the valued perfume.

The monarchy is elective, though the king assumes the title of Sultan, and hence the felicity of the people is frequently destroyed, while their pride is gratified, by so splendid an acknowledgment of their power.

On the demise of a king, three of the chief citizens are nominated, to select, from among the princes, a successor to the government, without any regard to the rights of the first-born.

During this deliberation, the members of the royal family are confined in separate apartments, and when the election is made, the new monarch is liberated, and conducted in silence to a spot, where he beholds the lifeless remains of his father.

An oration is then pronounced over the corpse, in which the virtues and the vices of their late ruler are faithfully described, and the various measures recited, that tended to immortalize his honour, or tarnish the glory of his reign: This harangue is always closed by these words, which are addressed to the subject of their choice, "the end of your *mortal* career is before your eyes; the *eternal*, that must succeed, will be happy or miserable, in the same proportion as your actions shall prove a blessing or a curse to your subjects."

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The Sultan is then conducted to the palace, amidst the joyous acclamations of his people, who invest him with a complete authority over the slaves of his father, and give him two-thirds of the lands and cattle, retaining the other part, as a suitable portion, for the other branches of the royal family.

His majesty's brothers are then admitted, who prostrate themselves before the throne, and publicly promise allegiance, by kissing his hand; but if their sincerity is suspected, they are either doomed to perpetual captivity, or removed by death; sometimes, however, an ambitious or popular prince veils his disloyal intentions with the specious disguise of warm attachment, till he has created a party sufficiently powerful to dethrone the reigning brother, and seize upon the throne: such an example, if successful, immediately raises a similar attempt, and, unless he secures his ill-acquired greatness, by the extirpation of his own family, a just retaliation inevitably descends upon him.

Such of the royal children as are accounted too young to receive the division of their father's wealth, are brought up at the palace, till they arrive at years of discretion, when they are invested with their respective portions.

Each of the four lawful wives, belonging to the deceased monarch, has a separate dwelling assigned her, with an establishment suitable to their dignity.

The royal concubines are permitted to return to their friends, with all their ornaments and apparel, and are at full liberty to enter into the marriage state, whenever they think proper.

Governors are appointed by the king, over the various provinces of the empire; and the execution of criminals is left to the direction of the cadi, who generally causes a slave to behead the malefactor. In this instance the humanity of the sultan appears considerable, when compared with the neighbouring princes, who both act as judges and executioners among a wretched people.

The revenue of the king arises from his hereditary lands, and taxes upon various articles of commerce; besides which, he might procure an immense sum from the salt-lakes, in the province of Dombou; but, though the neighbouring empire and several Negro countries are totally destitute of this valuable article, the provincial traders of Agadey are permitted, according to an ancient custom, to load their camels every year, at the lakes of Boroou, and thus monopolize all the profits of the trade.

The military force consists chiefly in cavalry, whose arms are lances, sabres, pikes, and shields, composed of hides.

If the sultan finds it necessary to raise an army, he commands his servants to place a date-tree at one of the gates in the capital, for the horsemen to pass over singly, till the tree is worn asunder by the horses feet, which is then regarded as a signal, that the needful levy is completed.

Various manufactures are established at Bornoou, for the consumption of the country, among which we must remark one, of linen, that is made from hemp of their own growth; and one of cotton, that is formed into muslins and ca-

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licose, dyed of a fine blue, and accounted more valuable than silk.

Tents are likewise made of hair or wool, for the service of the military, and coverings for the horses, that are similar to carpets.

Female ornaments are successfully formed of silver, by the natives; and various useful implements are fabricated from the iron of their own country.

The annual caravan of the Fezzan merchants to Cashna, quits Mourzouk at the end of October, when they proceed in a south, south-west direction to Hiatts, which, for its natural sterility and insignificant population, is justly termed the worst district in all the country.

Quitting this melancholy province, they arrive in fourteen days, at the hills of Eyré, which form the boundaries of Fezzan and Cashna; from whence they continue their route, across an extensive and desolate heath, to the town of Ganatt, where two days are devoted to needful refreshments.

Resuming their progress for nineteen days, six of which are exhausted on the burning sands, they gain a second repose at Assouda, and at the conclusion of another week, that is passed in a fertile country, rich in inhabitants and luxuriant in vegetation, they enter Agadez, the capital of a considerable province.

After a delay of ten days, during which the merchants purchase cotton, slaves, and senna, they travel for about three days, over a charming and picturesque country, to the little town of Begzam. In two days more, they enter Tego-mah, from whence they proceed over a chain of rocky and desolate hills, to a deep and scorch-

ing land. Their painful labours are, however, then beguiled by a most enchanting prospect, richly diversified with fruitful hills, enamelled valleys, majestic woods, and crystal springs.

Seven days elapse, while the eye is refreshed, and the heart enlivened by these, and similar objects, and the traders enter the capital of Cashna.

That part of the African continent, which the geographers of Europe call Nigritia, is denominated Soudan by the Arabs, and Anfron by the natives; all these names, however, have the same signification, and simply imply, "the Land of the Blacks;" yet among Africans, the word Soudan is often confined to the empire of Cashna, and sometimes extended to all the Negro countries, on the opposite side of the Niger. Thus, to express the power of the monarch, the emperor of Cashna, is hyperbolically styled, "the Sultan of all Soudan."

His real dominions, however, are bounded by the hills of Eyre and part of the Zahara, on the north; by the Niger, on the south; and by Bornou and Zamphara, on the east; its western limit is hitherto unknown.

The natural productions, climate, soil, &c. of this empire, have been already mentioned, as nearly similar to those of Bornou; the rainy seasons are, however, less tempestuous, and a species of Indian corn, denominated *bishnah**, is here produced, that is unknown in Bornou; besides which, monkeys and parrots are found in great abundance, and are of several species.

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The city of *Cashna* resembles, in appearance, that of *Bornou*, and is the usual residence of the monarch; it is situated at the distance of five days journey from the river *Niger*.

The currency of the empire consists of little shells, called *agurics*, that are also used by the Negro states, on the south of the *Niger*; two thousand five hundred of these shells are equivalent to a *mitkal* of *Fezzan*, or ten shillings and three halfpence sterling.

The merchants of *Agades*, whom we have already observed, are allowed to engross the salt trade; at *Bornou*, annually visit the saline lakes, which are situated in the midst of the desert, *Bilma*, exposed to a violent and unremitting heat, and rendered still more insufferable by the reflection of the sun in the sands.

The caravans usually consist of one thousand camels, and the object of their research is sold, at a considerable price, in the markets of *Cashna*, *Tombuctoo*, and the southern provinces.

The inhabitants of *Agades* likewise procure a quick and advantageous sale for the *sonna*, that grows upon their own mountains, and, from its superior quality, is purchased by the *Fezzan* merchants, who transmit it to *Tripoli*, and from thence to *Leghorn*, *Marseilles*, and *Turkey*.

Slaves and gold-dust, are also exported from *Cashna*, the former of these are sold, if males, from three to four pounds sterling; a female is estimated at two-thirds of the same value; and the latter is superior in value, ten shillings per ounce, to the gold-dust of *Fezzan*.

Other articles of commerce are, cotton cloths, buffaloe hides, goat skins, and civet; which are

are exchanged with the Feshan traders, for horses, woollens, linens, carpets, cutlery, silks, coral, beads, looking-glasses, &c.

The river Niger, called Neel il Kibee, or the Great Nile, by the Arabs, and Neel il Abood, or the Nile of the Negroes, pursues a regular course from west to east, but its source and termination have never yet been found.

It is impossible, from the rapidity of the current, for any vessel to ascend its stream, and either from the timidity, or indolence of the neighbouring people, navigation is never performed, even with the current. A ferry, however, is established, about a hundred miles distant from the capital, where travellers and merchandise are permitted to pass, without impost, over an extensive raft, that is but ill constructed and daubed with tough clay, to prevent the frequent admission of the stream.

The water at this place is about eight yards deep, and its width so considerable, that the ferry-men can scarcely distinguish the voice of him who stands on the opposite shore.

In the rainy season, it is subject to great swells, when the banks are frequently injured, the surrounding country inundated, and huts, and cattle swept away in one overwhelming flood.

To the south of this river, the face of the country is diversified with lofty mountains, narrow vales, miry roads, and extensive forests; water is found in abundance, and the soil is clothed with a plentiful vegetation.

As the traveller proceeds, the heat of the torrid zone grows more intense, till wet cloths are, of necessity, held to the mouth, to exclude the

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heavy air, and the journey is metely continued by night, when the dews afford a small refreshment, and counterbalance the horrors that arise from the dark and gloomy appearance of the creation.

Merchandise is here conveyed across the country by horses, mules, and asses, as camels are not commonly found.

From the Niger to Tenouah, a kingdom bordering on the Christian coast, the country is extremely mountainous, and, though considerably cleared, in many parts is covered with woods of a surprising extent. The soil is in general tolerably fertile, producing an abundance of corn and rice, in the vicinity of the villages, which frequently rise among the valleys; innumerable flocks and herds, are likewise supplied with excellent pasture, on the hills, yet many portions of the country are naturally and eternally barren.

Agriculture and pasturage are the favourite employments of the people, who also manufacture some cotton cloths, and dye goat skins of various colours.

Such of the natives as retain the ancient opinions of their predecessors, wear no other apparel, than a light covering round the waist; the disciples of Mahomet, however, are distinguished by a turban; and, in some parts, by a cotton shirt.

Some of the towns are inclosed with walls, but the shepherds usually reside in little huts, constructed of entwined branches. Their hostile weapons are bows and arrows.

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A monarchical government chiefly prevails among these tribes, but, in some small districts, the republican system is established.

The Mahometan natives of Degombah usually sell the Pagan prisoners, whom they take in battle, though Mussulmen and idolaters promiscuously reside in the same countries, conduct their herds to the same pastures, and sleep contentedly in the same villages, without any religious disputes. Gold is procured in these countries, particularly at Degombah, by the merchants of Fezzan, who also receive slaves, cotton cloths, hides, goat skins, and gooroo nuts, the latter of which are gathered from a large tree, in pods of eighteen inches in length, containing eight or nine nuts, similar in size to chestnuts, but of a yellowish colour, and covered with a thick husk. The taste of this fruit is a grateful bitter, and is often used to purify the unwholesome waters that abound on the north of the Niger, and in the vicinity of the Zahara, for which the negroes obtain similar articles, to those already described, under the title of imports, to Cashna and Bornou.

Such is the substance of the information, obtained by our traveller, from the Shercef Imhammed, the authenticity of which was strictly investigated by Mr. Lucas, who, fearful of deceiving his countrymen, desired the governor of Mofurata to give his opinion of the narration already laid before our readers.

That gentleman immediately replied, that his own knowledge of Fezzan was sufficient to establish the veracity of the shercef in respect to that country, and the description of those with which he was unacquainted, were exactly similar

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lar to every account that had been hitherto received from the traders who had travelled to these regions; he likewise affirmed, that Imhammed was certainly honoured by the monarch of Fezzan, for his extensive knowledge, talents, and probity; and that every important business, relative to the commercial concerns of that court, was regularly intrusted to his hands.

It may also be proper to remark, that the intelligence, here alluded to, was strongly corroborated by a merchant of Morocco, who visited London, at the the time of our author's enquiry.

On the 13th of March, intelligence was received at Mesurata, that the rebels had been defeated in a general engagement, and had retreated to the mountains. This news, however, was soon contradicted, when the governor found that, instead of the brilliant victory, ascribed to the bey, there had been only a skirmish, in which the rebels were rather conquerors. All idea of prosecuting the intended journey was consequently given up, for the present season. The sheerefs departed for their summer residences, Imhammed took an affecting leave of our traveller; and Mr. Lucas, after returning his grateful acknowledgments to the governor, for his hospitality and kindness, proceeded with a small caravan to Lebida, from whence he returned to Tripoli; waited on the Bashaw, who received him courteously; and, after a short stay, returned for England, where he safely arrived on the 20th of July, 1789, having used his *best endeavours* for the benefit of a country, whose adventurous sons have frequently brav-

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ed the terrific forms of danger and of death, to irradiate the page of history, and to stimulate their successors to such exertions, as may eventually yield the highest satisfaction to those worthy characters, whose inquiries are directed by a spirit of true philanthropy, and who are anxious to extend the blessings of commerce to every part of the habitable globe.

END OF VOL. XII.

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[The main body of the page contains extremely faint and illegible text, likely bleed-through from the reverse side of the leaf. The text is too light to transcribe accurately.]

