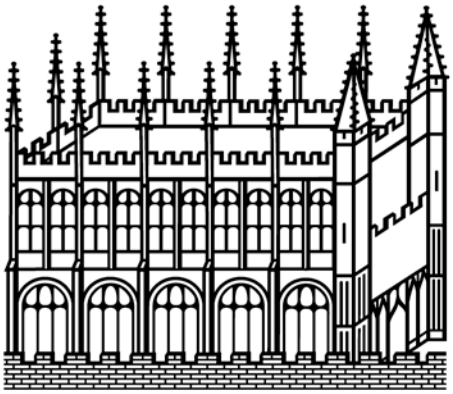

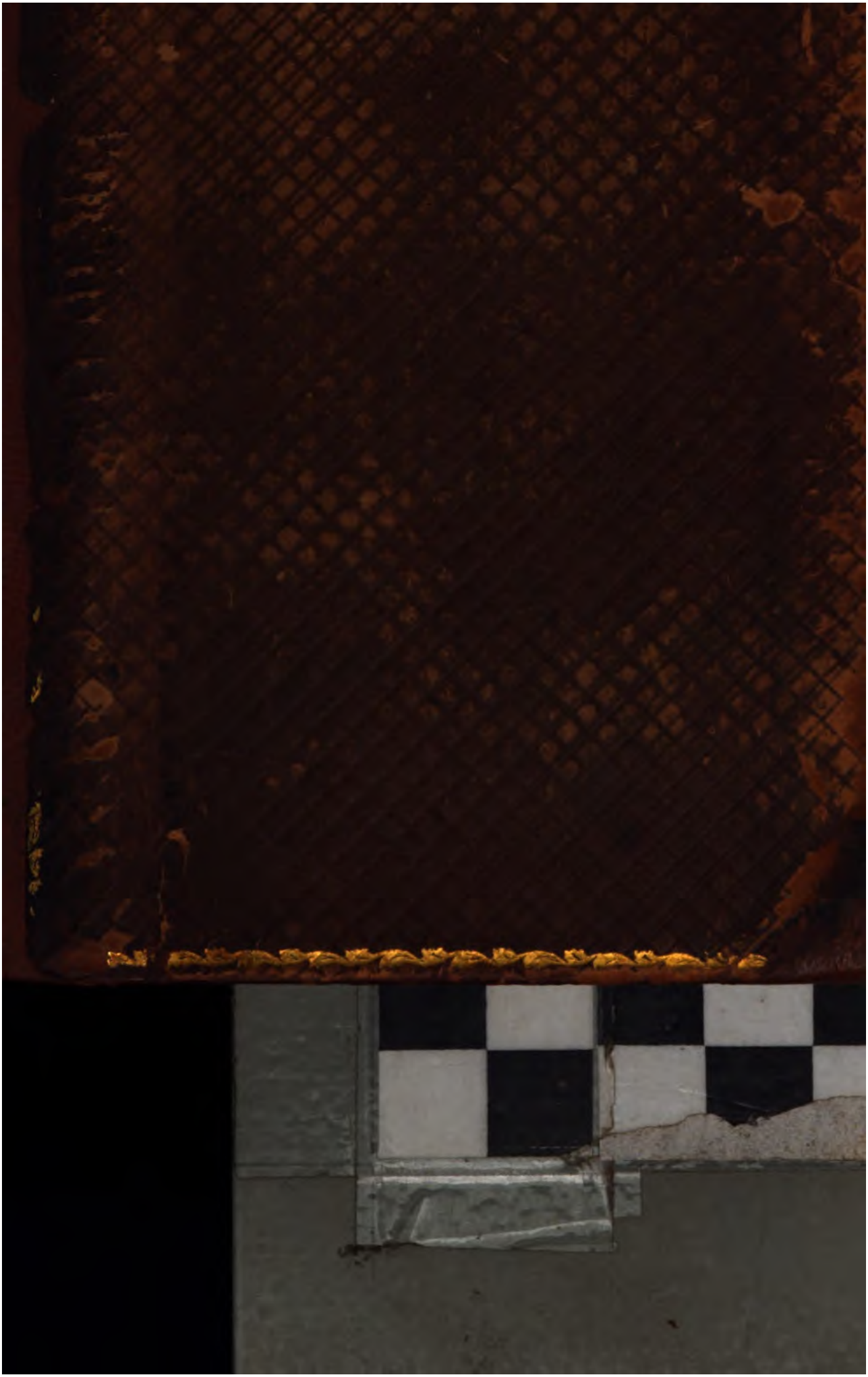

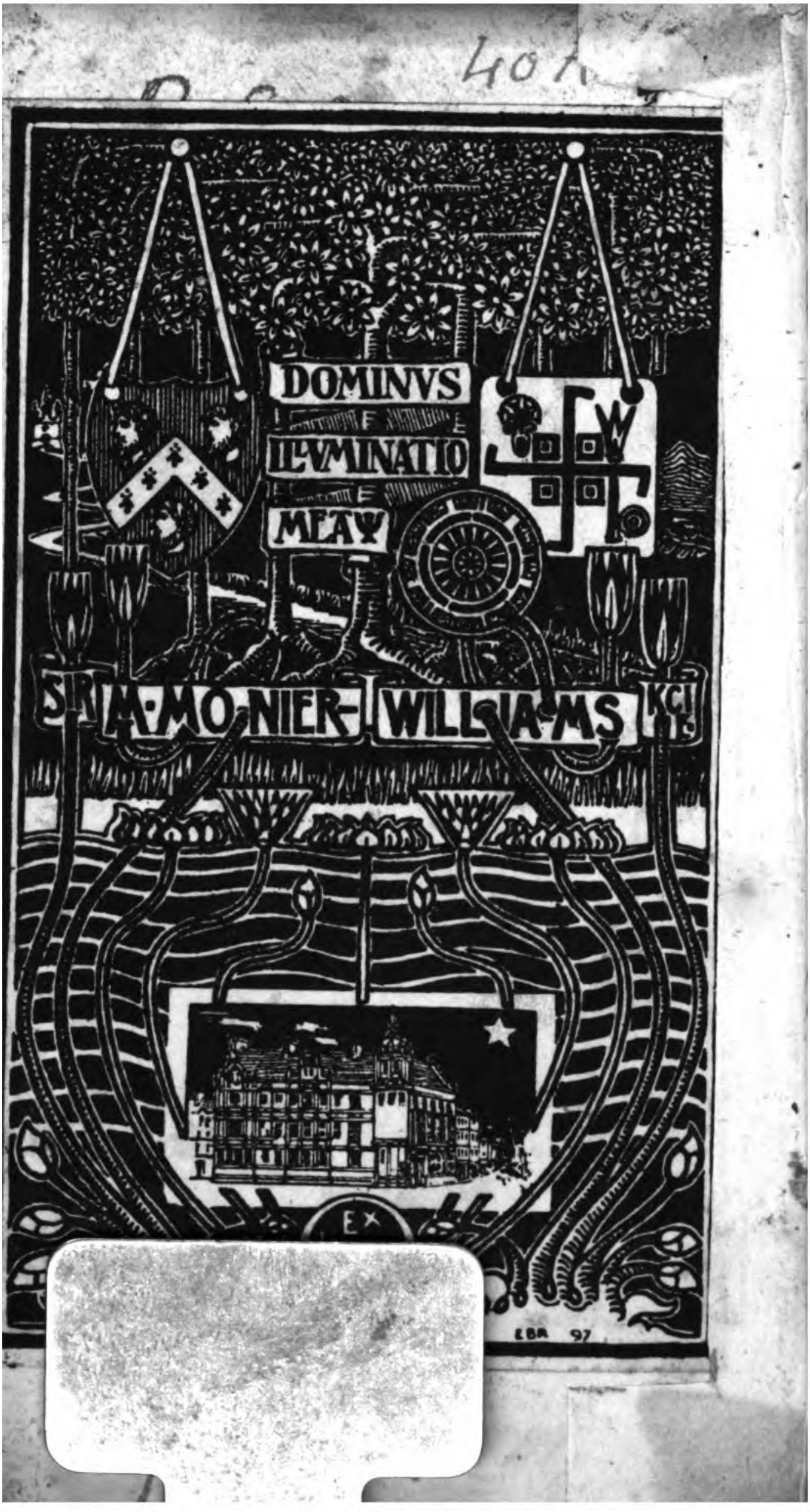
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Mercer Williams

December 1839

Mungo Park.

Travels in the Interior Districts of AFRICA,

Performed in the Years 1795, 1796, & 1797.

BY

MUNGO PARK.

With an Account

of his Subsequent Mission to that Country

in 1805.

A new Edition, Abridged.

IN TWO VOLUMES.

VOL. I

London.

Printed for the Booksellers

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PARK'S

TRAVELS IN AFRICA.

It was long an object of attention in Britain, with men of the highest rank in society, of the most distinguished talents, and the greatest respectability, to attempt exploring the interior of the vast and interesting continent of Africa, the greater part of which is situated under the torrid zone, and with which the rest of the world are comparatively unacquainted. The design was truly noble, and deserving of the highest commendation; but it was a difficult matter to find a person fully qualified to undertake such a task. To explore the interior of that immense country, required an assemblage of all those talents in a single individual, which have given celebrity to thousands, and rendered them conspicuous in the annals of his-

tory. The man qualified for such an arduous undertaking was not to be a mere traveller; for the walking over a given portion of ground in a certain time, may be performed by a fool as well as a philosopher; yet he behoved to be a man of a robust constitution, capable of enduring the greatest fatigue; of sustaining the shock of a sultry climate, and qualified to support those occasional privations, which are wholly inseparable from such an undertaking.

The committee of noblemen and gentlemen for making discoveries in the interior parts of Africa, composed of the Earl of Moira, the Bishop of Landaff, Sir Joseph Banks, Andrew Stewart, and Bryan Edwards, Esquires, believed that they had found in Mr. Mungo Park, a man fully qualified for such an undertaking, and his subsequent conduct and discoveries sufficiently proved that they were not mistaken. He certainly possessed a very strong and vigorous constitution, and nature had enabled him to support both hunger and fatigue. His fortitude and intrepidity it was impossible to subdue, and his every other qualification was exactly such as a bold adventurer undoubtedly required. On his arrival from the East Indies, where he had acted in the capacity of a surgeon, he was made acquainted with the views of the benevolent committee already mentioned; he offered his services without any hesi-

tation, and it is scarcely necessary to add, that they were readily accepted.

His views were noble,—they were manly,—they were disinterested. He did not wish to travel for the sake of gain, nor wander over that inhospitable country without making valuable additions to the stock of British knowledge. He was anxious to become acquainted with the character of the natives, and their peculiar modes of living. The innumerable dangers inseparable from such a voyage, could by no means intimidate the illustrious Park, whose ardour was increased by the multitude of his perils. The examination he underwent before the committee, did the highest honour to his talents and abilities for such an undertaking, and the consequent encouragement he received was of the most liberal kind. He was to pass on to the river Nigre, when he arrived in Africa, either by the way of Bambouk, or by such other route as should be found most convenient;—that he should ascertain the course, and, if at all practicable, the rise and termination of that river; that he should use his utmost endeavours to visit the chief towns or cities in its vicinity,—in a particular manner Tombuctoo and Houssa; and that his return to Europe should be by the way of the river Gambia, or such other route as might appear to him at the time to be the most adviseable.

Being furnished in this manner with every requisite instruction, Mr. Park sailed in the brig Endeavour, commanded by Captain Richard Wyatt, who traded to the Gambia, for the purpose of bringing home ivory and bees' wax.—On the 22d of May, 1795, she sailed from Portsmouth. She came within sight of the mountains over Mogadore on the 4th of June, and anchored on the 21st of the same month at Jillifree, a town situated on the north bank of the river Gambia, opposite to James's Island, where the English, at a former period, had a small fort.

The town of Jillifree is situated in the kingdom of Barra, which produces the necessaries of life in considerable abundance; but the inhabitants trade chiefly in salt, which is conveyed up the river in canoes as far as Baraconda; and, on their return home, they bring back cotton cloths, Indian corn, elephants' teeth, gold dust in small quantities, &c. There is not another chieftain upon the river who is so formidable to Europeans; and he has established the most extravagant duties, which the people of all nations are under the necessity of paying, to the amount of almost 20*l.* for every vessel, whether great or small. These are collected by the governor of Jillifree, who has the designation of ALCAID, attended on such occasions, by a numerous retinue of servants,

many of whom, from their frequent intercourse with the English, have acquired some small knowledge of that language.

The ship already mentioned, sailed from Jillifree to Vintain on the 23d, which is a town situated about two miles up a creek, on the south side of the river, and to which great numbers of Europeans continually resort, on account of the bees' wax, which is brought there for sale in great abundance. The Feloops collect it in the woods, who are a wild and unsociable race of men. Their extensive country abounds with rice, with which they supply the traders on the river Gambia, together with poultry and goats, of which they dispose upon very reasonable terms. Their honey is said to be possessed of an intoxicating quality, somewhat similar to *mead* in this country. The Feloops employ a native of the Mandingo nation, in the capacity of a factor, who is a little acquainted with the English language, and understands the commerce which is carried on upon the river. He makes bargains, receiving a certain portion only in payment, which his employer receives as the whole, and the remainder, which is very properly denominated the *cheating money*, he reserves to himself as a reward for his trouble.

Mr. Park left Vintain on the 26th of May, proceeded up the river, which is extremely

deep and muddy, the banks of it being covered in many places with thickets of mangrove, and the whole of the surrounding country is flat and swampy. There is abundance of fish in the river Gambia, different species of which are said to be excellent food, but with these it appears that Europeans are wholly unacqnainted. It abounds also with sharks, alligators, and the hippopotamus, or river horse, which last may be properly denominated the sea-elephant, on account of his enormous bulk, and the excellent ivory which his teeth affords. He is what the naturalist terms amphibious, being equally qualified to live on the land, or in the water: it subsists upon grass, and what shrubs are found growing on the banks of the river, from which it seldom ventures to any great distance; and it is extremely timid and inoffensive, being much afraid at the approach o. man.

Having made mention of the people called Feloops, it may be proper to observe, that the inhabitants of Europe are not only unacquainted with their language, but seem to have no motives whatever to cultivate the knowledge of it. Mr. Park has favoured us with their numerals, from one to ten, which we consider as well worthy of a place, on account of their singularity.

One,	*Enory.*
Two,	*Sickaba, or Cookaba.*
Three,	*Sisajee.*
Four,	*Sibakeer.*
Five,	*Footuck.*
Six,	*Footuck-Enory.*
Seven,	*Footuck-Cookaba.*
Eight,	*Footuck-Sisajee.*
Nine,	*Footuck-Sibakeer.*
Ten,	*Sibankoyen.*

It is worthy of observation, that instead of proceeding by tens, they carry on their enumeration by fives, the first of which have distinct or separate names, but instead of six, the reader will observe that they say five and one, five and two, &c. and the tenth has a distinct or separate name.

The ship arrived at Jonkakonda in six days after it departed from Vintain. This is a place of considerable trade, where she was to receive a part of her cargo. On the ensuing morning, the traders from Europe came from their different factories to receive their letters, and ascertain the nature and amount of the cargo. The captain dispatched a messenger to Dr. Laidley, to make him acquainted with Mr. Park's arrival, and the next morning the Doctor arrived at Jonkakonda, who, upon the perusal of Mr. Beaufoy's letter, gave Mr. Park an invitation to his own house, who was accommo-

dated upon the road with a horse and guide, setting out from Jonkakonda on the 5th of July, and arriving at Pisania in the course of a few days, where he was accommodated with apartments in the house of the Doctor. Pisania is a small village in the dominions of the king of Yary, which the British have established as a factory for commerce, and by whom and their black servants it is entirely inhabited. It lies on the banks of the Gambia, at the distance of about 16 miles from Jonkakonda. The English gentlemen who resided there at that time, consisted only of Dr. Laidley, and two other gentlemen of the name of Ainsley, but the domestics were numerous, enjoying perfect tranquillity, and much respected by the natives. While Mr. Park continued in the house of Dr. Laidley, he assiduously turned his attention to the study of the Mandingo language, in the acquisition of which he was very much assisted by his friend. That he might collect as much information as possible, respecting the country which he designed to visit, Mr. Park consulted a particular class of traders known by the designation of Slatees, or free black merchants, of considerable importance in that part of Africa, who come down from the interior parts of the country, for the purpose of exposing enslaved negroes to sale.

The Slatees were so far from giving Mr. Park any satisfactory information, that their accounts were quite contradictory, and they used their utmost endeavours to dissuade him from prosecuting his journey. While he was thus taken up with subjects of the greatest importance, which constituted the ultimate objects of his undertaking, he was unfortunate enough to contract an illness, arising from his exposing himself in an imprudent manner to the dews of the night, being anxious to observe an eclipse of the moon, in order to ascertain the longitude of the place. He was seized with a violent fever, accompanied with derangement of intellect, by which he was confined to the house, during the greater part of the month of August. He recovered by very slow degrees, and that was retarded by his making an excursion into the country, longer than usual, on a very hot day, in consequence of which the fever returned with increased violence, and he was confined to the house for about three weeks longer. The great attention paid to him by his friend Dr. Laidley, contributed not a little to mitigate the pains of sickness; his conversation and company made the time roll insensibly away during that gloomy season, when the rain falls in torrents; when the days became suffocating by means of oppressive heat; and when nothing is to be heard during the night but what is truly alarming; the

croaking of frogs, the shrill cry of the jackall, and the howlings of the hyæna, a dreadful concert, which is only interrupted by such tremendous thunder as can never be conceived but by those who have heard it.

The country is an immense plain, and for the most part covered with woods; in consequence of which it presents a gloomy prospect to the eye of the traveller; yet, while nothing can be discovered of a picturesque or romantic nature, the author of the universe, with a liberal hand, has richly scattered the more important blessings of fertility and abundance. A sufficiency of corn is produced by a very small attention to cultivation; the fields afford a luxuriant pasturage for cattle, and the natives have a liberal supply of the most excellent fish. They chiefly cultivate Indian corn, two species of *holcus spicatus*, *holcus niger*, and *holcus vicolor*, which are raised in considerable quantities, together with rice; and the inhabitants in the vicinity of towns and villages, have gardens in which are reared onions, calavances, yans, cassari, ground nuts, pompions, gourds, water melons, and other plants of an esculent nature.

In the vicinity of towns there are small quantities of cotton and indigo; the former of these articles supply the natives with clothing, and they dye their cloth of an excellent blue colour with the latter. In preparing their corn for

food, they make use of a large wooden mortar, to which they give the name of *paloon*, bruising the seed till it be separated from the husk, and then it is returned to the mortar, and beaten into meal, which the nations on the Gambia make into a kind of pudding, to which they give the name of kouskous. The flower is moistened with water, then stirred and shaken in a large gourd, till it adheres in small grains resembling sago. It is afterwards put into an earthen pot, the bottom of which is perforated whith small holes; this pot being placed upon another, the two vessels are luted together either with a paste of meal and water, or with cow's dung, and placed upon the fire. In the lower vessel is some animal food and water, the steam of which ascends through the perforations in the upper vessel, and softens and prepares the kouskous. It is probable the negroes borrowed this practice from the Moors. Their domestic animals are nearly the same as in Europe. Swine are found in the woods, but their flesh is held in no estimation. Poultry of all kinds (turkeys excepted) is every where to be had. The Guinea fowl and red partridge abound in the fields, and the woods furnish a small species of antelope, of which the venison makes a most delicious repast. Of the wild animals in the Mandingo country, the most common are the hyæna, the panther and the elephant. The natives of this

part of Africa, have not acquired the art of taming this powerful and docile creature, and applying his strength and faculties to the service of man; but they frequently destroy it by fire-arms, or hunt it for the sake of its valuable teeth. These they barter to those who sell them to Europeans, and eat the flesh, which is considered by them as a great delicacy. The common beast of burden in this country is the ass. Animals are never used in agriculture, therefore the plough is unknown. The chief implement of husbandry is the hoe, aud the labour is performed by slaves.

On the 6th of October, the waters of the Gambia were at their greatest height, being fifteen feet above high water-mark; after which they began to subside, at first slowly, but afterwards very rapidly, sometimes sinking more than a foot in twenty-four hours. In the beginning of November, the river had sunk to its former level, and the tide ebbed and flowed as usual. When the river had subsided, and the atmosphere grew dry, Mr. Park began speedily to recover from his indisposition, and arranged affairs for his departure. Dr. Laidley was at this time employed in a trading voyage to Jonkakonda. Mr. Park dispatched a letter to him, soliciting him to procure the protection of the first coffle (or caravan) that might leave Gambia for the interior country; and, in the mean time,

to purchase him a horse and two asses. Soon after, the Doctor returned to Pisania, informing him, when the dry season commenced, a caravan would certainly depart, but could not say at what time. Mr. Park resolved to wait, that he might prosecute his journey with safety. This resolution being formed, he took leave of his hospitable friend, and prepared for his journey to Pisania.

CHAP. II.

Description of the Feloops, the Jalaffs, the Foulahs, and Mandingoes. Account of the Trade between the Nations of Europe and the natives of Africa, by way of the Gambia; and between the native Inhabitants of the Coast and the Natives of the Interior Countries. Their mode of selling, buying, &c.

THE natives of the different countries adjoining the river Gambia, may be divided into four distinct classes, notwithstanding of their distribution into a number of separate governments, the Feloops, the Jalaffs, the Foulahs, and the Mandingoes. The Mahometan religion has made, and still continues to make, considerable progress, although the blind and inoffensive superstition of their ancestors be maintained by the great body of the people, who are styled by the Mahometans for that reason, Kafirs, or infidels.

The Feloops are of a gloomy disposition, and are supposed never to forgive an injury: they

are even said to transmit their quarrels to their posterity; so that a son views it as incumbent upon him to revenge the wrongs of his deceased father. This is a melancholy proof of the dreadful consequences resulting from the want of religious information, which never fails to inspire the mind with the forgiveness of injuries, instead of countenancing or encouraging a spirit of revenge. Horrible as this disposition undoubtedly is, we are happy to think that it is counterbalanced by a number of the most amiable dispositions, which are not always found among people of greater refinement and civilization.

If a man loses his life in one of those quarrels, which continually happen at their feasts, his son endeavours to procure his father's sandals, which he wears once a year, at the anniversary of his father's death, until a fit opportunity occurs of revenging his fate, by sacrificing the object of his resentment. This fierce and cruel temper is, however, counterbalanced by many good qualities. They possess gratitude and affection to their benefactors, and are singular in their fidelity in every trust committed to them.

During the present war, they have more than once taken up arms to defend our merchants' vessels from French privateers; and English property, to a considerable amount,

has been left at Vintain, entirely under the care of the Feloops; who have manifested, on such occasions, the most scrupulous honour and punctuality. How greatly is it to be wished, that the minds of a people, so determined and faithful, should be softened and civilized by the mild and benevolent spirit of Christianity!

The Jalaffs are an active, powerful, and warlike people; inheriting great part of the tract which lies between the river Senegal and the Mandingo States on the Gambia: yet they differ from the Mandingoes, not only in language, but likewise in complexion and features. The noses of the Jalaffs are not so much depressed, nor the lips so protuberant as among the generality of Africans; and, although their skin is of the deepest black, they are considered by the white traders as the handsomest Negroes in this part of the continent. They are divided into several independent states or kingdoms, which are frequently at war, either with their neighbours or with each other. In their manners, superstitions, and form of government, they have a great resemblance to the Mandingoes, but excel them in their manufactures. Their language is copious and significant. The Foulahs (such of them as reside near the Gambia,) are chiefly of a tawny complexion, with soft silky air, and pleasing features. They are much attached to a pastoral life, and have

introduced themselves into all the kingdoms on the windward coast as herdsmen and husbandmen, paying a tribute to the sovereign of the country for the lands which they hold. The Mandingoes constitute the bulk of the inhabitants of most of the districts of the interior of Africa. Their language is universally understood and very generally spoken.

Mr. Park has furnished us with the numerals in their language from one to eleven, which differs materially from the specimen of the Feloop language already given.

One,	*Wean.*
Two,	*Yar.*
Three,	*Yat.*
Four,	*Yanet.*
Five,	*Judom.*
Six,	*Judom-Wean.*
Seven,	*Judom-Yar.*
Eight,	*Judom-Yat.*
Nine,	*Judom-Yanet.*
Ten,	*Fook.*
Eleven,	*Fook-Aug-Wean*, &c.

They are called Mandingoes, having originally emigrated from the interior state of Manding; but, contrary to the present constitution of their parent country, which is republican, the government, in all the Mandingo States near the Gambia, is monarchical.

The power of the sovereign, however, is not unlimited. In all affairs of importance, an assembly of the principal men, or elders, is called; by whose councils the king is directed, and without whose advice he can neither declare war nor conclude peace. In every considerable town there is a chief magistrate, called the Alcaid, whose office is hereditary, and whose business it is to preserve order, to levy duties upon travellers, and to preside at the administration of justice.

The Negroes have no written language: their general rule of decision is an appeal to ancient custom; but, since the system of Mahomet has made so great a progress among them, the Koran converts have introduced many of the civil institutions of the prophet; and where the Koran is not found sufficiently explicit, reference is made to a commentary, called Alsharra, containing a complete digest of the laws of Mahomet, civil and criminal. This appeal to written laws has given rise in Africa to professional advocates or expounders of the law, who are allowed to appear and plead for the plaintiff and defendant, nearly the same as in the courts of Great Britain. There are Mahometan Negroes who affect to have made the laws of their prophet their particular study; and in the arts of perplexing and confounding a cause, they are not surpassed by the ablest pleaders in Europe.

At Pisania a cause was tried, which furnished the Mahometan lawyers with a fine opportunity of displaying their talents. An ass, belonging to a Serawoolli Negro (a native of an interior country near the river Senegal,) had broken into a field of corn belonging to one of the Mandingo inhabitants, and destroyed great part of it. The Mandingo having caught the animal in his field, immediately drew his knife, and cut its throat. The Serawoolli thereupon called a palaver, similar to bringing an action in Europe, to recover damages for the loss of his beast, on which he set a high value. The defendant confessed he had killed the ass, but pleaded a set-off, insisting that the loss he had sustained in his corn was equal to the sum demanded for the animal. To ascertain this fact was the point at issue; and the learned advocates contrived to puzzle the cause in such a manner, that, after a hearing of three days, the court broke up without coming to any determination.

The Mandingoes are of a mild, sociable, and obliging disposition. The men are commonly above the middle size, well shaped, strong, and capable of enduring great labour: the women are good natured, sprightly, and agreeable. The dress of both sexes is composed of cotton cloth of their own manufacture: that of the men is a loose frock, not unlike a surplice, with draw-

ers which reach half way down the legs; they wear sandals on their feet, and white cotton caps on their heads. The women's dress consists of two pieces of cloth, each of which is about six feet long and three broad: one of these they wrap round the waist, which hanging down to the ancles, answers the purpose of a petticoat; the other is thrown negligently over the bosom and shoulders. The head-dress of the African women is diversified in different countries. Near the Gambia, the females wear a sort of bandage of a narrow stripe of cotton cloth, wrapped many times round immediately over the forehead. In Bondou, the head is encircled with strings of white beads, and a small plate of gold in the middle of the forehead. In Kasson, the ladies ornament their heads in a very tasteful manner, with white sea shells. In Kaarta and Ludamar, the women raise their hair to a great height by the addition of a pad (as the ladies did formerly in Great Britain,) which they decorate with a species of coral, brought from the Red Sea by the pilgrims returning from Mecca, and sold at a great price. The ideas which the people of Ludamar entertain of female beauty, are truly surprising to a British ear. Before a woman can have any pretensions to beauty, she must be so fat as to require the support of a female ser-

vant to each arm when she walks, and a *perfect beauty* is a load for a camel.

In the construction of their dwelling-houses, the Mandingoes also conform to the general practice of the African nations on this part of the continent; contenting themselves with small and incommodious hovels. A circular mud wall, about four feet high, above which is placed a conical roof, composed of the bamboo cane, and thatched with grass, forms alike the palace of the king and the hovel of the slave. Their household furniture is equally simple; a hurdle of canes placed upon upright stakes, about two feet from the ground, upon which is spread a mat or bullock's hide, constitutes their bed; a water jar, some earthen pots for dressing food, a few wooden bowls and calabashes with one or two low stools, compose the rest of the furniture. The Africans practice polygamy, and to prevent matrimonial disputes, each of the ladies is accommodated with a hut to herself; and all the huts belonging to the same family are surrounded with a fence, constructed of bamboo canes, split and formed into a sort of wicker work. The whole inclosure is called a surk; a number of these inclosures, with passages between them, form what is called a town; but the huts are generally placed without regularity, according to the caprice of the owner; the only rule attended to, is placing

the doors towards the south-west, in order to admit the sea breeze. In each town is a large stage, called the Bantang, which answers the purpose of a town-house; it is composed of interwoven canes, and is generally sheltered from the sun by being erected in the shade of some large tree. It is here that public affairs are conducted, and trials held; here also the lazy and indolent meet to smoke their pipes, and hear the news of the day. In most of the towns the Mahometans have a mosque, in which public worship is performed. These observations respecting the natives apply chiefly to persons of free condition, who constitute not more than a fourth part of the inhabitants: the other three fourths are in a state of hereditary slavery, and are employed in cultivating the land, in the care of cattle, aud in servile offices of all kinds, much in the same manner as the slaves in the East Indies. The Mandingo master cannot however deprive his slave of life, nor sell him to a stranger, without first calling a palaver on his conduct or bringing him to a public trial. Captives taken in war, and those condemned to slavery for crimes or insolvency, have no security whatever, but may be treated and disposed of in all respects as the owner thinks proper. It sometimes happens, when no ships are on the coast, that a humane and considerate master incorporates his purchased

slaves among his servants, and their offspring becomes entitled to all the privileges of nature.

The earliest European establishment on the river Gambia was a factory of Portuguese. The Dutch, French, and English, afterwards possessed themselves successively of the coast; but the trade of the Gambia became, and for many years continued, exclusively in the hands of the English. The trade with Europe, by being afterwards laid open, was nearly annihilated: the share which the English now have in it supports not more than two or three annual ships; and the gross value of British exports is under £20,000. The French and Danes still mantain a small share; and the Americans have lately sent a few vessels to the Gambia, by way of experiment. The commodities exported to the Gambia from Europe consist of fire-arms and ammunition, iron wares, spiritous liquors, tobacco, cotton caps, a small quantity of broad cloth, a few articles of the Manchester, manufactures, a small assortment of India goods, with some glass beads, amber, and other trifles; for which are taken in exchange slaves, gold dust, ivory, bees-wax, and hides. Slaves are the chief articles; but the whole number which are annually exported from the Gambia, by all nations, is supposed to be under one thousand. Most of these wretched victims are brought to

the coast in caravans, many of them from very remote inland countries. On their arrival at the coast, they are distributed among the neighbouring villages until a slave-ship arrives, or until they can be sold to black-traders. In the mean time the wretches are kept constantly fettered, two and two, being chained together, and employed in the labours of the field, scantily fed, and very harshly treated. The price of a slave varies according to the number of purchasers: in general, a young and healthy male, from sixteen to twenty-five years of age, may be estimated on the spot from eighteen to twenty pounds.

It is matter of just exultation to the benevolent mind, that almost all civilized countries have now abandoned the horrid practice of dealing in human flesh, of which even revolutionary France had the merit of setting the first glorious example; and although it seems to be the wish of Louis XVIII. to continue the abominable practice for a few years, we fondly hope that the other powers of Europe will employ all their influence to put a final period to it all over the globe. It is a disgrace to humanity, and totally incompatible with the spirit of our religion, which breathes nothing but love and universal benevolence.

The negro slave-merchants, or Slatees, besides slaves and the merchandize they bring

with them, supply the inhabitants with native iron, sweet-smelling gums and frankincense, and a commodity called tree-butter. This is an extraction from the kernel of a nut, which has the consistence and appearance of butter; it forms an important article in the food of the natives, and is used for every domestic service. The demand for it is very great. In payment of these articles, the maritime states supply the interior country with salt, a scarce and valuable commodity; considerable quantities of which are also supplied to the inland natives by the Moors, who obtain it from the salt-pits in the great desert, and receive in return corn, cotton-cloth and slaves. As the immense value of salt for a condiment in the food of animals, is well known to the practical farmer, it is sincerely to be wished that the wisdom of the British government would take off the enormous duty which at present renders it impossible to use that article to any great extent in the business of rural economy. This subject is treated in a masterly manner by Dr. Anderson, in his essays on agriculture and rural affairs, to which we refer our readers.

In this kind of exchange the natives of the interior make use of small shells, called kowries. In their early intercourse with Europeans, the article that most attracted the notice of the natives was iron; its utility in forming instru-

ments of war and husbandry made it preferable to all others, and iron soon became the measure by which the value of all other commodities was to be ascertained. Thus a certain quantity of goods of whatever quality, constituted a bar of that particular merchandize. For instance, twenty leaves of tobacco were considered as a bar of tobacco, and a gallon of spirits as a bar of rum; a bar of one commodity being reckoned equal in value to a bar of another; but, at present, the current value of a single bar of any kind, is fixed by the whites at two shillings sterling. This is no mean proof of their gradual progress towards refinement and civilization.

Iron is just as good for a medium of commerce as any other metal, if it passes freely from hand to hand, for it is man acting in concert with man, which makes even gold itself worth any thing or nothing. A guinea once passed in this country for 30 shillings, though its reputed value be only 21 shillings.

It is making money the medium of commerce instead of carrying it on by means of absolute barter, which must have been the original practice of all barbarous nations. In this commerce the European has considerable advantages over the African, whom therefore it is difficult to satisfy; so that a bargain is never considered by the European as concluded, until the purchase money is paid, and the party has taken leave.

CHAP. III.

Mr. Park sets out from Pisania. His attendants. Reaches Jinday. Proceeds to Medina, the capital of Woolli. Interview with the King. Proceeds to Kolar. Description of Mumbo Jumbo. Arrives at Koojar. Crosses the wilderness, and arrives at Tallika, in the kingdom of Bondou.

THE house of Dr. Laidley, in which hospitality reigned was left by Mr. Park on the 2nd of December, 1795, when he set out for Pisania, with a negro servant of the name of Johnson, acquainted both with the English and Mandingo languages, and a boy of Dr. Laidley's, called Demba, who had some knowledge of the Serawoolli nation. Mr. Park had a horse for himself and two asses for his servant and interpreter. His portable baggage chiefly consisted of provisions for two days, a few beads, some amber, and a little tobacco; some changes of linen, an umbrella, magnetic compass, pocket sextant, a thermometer, two fowling pieces, two pair of pistols, and a few other articles of smaller importance. He was accompanied by Madibou,

a free native, travelling to the kingdom of Bambara, andtwo slave merchants of the Serawoolli nation, as far as their journey permitted them; and likwise by one Tami, a native of Kasson; and Dr. Laidley himself, together with Messrs. Ainsleys, resolved to travel with him during the first two days. They reached Jinday the same day, and rested at the house of a black woman, who had formly been the *chere amie* of a white trader named Hewet, and who was distinguished by the title of *Senoria*. Mr. Park visited an adjoining village belonging to a Slatee, named Jomaffoo Mamadoo, the richest of all the Gambia traders; he was so much pleased with this visit, that he presented him a fine bullock, which was immediately killed, and part of it dressed the same evening. The Negroes do not sit down to supper until late; and while the evening repast was preparing, a Mandingo amused Mr. Park and his company, by relating the following history.

"The inhabitants of Doomasana were much annoyed by a lion, that came every night, and made considerable depredations among the cattle. To put a stop to the ravages of this fierce animal, a party resolved to go and hunt him, They proceeded in search of him, and found him concealed in a thicket, and firing upon him, they levelled him with the ground, after springing from his place of concealment. The ani-

mal, notwithstanding, appeared so ferocious, that no one dared to attack him singly, and a conference was held on the means of securing him alive. An old man proposed the following expedient: To take the thatch from the roof of a house, and to carry the bamboo frame (the pieces of which are well secured together by thongs,) and throw it over the lion. If, in approaching him, he should attempt to spring upon them, they had nothing to do but to let down the roof upon themselves, and fire at the lion through the rafters. This proposal was agreed to; the thatch was taken from the roof of a hut, and the lion-hunter, supporting the fabric, marched courageously to meet the animal; but the lion was so formidable in his appearance, that they provided for their own safety by covering themselves with the roof. Unfortunately the lion was too nimble for them; for while the roof was setting down, both the beast and his pursuers were secured in the same cage, and the lion devoured them at his leisure, to the great astonishment and mortification of the inhabitants of Doomasana; hence nothing can enrage an inhabitant of that town so much as desiring him to catch a lion alive."

This, it is extremely natural to think would be the case, because it was keeping up the remembrance of what they wished to be buried in oblivion, conceiving it rather as a matter of

disgrace, in which light they knew that it was considered by others. Even those who are guilty of particular meannesses, do not wish to hear them repeated, and perhaps nothing hurts a man more than the imputation of cowardice, although he may not have given any indubitable proofs of courage.

On the third of December, Mr. Park took leave of Dr. Laidley and Messrs. Ainsleys, and rode slowly into the woods. In the midst of a boundless forest, while reflecting on the danger of his situation, he was stopped by a body of people, who told him he must go with them to Peckaba, to the king of Walli, or pay customs to them. Mr. Park thought it prudent to comply: and presenting them with four bars of tobacco for the king's use, he continued until he arrived at a village near Kootacunda. December 4, he passed this place, the last town of Walli, and stopped to pay the accustomed duties; and, on December 5, reached Medina, the capital of the king of Woolli's dominions. The kingdom of Woolli is bounded by that of Walli on the west, by the Gambia on the north, by Bondou on the north-east, and on the east by the Simbani wilderness. The country is every where covered with large woods, and the towns are situated in the intermediate vallies. Each town is surrounded by a tract of cultivated land, the produce of which is found suffi-

cient to supply the wants of the inhabitants; the chief productions are cotton, tobacco, and esculent vegetables. The inhabitants are Mandingoes, and are divided into two sects, the Mahometans, who are called Bushreens, and the Pagans, who are called Kafirs. The Pagan natives are the most numerous, and the government of the country is in their hands; for though the most respectable among the Mahometans are frequently consulted in affairs of importance, yet they are never permitted to take a share in the executive government, which rests solely in the hands of the Mansa or Sovereign, and great officers of state. Of these the first in rank is the presumptive heir of the crown, called the Farbanna; next to him are the Alcaids, or provincial governors, who are frequently called Keamos; then follow the two grand divisions of freemen and slaves; of the former the Slatees are considered as the principal, but in all classes great respect is paid to aged men. On the death of the reigning monarch, his eldest son (if he has attained the age of manhood), succeeds to the crown. If there be no son, or if the son be under the limited age, a council is held, and the late monarch's nearest relation (commonly his brother) is placed at the helm of government in full right. The charges of government are defrayed by occasional tributes

from the people, and by duties on goods transported across the country.

Travellers, on going from the Gambia to the interior, pay customs in European merchandize; on returning, they pay in iron; these taxes are paid in every town. Medina, the capital of the kingdom, is a place of considerable extent, and may contain from eight hundred to one thousand houses. It is fortified in the African manner, by a surrounding high wall, built of clay, and an outward fence of pointed stakes and prickly bushes; but the walls are neglected, and the fences have essentially suffered, from the active hands of busy housewives, who pluck up the stakes for firewood. Mr. Park obtained a lodging at one of the king's relations, who apprised him of an introduction to his majesty, but warned him not to presume to *shake hands with him*. It was not usual to allow this liberty to strangers. Royalty in most countries never condescends to use so much familiarity with any person, however exalted his rank, and when a man in this country if admitted into the presence of his Majesty, it is considered as paying him a very high compliment, if allowed to kiss his hand.

Thus instructed, he went in the afternoon to pay his respects to the sovereign, and ask permission to pass through his territories to Bondou. The king's name was Jatta. He was the

same venerable old man of whom so favourable an account was transmitted by Major Houghton. He was seated upon a mat before the door of his hut; a number of men and women were arranged on each side, who were singing and clapping their hands. Mr. Park saluted him respectfully, and informed him of the purport of his visit; the king graciously replied, that he not only gave him leave to pass through his country, but would offer up his prayers for his safety. This conduct of Jatta would do honour to a professing christian, and his anxious solicitude for the safety of Mr. Park, by mentioning the fate of Major Houghton, is worthy of the highest commendation, as it indicates the sincerest, the most disinterested frendship. On this, one of his attendants began to sing an Arabic song, at every pause of which the king himself, and all the people present, struck their hands against their foreheads, and exclaimed with devout and affecting solemnity, Amen, Amen. The king told Mr. Park he should have a guide the day following, who would conduct him out of the kingdom. December 6, Mr. Park went to the king, to learn if the guide was ready, and found his majesty sitting upon a bullock's hide, warming himself before a large fire. His majesty entreated him to desist from continuing his expedition, telling him that Major Houghton had been killed in his route, and

that if Mr. Park followed in his footsteps, he probably would meet with his fate. Mr. Park thanked the king for his affectionate solicitude, but told him he was resolved to proceed through all dangers. The king shook his head, but desisted from further persuasions.

About two o'clock, the guide appeared. Mr. Park then took leave of the good old monarch, and in three hours arrived at Konjour, a small village, where he remained the night. Here he purchased a fine sheep for a few beads, and his attendants killed it with all the ceremonies prescribed by their religion; part of it was dressed for supper; after which a dispute arose between one of the Serawoolli negroes and Johnson the interpreter, about the sheep's horns. The former claimed the horns as his perquisite, for having acted the butcher, and Johnson opposed this claim. Mr. Park settled the dispute by giving a horn to each of them. It appeared on inquiry that these horns were highly valued, as being easily converted into portable sheaths, or cases, for containing certain charms or amulets called saphies, which the negroes constantly wear about them. These saphies are prayers, or sentences from the Koran, which the Mahometan priests write on scraps of paper and sell to the natives, who suppose them to possess extraordinary virtues. Some wear them to guard against the attack of snakes and alligators; on

such an occasion the saphie is inclosed in a snake's or alligator's skin, and tied round the ancle; others have recourse to them in time of war, to protect their persons from hostile attacks; but the general use of these amulets is, to prevent or cure bodily diseases, to preserve from hunger and thirst, and to conciliate the favour of superior powers. The natives of this part of Africa consider the art of writing as bordering on magic: and it is not in the doctrines of the prophet, but in the arts of magic, their confidence is placed. This must operate as a powerful check to every species of improvement, till it be possible to convince them of the numerous advantages of knowledge, which writing is intended to communicate to the greatest distance. By means of it any two friends or acquaintances can converse together, and understand each other, though a thousand miles distant. On the 7th, Mr. Park left Konjour, and slept at a vilage called Malla; and the 8th, arrived at Kolar, a considerable town, near the entrance to which was a sort of masquerade-habit, hanging upon a tree, made of the bark of trees, which he was told belonged to MUMBO JUMBO.

This is a strange bugbear, common in all the Mandingo towns, and employed by the Pagan natives in keeping the women in subjection; for as they are not restricted in the number of their wives, every one marries as many as he can con-

veniently mantain; and it often happens that the ladies disagree among themselves; family quarrels sometimes rise to such a height, that the voice of the husband is disregarded in the tumult. This must be the unavoidable consequence wherever polygamy is contenanced and encouraged. In almost every country under heaven, the proportion of males and females is so near upon an equality, that for one man to have many wives is an act of the grossest injustice, and the domestic evils with which it is attended, may be considered as the just punishment of such a crime. Then the interposition of MUMBO JUMBO is invoked, and is always decisive. This strange minister of justice, this sovereign arbiter of domestic strife, disguised in his masquerade attire, and armed with the rod of public authority, announces his coming by loud and dismal screams in the adjacent woods. He begins, as soon as it is dark, to enter the town, and proceeds to a place where all the inhabitants are assembled to meet him. The appearance of MUMBO JUMBO, it may be supposed, is unpleasing to the African ladies, but they dare not refuse to appear when summoned; and the ceremony commences with dancing and singing, which continues till midnight, when Mumbo seizes on the offender. The unfortunate victim, being stripped naked, is tied to a post, and severely scourged with Mumbo's

rod, amidst the shouts and derision of the whole assembly; and it is remarkable that the rest of the women are very clamorous and outrageous in their abuse of their unfortunate sister, until day-light puts an end to this disgusting revelry.

December 9, Mr. Park reached Tambacunda, and, on the 10th, Kooniakary; on the 11th, he arrived at Koojar, the frontier town of Woolli. His guide, being obliged to return, received some amber for his trouble; and, having been informed there was some difficulty in procuring water in the wilderness, Mr. Park made inquiry for men to serve both as guides and water carriers. Three negroes, elephant-hunters, offered their services for that purpose, and were accepted, each being paid three days advance. The inhabitants of Koojar beheld Mr. Park with great surprise, and in the evening invited him to a wrestling match at the Bentang, or Town-Hall. This is an amusement common in all the Mandingo countries. The spectators arranged themselves in a circle, leaving the intermediate space for the wrestlers, who were strong and active young men. Being stripped of their clothing except a short pair of drawers, and having their skin anointed with oil, or shea butter, the combatants approached each other on all fours, parrying with, and occasionally extending a hand for some time, till at

length one of them sprang forward and caught his rival by the knee. Great dexterity and judgment were now displayed; but the contest was decided by superior strength; and few Europeans would have been able to cope with the conqueror. During the wrestling, the combatants were animated by the music of a drum, by which, in some measure, their actions were regulated. The wrestling was succeeded by a dance, in which many performers assisted, all of whom were provided with little bells which were fastened to their legs and arms. The drum also regulated the dancing; it was beaten with a crooked stick, which the drummer held in his right hand, occasionally using his left to deaden the sound, and thus vary the music. The drum is also applied on these occasions for the preservation of order among the spectators, by imitating the sound of certain Mandingo sentences. For example, when the wrestling match is about to begin, the drummer strikes what is understood to signify, "Sit all down;" upon which the spectators immediately seat themselves, and when the combatants are to begin, he strikes, "Take hold! Take hold!" In the course of the evening, liquor was presented by way of refreshment, which tasted so much like English beer, as to induce Mr. Park to enquire into its composition. It is actually made from corn which has been malted, much

in the same manner as barley is malted in Great Britain; a root, yielding a grateful bitter, was used in lieu of hops; the corn, which yields the wort, is the *holcus spicatus* of botanists. On the 12th, one of the elephant-hunters absconded with the money he had received. In order to prevent the others from following his example, Mr. Park made them instantly fill their calabashes, or gourds with water. They had not travelled far, before the attendants insisted upon stopping to prepare a saphie or charm, to ensure a good journey: this was done by muttering a few sentences, and spitting upon a stone which was laid upon the ground. The same ceremony was repeated three times, after which the Negroes proceeded with the greatest confidence. This ceremony completed, the company advanced with alacrity, as far as a large tree called by the natives Neema Taba. It had a very singular appearance, being covered with innumerable rags or scraps of cloth, which persons travelling across the wilderness, had at different times tied to its branches; a custom so generally followed, that no one passes it without hanging up something. Mr. Park followed the example, and suspended a handsome piece of cloth on one of the boughs; and, being told that a pool of water was at no great distance, he ordered the Negroes to unload the asses that they might have corn, while one of the elephant-

hunters was dispatched to find out the pool. The pool was found, but the water of it was thick and muddy; and the Negro discovered the remains of a fire, recently extinguished, near it, and the fragments of provisions, which evinced it had been lately visited either by travellers or banditti. The fear of the latter obliged Mr. Park to change his resolution on account of the timidity of his attendants, and proceed to another watering place. He departed accordingly and at eight o'clock at night arrived at the next watering place, where a fire was kindled, and the company, surrounded by their cattle, lay down on the bare ground, more than a gun shot from any bush; the Negroes agreeing to keep watch by turns to prevent surprise. As soon as day-light appeared, they filled their skins and calabashes at the pool, and set out for Tallika, the first town in Bondou; which Mr. Park reached on the 13th of December.

CHAP. IV.

Account of the inhabitants of Tallika. [Mr. Park proceeds for Fatteconda. Incidents on the road. Arrives at Koorkarany. Fishery on the river Falemi. Arrives at Fatteconda. Interview with Almami, the sovereign of Bondou. Description of his dwelling Visits the King's wives. Arrives at Joug. Account of Bondou.

THE principal inhabitants of Tallika, the frontier town of Bondou towards Woolli, are Foulahs, who have espoused the religion of Mahomet, and who are extremely opulent, which originates from the sale of ivory, and furnishing provisions to the caravans. It is the residence of an officer belonging to the king of Bondou, whose business it is to give early intimation of the arrival of caravans, the tax paid by them being in proportion to the number of asses which arrive loaded at Tallika. Mr. Park lodged at the house of this officer, and agreed to accompany him to Fatteconda, where his majesty resided. He set off from Tallika on

the 14th of December, and before he had proceeded above two miles on his journey, a desperate quarrel took place between two of his fellow-travellers, one of whom was by trade a blacksmith, during which they bestowed on each other a number of scurrilous and insulting epithets. It is not unworthy of observation, that an African will much rather suffer to be struck, than endure a term of reproach to be thrown out against any of his ancestors. This is extremely natural, for even friends who may live at variance with each other while alive, cannot endure to hear their deceased relatives spoken of in a disrespectful manner. This is a stroke by which they are more sensibly hurt, than by any injury done to themselves. Accordingly, if the real Junius could be discovered, he would be severely punished for saying to a certain great personage, you may look back upon your ancestors for ten generations, without finding a single virtue to upbraid you. The slaves make use of this expression which has passed into a proverb: "strike me, but do not curse my mother." One of the disputants at length drew his cutlass; and was about to exercise it upon the blacksmith, when Mr. Park ended the quarrel by ordering the blacksmith to be silent, and insisting upon the other putting up his cutlass; threatening to treat him as a robber, and to shoot him without ceremony. They

rested the same night at a place called Ganado, where an exchange of presents, and a good supper, terminated all differences, and the night was far advanced before any of the company thought of retiring to sleep, being amused by an itinerant singing man, who told a number of diverting stories, and played some sweet airs by blowing his breath upon a bow-string, and striking it at the same time with a stick. Next day, about a mile from Ganado, they crossed a considerable branch of the Gambia, called Neriko. The banks were steep, and covered with *mimosas*; and in the mud were a number of large muscles, but the natives do not eat them. About noon, the sun being exceedingly hot, they rested under the shade of a tree, and purchased some milk and pounded corn from some Foulah herdsmen; and at sun-set reached a town called Koorkarany, where the abusive blacksmith had some relations.

Koorkarany is a Mahometan town surrounded by a high wall, and provided with a mosque. Here Mr. Park was shewn a number of Arabic manuscripts, particularly a copy of the book called Al Shara. The Maraboo, or priest, in whose possession it was, read and explained, in Mandingo, many of the remarkable passages; and, in retnrn, Mr. Park shewed him Richardson's Arabic Grammar, which he very much admired. December 17th, they departed from

Koorkarany, and were joined by a young man who was travelling to Fatteconda for salt; and a night reached Doogi, a small village, three miles from Koorkarany. Provisions here were so cheap that a bullock was purchased for six small stones of amber. December 18, Mr. Park and his attendants departed from Doogi, and, being joined by a number of Foulahs, and other people, made a formidable appearance, and were under no apprehension of being plundered in the woods. One of the asses proving very refractory, the negroes made use of a curious method to render him tractable; they cut a forked stick, and putting the forked part into his mouth, like the bit of a bridle, tied the two smaller parts together above his head, leaving the lower part of the neck of sufficient length to strike against the ground, if the ass should attempt to put his head down. After this the ass walked along quietly, taking care to hold his head sufficiently high to prevent the stones or roots of trees from striking the end of the stick, which experience had taught him would give a severe shock to his teeth. In the evening they arrived at a few scattered villages, surrounded with extensive cultivation; at one of which, called Buggil, they passed the night in a miserable hut, having no other bed than a bundle of corn stalks, and but indifferent provisions. The wells here are dug with great ingenuity, and

are very deep; one of the bucket-ropes was measured, and the depth of the well was found to be twenty-eight fathoms, or 168 feet.

They departed from Buggil on the 19th, and travelled along a dry stony height, covered with *mimosas*, till mid-day, when the land sloped towards the east, and they descended into a deep valley, in which was abundance of whin-stone and white quartz. Arrived at a large village, they proposed to lodge there; they found many of the natives dressed in a thin French guaze, which they called Byqui, well calculated to display the shape of the females. The manners of these ladies did not, however, correspond with their dress; they were rude and troublesome in the highest degree, surrounding Mr. Park in numbers begging for amber, beads, *&c.* and where so vehement in their requests, that it was impossible to resist them: they tore his cloak, cut the buttons from his boy's clothes, and were proceeding to other outrages, when Mr. Park mounted his horse and rode off, followed, for half a mile, by a body of these harpies. In the evening he reached Soobrudooka; as his company consisted of fourteen persons, he purchased a sheep and abundance of corn for supper, after which an uncomfortable night was passed in a heavy dew. December 20, Mr. Park departed from Soobrudooka, and came to a large village on the banks of the Faleme river,

which is here rapid and rocky. The natives were employed in fishing in various ways. The large fish were taken in long baskets, made of split cane, and placed in a strong current, which was created by walls of stone, built across the stream, certain open places being left, through which the water rushed with great force. Some of these baskets, were more than twenty feet long: and when once the fish had entered one of them, the force of the stream prevented it from returning. The small fish were taken in great numbers in hand nets, which the natives weave of cotton, and use with great dexterity. The fish last mentioned are about the size of sprats, and are prepared for sale in different ways. The most common is by pounding them entire, as they come from the stream, in a wooden morter, and exposing them to dry in the sun, in large lumps, like sugar loaves. The smell is not very agreeable; but in the Moorish countries, to the north of Senegal, this preparation is accounted a luxury. The manner of using it by the natives is, by dissolving a piece of this black loaf in boiling water, and mixing it with their kouskous.

The banks of the Faleme were every where covered with large and beautiful fields of corn, but not the same species of grain as is cultivated on the Gambia. It is called by the natives Manio, and grows in the dry season; is very

prolific, and reaped in the month of January. It is the same which, from the depending position of the ear, is called by botanists, *holcus cernuus*.

On returning to the village, after a short excursion, an old Moorish Shereef came to bestow his blessing upon Mr. Park, and beg some paper on which to write saphies. This man had seen Major Houghton, and said that he had died in the country of the Moors. Mr. Park gave him a few sheets of paper, and he levied a similar tribute from the blacksmith.

December 21, having agreed for a canoe to carry the bundles across the river, Mr. Park forded the river, the water of which came up to his knees as he sat on his horse. At noon he arrived at Fatteconda, the capital of Bondou, and received an invitation to the house of a respectable Slatee. The offer was accepted, and soon after a messenger from the king arrived, who desired his immediate attendance on his majesty. Mr. Park took his interpreter, and followed the messenger until he saw a man sitting under a tree. This he was informed was the king, who desired him to come and sit down by him on the mat, and, after a short conversation, asked him if he wished to purchase any slaves or gold. Being answered in the negative, he seemed surprised, but desired Mr. Park to come in the evening, when he would give

him some provisions. This monarch was called Almami, a Moorish name, though he was not a Mahometan, but a Pagan. In the evening, Mr. Park waited upon the king, and took with him one cannister of gunpowder, some amber, tobacco, and an umbrella.

All the houses belonging to the king and his family are surrounded by a lofty mud wall, which converts the whole into a kind of citadel. At the first place of entrance, Mr. Park observed a man standing with a musket on his shoulder, and found the way to the presence very intricate. His majesty was sitting upon a mat, and two attendants with him. Mr. Park again stated the objects of his journey; the king thought it impossible that a man in his senses would undertake so dangerous a journey merely from motives of curiosity; he thought every white man must of necessity be a trader. It appeared to this African prince, that gain could be the only rational object to induce any man to expose his life to the most imminent danger; and he gave it as his decided opinion, that no white man in a particular manner ever undertook a journey so obviously attended with the greatest hazard, without some more powerful motive than mere curiosity. The presents were highly acceptable, particularly the umbrella, which he repeatedly furled

and unfurled, to the great admiration of himself and attendants, who could not at first comprehend the use of this wonderful machine. Being about to take his leave, the king desired him to stop, while he began a long preamble in favour of the whites. He next proceeded to an eulogium on his blue coat, of which the yellow buttons seemed especially to strike his fancy, and concluded by entreating Mr. Park to present it to him. There is a degree of meanness in this method of procuring Mr. Park's coat, of which only a little, uncultivated mind could be capable. In his situation, however, it would have been dangerous to refuse, and of course a man of his penetration deemed it prudent to comply, although it must be admitted that he must have done it with extreme reluctance. The request of an African prince, in his own dominions, comes little short of a command: he therefore immediately complied with the monarch's request, took off his coat, and laid it at his feet. In return for this compliance, the king presented him with great plenty of provisions, and desired to see him again in the morning. He accordingly attended, and found the king sick in bed, who desired Mr. Park to bleed him, but, when his arm was tied up, and the lancet prepared, his courage failed, and he begged the operation might be postponed till the afternoon. He then observed that his

women were very desirous to see the stranger; and an attendant was immediately ordered to conduct our traveller to the court appropriated to the ladies. The whole seraglio surrounded Mr. Park, some begging for physic, some for amber, and all of them desirous of trying that great African specific *blood-letting*. They were ten or twelve in number, most of them young and handsome, wearing on their heads ornaments of gold and bunches of amber. They rallied him, with a good deal of gaiety, on different subjects, particularly upon the whiteness of his skin and the prominence of his nose. They insisted that both were artificial. The first, they said, was produced when an infant, by being dipped in milk, the latter by having his nose *pinched* every day, until it had acquired its present unsightly conformation. Mr. Park, in return, gallantly complimented these African ladies on the glossy jet of their skins, and the lovely depression of their noses; but they said that flattery (or as they emphatically called it, *honey-mouth*) was not esteemed in Bondou. It has ever been the opinion of mankind in general, that the fair sex are very susceptible of flattery; but even in the uncultivated parts of Africa, it appears that the women are not to be flattered with impunity, and that they are qualified to discriminate between that and sincerity. They give it the expressive

epithet of *honey-mouth,* which they declare was not held in any estimation by the fair sex of Bondou. This is not always the case even in Great Britain, where females are susceptible of flattery to any extent, if it be communicated with any degree of delicacy and refinement. In return for his compliments they presented him with a jar of honey and some fish, which were sent to his lodgings; and he was ordered again to wait upon the king before sun-set.

Mr. Park carried with him some beads and writing paper, it being usual to present some small present on taking leave of the king. He received in return five drams of gold, the monarch observing, "That it was but a trifle, and given out of pure friendship; but that it would be of use to him in travelling, for the purchase of provisions." He seconded this act of kindness by one still greater, by politely telling him, "That though it was customary to examine the baggage of every traveller passing through his country, yet, in the present instance, he would dispense with that ceremony;" adding "that Mr. Park was at liberty to depart when he pleased." On the 23d our traveller left Fatteconda, and about eleven o'clock came to a small village where he determined to stop the rest of the day. In the afternoon he was informed that, as he was at the boundary between Bondou and Kajaaga, a place dangerous for tra-

vellers, it would be necessary to continue his journey by night until he should reach a more hospitable part of the country. This proposal was agreed to, and two people were hired for guides through the woods. The stillness of the air, the bright shining of the moon, the howling of the wild beasts, and the deep solitude of the forest, made the scene solemn aud pensive. Not a word was uttered but in whisper; all were attentive, and every one anxious to shew his sagacity by pointing out the wolves and hyænas as they glided like shadows, from one thicket to another. Towards morning they arrived at a village called Kimmoo, where they stopped to give the asses corn, and roast a few ground-nuts for themselves. In the afternoon they arrived at Joag, in the kingdom of Kajaaga.

Bondou is bounded on the east by Bambouk, on the south by Tendu and the Simbani Wilderness, on the south-west by Woolli, on the west by Foota Tora, and on the north by Kajaaga. The country is covered with woods, but the land is elevated, and frequently rises into considerable hills. In native fertility the soil is not surpassed by any part of Africa. From the central situation of Bondou, between the Gambia and Senegal rivers, it is become a place of great resort both for the Slatees, who gene-

rally pass through it, and for occasional traders, who come to purchase salt. These different branches of commerce are principally conducted by Mandingoes and Serawoollies, who have settled in the country. These merchants likewise carry on a considerable trade with Gedumah, and other Moorish countries, bartering corn and blue cotton cloths for salt, which they again barter in Dentila and other districts, for iron, shea butter, and small quantities of gold dust. They likewise sell a variety of sweet smelling gums, packed up in small bags, containing each about a pound. These gums being thrown on hot embers, produce a very pleasant odour, and are used by the Mandingoes for perfuming their huts and clothes. The duties on travellers are very heavy; in almost every town an ass-load pays a bar of European merchandize, and at Fatteconda, the residence of the king, one Indian baft, or a musket and six bottles of gunpowder, are exacted as the common tribute. By means of these duties the king of Bondou is well supplied with arms and ammunition; a circumstance which renders him formidable to the neighbouring states. The inhabitants differ in their complexions and manners from the Mandingoes and Serawoollies, with whom they are frequently at war. Some years ago the king of Bondou crossed the Faleme river with

a numerous army, and after a short and bloody campaign, totally defeated the forces of Samboo, king of Bambouk, who was obliged to sue for peace, and surrender to him all the towns on the eastern bank of the Faleme.

The Foulahs are of a tawny complexion, with small features, and soft silky hair; of a mild and gentle disposition, but the uncharitable maxims of the Koran have made them less hospitable to strangers than the Mandingoes. They consider all the Negro natives as their inferiors, and, when talking of different nations, rank themselves among the white people. Their government is influenced by the Mahometan laws; for the chief men and the majority of the inhabitants are Mussulmans, though the king is a Pagan. In the exercise of their faith they are not intolerant, and religious persecution is unknown among them.

It is a disgrace to the Catholic professors of Christianity that this amiable disposition of the Foulahs will not apply to them, for in all ages they have been guilty of the most cruel and horrid persecution, imagining that they did God an essential service in bringing those of a different persuasion to condign punishment. The persecution of the Protestants in the south of France, we trust will not fail to excite the indignation of a British ministry, and that Louis XVIII. will be compelled to put a final

period to such unprovoked barbarity, under the specious pretext of sedition.

By establishing small schools in the different towns, many of the Pagans are taught to read the Koran, and become disciples of the Prophet. The Arabic language is also introduced with the Mahometan faith. The industry of the Foulahs, in the occupation of pasturage and agriculture is every where remarkable. Even on the banks of the Gambia, the greater part of the corn is raised by them, and their lands and flocks are more numerous and in better condition than those of the Mandingoes; but in Bondou they are opulent in a high degree, and enjoy all the necessaries of life in great profusion. They display great skill in the management of their cattle, making them extremely gentle by kindness and familiarity. The exertions of individuals to increase the fertility of the soil, and abridge the labours of the husbandman, by improvements or inventions respecting the implements of agriculture, very justly merit the most liberal encouragement. It may be truly asserted, that the man who should make two grains of corn or two blades of grass to grow upon a spot which formerly produced but one, would deserve better of mankind, and be of more essential service to his country, than the whole tribe of politicians put together. It

is pleasing to learn, that even in Africa this subject is so well understood, and that the soil so liberally rewards the inhabitants for their industry and care. On the approach of night the cattle are collected from the woods and received in folds, which are constructed in the neighbourhood of the different villages. In the middle of each fold is erected a small hut, wherein one or two of the herdsmen keep watch during the night, to prevent the cattle from being stolen, and to keep up the fires, which are kindled round the fold to frighten away the wild beasts. The cattle are milked in the morning and evening; the milk is excellent, but the quantity obtained is not so great as in Europe. The Foulahs use the milk chiefly as an article of diet, and that not until it be quite sour. The cream which it afford is very thick, and is converted into butter by stirring it violently in a large calabash. This butter, when melted over a gentle fire, and freed from impurities, is preserved in small earthen pots, and forms a part in most of their dishes; it serves likewise to anoint their heads, and is very liberally bestowed on their faces and arms. But, though milk be plentiful, the inhabitants of this part of Africa are totally unacquainted with the art of making cheese. The heat of the climate, and the great scarcity of salt, are the objec-

tions urged against the making of it; and the whole process appears to them too long and troublesome to be attended with any solid advantage. The Foulahs possess some excellent horses, the breed of which seems to be a mixture of the Arabian wirh the original African.

CHAP. V.

Account of Kajaaga. Serawoollies, their manners and language. Account of Jeag. Mr. Park is ill treated, and robbed of half his effects, by order of Batcheri, the king. Charity of a female slave. The author is visited by the nephew of the King of Kasson. Arrives in the kingdom of Kasson.

GALLAM is the name given by the French to the kingdom of Kajaaga, which on the south-east and south is bounded by Bambouk; on the west by Foota Tora and Bondou, and by the river Senegal on the north. The air and climate are more conducive to health than at any of the other settlements on the coast. The face of the country is pleasingly diversified with hills and vallies, and the meandering course of the Senegal from the rocky hills of the interior, gives a picturesque beauty to the whole scene. The natives are known by the name of Serawoollies, whose complexions are as black as jet,

and cannot in this particular be distinguished from the Jaloffs. It is under a monarchical government, and the authority of the sovereign may be considered as formidable. The Serawoollies are a commercial people; at one period they carried on an extensive trade with the French in gold and slaves, and still have some transactions with the British factories on the river Gambia. They are reputed fair and just in their commercial dealings, and nothing can surpass their unwearied exertions in the procuring of opulence. They reap considerable advantage from the sale of salt and cotton cloth in remote regions. When a Serawoolli merchant returns home from a trading expedition, the neighbours immediately assemble to congratulate him upon his arrival. On these occasions the traveller displays his wealth and liberality, by making a few presents to his friends; but if he has been unsuccessful, his levee is soon over, and every one looks upon him as a man of no understanding, who could perform a long journey, and (as they express it) *bring back nothing but the hair upon his head.* Their language is not so harmonious as that of the Foulahs. December 24, Mr. Park arrived at Joag, the frontier town of the kingdom, and took up his residence at the house of the chief man, who is called Dooty. He was a rigid Mahometan, but distinguished for his hospita-

lity. This town contains about 2000 inhabitants. It is surrounded by a high wall, in which are a number of port-holes for musketry to fire through in case of an attack. Every man's possession is also surrounded by a wall; the whole forming so many distinct citadels, and answering the purposes of strong fortifications. To the westward of the town is a small river, on the banks of which the natives raise plenty of tobacco and onions.

Mr. Park was invited in the evening to see the sports of the inhabitants who were dancing, by the light of some large fires, to the music of four drums, which were beat with great exactness and uniformity. The dances consisted more in wanton gestures than in muscular exertion or graceful attitudes. The ladies vied with each other in displaying the most voluptuous movements imaginable. A number of horsemen came into the town next morning, and having awakened the person at whose house Mr. Park was, dismounted and came to the bed on which he lay. One of them thinking he was asleep attempted to steal a musket that lay on the mat; but finding he could not effect his purpose undiscovered, he desisted. Ten other horsemen soon after arrived, dismounted, and seated themselves, with those who had come before, forming a circle round the astonished European, each man holding his

musket in his hand. Mr. Park observed to his landlord that he hoped they would speak to him in Mandingo. To this they agreed, and a short man, loaded with a number of saphies, opened the business in a very long harangue, telling him that "he had entered the town without having first paid the duties, or given any present to the king, and that, according to the laws of the country, his people, baggage, and cattle were forfeited." He added, "that they had received orders from the king to conduct him to Maana, the place of his residence; and, if he refused to go with them, they were ordered to bring him by force. Upon which all of them rose up and asked him whether he was ready. Mr. Park requested them to stop a short time, while he settled with his landlord, and his horse had a feed of corn. The poor blacksmith supposed Mr. Park was in earnest, and anxiously entreated him not to go to Maana, as a war was likely to break out between Kasson and Kajaaga; and he should not only lose his property, but be sold for a slave. Mandiboo, the king's son, being one of the party sent to apprehend Mr. Park, of him it was requested that the blacksmith should remain at Joag, while he accompanied him to the king. This was objected to; it being said, that as all had acted contrary to the laws, all were equally answerable for their conduct. Mr. Park now took

his landlord aside, and presenting him with some gunpowder, asked his advice on the business. He was decidedly of opinion he ought not to go to the king; but was fully convinced that if any thing valuable was found in his possession, the king would not be over scrupulous in the means of obtaining it. Mr. Park now resolved to conciliate matters, and make friends with them if possible. After apologizing, he tendered them, as a present to the king, the five drachms of gold which the king of Bondou had given him. This they accepted, but insisted on examining his baggage. The bundles were opened, but the men were much disappointed in not finding in them so much gold and amber as they expected. They made up the deficiency by taking whatever they fancied, and after wrangling, and debating till sun-set, they departed, having robbed him of half his goods. The situation of Mr. Park and his company was very distressing, as it was impossible to procure provisions without money. Towards the evening of the ensuing day, as he was sitting chewing straws, an old female slave passing by, with her basket upon her head, asked him, "if he had got his dinner?" Mr. Park gave her no answer; but his boy, who was sitting by, told her the king's people had robbed him, and he had no money. On hearing this, the good old woman, with a look of

benevolence, took the basket from her head, and shewing that it contained ground nuts, asked wether he could eat them. Receiving an answer in the affirmative, she presented him with a few handfuls, and walked away before Mr. Park had time to thank her for so seasonable a supply.

The feelings of benevolence are so deeply rooted in the human mind, that a man must do violence to himself before he can completely eradicate them. Cruelty is artificial, and it requires some time and trouble to be a monster without relenting. Accordingly we find that the most uncultivated part of the species, and such as are least acquainted with what is denominated refinement, are the most tender-hearted and compassionate towards real distress, as Mr. Park, in the moment of genuine distress, found this good old woman. The term *savage* is very frequently misapplied, and there are many more white savages than some are willing to admit.

The old woman had scarcely left him, when he received information that a nephew of Demba Sego Jalla, the Mandingo king of Kasson, was coming to pay him a visit. He soon arrived, and very kindly offered his protection, saying, that he would be the guide to Kasson (provided he would set out next morning,) and be answerable for his safety. This gracious offer was

gratefully accepted, and the African traveller, with his attendants, set off on the 27th of December. This prince, whose name was Demba Sego, had a numerous retinue with him. The company together consisted of thirty persons and six loaded asses. While journeying on, Johnson the interpreter discovered a species of tree, for which he had made frequent inquiry. He tied a white chicken to the tree by its leg to one of the branches, and then said that the journey would be prosperous. He said the ceremony was an offering or sacrifice to the spirits of the woods, who were a powerful race of beings, of a white colour, with long flowing hair. At noon they reached Gungadi, a large town, where they stopped about an hour, until some of the asses, that had fallen behind, came up. Here were a number of date-trees and a mosque built of clay, with six turrets, on the pinnacles of which were placed six ostrich eggs. A little before sun-set, they arrived at the town of Samee, on the banks of the Senegal, which is here a beautiful but shallow river, moving slowly over a bed of sand and gravel; the banks are high, and covered with verdure, and the country is open and cultivated.

December 28, they arrived at Kayee, a large village, a little a bove which is a considerable cataract, where the river flows over a ledge of whin-stone rock with great force; below this

the river is remarkably black and deep, and here it was proposed to make the cattle swim over. After shouting and firing some muskets, the people on the Kasson side brought over a canoe to carry the baggage. It appeared scarcely possible to get the cattle down the bank, which is here more than forty feet above the water; but the negroes seized the horses, and launched them one at a time down a sort of trench or gully that was almost perpendicular. After the terrified cattle had been plunged in this manner to the water's edge, every man got down as well as he could. The ferryman then taking hold of the most steady of the horses by a rope, led him in the water, and paddled the canoe a little from the brink; upon which a general attack commenced upon the other horses, who finding themselves pelted and kicked on all sides unanimously plunged in the river, and followed their companion. A few boys swam in after them, and, by laving water upon them whenever they attempted to return, urged them onwards, and in about fifteen minutes they were all safe on the other side. It was a matter of great difficulty to manage the asses; their natural stubbornness of disposition made them endure a great deal of pelting and shoving before they would venture into the water; and, when in the middle of the stream, four of them turned back, in spite of every ex-

ertion to get them forwards. Three hours were employed in transporting the baggage and cattle, and it was near sun-set when Demba Sego and Mr. Park embarked on this dangerous passage. The king's nephew thought this a proper time to have a peep into a tin box of Mr. Park's, that stood in the fore part of the canoe, and, in stretching out his hand for it, he unfortunately destroyed the equilibrium, and overset the canoe. It happily was not far from the shore, and having reached land and wrung the water from their clothes, they took a fresh departure, and had a safe passage to Kasson.

CHAP. VI.

Arrival of Teesé. Interview with Tiggity Sego, the king's brother. Account of Teese. Rapacious conduct of Tiggity Sego. Arrival at Kooniakary.

Mr. Park having arrived in Kasson, he was informed by Dembo Sego that he was now in the territories of his uncle, and therefore he hoped that his gratitude would evince itself for the favours which had been conferred upon him in consequence of which our traveller made him, a present of some tobacco, and seven bars of amber. Mr. Park and his retinue after a long day's journey, arrived at Teese, and obtained lodgings in the hut of Demba Sego, being introduced on the following morning to Tiggity Sego, the king of Kasson's brother. This venerable old man received him with evident tokens of eagerness and surprise, one white man being the only person of this description whom he had ever seen before; and Mr. Park con-

jectured, from his account, that in all probability it had been Major Houghton. Some say he knew it to be the Major, but this is not at all likely, and formed only a presumption. He gave him to understand that he would have to pay respects to the monarch at Kooniakary. One of the slaves of this chief made his elopement in the afternoon, when a general alarm was instantly given; all persons possessed of horses rode into the woods for the purpose of apprehending him, and Mr. Park's own horse was borrowed by Demba Sego. The fugitive was brought back, and after undergoing a severe whipping, was put in irons. On the last day of December a second application was made to our traveller by Demba Sego, for the loan of his horse to carry him to a town in Gedmah, with which requisition Mr. Park complied, he having promised to return in the course of three weeks.

Teese is a large unwalled town, having no security except a kind of citadel, in which Tiggity and his family reside. The inhabitants, though possessing cattle and corn in abundance, are not very delicate in the choice of their food. They eat rats, moles, squirrels, snakes, locusts, &c. Some of Mr. Park's attendants, were *feasted* upon a large *snake*. A singular custom prevails here that no woman is allowed to *eat an egg*. This is like many customs which are ob-

served in different countries, both savage and civilized, for which it is impossible to assign any reason; and the Jewish abstinence from the eating of swine's flesh would be equally unaccountable, did they not plead in their favour the positive prohibition of the supreme Being, which may make any thing unlawful, and it is not proper for man to insist upon a reason. This prohibition is rigidly adhered to, and nothing will more offend a woman of Teese than to offer her an egg. The men eat eggs without any scruple.

Tiggity Sego held a palaver, which Mr. Park attended, and the debates on both sides displayed much ingenuity, the case was this: A young man, a Pagan of considerable wealth, having married a young and handsome wife, applied to a Mussulman priest to procure him saphies for his protection during the approaching war. The priest consented, and in order to render the saphies more efficacious, enjoined the young man to avoid any nuptial intercourse with his bride for the space of six weeks. Severe as the injunction was, the husband obeyed, and without telling his wife the cause, absented himself from her company. In the mean time, it was whispered that the priest made frequent visits to his bride, who, upon being interrogated, confessed he had seduced her. The husband immediately confined her, and called a palaver to examine

into the conduct of the priest. The fact was proved, and he was sentenced to be sold into slavery, or to find two slaves for his redemption, according to the pleasure of the plaintiff. The injured husband was unwilling to punish the culprit too severely, and desired to have him publicly flogged before Tiggity Sego's gate. This was agreed to and the sentence immediately executed. The priest was tied by the hands to a strong stake, and a long black rod, being brought forth, the executioner, after flourishing it round his head for some time, applied it with such force and energy to his back, as to make him roar until the woods resounded with his screams. The surrounding multitude, by their hooting and laughing, manifested how much they enjoyed the punishment of the old gallant, and it was uncommonly singular that the number of stripes was presisely the same as enjoined by the law of Moses,—*forty, save one.* This does not appear to be at all surprising, for it is well known that Mahomet was acquainted with the Old Testament by means of a Jew, who assisted him in the composition of his Koran, and he introduced many things into that book from the writings of Moses, which he conceived to be of advantage in regard to civil government. As Teese was liable to be exposed, during the war, to the excursions of the Moors of Gadumah, Tiggity Sego sent round to the

neighbouring villages, to beg or purchase as much provisions as would afford sustenance for the inhabitants for one year, independent of the crop on the ground. This project was well received by the country people, and they fixed a day on which were to be brought all the provissons they could spare. January 4, 1796, Mr. Park went in the afternoon to meet the escort with the provisions. It consisted of about 400 men, marching in good order, with corn and ground nuts in large calabashes, on their heads. They were preceeded by a strong guard of bow-men, and followed by eight singing men As soon as they approached the town, the latter began a song, every verse of which was answered by the company, by a few large strokes on their drums. In this manner they proceeded till they reached the house of Tiggity Sego where the loads were deposited; and in the evening they all assembled under the Bentang tree, and spent the night in dancing and merriment.

January 5, an embassy of ten people from Almami Abdulkader, King of Foota Torra, a country to the west of Bondou, arrived at Teese, and desired Tiggity Sego to call an assembly of the inhabitants, to whom they declared, "that unless all the people of Kasson would embrace the Mahometan religion, and evince their conversion by saying eleven public pray-

ers, the king, their master, would certainly join the enemies of the king of Kasson." The inhabitants of Teese were by no means so satisfied with this method of propagating the doctrines of Mahomet, as might naturally be expected; but after a long consultation, they agreed to the proposition, and publicly offered up eleven prayers, which were considered a sufficient testimony of their having renounced Paganism, and embraced the doctrines of Mahomet.

Mr. Park proposing to set out for Kooniakary, Demba Sego, with a number of people, came and informed him that they were sent by Tiggity Sego for a present, and wished to know what goods were intended for the king. Mr. Park offered him seven bars of amber and five of tobacco. After surveying these articles, Demba laid them down, and said, "It was not a fit present for a prince;" he added, "that if the offering was not increased, he would carry all the baggage to the king, and let him choose for himself." Demba and his attendants immediately began to open the bundles, and spread the different articles upon the floor. Every thing that pleased them they took without scruple, and, amongst other things, Demba seized the tin box which had caused the canoe to overset. Mr. Park found himself divested of almost all the little he had remaining. January 10, he left Teese, and ascended a ridge, from

whence he had a view of the hills round Kooniakary; soon after which he arrived at Jumbo, the native town of the blacksmith. His brother came out to meet him, accompanied by a singing man; he brought a horse for the blacksmith, that he might enter the town in a dignified manner, and desired each of the travellers to put a good charge of powder into their guns. The singing man now led the way, followed by the two brothers and Mr. Park and his attendants, who were received by the townspeople with great joy, and by the most extravagant jumping and singing. On entering the town, the singing man began an extempore song, in praise of the blacksmith, extolling his valour in overcoming so many difficulties, and concluding with a strict injunction to his friends to dress him plenty of victuals. Arrived at the blacksmith's place of residence, they dismounted, and fired their muskets. The meeting between him and his relations was very tender. The blacksmith's aged mother was led forth, leaning upon a staff; every one made way for her, and she stretched out her hands to bid her son welcome. Being totally blind, she stroked his hands, arms, and face with great care, and seemed delighted that her ears once more heard the music of his voice. During this affecting scene, Mr. Park had seated himself by the side of one of the huts, unobserved. When all the

people present were seated, the blacksmith was desired by his father to give some account of his adventures, and, silence being commanded, he began, after repeatedly thanking God for the success that had attended him, and related every material occurrence. In the latter part of his narration he frequently introduced the name of Mr. Park, and pointing to the place where he sat, exclaimed, "See him sitting there!" In a moment all eyes were turned upon him; he appeared like a being dropped from the clouds; every one was surprised they had not noticed him before, and some of the women and children expressed symptoms of uneasiness and fear at being placed so near him. By degrees these fearful apprehensions vanished, and when the blacksmith assured them he would hurt no one, some of them ventured to examine the texture of his clothes; but still some were suspicious, and when he rose or moved himself, the women and children would scamper off with the greatest precipitation. January 14, Mr. Park, accompanied by the blacksmith, arrived at Kooniakary.

CHAP VII.

Mr. Park has audience of the king of Kasson. Number of inhabitants. Interview with the king of Kaarta.

Mr. Park was permitted to have an interview on the 15th of January, 1796, with the king of Kasson, whose name was Demba Sego Jalla; but so great was the multitude met together to survey him as he passed, that he found it extremely difficult to gain admission. A passage being procured after a considerable time had elapsed, he bowed respectfully to the sovereign, who was seated in an extensive hut upon a mat, and apparently about the sixtieth year of his age. Mr. Park was very attentively surveyed by him, and he observed that he had once seen Major Houghton, to whom he made a present of a white horse. This audience being terminated, Mr. Park returned to make ready a present for his majesty, which was graciously received, and a large white bullock was given by

him in return. As it was the general expectation that a war would commence in a very short time, the king urged our traveller to remain for four or five days in the vicinity of Kooniakary. He had obtained, on Dr. Laidley's account, a quantity of money in gold dust, which was instantly reported abroad, and Sembo Sego, with a party of horse, paid him a visit, insisting that half of the sum, whatever it might be, was the exclusive right of the king, and being himself the son of his majesty, he likewise expected a considerable present. By the intervention of the person from whom the money had been received, Sembo was at last prevailed upon to accept of sixteen bars of European merchandize, and some powder and ball, as a complete payment of every demand that could be made in the kingdom of Kasson.

An enchanting prospect of the country presents itself on the top of a high hill. The number of towns and villages, and the extensive cultivation round them, surpassed every thing he had yet seen in Africa. A gross calculation may be formed of the number of inhabitants in this delightful plain, by considering that the king of Kasson can raise four thousand fighting men by the sound of his war drum. In traversing the rocky eminences of this hill, which are almost destitute of vegetation, a number of

large holes are found in the crevices and fissures of the rocks, where the wolves and hyænas take refuge during the day. Some of these animals appeared on the evening of the 27th; their approach was discovered by the dogs of the village, who howled in the most dismal manner. The inhabitants hearing this, armed themselves, and providing bunches of dry grass, went in a body to the inclosure where the cattle were kept; here they lighted the bunches of grass, and waving them backwards and forwards, ran whooping towards the hills. This manœuvre had the desired effect of frightening the wolves away from the village; but, on examination, they found that five of the cattle were killed, and many others wounded. February 3d, two guides on horse-back came from Kooniakary to conduct Mr. Park to the frontiers of Kaarta; who, having taken his last farewell of his fellow-traveller, the blacksmith, proceeded till he arrived at the village of Soomoo, where he slept. February 4th, he left Soomoo, and continued his route along the banks of the Krieko, until he arrived at Kangee, a considerable town. The Krieko takes its rise a little to the eastward of this town, and descends with a rapid and noisy current until it reaches the bottom of the high hill called Tappa, where it becomes more placid, and

winds gently through the lovely plains of Kooniakary; after which, having received an additional branch from the north, it is lost in the Senegal, somewhere near the falls of Felow. The country was well cultivated, and appeared to be extremely populous, although it must be granted that the number of the people was considerably increased, in consequence of those who had fled from Kaarta, in order to avoid a war which it was apprehended was on the eve of breaking out. The guides who accompanied Mr. Park to Kimo, had instructions to leave him there. They left Kimo on the morning of the 7th of February.

On the 8th, Mr. Park arrived at Lackarago, a small village. February 9th, he arrived in sight of the mountains of Fooladoo, and in a little time found himself in the level and sandy plains of Kaarta. At a koree, or watering place, for a few beads, he purchased as much milk and corn-meal as was requisite for his company:—he reached Feesurah at night. Here Mr. Park refused to pay the exorbitant demands of his landlord; but the dispute was at length amicably settled by the latter being presented with a blanket, for which he had taken a great liking; he also accompanied Mr. Park as his protector and guide. He was a Mahometan negro, who with the ceremonial part of that religion, retained

all his ancient superstision,—and even drank strong liquors. In the midst of a dark wood, he made a sign for the company to stop, and taking hold of an hollow piece of bamboo, that hung as an amulet round his neck, whistled very loud three times; this, he said, was to ascertain what success would attend the journey. He then dismounted, laid his spear across the road, and, having said a number of short prayers, concluded with three loud whistles; after which, he listened for some time, as if in expectation of an answer, and receiving none, said, the company might proceed without fear, as there was no danger. This conduct of the guide and his singular mode of acting, inspired Mr. Park with considerable suspicion of his designs, and made him conclude that their treacherous guide was now giving a signal for some of his associates to attack them; till he was fully convinced of the contrary. As they proceeded, they passed several large villages, totally deserted by their inhabitants, who had retired into Kasson, to avoid the consequences of the approaching war.

February 12, Mr. Park proceeded on his journey to Kemmoo, and amused himself as he went, by collecting such eatable fruit as were in the road: thus employed, he had insensibly wandered from his company, and ascending a rising piece of ground to look around him, two

negro horsemen, armed with muskets, came galloping from among the bushes. On seeing them he made a full stop, as did the horsemen. As Mr. Park approached, one of them, after casting a look of horror, rode off in full speed; the other, in a panic of fears, put his hand over his eyes, and continued muttering prayers until his horse conveyed him slowly after his companion. A mile to the westward they fell in with the company to whom they related a frightful story; and one of them affirmed that when he saw Mr. Park, a cold blast of wind came pouring down upon him from the sky, like so much cold water.

About noon, the travellers reached the capital of Kaarta, situated in the middle of an open plain. Mr. Park soon received a message from the king, that he would see him in the evening; and in the mean time lodgings were procured for him, and a man stationed with a stick in his hand to keep off the mob. Scarcely had he entered his new apartment, but the crowd rushed in, and the hut was not cleared until their curiosity had been amply gratified. In the evening, the king sent for him: upon being introduced, he was sitting among a great multitude of attendants, with the fighting men on his right hand and the women and children on his left. The king, whose name was Daisy Koorabarrie, was

not distinguished from his subjects by any splendour of dress. A bank of earth, about two feet high, upon which was spread a leopard's skin, constituted the only badge of royalty. In his conversation with Mr. Park, the king urged him to abandon the idea of further prosecuting his journey, and return to Kasson. This advice was rejected, and, in spite of every danger, our traveller resolved to continue his route, and begged to have a guide to conduct him to the frontiers of the kingdom. While thus discoursing, a man, mounted on a fine Moorish horse, which was covered with sweat and foam, entered the court, and signified he had something important to communicate; the king immediately took up his sandals, which is the signal for strangers to retire. Mr. Park immediately left the royal presence: in the evening he received a fine sheep from the king; while at supper, evening prayers were announced, not by the call of the priest, but by beating on drums and blowing through large elephant's teeth, hollowed out in such a manner as to resemble bugle horns. February 13, Mr. Park sent his horse-pistols and holsters as a present to the king, and begged the messenger to inform his majesty he waited for a guide to conduct him to Jarra. The king immediately sent eight horsemen;

three of the king's sons, and about two hundred horsemen, also accompanied him so far on the road.

CHAP. VIII.

Account of the Lotus. A youth murdered by the Moors. Particulars concerning Major Houghton. Mr. Park arrives at Jarra.

MR. PARK took up his lodgings at a village called Maria, on the evening of the day on which he took his departure from Kemmo, where he was robbed of a quantity of gold, amber, beads, and wearing apparel; concerning which he complained to those who should have been his protectors, but obtained no redress.

Travelling onward on the 14th of February, two negroes were perceived among some thorny bushes at a small distance from the highway. The people belonging to his majesty being persuaded, as they thought, that they were slaves who had run away, presented their muskets, and rode full gallop through the bushes in order to surround them, and render their escape impracticable. The negroes waited patiently till their pursuers were within gun-shot; at that instant taking each a handful of arrows from his quiver, placing two of them between his teeth, and one in his bow, in which attitude

he waved his hand, with a view to keep his pursuers at a distance; after which one of the people belonging to the king inquired of them who they were, and was given to understand that Toorda was the place of their nativity, and that they had come to the place in which they were found, for the purpose of gatheriug Tomberongs. These are small farinaceous berries, of a yellow colour and delicious taste, which is the fruit of the *rhamnus lotus* of Linnæus. The negroes produced two large baskets full which they had collected in the course of the day. These berries are much esteemed by the natives, who convert them into a kind of bread, by exposing them for some days to the sun, and afterwards pounding them gently in a wooden mortar, until the farinaceous part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes, which, when dried in the sun, resemble in colour and flavour, the sweetest gingerbread. The stones are afterwards put into a vessel of water, and shaken about so as to separate the meal which may still adhere to them; this communicates a sweet and agreeable taste to the water, and, with the addition of a little pounded millet, forms a pleasant gruel called Fondi, which is the common breakfast in many parts of Ludamar during the months of February and March. The fruit is collected by spreading a

cloth upon the ground, and beating the branches with a stick. Though the lotus be more particularly plentiful in the sandy districts of Kaarta, Ludamar, and the northern parts of Bambarra, it is nevertheless common in every part of Africa which was visited by Mr. Park. In the cultivated and fertile districts, the leaves of the lotus are of considerable magnitude. They are much smaller in the desert, and resemble those of which an engraving was published in 1778, by Desfontanes, in the Memoirs of the Royal Academy of Sciences. The lotus is very abundant at Tunis, as well as in the districts inhabited by negroes; and as it furnishes the latter with bread of an agreeable kind, as well as with pleasant liquor, Mr. Park entertained no doubt that it is the lotus which Pliny has described as forming the chief food of the Lotophagi. This naturalist also affirms, that an army in Lybia was maintained for some time, with bread formed of this fruit, which our traveller thought by no means improbable.

February 16, Mr. Park arrived at Funningkedy. About two o'clock, as he was lying asleep upon a bullock's hide, behind the door of the hut, he was awakened by the screams of women, and a clamour and confusion among the inhabitants. He soon learnt that the Moors were come, according to practice, to steal the cattle, and that they were now close to the

town. Mr. Park mounted the roof of his hut, and observed a large herd of bullocks coming along, followed by five Moors on horseback, who drove the cattle forward with their muskets. When they had reached the wells, which are close to the town, the Moors selected from the herd sixteen of the finest beasts, and drove them off at full gallop. During this transaction, the towns people, to the number of 500, stood collected close to the walls of the town; and when the Moors drove the cattle away, though they passed within pistol shot of them, the inhabitants scarcely made a shew of resistance. Only four muskets were fired, which, being loaded with gunpowder of the negroes' own manufacture, did no execution. Shortly after, a number of people appeared, supporting a young man upon horseback, who attempting to throw his spear, had been wounded by a shot from one of the Moors. His mother walked on before, quite frantic with grief, clapping her hands, and enumerating the good qualities of her son. "He never told a lie," said the disconsolate mother; and as her wounded son was carried in at the gate, bitterly did she exclaim, "he never told a lie; no, never." We have no reason for suspecting the truth of this relation, because it requires no studied refinement to preserve a consistency between our words and ideas. The mother of this unfortu-

nate young man considered truth as so amiable and important, that whatever other good qualities her son might possess, she buried them all in the magnitude of that veracity to which he had constantly adhered. In Gulliver's last voyage to a country inhabited by brutes, he informs us that these animals had no word in their language for a lie, but that when any other being told a lie, they observed that he said the thing which was not; intimating by a circumlocution, that they had no clear conceptions of the meaning and meanness of falsehood. All the spectators, by screaming and howling, shewed their sympathetic concern. After their grief had subsided, Mr. Park was desired to examine the wound. He found that the ball had passed quite through his leg, having fractured both bones a little below the knee: the poor boy was faint from loss of blood, and his situation so precarious, there were little hopes of his recovery. To preserve life, if possible, Mr. Park recommended amputation. This proposal made every one start with horror: they had never heard of such a method of cure: they viewed him as a sort of cannibal for proposing such an operation. The patient was therefore consigned to the care of some old priests, who endeavoured to secure him a passage into paradise, by whispering in his ear some Arabic sentences, and desiring him to re-

peat them. After many unsuccessful attempts, the poor Heathen lad at last pronounced, "there is but one God, and Mahomet is his prophet." He died the same evening.

The depredations of the Moors had occasioned very great alarm at Funningkedy, and those who were about to undertake their journey from it, formed the resolution of travelling in the night, for their greater security. On the afternoon of the 17th, they accordingly departed. On this occasion, besides his own people and his two guides, Mr. Park was accompanied by about thirty of the inhabitants of Funningkedy, who, on account of the war, were conveying their effects into the kingdom of Ludamar. They proceeded with much speed; and, lest they should be discovered, with profound silence till midnight, where they stopped near a village. Mr. Park enjoyed some repose, of which he stood very much in need; but the negroes could not sleep on account of the cold, notwithstanding the thermometer was never below 68°. They resumed their journey at day-break, and at eight o'clock passed near Simbing, the frontier village of Ludamar.

From this village, which is surrounded by a high wall, and situated in a narrow opening between two rocky hills, Major Houghton, the unfortunate traveller, wrote his last letter to Dr. Laidley. His negro attendants had fol-

lowed him to the frontiers of the Moorish kingdom, but dreading the Moors, they had refused to proceed further. Houghton, after the dangers which he had surmounted, was unwilling to return, even after he had been abandoned by his attendants. Mr. Park was afterwards informed that he had proceeded to Jarra, where, at the price of a musket and some tobacco, he prevailed with some merchants who were travelling northwards, to conduct him to Tisheet, a place at the distance of ten days journey in the great desert. As Major Houghton's design was to penetrate into Africa in the same direction which had been pointed out to Mr. Park, to travel to Tisheet was undoubtedly to deviate from his proper road, and therefore the Moors had either deceived him with regard to the direction in which he ought to travel to arrive at Tombuctoo, or they had misrepresented the state of the country between Jarra and that city. Mr. Park was of opinion, which is highly probable, that their design was to lead him into the desert, where they might rob him, or dispose of him as they thought proper. He had not travelled with them above two days till he began to be apprehensive of their designs, and therefore resolved to return to Jarra. They employed all their ingenuity to deter him from his purpose; but when they discovered that he was resolutely bent upon it,

they robbed him of all his remaining property, and left him to travel in whatever way he thought proper. Wandering through the desert towards Jarra, he at last reached Torra, a watering-place belonging to the Moors; and though he had been wholly destitute of sustenance for several days, the Mahometans refused to relieve any of his wants. He terminated his existence after a few days; but whether he was murdered, or died of hunger, Mr. Park could not satisfactorily ascertain. He was shewn the place at a distance where the body of the unfortunate adventurer lay.

Mr. Park was under the necessity of abandoning the direction in which he originally designed to travel, and adopt that which had proved so fatal to the unfortunate Houghton; and notwithstanding he was fortunate enough to return to the coast alive, he underwent many misfortunes, of which by far the greater part may be attributed to his entering the territories of the Moors. Indeed his misfortunes were so great, that he may be fully justified in giving a short account of the origin of that war which, by causing his deviation, was the occasion of his sufferings.

Some Moorish plunderers having seized a few cattle belonging to a village in Bambarra, sold them to the chief magistrate, or *dooty*, of a town in Kaarta. The natives of Bambarra

claimed their property, but the Kaartan, unwilling to give away without any return, what he had just purchased, gave little attention to the claim. The offended herdsmen carried their complaint before the king; and the sovereign of Bambarra, who had probably viewed the prosperity of Kaarta with some degree of envy, gladly embraced this opportunity of commencing a quarrel. He sent a messenger to Daisy, escorted by a party of horsemen, who was directed to inform the king of Kaarta, that the king of Bambarra, with 9000 men, in the course of the dry season, would visit him in Kemmoo, his metropolis. The former was commanded to make his slaves sweep the houses, and to have every thing in readiness for the reception and accomodation of the latter. That the message might, if possible, be still more provoking, the messenger took with him a pair of iron sandals, which he presented to Daisy, declaring that, till these were worn out in his flight, he should not be safe from the arrows of Bambarra.

This message, which had manifestly the appearance of precluding all hopes of accommodation, alarmed Daisy not a little, for he was well acquainted with the power of the king of Bambarra. The chiefs of Kaarta were convoked, in order to deliberate on the best method of repelling this threatened invasion. Having

returned the king of Bambarra an answer of defiance, they proceeded immediately to the raising of an army. Although the power of Daisy was far from being trifling, yet it does not appear that it was sufficient to force his subjects to take up arms, contrary to their own inclination. He therefore gave orders that a proclamation in the Arabic tongue should be written upon a board, and put up on trees in the most public places, or those of general resort, and old men were empowered to explain it to such as could not read. The friends of the king of Kaarta were invited to join him in repelling the meditated invasion of the king of Bambarra; and it was declared, with a moderation characteristic of Daisy, that such as had no arms, and such as were afraid or unwilling to engage in war, might retire to the neighbouring kingdoms, with the positive assurance that if they remained neuter during the continuance of the war, they would be permitted to return on the event of peace; but if they gave the smallest assistance to the enemies of Kaarta, they might believe they had broken the key of their huts, and could never afterwards enter the door.

The numerous friends of Daisy instantly assembled in arms; yet although an amiable prince, he was not without his enemies. He was particularly odious to the two tribes Javer

and Kakaroo, both very powerful. Taking advantage of the indulgence granted by the proclamation, the greater part of these tribes retired into Kasson and Ludamar. By this means the army of Daisy was very much weakened; and when Mr. Park was at Kemmoo, it was considered as not exceeding 4000 men. Many of these, however, were known to be men of tried courage; and it was fondly hoped that the deficiency of their numbers would be compensated by their fortitude and intrepidity.

Mansong, king of Bambarra, entered Kaarta on the 22d of February, and advanced towards Kemmoo. Daisy, whose troops were inferior in number to those of his enemy, did not venture to hazard a battle, which might be decisive. He therefore retired to Joko, a town to the north-west of his capital, where having remained three days, he determined, for greater security, to take shelter in Gedingooma, a very strong town. His sons, however, refused to follow him, as their ardour did not relish the prudent caution of their father. They affirmed that the singing men would publish their disgrace, if they retired from Joko without having seen an enemy. A detachment was therefore left with them, that they might endeavour to defend the town, while their father retreated to a place which he knew to be much stronger. Joko was soon attacked, and the sons of Daisy

were completely routed, being compelled, with the very few troops that survived, to seek shelter with their father.

Gedingooma, the town to which the king of Kaarta had retired, was situated in the hilly part of the country, surrounded by a high stone wall, instead of bricks, which are common among the negroes. It had only two gates, which were guarded with the greatest care. Mansong, when he had made himself master of Joko, discovering that Daisy cautiously avoided an engagement, placed a strong party in the town which he had just acquired, in order to watch the motions of the enemy; and having divided the rest of his army into small parties, he dispatched them into different quarters to plunder the country. The whole of the kingdom was soon destroyed; the inbabitants were made prisoners, and carried away to be slaves. Every part of their property was seized, and was either carried away, or burnt.

Daisy, in the meantime, was daily adding to the strength of Gedingooma, taking charge himself of one of the gates, and committing the other to the care of his sons. Mansong having ravaged the open country, was impatient to terminate the contest by vanquishing Daisy. He therefore led his army to Gedingooma where he had sheltered himself. The king of Bambarra made many attacks upon it, but instead

of making himself master of the place, Mansong was always repulsed, and for the most part with considerable loss.

Despairing of being able to subdue Gedingooma by force of arms, he resolved to attempt the reduction of it by famine. He therefore collected a large quantity of provisions, and having sent away his prisoners into Bambarra, he sat down near the place. Here he remained for two months; but with equal caution and prudence Daisy had also been careful to collect provisions. He determined, therefore, not to surrender, but constantly harassed the enemy by unexpected assaults. Growing quite impatient of any longer delay, the king of Bambarra made application to the sovereign of Ludamar for 200 cavalry, to assist him in the reduction of Gedingooma; but though Ali promised this supply, he declined implementing his agreement, and Mansong, glad of an opportunity of retiring with some degree of credit, from a place which he had so long attacked to no purpose, turned his arms against the king of Ludamar; but Ali, by retiring to the north, had evaded the intended attack. Mansong did not return to Kaarta, but marched to Sego, the capital of his own dominions, leaving Daisy to enjoy the pleasing consequences of his own caution and prudence.

The king of Kaarta had now little to dread from Mansong; but while indulging himself in the prospect of approaching tranquillity, he met with an enemy in a different quarter. On the death of the king of Kasson, each of his two sons aspired to the kingdom, when Sembo Sego, the younger son, was finally successful, and deprived his brother of the throne, who took refuge with Daisy in Gedingooma. The king of Kaarta had lived in terms of friendship with both the princes, and of course could not refuse protection to the eldest, notwithstanding he was unfortunate. Sembo demanded of the king to deliver up his brother, but Daisy declared that the laws of hospitality would not suffer him to act such a part, protesting at the same time that he would observe the strictest neutrality between the rivals. This just conduct on the part of Daisy was resented by Sembo, who undertook a plundering expedition into the dominions of that monarch. The attack being unexpected, a number of Daisy's subjects were made prisoners, taken to the coast, and sold for slaves to the French at Fort Louis.

This insult was warmly resented by the king of Kaarta; and as his provisions were now almost exhausted, it appeared to him that he could not retaliate in a more proper manner than by procuring a supply from Kasson.

With 800 chosen men, he therefore passed secretly through the woods, and unexpectedly attacking three large villages in the vicinity of Kooniakary, he completely plundered and destroyed them. In these he found many of his rebellious subjects, whom he instantly put to death, with such of Sembo's men as were able to bear arms.

CHAP. IX.

Account of Jarra. Mr. Park arrives at Deena. Ill treated by the Moors. Continues his Journey to Samee, where he is seized by the Moors, and conveyed a prisoner to the Moorish Camp at Benown.

JARRA is a pretty extensive town, the houses of which are constructed of clay and stones, the former article answering the purpose of mortar or cement. It is situated in the kingdom of the Moors, known by the name of Ludamar; but the majority of the inhabitants are negroes from the confines of the southern states, who give the preference to an uncertain protection under the Moors, to whom they are tributary, rather than be constantly exposed to their hostile incursions. They pay a considerable tribute, and yet they are nevertheless treated with the most sovereign contempt. In their persons the Moors have such a striking affinity to the Mulattoes of the West Indies, that it is

next to impossible to distinguish between the one and the other. They are noted for treachery and cunning, and embrace every opportunity of plundering and defrauding the negroes, who are void of suspicion.

The Sahara, or Great Desert, intervenes between the Moors of Barbary to the north, and those among whom Mr. Park was at this time travelling. At what time the latter proceeded from the former, cannot now be determined with any degree of certainty. Leo, the African geographer, gives us the only information which can be obtained on the subject. According to that writer, all the inhabitants of the northern part of Africa were distinguished by the name of Moors, though they were in fact descended from many different nations, such as the Numidians, Phœnicians, Carthaginians, Romans, Vandals, and Goths. By a frequent intermixture, these people had acquired a striking similarity to each other; and when the country was conquered by the Arabians about the middle of the seventh century, and during the dominion of the Caliphs, they were converted to the powder and bullet faith of Mahomet. The Numidian tribes that wandered on the northern frontiers of the Great Desert, less tractable than their civilized neighbours, chose rather to retire towards the south than to submit to a foreign yoke. One of these tribes, known

by the name of Zahanga, if we may place any confidence in the testimony of Leo, discovered the negro tribes upon the river Niger, and subjugated the country. By the Niger in this account, Mr. Park is of his opinion that we are to understand the Senegal, which is called *Basing* or the Black river, in the language of the Mandingoes.

Mr. Park had obtained no accurate information respecting the extent of territory in which these Moors had acquired the ascendency. It was, however, his opinion, that they extended from west to east in a narrow line, from the northern bank of the river Senegal, to the vicinity of Abyssinia. They exhibited the same dispositions wherever Mr. Park found them. They were treacherous, subtle, and very often cruel. Indeed it must be acknowledged, that their religion is such as has a powerful tendency to corrupt the human heart. They held Mr. Park in abhorrence, because he was a Christian, and the negroes were the objects of oppression, because they were a conquered people.

Our traveller, when he reached Jarra, procured lodgings at the house of Daman Jamma, from whom he procured some relief of a pecuniary nature, and wished him to intercede with Ali the king of Ludamar, that permission might be granted him to pass through his do-

minions on his way to Bambarra, without hinderance or molestation. Mr. Park at the same time sent to the king, by the hands of a messenger, dispatched for that purpose, a present of five garments of cotton manufacture.

One of Ali's slaves arrived on the 26th of February, who pretended that he had orders to conduct Mr. Park in safety as far as Goomba, and said he was to receive one garment of blue cotton cloth for his attendance. Things being adjusted, Mr. Park left Jarra the next day; and on the 29th, after a toilsome journey over a sandy country, came to Compe, a watering-place belonging to the Moors; from whence he proceeded to Deena, a large town, built of stone and clay. Here the Moors assembled round the hut of the negro, where he lodged; hissed, shouted, abused, and spit in Mr. Park's face, to irritate him, that they might find a pretext to seize his baggage; but finding such insults failed of producing the designed effect, they had recourse to a decisive argument; namely that he was a Christian, and of course his property was lawful plunder to the followers of Mahomet. They instantly opened the baggage and pillaged every thiug of value. The attendants of Mr. Park now reused to proceed any further; accordingly the next morning he departed alone to Deena. It was moon-light but the roaring of the wild

beasts rendered it necessary to be cautious. Upon arriving at a piece of rising ground, Mr. Park looking back, saw his faithful boy running after him; he told him if he would stop a little he would bring a negro servant along with him, and in about an hour he returned with the negro.

March 4, Mr. Park arrived at Sampaka; on the road leading to which were immense quantities of locusts; the trees were quite black with them. These insects destroy every vegetable that comes in their way, and in a short time completely strip a tree of its leaves. The noise of their excrement falling upon the leaves, very much resembled a shower of rain. When a tree is shaken, it is astonishing to see what a cloud of them will fly off. In their flight they yield to the current of the wind, which at this season of the year is north east.

Sampaka is a large town. Here Mr. Park lodged with a negro who practised the art of making gunpowder. He shewed the traveller the process of his manufacture. The nitre employed by him was uncommonly white, but the crystals were smaller than in any other specimens which Mr. Park had seen. This substance is found in considerable quantities in those places which are filled with water during the rains, and which are dry during the succeeding season. After being gathered, it is cleansed

by the negroes from all impurities and the sulphur is furnished by the Moors, who bring it from the Mediteranean. The ingredients are pounded in a wooden mortar till they are sufficiently incorporated or blended together. The grains are of very unequal magnitude, and the explosion of any given quantity of it does not give so sharp a sound as that which is manufactured in Europe, nor is its force by any means equal. March 5, in the evening our traveller arrived at Dalli. Upon the road, two large herds of camels were feeding. When the Moors turn their camels to feed, they tie up one of their fore-legs to prevent their straying. It was a feast day at Dalli, and the people were dancing: when informed a white man was come into the town, they left off dancing, and came to Mr. Park's lodging, walking two by two, with the music before them. They play upon a sort of flute, but, instead of blowing into a hole in the side, they blow obliquely over the end, which is half shut by a thin piece of wood; they govern the holes on the side with their fingers, and play some simple and very plaintive airs; they continued to dance and sing until midnight.

On the morning of the 6th, Mr. Park was given to understand, that several of the inhabitants were going next day to Goomba, and that if the offer should meet his approbation, he might travel in their company, which was rea-

dily accepted. He spent the morning at Dalli; but to avoid the multitudes by which he was continually surrounded, he went to a village to the eastward of Dalli, known by the name of Samee, wholly inhabited by negroes. He was received with great hospitality by the chief man in the village, who killed two sheep on the occasion, and regaled a party of his friends.

Next day Mr. Park was about to return to Dalli, in order to join the party that was to travel to Goomba, but the hospitable negro was still averse to his departure. He insisted that our traveller should gratify him and his friends by protracting his stay till the evening, when he himself would accompany him to the next village; and with this invitation he was induced to comply. He was very much delighted with the harmless and simple manners of the negroes, so essentially different from the savage ferocity of the Moors; and he indulged the hope that he would be no longer subject to Moorish insolence. He was distant from Goomba only two days journey, and was glad to believe that his future progress would be comparatively safe and agreeable. He entered, by insensible degrees, into the cheerfulness of the negroes by whom he was surrounded, and partook at intervals of a species of fermented liquor, which had very much the resemblance of British beer. He was already in idea upon the banks of the Ni

ger. He rejoiced in being, as he apprehended, so near accomplishing the purpose of his expedition, after so many dangers, and he already anticipated the high reputation which would be attached to his name from such a daring undertaking.

March 7, while enjoying the harmless festivity of some of the negroes, a party of Moors unexpectedly entered the hut, and seized Mr. Park. They came, they said, by Ali's orders, to convey him to the camp at Benown; if he went peaceably, he had nothing to fear; if not, they were to use force: they added, that Ali's wife, Fatima, was very anxious to see him.

To have discovered either reluctance or resentment would have been to no purpose, perhaps even dangerous; but still it was not possible for Mr. Park to conceal the perturbation of his mind. His real situation being contrasted with that which his fancy had been painting with so much avidity, rendered the impression wholly irresistible, and his surprise and terror were strongly depicted in his countenance. These emotions were not hid from the Moors, who endeavoured to remove his apprehensions, by once more assuring him that he had nothing to fear, and declaring that his safety wholly depended on his own submissive deportment. They told him that the reason why he had been sent for to Benown, was not owing to any de-

sire which Ali had to insult him, or even to see him; but that such was the curiosity of Fatima, his wife, to have a sight of him, that it must be complied with. She had frequently heard of Christians, but had never seen one; and she was extremely anxious to ascertain, by ocular demonstration, what kind of creatures they were. When the curiosity of Fatima should be satisfied, they entertained no doubt that Ali would give him a present, and also furnish him with a guide to Bambarra.

Mr. Park took leave of the hospitable negroes with a considerable degree of reluctance, and prepared to company the messengers of Ali. They soon departed, and his boy went along with them; but Daman's slave had fled as soon as he saw the Moors. They arrived at Dalli, where they stopped during the night, Mr. Park being very carefully guarded by his conductors.

Next morning they continued their journey, and passing through the woods, they arrived at Dangali in the evening, where they continued during the night. They proceeded on the 9th towards Sampaka, and passed a well armed party of Moors, who pretended to be in search of a slave, who had made his escape from his master; but when they reached Sampaka, they were informed that several Moors had attempted to steal some cattle, from which

they had been compelled to desist. From the description given of them, they were instantly known to be the very Moors whom they had met upon their journey, plundering every person that came in their way, from the *pious* dictates of their *holy religion!*

On the morning of the 10th they left Sampaka, soon overtaking a woman and two boys, who affirmed that she had been robbed by a party of the Moors, who took a quantity of gold from her, and the greater part of her clothes. She had intended to proceed to Bambarra, but her misfortunes would not permit her to return to Deena, where it was her design to continue during the approaching Rhamadan. They afterwards reached Samamingkoos, where they spent the night. They left this place on the 11th by the dawn of day. Mr. Park had been very much oppressed with heat during the preceding day, and consequently desired his boy to carry with him a vessel full of water. The Moors had assured him that they should taste neither meat nor drink till sun-set; but they became less scrupulous as they advanced, and being exhausted by the excessive heat, as well as nearly suffocated with the dust which they raised, they at last applied to the vessel of water no less frequently than Mr. Park himself.

On arriving at Deena, Mr. Park paid a visit to one of Ali's sons. He was sitting in a low hut, with five or six more, washing their hands and feet, and frequently taking water into their mouths and spitting it out again. Mr. Park was no sooner seated, than the prince handed him a double-barrelled gun, and told him to dye the stock of a blue colour, and repair one of the locks. Mr. Park found it difficult to convince him he knew nothing about the matter. "However," said the prince, "if you cannot repair the gun, you shall give me some knives and scissars immediately;" and when the negro boy answered him his master had none, he hastily snatched up a musket that stood by him, cocked it, and putting the muzzle close to the boy's ear, would certainly have killed him, had not the Moors wrested the musket for him, and made signs for Mr. Park and the boy to retire.

March 12th, Mr Park arrived at Benown, the residence of Ali. The camp appeared to the eye like a great number of dirty looking tents, scattered without order over a large space of ground, and among the tents were large herds of camels, cattle, and goats. As soon as his arrival was known, the people who drew water at the wells threw down their buckets; those in the tents mounted their horses; and men, women, and children, came running or

galloping towards him. He was soon surrounded with so great a crowd as scarcely to be able to move. One pulled his clothes, another took off his hat, a third was curious in examining his waistcoat buttons, and a fourth exclaimed "there is but one God, and Mahomet is his prophet;" and signified, in a threatening manner, that he must repeat these words. At length Mr. Park reached the king's tent. Ali was sitting upon a black leather cushion, clipping a few hairs from his upper lip, a female attendant holding up a looking glass before him. He appeared to be an old man of the Arab cast, with a long white beard and a sullen and indignant countenance. He surveyed Mr. Park with attention, and appeared much surprised to find he did not speak Arabic. The ladies were very inquisitive; they asked a thousand questions, inspected every part of his apparel, searched his pockets, and obliged him to open his waistcoat and display the whiteness of his skin; they even counted his toes and fingers. In a short time the priest announced evening prayers; but before the people departed, the Moor who had acted as interpreter, said that Ali was about to present Mr. Park with something to eat and looking round, he observed some boys bringing a wild hog, which they tied to one of the tent strings, and Ali made signs to him to kill and dress it for supper. Mr. Park told the king

he never eat such food; they then untied the hog, in hopes it would have immediately ran at him; for they believe a great enmity subsists between hogs and Christians; but the animal no sooner regained his liberty, than he began to attack indiscriminately every person that came in his way; and at last took shelter under the couch upon which the king was sitting. Mr. Park was conducted to the tent of Ali's chief slave, but was not permitted to enter or allowed to touch any thing belonging to it. A little boiled corn, with salt and water, was sent him in a wooden bowl, and a mat spread upon the sand for his repose. At sun-rise, Ali paid him a visit on horseback with a few attendants, and signified he had provided a hut for him, where he would be sheltered from the sun; he was accordingly conducted there, and found the hut comparatively cool and pleasant. It was constructed of corn-stalks, set up on end, in the form of a square, with a flat roof of the same materials, supported by forked sticks; to one of which was tied the wild hog before mentioned. This animal had certainly been placed by Ali's order, out of derision to a Christian; and it proved a very disagreeable inmate, as it drew together a number of boys, who amused themselves with beating it with sticks, until they had so irritated the hog, that it ran at and bit every one in its reach. No sooner was Mr. Park

seated in his new habitation, than the Moors assembled in crowds to behold him; but it was a very troublesome levee, for he was obliged to take off one of his stockings and shew his foot, and even to take off his jacket and waistcoat to shew how his clothes were put on and off. All this was to be done for every visitor, for such as had already seen insisted upon their friends having their curiosity gratified, and in this manner was he employed, dressing and undressing, buttoning and unbuttoning, from noon to night.

In the night the Moors kept regular watch; frequently looking into the hut, to see if Mr. Park was asleep; and if dark they would light a wisp of grass. About two in the morning, a Moor entered the hut, probably to steal something, and groping about he laid his hand on Mr. Park's shoulder. Mr. Park immediately sprang up and laid his hand upon him, while the Moor, in his haste to get off, stumbled over the boy, and fell with his face upon the wild hog, who, in return for this attack, wounded the Moor's arm. The screams of the man alarmed the people in the king's tent, who supposed the white prisoner had escaped. Ali came up galloping on a white horse, and heard an outcry, which on the Moor's explaining, Mr. Park was permitted to sleep quietly until morning.

March 13, the boys assembled again to beat the hog, and the women to plague the Christian.

Mr. Park, anxious to afford the Moors no pretext for ill-usage, suffered with an unruffled countenance, the insults of the rudest savages on earth, which in his situation was not only magnanimous, but dictated by prudence, and a regard for self-preservation.

CHAP. X.

Mr. Park visited by some Moorish ladies. A funeral, and a wedding. Extraordinary present from the bride.

ALTHOUGH the Moors are themselves a lazy, indolent, race of mortals, they are notwithstanding very severe task-masters. This is extremely common in every country, for man cannot help admiring diligence and industry in others, however indolent and inactive they may be themselves. Nothing is more common than to hear abstemiousness recommended by the intemperate; chastity extolled by the unprincipled voluptuary; and a man of genuine feeling depicted in the most glowing, the most affecting colours, by a person who is himself totally destitute of feeling. The boy belonging to Mr. Park was dispatched to the woods for the purpose of collecting withered grass for the horses of the king, and even Mr. Park was under the ne-

cessity of acting the barber, being commanded to shave the young prince's head. Ushered into the presence of the sovereign, he sat down upon the sand, the prince having taken his seat beside him. He then received a small razor, not exceeding three inches in length; but it unfortunately happened, that while Mr. Park was discharging the functions of a barber, he made a trifling incision in the head of the young prince, which having attracted the notice of the monarch, he sternly ordered him to give up the razor and retire.

Nothing could have been more gratifying to Mr. Park than this trifling accident, and the seeming disgrace which he suffered in consequence of it, because his great object was to appear as useless an animal as possible, since his valuable qualities, if he happened to display any of these, might have operated powerfully against the recovery of his freedom, of which every man must be fond.

Mr. Park was wow stripped of all his gold, amber, his watch, and a pocket-compass. This latter article became an object of superstitious curiosity. Ali was very desirous of being informed why that small piece of iron, the needle, always pointed to the great desert; and Mr. Park was somewhat puzzled to solve his query. He at length told him, "That his mother re-

sided far beyond the sands of Zahara, and that while she was alive the piece of iron would always point that way, and serve as a guide to conduct him to her, and if she was dead, it would point to her grave." Ali now looked at the compass with redoubled amazement, turned it round and round repeatedly; but observing that it always pointed the same way, he took it up with great caution, and returned it, signifying he thought there was something of magic in it, and that he was afraid of keeping so dangerous an enchantment in his possession.

March 20, a council of chief men was held in Ali's tent, respecting the prisoner; their decisions were variously related to Mr. Park. Some said they intended to put him to death; others, that he was only to lose his right hand; but the most probable account was given him by Ali's son, a boy about nine years of age, who came to him in the evening, and told him that his uncle had persuaded his father to put out his eyes; his father, however, would not consent to this proposal, until Fatima, the queen, had seen him. It may readily be believed, that the various alternatives presented to the mind of Mr. Park were very far from being agreeable. He therefore waited upon the king next morning, in order to obtain more certain information, at which time great numbers of the chief men

were assembled; and to prevail with them the more readily to declare their designs, he requested permission to return to Jarra, which the king refused in the most positive manner. The queen as yet had not seen him, and till her curiosity was fully satisfied, he could not expect permission to depart. To reconcile him as far as possible to this information, the king assured him, that after he had been seen by Fatima, he should be at full liberty to depart, and that the horse taken from him should then be restored. Mr. Park was at no less to discover, that the latter part of this information was merely intended to palliate the former, without having the merit of the least degree of sincerity; but it became necessary, from prudential motives, to pretend that he received it with the utmost satisfaction.

Persuaded that he could not expect to regain his freedom with the consent of the Moors, he continued to revolve in his mind how far it might be practicable to escape without their consent. He would have directly made the experiment, setting the consequences at defiance, but so great was the heat, that it was next to impossible to travel on foot; and had it even been possible, the want of water would have made the attempt altogether hopeless. The only scheme therefore, which could be called

a praeticable one, was to defer the attempt to escape till the commencement of the rainy season, when water could every where be procured in the greatest abundance. Yet even this afforded but a melancholy prospect; for although he should effect his escape from the Moors, he had always wished to avoid travelling through the negro territories during the rainy season, and he could not look forward to it without much anxiety. The next morning he found himself attacked by a smart fever; he had wrapped himself up in his cloak to promote perspiration, when some Moors entered the hut, and, with their usual rudeness, pulled the cloak from him. He made signs to them he was sick, and wished much to sleep, but solicited in vain. With his mind much disturbed by the barbarous usage he experienced, Mr. Park left his hut, and walked to some shady trees at a distance, where he laid down; but here persecution followed him, for Ali's son, with a number of horsemen, came galloping to the place, and ordered him to rise and follow him. He begged they would allow him to remain where he was, if it was only for a few hours; but they paid little attention to what he said, and, after a few threatening words, one of them pulled out a pistol from his leather bag, fastened to the pummel of his saddle, and presenting it towards him, snapped it twice;

he cocked it a third time, and was striking the flint with a piece of steel, when he begged them to desist, and returned with them to the camp. When they arrived, Ali was much out of humour; he called for the Moor's pistol, and amused himself for some time with opening and shutting the pan; at length taking up his powder horn, he fresh primed it, and turning round to Mr. Park, said somethiug in Arabic, which he did not understand. He was informed his offence consisted in endeavouring to escape, and that, if he was ever seen without the skirts of the camp, he should be shot by the first person who saw him. In the afternoon the horizon was thick and hazy, and the Moors predicted a sand-wind, which accordingly commenced on the morning-following, and lasted, with slight intermission, for two days. The force of the wind was not in itself very great; it was what a seaman would have termed a stiff breeze; but the quantity of sand and dust carried before it was such as to darken the whole atmosphere. It swept along from east to west in a thick and constant stream, and the air was at times so dark and full of sand, that it was difficult to discern the neighbouring tents. As the Moors always dress their victuals in the open air, the sand fell in great plenty among the kouskous: it readily adhered to the skin when moistened by perspiration, and formed a

cheap and universal hair-powder. The Moors wrap a cloth round their faces to prevent them from inhaling the sand, and always turn their back to the wind when they look up, to prevent the sand falling into their eyes. On the evening of the 25th, a party of Moorish ladies paid Mr. Park a visit in his hut; and gave him plainly to understand the object of their visit was, by actual inspection, to see whether the rite of circumcision extended to the Nazarenes (the Christians) as well as the Mahometans. Mr. Park observed, it was not customary in his country to give ocular demonstration in such cases, before so many beautiful women; but, that if all of them would retire, except the young lady to whom he pointed, he would satisfy her curiosity. The ladies enjoyed the jest, and went away laughing; and the young damsel whom he had complimented, was so highly pleased at the preference he had given her, as soon after to send him some meal and milk for his supper.

March 28, Ali sent one of his slaves to inform Mr. Park that he must be in readiness to ride out with him, as he intended to shew him to some of his women. About four o'clock, Ali, with six of his courtiers, came riding to his hut, and told him to follow them. But here a difficulty arose; the Moors could not reconcile themselves to the appearance of *nankeen breeches*

which Mr. Park had on, saying, "They were not only inelegant, but on account of their tightness, very indelicate, to pay a visit to the ladies." Ali ordered him to put a cloak over his clothes. Mr. Park visited the tent of four different ladies, where he was regaled with a bowl of milk and water. These ladies were remarkably corpulent; they were very inquisitive, and examined his hair and skin with great attention; but affected to view themselves as much superior, and knitted their brows, and seemed to shudder when they looked at the whiteness of his skin. In the course of this excursion, the company seemed highly delighted with Mr. Park, galloping round him as if they were baiting a wild animal; twirling their muskets round their heads, and exhibiting various feats of activity and horsemanship. The Moors are very good equestrians; they ride without fear; their saddles being high before and behind, afford them a very secure seat; and, if they chance to fall, the whole country is so soft and sandy that they are very seldom hurt. Their greatest pride is to put the horse to his full speed, and then stop him with a sudden jerk. Ali always rode upon a milk-white horse, with his tail dyed red. He never walked but when he went to his devotions. The Moors feed their horses three or four times a day, and generally give them a large quantity of sweet milk in the evening, which the horses relish

much. From this manner of treatment, the horses of the Moors are probably not able to subsist on so scanty fare as those of the Bedouin Arabs. Like the Arabs, the Moors are almost continually on horseback, and they very seldom travel on foot, even to the shortest distance.

A child died in one of the tents, and the mother and relations immediately began the death-howl. They were joined by a number of female visitors, who came on purpose to assist at this melancholy concert. Although it is the most general practice all over the globe, to mourn for the death of a relation, and to rejoice at the birth of a child, yet this is by no means universal. It is no doubt true that such is the practice in Britain, and the power of custom would perhaps render any other conduct truly shocking. It is said, however, that in some countries the very reverse is the practice, where surviving friends rejoice at the death of a relation, because they believe him to be effectually delivered from all his troubles, and they mourn at the birth of a child, as this introduces it into a world of cares, of anxiety, and distress, which is a more rational and philosophical idea than the other.

The burial was performed secretly in the dusk of the evening. Over the grave they plant a particular shrub, and no stranger is allowed to pluck a leaf or even to touch it.

On the 7th of April, a whirlwind passed through the camp with such violence, that it overturned three tents, and blew down one side of Mr. Park's hut. The air is insufferably hot, and the ground frequently heated to such a degree as not to be borne by the naked foot.

In the evening of the 10th, the tabala or large drum was beat to announce a wedding. The tent where it was to take place was at no great distance, and Mr. Park's curiosity led him to the spot. He found a considerable number of men and women assembled, but he saw no appearance of festivity or mirth. The whole formed a gloomy contrast to the hilarity which is in general displayed at the marriage of a negro. No one either sung or danced, or indeed was engaged in any thing which bore the most distant resemblance to amusement. The drum was beat by a female, and some others of the same sex uttered, at certain intervals, a sort of scream, which was accompanied with very swift vibrations of the tongue. It is not improbable that they meant this for mirth, but Mr. Park declares, what we are very much disposed to believe, that he did not derive from it any great share of pleasure. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old woman, who said, she had brought him a present from the bride. She had a wooden bowl in her hand, and before Mr. Park was

recovered from his surprise, discharged the contents in his face. Finding it to be the same sort of *holy water* with which a Hottentot priest is said to sprinkle a new-married couple, he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the bride's own person; and which is always received by the Moors as a *most extraordinary favour*. Such being the case, Mr. Park wiped his face, and sent his acknowledgments to the lady. If Mr. Park really believed that this custom was established among the Moors, he could scarcely expect that this solitary instance would likewise convince the most intelligent of his readers. If such a practice really did prevail among them, and if it was to be regarded as a mark of honourable distinction, it is not at all likely that our traveller would ever be deemed worthy of receiving such honour. He was universally hated by the Moors, to which the females added disgust. It is therefore much more probable that this pretended present was really meant for an insult, and to create themselves sport at the expence of our traveller. The wedding drum continued to beat, and the woman to sing all night. About nine in the morning the bride was brought in state from her mother's tent, attended by a number of women who carried her tent (a present from her husband,) some bearing up the poles, others holding the strings, and marched

singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed with a number of men leading a bullock, which they tied to the tent strings, and having killed another and distributed the beef among the people, the ceremony closed.

In this uninteresting mode of existence, Mr. Park had now passed a whole month in the camp at Benoum; and during that time, had accustomed himself to misfortunes of every description. The day was spent in hunger and thirst; for as it was Rhamadan, the Moors compelled him to observe the fast with the strictness of a Mahometan. The Moors added insults to the pains of hunger and thirst, and seemed to visit him only for the sake of tormenting. The approach of the evening always gave him pleasure, because it terminated another day of his miserable existence. It removed from him his troublesome visitants, and it afforded him the prospect of receiving a small quantity of food. A scanty allowance of kouskous and of salt water, was generally brought to him about midnight, which was all that he and his two attendants had to look for during the whole of the ensuing day.

The sufferings to which he had been exposed during this time, were much greater than he had conceived himself qualified to endure; but habit reconciles both body and mind to the most

distressing sensations. The food which he received was barely sufficient to preserve his existence, but he found that he could endure hunger and thirst with some degree of patience. The anxiety of his mind was not less painful than the sufferings of his body; yet he at length contrived to alleviate the gloomy presages of his mind by some kind of employment. He occupied himself in learning to write Arabic, learning from his visitants the manner of forming the characters, and he continued to prosecute his occupation with some degree of interest. He found that this employment was of utility in more than a single point of view. It made his hours hang less heavy upon his hand, and it diminished those insults which he had been accustomed to experience from those by whom he was visited. By engaging them in communicating instruction, it left them less time to torment him. So effectual did he find this expedient, that at last he no sooner saw a person enter his hut, from whose countenance he prognosticated more than ordinary malevolence, than he endeavoured to engage him in reading what he had already written, or in tracing new characters, in which endeavour he very seldom failed of the desired success. To teach a white man, gave them a kind of superiority which gratified their pride, which in such cases is one of the most powerful passions of the human mind.

Fatima, the favourite queen of Ali, had not yet reached Benoum, and the king being impatient of any longer delay, determined to go to the north, where she remained, at the distance of two days journey, in order to bring her. He determined to carry provisions along with him, being, in the opinion of Mr. Park, suspicious of being poisoned, should he feed on what was not dressed under his immediate inspection; a species of dread to which tyrannical measures have frequently exposed monarchs far more polished than Ali. A bullock was killed, and the flesh being cut into thin narrow pieces, was dried in the sun. This with a quantity of dried kouskous, formed the requisite supply for the journey of the king and his attendants.

The black inhabitants of Benoum, according to their annual custom, assembled before the tent of Ali to pay their tribute, and to submit their arms to inspection. The payment of the tribute, which consisted of corn and cloth, seemed to be the more essential part of the ceremony. Their arms were few, and in general they were not in the best order. Twenty-two had muskets, about fifty had bows and arrows, and nearly the same number had only spears.

On the 16th about midnight, Ali left Benoum, after having received his tribute, and

determined a few disputes among those who paid it.

A Shereef, who brought with him a quantity of salt, arrived at Benoum two days after Ali left it. No tent had been appointed for the reception of the merchant, and he took up his residence in Mr. Park's hut, a circumstance with which the latter was by no means displeased. The Shereef appeared to be an intelligent man, and during his travels had acquired a high degree of information. His knowledge of the Arabic tongue and of the negro language of Bambarra, enabled him to travel not only with safety, but with convenience among the Moors, as well as among the negroes. He had visited many countries, and Mr. Park expected to obtain from him some useful information. Walet was the ordinary place of his residence, which is the chief town of the kingdom of Biroo; but he had spent several years at Tombuctoo, and had visited Houssa.

Mr. Park was anxious to receive from him such information as he appeared well qualified to give. He asked him what distance it was between Walet and Tombuctoo, and from the anxiety visible in our traveller's countenance, induced him to ask whether Mr. Park intended to visit those places; and being answered in the affirmative, he shook his head in a very significant manner, and assured him *it would*

not do. The enmity to Christians in those places was still more inveterate than among the Moors, by whom he was then confined; for which this reason might probably be assigned, that among the Mahometans of Walet and Tombuctoo, Christians were little, if at all known. They were universally understood, however, to be the enemies of the prophet, and on that account were considered as *the children of the devil.*

Walet, according to the Shereef, was larger than Tombuctoo, but Houssa was larger than either, and was the most considerable city which he had visited. Tombuctoo's situation upon the Niger, rendered it a fitter place for commerce than Walet, which was situated at a distance from the river, and of course the former was more frequented by strangers than the latter, although Walet had a very considerable trade in salt. The distance from Benoum to this place was a journey of ten days. The travellers between those two places pass over a sandy country, where no water can be found during two day's journey, and a town of large size is no where to be seen. Mr. Park informs us that they support themselves by purchasing milk from the Arabs, who keep their herds by the watering-places; which is probably a mistake, for he certainly meant Moors or negroes, and most likely the former.

According to the information received by our traveller from the Shereef, the journey between Walet and Tombuctoo takes up eleven days, but there is no scarcity of water on any part of the road. The journey is commonly performed upon bullocks. He told Mr. Park that the Jews were numerous at Tombuctoo, who all spoke Arabic, and had so far reconciled themselves to the Mahometan religion, as to make use of the same prayers with the Moors. Mr. Park desired the Shereef to point towards the quarter in which Tombuctoo was situated, who pointed towards the south-east, or more strictly east by south. This he made him frequently do, and our traveller assures us that he never varied from that direction above half a point, which was towards the south.

Another stranger arrived at Benoum on the 24th of April in the morning, who was a native of Morocco, named Shereef Sidi Mahomed Moora Abdalla. He was a merchant, and brought with him five bullocks loaden with salt. He had resided at Gibraltar for a short time, and knew as much of the English language as to enable him to maintain some sort of conversation with Mr. Park. He had spent five months in coming from Santa Cruz to Benoum, but a great part of the time had been occupied in mercantile transactions. Our traveller inquired how long time was spent in

general in coming from Morocco to Benoum, and the Shereef gave him the following statement.

	DAYS.
To Swera, - -	3
Agadier, - -	3
Tiniken, - -	10
Wadenoon, -	4
Lakeneig, - -	5
Zeeriwin-zeriman,	5
Tisheet, - -	10
Benoum, - -	10
Total,	50 days.

CHAP. XI.

Occurrences at the camp. Mr. Park's distress from hunger. He is presented to Queen Fatima.

WITH a few attendants in his train, Ali took his departure from Benoum on the 16th of April.

The meals usually allotted to Mr. Park by the Moors were neglected to be sent him for two nights; an omission, which brought upon him a respiration of a convulsive nature, a dimness of sight, and a strong tendency to faint away when he endeavoured to sit upright.

The whole camp was in motion on the 30th, by the dawning of the day, bullocks being employed to convey the baggage, while the concubines, who had the greatest share of the king's attachment, rode upon camels, with a canopy over their heads, for the purpose of screening them from the intense heat of the sun.

On the arrival of Mr. Park at the new encampment, situated about two miles from the negro town of Bubaker, he paid his respects to Ali, the sovereign, with a view to have an audience with Fatima the queen. The monarch condescended to shake him by the hand, on which occasion he informed the queen that our traveller was a Christian. Her attachment to the Mahometan creed made her shocked at the idea of being in company with a person of such a description; but his good sense and liberality soon altered her mind, and induced her to present him with a bowl of milk. Where good sense is predominant, even religious prejudices may be gradually diminished, if not entirely overcome, as is manifest from this conduct of Fatima, the favourite queen of Ali. She was passionately fond of the Mahometan creed, and had conceived a mortal antipathy against the religious profession of Mr. Park; but his liberality and good sense inspired her with a very different opinion from that which she had formerly entertained. The scarcity of water was here greater than at Benoum, and felt most severely by our traveller; for, though Ali had given him a skin for holding water, yet such was the cruel disposition of the Moors, that, when his boy attempted to fill the skin at the wells, he commonly received a drubbing for his presumption. One night, having solicited for

water in vain at the camp, Mr. Park resolved to go to the wells about half a mile distant: he arrived, and found the Moors drawing water; he requested permission to drink, but was driven away with abuse. Passing from one well to another, he came at last to one where there was only an old man and two boys. He made the same request to this man, who instantly drew up a bucket of water; but, as he was about to lay hold of it, he recollected Mr. Park was a Christian, and fearing that his bucket might be polluted by his lips, he dashed the water in the trough, and told him to drink from thence. Though this trough was small, and three cows were drinking, the African traveller, kneeling down, thrust his head between two of the cows, and drank, with considerable pleasure, till the water was nearly exhausted.

Ali preparing for his return to Jarra, Mr. Park solicited Fatima to accompany him. His request was graciously granted, after having amused the queen with shewing her how his boots, shoes, stockings, &c. were put on.

CHAP. XII.

Moorish manners. Military of Ludamar. Animals of the Great Desert.

THE Moors who inhabit this district of the African continent, are divided into a variety of separate tribes, the most formidable of which are those of Trasart and Il Braken, both of whom have their residence on the northern bank of the river Senegal; but he received no information which might enable him to form even a conjecture concerning their numbers. The tribe of Ludamar, among whom he so long and reluctantly resided, and those of Jafnoo and Gedumah, though esteemed of the secondary class, are far from being inconsiderable. They seem universally to live under the government of a chief, or king, unlike the negroes, among whom a republican form of government is by no means uncommon. Every Moorish chief is independent of all his neigh-

bours. Even in war, they do not adopt the political measure of uniting under a common chief, in order to render them more formidable; so that when the chief of one tribe is ready to be worsted by his enemy in the field of battle, he cannot expect the co-operation of another, without the payment of such a sum of money as he may be unable to advance. Treaties of alliance would prevent this inconveniency.

These tribes are subject to the regal authority of a particular chief, or king, whose authority is absolute, and who is not amenable for his conduct to any superior power. The rearing of flocks and herds is the principal employment of the Moors in time of peace. The flesh of their cattle is their chief subsistence, in the use of which they know no proper medium. Accustomed to long journeys in the Zahara, or desert, where their supply, both of provisions and water, must be extremely small, they are qualified to sustain with ease a degree of hunger and thirst, which to men of different habits, would appear intolerable. When food is in abundance, on the other hand, their gluttony is equal to their abstinence. As in the desert, they can subsist on what an European would esteem totally insufficient to preserve existence; so when they arrive where food can be easily procured, the most abstemious Moor

will eat as much as would satisfy the appetites of at least two Europeans. The severe fasts which are enjoined by their religion, contribute, in no small degree, to strengthen their powers of abstinence. Agriculture is in a great measure neglected, and the country furnishes but few articles for the purpose of manufactures. Their tents, however, are covered with a species of strong cloth of their own weaving, the thread for which is spun from goats' hair by the females; and they are so much acquainted with the manufacture of hides, as to fit them for saddles' bridles, pouches, &c. They likewise possess the knowledge of converting native iron into knives and spears, as well as kitchen utensils for dressing their food, while their military implements are bought from Europeans. The Moors are rigid Mahometans. They are, indeed, generally ignorant; and for that very reason they rigidly adhere to the most minute and trifling articles of their religion, with a degree of bigotry which cannot be surpassed. In proportion to their own tenacity of their faith, is their enmity to such as have not embraced it. Toleration with them, instead of being accounted a virtue, is considered as a vice; and to exterminate all who differ from them in religious notions, particularly all Christians, is to serve the Supreme Being in the most acceptable manner. At Be-

noum, the place where Mr. Park spent the most of his time while among them, the Moors had no mosque. They performed their devotions in an inclosure of mats, which was not distinguished by any kind of decoration. The priest exercises the office of school-master. His pupils assemble every evening before his tent, where, by the light of a large fire, they are taught a few sentences from the Koran. Their alphabet differs but little from that in Richardson's Arabic Grammar. They always write with the vowel points. When a boy has committed to memory a few of their prayers, and read and written certain parts of the Koran, he is reckoned to be sufficiently instructed.

The priest at Benoum was greatly superior to his countrymen in literary attainments, and he had a library containing nine quarto volumes, which Mr. Park believed to relate chiefly to religious subjects, since the name of Mahomet was frequently repeated in every page, and distinguished by being written in red characters. He seemed willing to make our traveller believe, that his literary attainments were still greater than they were in reality. He pretended to be acquainted with the literature of the Christians, and shewed him what he called the Roman alphabet, consisting of several rude characters which were wholly unintelligible to Mr. Park; and he produced another al-

phabet, to which he gave the name of *Kallam il Indi* which our traveller understood no better than the former.

The education of the girls is neglected altogether. Women are regarded as an inferior species of animals, and seem to be brought up for no other purpose than that of administering to the sensual pleasures of their imperious masters. The Moors have singular ideas of feminine beauty; with them corpulence and beauty appear to be synonymous terms. One of their perfect beauties is a *load for a camel.* Unwieldiness of bulk is the prevailing taste, and many of the young girls are compelled by their mothers to devour a great quantity of kouskous, and drink a large bowl of camel's milk, every morning: this singular practice, which is rigidly enforced, soon covers the young lady with that degree of fat, which to the eye of the Moor, appears the quintessence of perfection. The women are clothed with a large piece of cotton cloth, wrapped round the middle, and hanging down like a petticoat almost to the ground; to the upper part of it are sewed two square pieces, one before and the other behind, which are fastened together over the shoulders. The head dress is a bandage of cotton cloth, with some parts of it broader than others, which serves to conceal the face when they walk in the sun; frequently when they go abroad they

veil themselves from head to foot. The employment of the women varies according to their degree of opulence. Queen Fatima, and other ladies of high rank, pass their time chiefly in conversing with their visitors, performing their devotions, or admiring their charms in a looking-glass. The inferior women are very vain and talkative, and exercise a most despotic authority over their female slaves.

The condition of those among the Moors, is as abject and disagreeable as can well be conceived. Independent of the abusive language which they must eudure when their mistress is on any account enraged, they are frequently subjected to ill-usage of a more serious nature, and are always compelled to toil with unceasing exertions. Their first employment at the rising of the sun, is to fetch water in skins made for the purpose, not only for the use of the whole family, but also for the horses; for in general a Moor chooses rather to make his slave bring water to his horse, than to make his horse go to the water. They next grind the corn, and dress the vcituals; and as these operations are performed in the open air, they are exposed to the united heat of the sun and fire, as well as to the burning reflection of the sand. They clean the tent and milk the cows, and in short perform every domestic drudgery. To enable them to sustain unremitted fatigue,

they receive a very small supply of food, and are often subjected to severe punishments. The Moors of Ludamar dress very similar, except that they wear a turban of white cotton cloth. Such of the Moors as have long beards display them with great pride; but among the generality of the people, the hair is short and bushy, and universally black. The only diseases observed among the Moors were, the intermittent fever and dysentery, for the cure of which nostrums are sometimes administered by old women. The small-pox prevails among some tribes of the Moors: the negroes on the Gambia practise inoculation. While speaking of their chief the Moors express but one opinion; in praise of their sovereign they are unanimous. The king is distinguished by the fineness of his dress, which is made of blue cotton cloth, or white linen and muslin. He has likewise a larger tent than any other person, covered with white cloth; but in his usual intercourse with his subjects his rank is often laid aside. He sometimes eats out of the same bowl with his camel-driver, and reposes upon the same bed.

The Moors pass their time either in sleeping or in conversation, which must be very insipid, and of that frivolous kind which is always the characteristic of ignorance. Their horses constitute the most common, as well as the most copious subject, after which they dis-

course about their favourite women, and the whole is interlarded with the formation of plans for plundering some village of the negroes, for stealing cattle, or some other act of depredation. For the purpose of carrying on conversation with more advantage, many of them assemble at a public place, most frequently the tent of the king. When they speak to each other, they use many freedoms, which, however, seldom lead to a quarrel; but when they speak to their king, or concerning him, their adulation is extravagant. In their submission to him, they are no less abject than they are arrogant to their inferiors. Songs in praise of the king are frequently sung by those who are assembled near his tent, which few but a Moorish monarch could hear with patience. The expenses of his government are defrayed by a tax upon his negro subjects, which is paid in corn, cloth, or gold dust; a tax upon the different watering places, which is commonly levied in cattle; and a tax upon all merchandize which passes through the kingdom; but a considerable part of the king's revenue arises from the plunder of individuals.

The military strength of Ludamar consists of cavalry. Every soldier furnishes his own horse, and finds his accoutrements, consisting of a large sabre, a doubled-barrelled gun, and a small red-leather bag for holding his balls and

powder-horn, slung over the shoulder. They have no pay but what arises from plunder. Ali's whole force did not exceed two thousand cavalry. Ludamar has for its northern boundary the great desert of Zahara. This vast ocean of sand, which occupies so great a space in northern Africa, may be pronounced almost destitute of inhabitants; except where the scanty vegetation, which appears in certain spots, affords pasturage for the flocks of a few miserable Arabs, who wander from one well to another. Very few wild animals inhabit these melancholy regions: those are the antelope and the ostrich, their swiftness enabling them to reach the distant watering-places. On the skirts of the desert, where water is plentiful, are found lions, panthers, elephants, and wild boars. Of domestic animals, the only one that can endure the fatigue of crossing the desert is the camel. By the particular conformation of the stomach, he is enabled to carry a supply of water sufficient for ten or twelve days; his broad and yielding foot is well adapted for a sandy country; and, by a singular motion of his upper lip, he picks the smallest leaves from the thorny shrubs of the desert, as he passes along.

Philosophers do not appear to have determined any thing concerning the purposes which can be served by an expanse apparently so

useless. The existence of such a desert has even been urged as an argument against the wisdom, or at least the benevolence of the being by whom it was produced. But while we remain totally ignorant of the immediate cause to which this desert owes its existence; while we are ignorant whether its present condition be permanent, or whether its sterility be progressive or retrograde, while we are ignorant whether this desert, however dreary it may appear to the traveller who has occassion to pass it, may not serve an important purpose in the magnificent economy of nature, we are not authorised to make it the foundation of any such argument.

Although the character of the Moors is far from being amiable, yet there is reason to conjecture that it is not quite so hateful as Mr. Park represents it; and it may be inferred, that if he had experienced more civility among them, he would have discovered in their countenances fewer indications of malevolent qualities.

But their behaviour towards himself is not the only proof adduced by Mr. Park of the malignant character of the Moors: he mentions their predatory excursions against the negroes, and these it must be confessed, display the Moorish character in no favourable point of view. But it should be recollected that every

Mussulman, and particularly every ignorant Mussulman, conceives that every little respect is due to the rights of one who differs from him in religion. The negroes who adhere to their ancient religion, are detested on that account. From their more settled way of life, the whole race is inferior to the Moors in warlike attainments. They are also inferior, though only a little, in acquired knowledge, and on both these accounts they are despised. The negroes in general are comparatively wealthy; the Moors are often needy; and in every region of the globe it has been found that needy courage and abilities are exerted in the oppression of ignorant and effeminate wealth.

The negroes themselves are not unfrequently engaged in similar excursions. Indeed they seldom attack the Moors, because they are afraid of them; but they frequently plunder each other. It is certain that small independent tribes, before they arrive at a certain degree of civilization, are often engaged in war; and of these wars, the acquisition of plunder is the most common cause. The incursions of the Moors and negroes, therefore, are chiefly caused by the state of society in which they live; and if the former engage more frequently in such expeditions, and sometimes on very frivolous occasions, it appears to be as much

owing to their superior prowess, as to their greater malignity of character.

The Moors change the place of their residence twice a year. During the dry season, they leave the desert, and approach the frontiers of the negroes, where they find water and vegetation. While they remain here, they exchange the salt they have brought along with them for iron, cloth, and corn. When the rain commences, they retire northwards; and while the moisture produces some degree of vegetation in the desert, they employ themselves in procuring a quantity of salt, for the purpose of getting necessaries from the negroes. They generally leave the desert in February, and the frontiers of the negroes in July.

The Moors, though for the most part lean, are at the same time robust; a qualification which, in the opinion of Mr. Park, they acquire from their restless mode of life. It may at least be owing, in an equal degree, to their abstemiousness and temperance. Though they change their habitation twice annually, their general mode of life, according to his own account, is far from being the most active. They are less inured to the labours of agriculture than the negroes, and their fare is more scanty. Their superior prowess, therefore, may be owing to their mental acquirements, no less than to their superior strength. Having no

other people with whom they can compare themselves but the negroes, they fancy themselves superior to all men, and thus become proud, arrogant, and assuming. Their religion is of the most intolerant kind, and the bigotry and intolerance of the Moors are in proportion to their ignorance. Despising all men, and hating all Christians, Mr. Park could not expect from them any other treatment than that which he experienced.

Such were the most memorable particulars which Mr. Park's residence among the Moors enabled him to ascertain respecting them. His situation among them was not the most favourable to observation. His mind continually laboured under the most oppressive anxiety, and was often reduced almost to despair. His motions were constantly and cautiously watched, and he was not indulged in any thing which resembled social intercourse. He was seldom admitted into any of their tents, and was not often visited by any but such as wished to torment him. In such a state, he must have exerted no small share of industry to collect what he did. A few of their customs correspond with those of the negroes, but in many respects the difference between them is very striking.

CHAP. XIII.

Mr. Park's servant seized, and sent into slavery. He quits Jarra. Is overtaken by the Moors. Escapes them, and is again pursued and robbed.

MR. PARK having obtained permission to return to Jarra, took leave of the king and of Fatima, his consort, and left the camp on the 26th of May, accompanied by his interpreter, and his boy, together with a number of Moorish horsemen; but while the horsemen were getting ready on the morning of the 28th, a principal slave belonging to the king laid hold of the faithful youth, who, with a firm resolution, had followed his master, and gave him to understand that he must henceforth devote himself to the service of Ali. Perceiving the astonishment of Mr. Park, he informed him that the business was at length determined, in consequence of which, he was at full liberty to prose-

cute his journey along with Johnson, on whom he bestowed the contemptuous epithet of *old fool;* but that his boy and the whole of his baggage must be instantly returned to Bubaker. Mr. Park went directly to the sovereign with a remonstrance against such barbarity, who sternly commanded him to mount his horse without loss of time, else he himself should be made a captive.

This cruel separation made a deep impression on the mind of the boy, and the eyes of Mr. Park were bathed in tears of compassion, when he beheld him dragged away by the slaves of a relentless tyrant.

Ali, with fifty horsemen, left the camp at Bubaker. At Farani, where they halted about noon, they were joined by twelve Moors mounted on camels, and continuing their journey, they arrived at a watering-place, where they found Ali, with his horsemen. The Moors occupied all the huts, and Mr. Park was ordered to sleep in the open air, in such a situation, that he was completely surrounded, and all his actions strictly observed. In this situation he saw much lightning towards the north-east; and a sand wind commencing at day-break, continued to blow with unabated violence till four in the afternoon. Mr. Park judged that the quantity of sand which passed at this time was very great, as it darkened the atmosphere. If

one attempted to look up, it instantly filled the eyes.

Ali had been invited to Jarra, to assist the discontented Kaartans against Daisy their king; but Ali's chief motive for the journey, was to attempt to make some profit from the invitation. For the assistance of two hundred horsemen, which he was to furnish, he stipulated that he should receive four hundred head of cattle, two hundred garments of blue cotton cloth, and a considerable quantity of beads and other trinkets. It was no easy matter to comply with this demand, as the cattle in particular could with difficulty be furnished; and the Kaartans persuaded Ali to take half of the cattle from the inhabitants of Jarra, promising to furnish them with an equal number in a short time.

It was not of much importance to Ali where he received the cattle, provided they were received, and he accordingly agreed to the proposition of the Kaartans. In pursuance of this resolution, on the evening of the 2d of June, proclamation was made in Jarra, that whoever should permit his cattle, next morning, to go into the woods, before the king had chosen such as he thought proper, the house of that person would be plundered, and his slaves carried away. Two hundred of the best of the cattle were next morning selected, and delivered to Ali's people;

and the remainder were procured by means nearly similar.

Ali having remained at Jarra till the 8th of June, without entering on any hostile expedition, sent the chief of his slaves to inform Mr. Park that he was about to proceed to Bubaker, to celebrate the approaching festival of *Banna Salee*; but that as he was to return to Jarra in a few days, the traveller might remain with his friend Daman. It is not easy to conceive the joyful emotions which this information must have excited in Mr. Park's breast. This, however, was soon diminished by the apprehension that his hopes might be frustrated by some unforeseen accident. Indeed he could scarcely believe that there was any truth in the information, till Johnson afterwards told him that Ali, with part of the horsemen, had actually left the town, and that the remainder were to follow next day. Accordingly, on the morning of the 9th June, the Moors left Jarra, which inspired Mr. Park with the sincerest satisfaction, and the people of the town were no less delighted with their departure. During their stay, they had exhibited all that insolence which was inspired by their fancied superiority, committing numerous acts of depredation, and at their departure they made slaves of three young women, while returning with water from the wells.

June 1, Mr. Park arrived at Jarra. On the 14th, intelligence was received that Daisy, king of Kaarta, was preparing to attack Jarra with a large and powerful army.

June 24, in the evening, Mr. Park was told that some of the Jarra men had returned from fighting Daisy; however, when the chief men of the town assembled, having heard a full detail of the expedition, they were by no means relieved from their uneasiness on Daisy's account. June 26, intelligence arrived that Daisy had taken Simbiry in the morning; the affrighted inhabitants were employed in packing up different articles during the night, and early in the morning nearly one half of them took the road for Bambarra. Their departure was very affecting; the women and children crying, the men sullen and dejected; and all of them looking back with regret on their native town.

Mr. Park no longer entertained any hopes of redeeming his boy, as Ali constantly refused to let him go, being apprehensive that he would assist him in prosecuting his journey. It therefore became necessary to attempt to make his escape, before the rainy season was so far advanced as to render travelling impossible. His situation at Jarra was one of the most comfortable, as he had nothing by means of which he might compensate his landlord, and Daman's hospitality was nearly exhausted. Could

he even effect his escape, he had nothing with which to procure provisions, and therefore must depend upon casual charity. He knew not the language of the country through which he had to pass, and Johnson the interpreter refused to follow him. Surrounded with such a multiplicity of dangers, the hope of accomplishing, in some degree, the object of his mission, alone urged him to perseverance. The mortification of completely failing in his design, and the prospect of carrying back to his native country the intelligence of important discoveries, stimulated him powerfully to continue his exertions. He therefore resolved to embrace the very first opportunity of leaving Jarra, after the rainy season should be so far advanced as to secure him from the sufferings of thirst, which are generally allowed to be more insupportable than those of hunger, a truth to which we believe Mr. Park would at any time have been ready to attest.

June 27, information arrived that Daisy was on his march to Jarra. The terror of the town's people was not to be described. The screams of the women and children were truly alarming. Mr. Park mounted his horse, and taking a large bag of corn, rode until he had reached the foot of a hill, where he dismounted, and having gained the summit he sat down, and had a complete view of the town and neighbour-

ing country; he then pursued his journey alone to Bambarra. As he was travelling he was pursued by a party of Moors, who insisted on his going back to Ali; he apparently consented, and in returning with them, one of the Moors in passing through some thick bushes, ordered him to untie his bundle, and shew them the contents. Having examined the articles, they found nothing worth taking but his cloak, which one of them took and wrapped round himself. Mr. Park earnestly requested, but in vain, that he would return it; but he and one of his companions rode off with the prize. When Mr. Park attempted to follow them, the third, who had remained with him, struck his horse over the head, and presenting his musket, told him he should proceed no further. Our traveller once more turned his horse's head towards the east, and with inexpressible pleasure resumed the path which he had before pursued.

CHAP. XIV.

Mr. Park proceeds through the wilderness. Suffers greatly from thirst. Is relieved by a shower of rain. Arrives at a negro town, called Wawra.

MR. PARK, by the aid of his compass, directed his course through the wilderness, with a view to reach the kingdom of Bambarra; but his journey was very soon interrupted by the intense heat of the sun, which brought on him extreme faintness and intolerable thirst. Thus circumstanced, he ascended a tree, fondly hoping to discover from thence some abode of man, but to his great mortification he discovered nothing, as far as his eye could reach, but thick underwood and hillocks of sand. Proceeding onward, he came suddenly on a large herd of goats, when his sinking hopes were revived by the appearance of two young Moors, who ventured to come near him after much entreaty;

but they, alas! had nothing to present him with except their empty casks, assuring him at the same time that they had hitherto discovered no traces of water. Almost perishing with thirst, and much affected by this unwelcome intelligence, our traveller rode on as fast as possible, still cherishing the hope of finding some watering-place; but his mouth and throat were so much parched, that he considered his dissolution as at hand, aud from chewing the leaves of different shrubs he endeavoured to procure that relief which they were incapable of administering. He again ascended a tree, which, as it was situated on an eminence, he hoped would be more fortunate than the first; but he could still perceive no traces of any human habitation. Having descended from the tree, he found his poor horse devouring the brushwood and stubble with the greatest eagerness, which induced him to take off his bridle, and permit him to roam at large; during the performance of which humane office, he was himself seized with sickness and giddiness, which he regarded as the prelude of instant death. Gradually recovering, however, he once more attempted to follow his horse, when suddenly his heart was revived by the appearance of lightning in the east, which in those regions is a certain indication of approaching rain. This seasonable shower immediately descended to

the earth, the drops of which he received on his clothes, spread out for that purpose, which he afterwards wrung out, and thus allayed his thirst.

In some measure refreshed, Mr. Park continued his route until, by the hoarse croaking of frogs, he discerned his near approach to some muddy pools of water. Here he again allayed his thirst, and proceeded until he arrived at a Foulah village called Shrilla. At the door of one of the huts he perceived an old woman spinning cotton; he made signs to her that he was hungry, and inquired if she had any victuals. She immediately laid down her distaff, and in the Arabic tongue desired him to enter. Seated upon the floor, he received from her hospitable hands a dish of kouskous, of which he made a tolerable meal; in return for this kindness he gave her a pocket-handkerchief, begging at the same time a little corn for his horse. Overcome with joy at this unexpected deliverance, he returned his grateful acknowledgements to that great and good Being, who had so kindly spread a table for him in the wilderness. Whilst his horse was feeding, one of the inhabitants came up and whispered something to his benevolent hostess, which much excited her surprise. Mr. Park soon found that some of the men wished to apprehend and carry him back to Ali. He therefore tied

up the corn, and took a northerly direction, driving his horse before him, and followed by all the boys and girls of the town. When he had travelled about two miles, he struck into a wood, where he found it necessary to take repose, a bundle of twigs serving for a bed, and his saddle for a pillow. About three o'clock he was awakened by three Foulahs, who, taking him for a Moor, pointed to the sun, and told him it was time to pray: without noticing them, he saddled his horse and continued his journey. July 4th, Mr. Park pursued his course through the woods, and observed great numbers of antelopes, wild hogs, and ostriches: about one o'clock he came to the precincts of a watering-place belonging to the Foulahs. Some of the shepherds invited him to come into a low tent, where there was only room to sit upright. When he had crept upon his hands and knees into this lowly habitation, he found that it contained a woman and three children. A dish of boiled corn and dates was produced, and the master of the family, as the custom was, first tasted it, and then handed it round to his guests. Whilst the traveller was eating, the children fixed their eyes upon him; and no sooner did the shepherd pronounce the word *Nazarani*, than they began to cry, and their mother crept slowly towards the door, out of which she sprang like a greyhound, and was.

instantly followed by her children; so frightened were they at the name of a Christian. Here Mr. Park purchased some corn for his horse, in exchange for some brass. He pursued his route, until he arrived, July 5th, at a negro town, called Wawra, tributary to Mansong, king of Bambarra.

CHAP. XV.

Mr. Park proceeds to Wassiboo. Discovers the Niger. Account of Sego, the capital of Bambarra. Mansong, the king, refuses to see him; but sends him a present.

WAWRA, (or Warvra) is but an inconsiderable place, surrounded with high walls, and inhabited by Foulahs and Mandingoes, who are tributary to the sovereign of Bambarra, and are chiefly employed in the cultivation of corn which they give to the Moors in exchange for salt. Here Mr. Park endeavoured to recruit his exhausted strength by means of sleep, but was soon interrupted by the curiosity of the people, who came in great numbers to see him, beseeching him to ask of Mansong what was become of their children, of whom he had cruelly deprived them. On the 6th of July, Mr. Park arrived at Dingyee, where he was importuned by his landlord for a lock of his hair,

for the purpose of making a saphie, by the possession of which would be communicated to him, as he thought, all the knowledge of a white man. With this requisition our traveller obligingly complied; but the insatiable landlord having cropped him too closely, he put on his hat, for fear of being deprived of the whole, observing that he must reserve a part of this inestimable article for some future occasion. At this place he inquired for the dooty, or chief magistrate, and was informed that he was working in the fields. As he wandered about the town, he was invited by a Foulah to enter his hut, where he was entertained with much kindness. When the dooty returned from his labours, he sent some provisions for Mr. Park himself, aud some corn for his horse. About twelve o'clock he reached a town called Wassiboo. Cultivation is carried on there on a very extensive scale, and as the natives themselves express it,—"hunger is never known." In cultivating the soil, the men and women work together, using a large sharp paddle. July 12th, Mr. Park set out from Wassiboo, and arrived in the neighbourhood of Satile. The inhabitants were at first so much alarmed that they shut the gates, seeing so many horsemen, (Mr. Park having an escort with him) and put themselves under arms. A tornado approaching, a parley ensued, and they

were admitted. July 14th, he arrived at Moorja, a large town, famous for its trade in salt, which the Moors bring in great quantities to give in exchange for cloth and corn. As corn is plentiful, the inhabitants are very liberal to strangers. July 16th, he reached Datliboo. Here a tremendous tornado arose: the house in which he lodged being flat-roofed, admitted the rain in streams; the floor was soon ancle deep, the fire extinguished, and he was left to pass the night upon some bundles of firewood that happened to lie in a corner. As Mr. Park was walking barefooted, driving his horse, he was met by a coffle of slaves, about seventy in number, coming from Sego. They were tied together by their necks, with thongs of a bullock's hide twisted like a rope, seven slaves upon a thong; and a man with a musket between every seven. Many of the slaves were ill-conditioned, and among them were many women.

A few hours after they left Datliboo, they met a large caravan returning from Sego. Their commodities chiefly consisted of hoes, mats, and a variety of domestic utensils. Having reached a large village about five in the afternoon, they designed to halt till next morning; but accommodations were refused them by the dooty. Of consequence they continued their journey with reluctance, but Mr. Park in par-

ticular, whose horse was so much fatigued, that he was under the necessity of driving him before him. It was dark before they reached the next village, named Fanimboo, where the dooty received them, but his hospitality was not the most liberal. Hearing that a white man was in the company, he brought out three old muskets, and was not a little mortified on being told, that our traveller could not repair them.

Early next morning they left this village; and as they had received only a small quantity of provisions on the preceding night, they endeavoured to procure some corn at the first village they came to; but as they advanced, they discovered a very striking diminution of hospitality among the inhabitants. They could not ascribe this to scarcity; for though the inhabitants were more numerous, the country was much better cultivated, and such portions of it as did not yield corn, afforded the most excellent pasturage to large herds of cattle.—They consequently attributed this diminished hospitality to the neighbourhood of Sego, and to the multitude of people daily passing to that city, and returning from it. Hospitality generally diminishes with an increased number of strangers.

Mr. Park found that he could not keep pace with the Kaartans, his horse was so weak, and he was forced to drive him before him during

the greater part of the day. It was eight in the evening before he reached Geosorra, where he found his companions before him, engaged in a dispute with the dooty. This man had refused either to give or sell them any provisions,—treatment which was rendered peculiarly disagreeable after a whole day's fast, and a very scanty supper. Mr. Park no doubt felt himself interested in such a debate, as well as the rest; but so great was his fatigue, that he fell asleep whiled he listened. His companions roused him about midnight, with the very welcome intelligence, "*Kinne-nata,*" the victuals are come; and the morning was spent much more agreeable than the evening.

Two negroes, about to proceed to Sego, agreed to conduct Mr. Park thither, and they commenced their journey without delay. They entered a village in the afternoon, in which one of the negroes had an acquaintance, who invited them all to a public entertainment, of which they accepted, and Mr. Park was not a little astonished at the decency and regularity he witnessed there. The chief dish, which had the name of *sinkatoo,* was made of sour milk and meal. The women not only made part of the company, but shared of the entertainment, a circumstance which Mr. Park had never seen before in any part of Africa. The beer was plentiful, and every one drank when he pleased,

and how much he thought proper, without invitation or compulsion. The whole company was in some degree intoxicated; but instead of quarrelling, as is too often the case on such occasions, they quietly enjoyed their mutual intercourse.

Continuing their journey, they passed through many large villages, where our traveller was generally taken for a Moor; and where his appearance excited the compassion of some, but the mirth of a much greater number. He walked barefooted, driving his half-famished horse before him. "His clothes," said one, "may convince you that he has been at Mecca." One was anxious to purchase his horse, and another asked him if it was sick. Even the very slaves who accompanied him, began to consider themselves as disgraced by his appearance.

When night came on, they halted at a small village, where Mr. Park procured some provisions for himself, and some corn for his horse, in exchange for a button; and where he was much pleased to be informed that he would next day see the Niger, to which the negroes give the name of *Joliba*, or Great Water. As lions and other wild beasts were numerous in the vicinity, the gates of the village were shut a short time after sun-set. Our traveller enjoyed little repose during the night, as the mus-

quetoes were extremely troublesome, and the hope of seeing the Niger next day, deprived him of all inclination to sleep. Early in the morning he was ready to depart, but it was after sun-rise before the gates were opened, when the whole of the inhabitants were awake.

The crowds, every where beheld on the roads as they approached to Sego, convinced him that it was a market-day, and every one was carrying something which he was anxious to sell. The villages in their route were numerous, for they passed through four of very considerable size before eight in the morning, at which time they could perceive the smoke of Sego at a distance. He overtook the Kaartans soon after, who had gone with him so long in his journey, and who had left him on account of the weakness of his horse. They were now at no great distance, and they promised to introduce him to the king.

July 21st, Mr. Park arrived at Sego. As he was riding through some marshy ground, looking forwards, he saw the long-sought-for majestic Niger, glittering to the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward. He hastened to the brink, and having drank of the water, offered up his fervent thanks to the great Ruler of all things, for having thus far crowned his endeavours with success. The circumstance

of the Niger flowing towards the east was not surprising to the African traveller, as from his frequent inquiries he had clear and decisive sssurances that its general course was *towards the rising sun.*

Sego, the capital of Bambarra, consists of four distinct towns; two on the northern bank of the Niger, called Sego Korro and Sego Boo, and two on the southern bank, called Sego Soo Korro and Sego See Korro. They are all surrounded with high mud walls; the houses are built of clay, of a square form, with flat roofs; some of them are two stories high, and many of them white-washed. Besides these buildings, Moorish mosques are seen in every quarter, and the streets, though narrow, are broad enough for every useful purpose, in a country where wheel carriages are unknown. Sego contains about 30,000 inhabitants. The king of Bambarra constantly resides at Sego See Korro; he employs many slaves in conveying people over the river, and the money they receive furnishes a considerable revenue to him in the course of a year. The canoes are of a singular construction, each of them being formed of the trunks of two large trees, rendered concave, and joined together, not side to side, but endways, the junction being exactly across the middle of the canoe; they are therefore very long and disproportionally narrow, and have

neither decks nor masts; they are, however, very commodious, for in one of them four horses and several people were carried over. While Mr. Park was waiting to cross the river, information was conveyed to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He directly sent over one of the chief men with a message, that the king could not possibly see him until he knew what had brought him into the country, and that he must not presume to cross the river without his majesty's permission. He therefore advised Mr. Park to lodge at a distant village for the night; and said, that in the morning he would give him further instructions how to conduct himself. The traveller immediately set off for the village, where, to his great mortification, he was refused admittance into any house; he was obliged to sit all day under the shade of a tree, without victuals. About sun-set, as he was preparing to pass the night in this manner, and had turned his horse loose, that he might graze at liberty, a woman, returning from the labours of the field, stopped to observe him, and perceiving that he was weary and dejected, inquired into his situation, which being explained, she took up the bridle and saddle, and told Mr. Park to follow her. Having conducted him into her hut, she lighted a lamp, spread a mat on the floor, and

told him he might remain there for the night; she presented him also with a very fine fish, half broiled; having thus performed the rites of hospitality, she called to the female part of her family to resume their task of spinning cotton, in which they were employed during a great part of the night. They soothed their labour by songs; one of which was extempore, and Mr. Park the subject of it. The air was sweet and plaintive, and the words literally translated were as follows: "The winds roared and the rains 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, &c."

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.

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

True pòetic beauty is not the exclusive property of any nation, and the unaffected piety displayed in these effusions, does honour to human nature.

Had it been in his power to recompense his kind benefactress, he would undoubtedly have done it with more than common alacrity; but his poverty was extreme. Only four brass buttons now remained upon his waistcoat, of which he gave her two, and she probably considered herself as well paid for her humanity.

He continued in the village all day, to gratify the curiosity of the natives, who came in crowds to see him. July 22d, a messenger arrived from the king, to know whether there was a present for him, which question was answered in the negative. July 23d, another messenger from Mansong arrived, with a bag in his hand. He said it was the king's pleasure he should immediately leave the vicinage of Sego; but that, wishing to relieve the wants of a white man in distress, the king had sent him five thousand kowries (or little shells),

which passed current for money, 250 of them being equivalent to a shilling; and that he had orders to guide him on his journey to Sansanding. The whole of course amounted to 20s. sterling, which was no great sum from a monarch; but if we advert to the cheapness of provisions, which must enhance the value of the circulating medium, the 5000 kowries will not appear so trifling. They were sufficient to procure sustenance for himself and horse for 50 days.

Mr. Park was a good deal mortified at being under the neeessity of travelling without the countenance of the sovereign, and not less so in being refused permission to examine Sego with greater attention, as being by far the largest city which he had yet seen, consisting, as has been already observed, of about 30,000 inhabitants. It was to him, however, a matter of exultation, that his route was still to be towards the east, which was favourable to the accomplishment of his mission. Travelling was become less irksome and disagreeable, being able to converse with the people in their own language. He found the language of Bambarra to be a dialect of the Mandingo, which by a little practice he was qualified to speak with tolerable ease.

CHAP. XVI.

Mr. Park arrives at Kabba. Description of the Shea, or vegetable butter tree. He arrives at Sansanding. Is conveyed across the Niger to Silla.

In obedience to the royal command Mr. Park took his departure, and on the 24th of July passed the extensive town of Kabba, situated in the heart of a country at once beautiful and fertile. In our traveller's estimation, it very much resembled the centre of England in this respect, which in the interior of Africa was contrary to his expectations at the commencement of his expedition. He was disconcerted by the behaviour of the king, for which he could scarcely assign any reason. From his conversation with the person who was appointed for his guide, he believed he had some reason to conclude, that Mansong himself was fully inclined to favour him; but that he was not able

to counteract the wicked designs of the Moorish inhabitants of Sego, and was uncertain whether he should be qualified to ensure the security of the stranger, should he be permitted to enter the city.

Mr. Park himself confesses, and indeed it must be evident to every one, that to negroes, as well as to Mahometans, the object of his journey must have been exceedingly mysterious. Commercial speculation was a motive which they would have been able to comprehend; but it was manifest that Mr. Park had no commercial views, as his poverty was such as to force him to depend on charity for his subsistence; and consequently they had recourse to a much more unfavourable opinion. They were not ignorant that spies very frequently visited distant countries for the worst of purposes; and it seemed not improbable in their opinion, that the mission of Mr. Park might be of this description; but they could have no conception of its real object. That curiosity by which the learned of Europe are so much actuated, is wholly unknown among them. He informed them, it is true, that he had been sent to take a view of the Joliba, and ascertain whether it flowed east or west: but this circumstance was far from being satisfactory, since it appeared to them to be quite indifferent whether it flowed east or west, except

to those who had occasion to sail up or down the stream. Nor was it in their power to conceive how this river could be more interesting to him than any other, and his guide very naturally inquired whether there were any rivers in his own country. When he assigned a reason which must have appeared unsatisfactory, they concluded that he wished to impose on them, and to conceal the real object of his mission, which must have given rise to many unfavourable suspicions.

When these things are kept in view, the conduct of Mansong appears to have been sufficiently generous. His own ideas could not be much more enlightened than those of his subjects, and he perhaps believed that Mr. Park's designs were unfavourable to the stability of his power, or to the repose of his dominions. In such a case, how many would have listened entirely to the dictates of dark suspicion, and have sacrificed an obnoxious indivi-ual, whom no law protected. But with Mansong, the dictates of hospitality were more powerful, and he dismissed a person whom he deemed it unsafe to remain any longer in his territories; but at the same time he was careful to relieve his immediate wants.

He found the inhabitants employed in collecting the fruit of the shea trees, similar to the oaks of America, and from which they pre-

pared what is called *vegetable butter*, by boiling the kernel in water, which is surrounded by a sweet pulp. Previous to boiling, it is thoroughly dried in the sun. The butter obtained in this manner is said to be firmer whiter, and its flavour more delicious than any which is manufactured after the European plan, with this additional advantage, that it may be preserved a whole year without salt. In the evening Mr. Park arrived at Sansanding, a town of considerable extent, and its population amounting to eight or ten thousand.

This place is much resorted to by the Moors, who bring salt from Beeroo, and beads and coral from the Mediterranean, to exchange for gold dust and cotton cloth. Mr. Park was here surrounded by hundreds of people, each addressing him in a language equally unintelligible. The Moors now assembled in great numbers, and immediately ordered the negroes to withdraw; they then questioned him as to his religion; they compelled him to ascend a high seat, by the door of a mosque, that every body might see him. Upon this seat he remained until sun-set; he was then conducted into a neat little hut, with a small court before it, the door of which was ordered to be shut. But this precaution did not exclude the Moors. They climbed over the top of the mud wall, and came

in crowds into the court, in order, they said, to see the white man perform his evening devotions, and eat eggs. Mr. Park told them, with respect to his devotions, he could not comply, but that he had no objection to eat eggs, provided they brought him some to eat. Seven hen's eggs were brought, and it was supposed he would eat them raw; it being a prevailing opinion, that Europeans subsist chiefly on this diet. When he had convinced his landlord of this mistake, he ordered a sheep to be killed, and part of it to be dressed for supper. About midnight, when the Moors had left him, he paid him a visit, and, with much earnestness, desired him to write a saphie. "If a Moor's saphie is good, (said he) a white man's must needs be better." Mr. Park readily furnished him one, superlatively excellent, for it contained *The Lord's prayer*. The pen with which it was written was made of a reed; a little charcoal and gum-water made a very tolerable ink, and a thin board answered the purpose of paper. July 25, he departed from Sansanding; and on the 28th, reached Nyamee. This town is chiefly inhabited by Foulahs, from the kingdom of Masina. The governor would not receive him, but sent his son on horseback, to conduct him to Modiboo. While passing through the woods, the guide frequently stopped and looked under the bushes. On inquiring

the reason, Mr. Park was told, that lions were very numerous, and frequently attacked travellers in the woods. While he was speaking, Mr. Park's horse started, and upon looking round, he observed a large animal, of the cameleopard kind, standing at a little distance. The neck and fore legs were very long; the head was furnished with two short black horns, turning backwards: the tail, which reached down to the ham-joint, had a tuft of hair at the end. The animal was of a mouse colour; and it trotted away in a very sluggish manner, moving its head from side to side, to observe if it was pursued. Shortly after this, while crossing a large plain, where there were a few scattered bushes, the guide wheeled his horse round in a moment, and exclaimed, "A very large lion;" and made signs for Mr. Park to ride off. But his horse being much fatigued, he rode slowly by the bush, where the animal was perceived. A few moments after, the guide put his hand to his mouth, crying, "God preserve us;" and then, to his great surprise, Mr. Park perceived a large *red lion*, at a short distance, with his head couched between his fore paws. The lion however, suffered the travellers quietly to pass. This generous and noble animal, so different in his manners and habits from the ferocious tiger, will not offer violence to a rational being, unless in a state of absolute starvation. At sun-

set, Mr. Park arrived at Modidoo, a delightful village on the banks of the Niger, commanding a view of the river for many miles, both to the east and west. The situation is one of the most enchanting in the world. Here are caught great plenty of fish, by means of cotton nets, which the natives make themselves. The head of a crocodile which had been killed, was lying upon one of the houses, in a swamp near the town. These animals are not uncommon in the Niger; but they are of little account to the traveller, when compared with the amazing swarms of musquetoes, which rise from the swamps and creeks in such numbers as to harass even the most torpid of the natives. Mr. Park usually passed the night without shutting his eyes, walking backwards and forwards, fanning himself with his hat; their stings raised numerous blisters on his legs and arms, which, together with want of rest, made him feverish and distressed.

His landlord, observing that he was sickly, hurried him away; sending a servant with him as a guide to Kea. It is scarcely to be supposed that this anxiety to get him away, and sending a guide with him to Kea, was the result of pure benevolence. It is more probable that as he beheld him to be distressed, if that should increase on him, he might become more troublesome than he had any inclination he should

be. But though he was little able to walk, his horse was still less qualified to carry him; and in crossing some rough clayey ground, he fell, and was unable to rise again. Mr. Park took off his bridle and saddle, and placed some grass before him. He then left the poor animal, and followed his guide on foot, until he reached Kea, a small fishing village. He there embarked in a canoe, and proceeded about a mile down the river, when the fisherman paddled the canoe to the bank, and desired him to jump out. Having tied the canoe to a stake, he stripped off his clothes, and dived for a great length of time, when he raised up his head astern of the canoe, and called for a rope. With this rope he dived a second time, and then got into the canoe, and ordered the boy to assist him in pulling. At length, they brought up a large basket, about ten feet in diameter, containing two fine fish, which the fisherman immediately carried on shore, and hid in the grass. About four o'clock in the afternoon, of July 29, Mr. Park came to Moorzan, a fishing town on the northern bank, from whence he was conveyed across the river to Silla, a large town, where he remained until it was quite dark, under a tree, surrounded by hundreds of people. Here Mr. Park made a solemn pause; and, after maturely weighing the difficulties that must attend him, should he still persevere in his route,

determined to go no farther. Two short days journey to the eastward of Silla, is the town of Jenne, which is situated on a small island in the river, and is said to contain a greater number of inhabitants than Sego itself, or any other town in Bambarra. At the distance of two days more, the Niger spreads into a considerable lake, called the Dark Lake; concerning the extent of which, it is said that in crossing it, from east to west, the canoes lose sight of land one whole day. From this lake the water issues in many different streams, which terminate in two large branches; one flows to the north-east, the other to the east; but these branches join at Kabra, which is one day's journey to the southward of Tombuctoo, and is the port or shipping-place of that city. From Kabra, at the distance of eleven days journey, the river passes to the southward of Houssa, which is two days journey distant from the river. Of the further progress of this river the natives seem to be entirely ignorant.

On the northern bank of the Niger is the kingdom of Masina, which is inhabited by Foulahs. To the north-east of Masina, is the kingdom of Tombuctoo, the great object of European research. This extensive city is filled with Moors and Mahometan converts; the king himself, and all the chief officers of state, are Moors. The present king of Tombuctoo is

named Abu Arahima: he is reported to possess immense riches. His wives and concubines are said to be clothed in silk, and the chief officers of state live in great splendour. The whole expense of his government is defrayed by a tax upon merchandize, which is collected at the gates of the city. The city of Houssa, is another great mart for Moorish commerce. It is said to be larger and more populous than Tombuctoo. The small kingdom of Jinbala is said to be remarkably fertile; the inhabitants are negroes; and some of them very opulent. To the southward of Jindala is situated the negro kingdom of Gotto, which it is said, is of great extent. On the west of Gotto is the kingdom of Baedoo. West of Baedoo, is Maniana; the inhabitants of which are said to be cruel and ferocious: so much, as even to indulge themselves with disgusting banquets of human flesh.

Mr. Park now began to reflect seriously on his helpless situation, and that the prosecution of his journey any farther to the eastward was totally impracticable. His strength was nearly exhausted by hunger and fatigue, the baneful influence of which was augmented by sickness. His apparel was reduced to rags, and he possessed nothing of value by which he could purchase favour, or even lodgings and subsistence. The tropical rains were become

extremely violent, in consequence of which a great part of the country was already under water, and in a short time there would be no conveyance from one place to another but by means of canoes. His remaining kowries were not sufficient to hire one for a very short distance. He viewed the project of subsisting by charity as entirely hopeless, in a country where the Moors had so much influence; and had it been even possible to convey himself farther to the east, inevitable destruction must have been his fate, in some of those cities in which the Moors bore the supreme sway. His death would have buried in oblivion all those discoveries which he had already made.

Feeling the full force of these considerations, we will not be astonished that he determined to return towards the coast, which was of itself a melancholy prospect. To return west could not relieve him either from hunger or sickness, and he was poorly qualified to undertake a journey upon foot of many hundred miles. Difficulties presented themselves on either side, but it was inevitable ruin to proceed, his only chance of safety lying in his return. From the difficulties and dangers which Mr. Park encountered and overcame, it must be apparent to every one, that his courage and perseverance were of the most superlative kind.

Having resolved to return, for reasons which satisfied his employers, and thus terminate his own personal survey of the country, he endeavoured to obtain some information concerning the country which he had no hope of visiting, from those who had travelled farther to the east. He chiefly inquired among the negroes and Moors who had been engaged in commerce, the result of which he considered as authentic.

The natives of Maniana, of whom Mr. Park makes mention, are frequently termed man-eaters by their enemies; but terms of reproach coming from implacable hatred, can be no conclusive proof of the depravity of those to whom they are applied. To feed on human flesh is so repugnant to the common nature of man, that much more than the assertions of ignorance and enmity are required to establish its truth.

CHAP. XVII.

Mr. Park returns westward. Arrives at Modiboo, and recovers his horse. Prosecutes his journey along the Banks of the Niger. Arrives at Taffara.

HAVING left Silla, Mr. Park, on the 30th of July again reached Kea, where he was accommodated for that night with a covering, by the humanity of a negro, who had pity on his sick and tattered appearance. From this place he was attended by a guide, on his way to Modiboo, who, as he approached a quantity of jars on the brink of the Niger, threw a large handful of grass upon them, desiring Mr. Park to follow his example. These jars, he observed, were the property of some invisible being, to whom as a mark of respect, every traveller devoted some grass, or a branch from a tree, to defend the vessels from the inclemency of the weather, and particularly the rain. His guide

also informed him that they had stood there for upwards of two years, during which period they had been claimed by none. Thus conversing in a most friendly manner, they proceeded on until they perceived the footsteps of a lion, quiet fresh in the mud, near the river side. The governor's brother was now very circumspect, and insisted that Mr. Park should walk before him, which not being agreed to, he threw down the saddle, which he carried, and went away. Mr. Park, taking off the stirrups and girth, instantly threw the saddle into the river; the negro no sooner observed this, than he ran from the bushes where he had concealed himself, rushed into the water, and by help of his spear brought out the saddle and ran away with it. Mr. Park proceeded on a circuitous course through the bushes to avoid the lion. About four he arrived at Modiboo, where he found his saddle, the negro having brought it with him in a canoe. While conversing with his cowardly guide, and remonstrating on his conduct, a horse neighed; the negro asked if Mr. Park knew who was speaking to him, and then informed him it was once his own horse, which he had left at Modiboo. August 7th, Mr. Park reached a small village, called Nemaboo; departing from thence, he fell in with a Moor and his wife, riding upon the top of the load, but, when she had proceed-

ed about two hundred yards, the bullock sunk into a hole and threw both the load and herself among the reeds. The affrighted husband was petrified whith horror, and suffered his wife to be almost drowned before he went to her assistance.

August 23d, Mr. Park reached a small village within a half a mile of Sego, having experienced a very unpleasant reception at the different villages which he had passed. Here he learned that Mansong had sent out people to apprehend him; he therefore resolved to avoid Sego altogether, and proceeded westward to the Niger, until he arrived at a Foulah village called Sooboo. He pursued his course along the bank of the river, and passed a walled town called Kamalia. On the 25th, he passed a large town called Sai. It is completely surrounded with two very deep trenches, at about two hundred yards distance from the walls. On the top of the trenches are a number of square towers, and the whole has the appearance of a regular fortification,

About noon he came to the village of Kaimoo, situated upon the bank of the river; in the evening he arrived at a small village called Song, the morose inhabitants of which would not receive him, nor so much as permit him to enter the gate; but, as lions were very numerous in this part, Mr. Park resolved to stop

in the neighbourhood of the village. Having collected some grass for his horse, he accordingly lay down under a tree by the gate. About ten o'clock, he heard the roaring of a lion at no great distance, and attempted to open the gate, but the people within told him he must not enter; he then begged to inform them that a lion was approaching, and hoped they would allow him to come within the gate; while waiting for an answer, the lion approached so near, that he heard him rustling among the grass, and climbed the tree for safety: about midnight the people opened the gate, and desired him to come in. This was adding insult to barbarity, because they might have reasonably inferred that he was devoured long before. August 6th, he passed a considerable town with a mosque, called Jabbee. Here the country begins to rise into hills, and he could see the summit of high mountains to the west; at noon he stopped at a small village, called Yamina. This town has at a distance, a very fine appearance. It is a considerable place, and much frequented by the Moors; in the evening he arrived at Farra, a small village. Next day Mr. Park passed a considerable town, called Balaba, and the ruins of three other towns, destroyed by Daisy, king of Kaarta, near one of which, he climbed a tamarind tree, but found the fruit quite green and sour.

August 8th, by mistake, he took the wrong road, and did not observe his error until he found the Niger considerably to the left. Directing his course towards it, he travelled through long grass and bushes, with great difficulty, until he came to a small but very rapid river, which he at first took for a creek, or one of the streams of the Niger. Examining it with attention he sat down upon the bank, in hopes that some traveller might pass who could afford him information; no one arriving, he determined upon entering the river considerably above the pathway, in order to reach the other side before the stream had swept too far down. With this view he fastened his clothes upon the saddle, and was standing up to the neck in water, pulling his horse by the bridle to follow him, when a man came accidentally to the place, calling to him with great vehemence to come out. The alligators, he said, would destroy both him and his horse. When he had left the water, the stranger, who had never before seen any European, seemed wonderfully surprised. He twice put his hands to his mouth, exclaiming in a low tone of voice, "God preserve me!" but when Mr. Park spoke in the Bambarra tongue, he promised to assist him in crossing the river, the name of which, he said, was Frina. He then went a little way along the bank, and called to some

person who answered. In a short time a canoe, with two boys, came paddling from among the reeds. These boys agreed to transport Mr. Park across the river, and he arrived in the evening at Taffara, a walled town.

CHAP. XVIII.

Negro funeral. Mr. Park writes saphies. Is robbed, stripped and plundered by Banditti.

WHEN our traveller arrived at Taffara, he met with indifferent treatment, as the people were busied with the election of a governor, in consequence of which he was under the necessity of continuing till midnight under a tree, exposed to a heavy rain, and the violence of a tornado, which raged in a most dreadful manner. On the 20th of August he reached a village called Sooha, where he endeavoured to purchase some corn from the governor, who had his seat near the gate, but was informed he had none to spare. While attentively surveying the countenance of this old man, a slave was ordered to bring his paddle from an adjoining field where he wrought, for the purpose of digging a hole in the earth, who began accordingly, while the governor continued muttering to himself, "a mere plague, a good for nothing," with other sentences of a similar nature, which Mr. Park was apprehensive had a

reference to himself; in consequence of which he mounted his horse to avoid the pit, which, from its resemblance to a grave, served to strengthen his fears. Just, however, as he was about to ride off, the corpse of a boy, about nine or ten years of age, was brought quite naked to the spot. The negro carried the boy by a leg and an arm, and threw it into the pit with a savage indifference. As he covered the body with earth, he frequently exclaimed, "Money lost;" whence it was probable that the boy was one of his slaves. Departing from this shocking scene, Mr. Park travelled on to Koolikorro, a considerable town, and a great market for salt. Here he lodged at the house of a Bambarran, who had turned Mussulman, but was very superstitious. He wished his tenant, being a Christian, to write him a saphie; and for this purpose brought out his writing-board, saying, that he would give Mr. Park a supper of rice if he would write him a saphie to protect him from wicked men. He complied with the request, and wrote the board full from top to bottom; upon which the Bambarran washed the writing from the board into a calabash with a little water, and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry. Information of this circumstance having been

carried to the governor, he sent his son with half a sheet of writing-paper, desiring him to write a saphie to procure wealth. He brought some meal and milk as a present; and when the saphie was finished, he appeared highly pleased, and promised in the morning to bring some milk for breakfast.

August 21, Mr. Park arrived at Marriboo, a large town, and famous for its trade in salt; here he took up his lodging with seven other persons in a hut. The day following he crossed a deep creek, leading his horse close to the brink, and pushing him headlong into the water, and then taking the bridle in his teeth swam over to the other side. He secured his notes and memorandums in the crown of his hat. August 23, Mr. Park arrived at Bammaka, which although but a middling town, its inhabitants are very rich. From this place he had a singing-man for his guide to Sibidooloo. With that man he travelled up a rocky glen, about two miles; but the musical guide had taken a wrong direction, and Mr. Park, finding it impossible to proceed, rode back to the level ground, and directing his course to the east, came to another glen, and discovered a path which led to some shepherds' huts; here he was informed he was in the right road, but that he could not possibly reach Sibidooloo before night. A little before sun set, he arrived at a romantic

village, called Kooma. This village is surrounded by a high wall, and is the sole property of a Mandingo merchant. The adjacent fields yield him plenty of corn; his cattle roam at large in the valley, and the rocky hills secure him from the depredations of war. In this obscure retreat he is seldom visited by strangers; but, whenever this happens, he makes the weary traveller welcome. Mr. Park was soon surrounded by a circle of these harmless villagers; who asked a thousand questions about his country, and in return for his information brought corn and milk for himself, and grass for his horse; kindled a fire in the hut where he was to sleep, and appeared very anxious to serve him. August 25, he left Kooma, and proceeded towards Sibidooloo.

The road was steep and rocky, and he was obliged to travel very slow. As he was stopping to drink a little water at a rivulet, he heard a loud screaming as of people in distress. He immediately conjectured a lion had appeared; but proceeding on he found one of the shepherds who had set out with him, lying on the grass as if dead; approaching him, he whispered Mr. Park to tell him to stop, as a party of armed men had seized upon his companion, and shot two arrows at himself as he was making his escape. While considering what course to pursue, he turned round and saw at a little,

distance, a man sitting upon the stump of a tree; he distinguished also the heads of six or seven more, sitting on the grass, with muskets in their hands. He at last resolved to ride forward towards them: as he approached them he was in hopes they were elephant-hunters, and by way of conversation, asked if they had shot any thing? Without returning any answer, one of them desired Mr. Park to dismount; and then, as if recollecting himself, waved his hand for him to proceed; he accordingly rode past, and had crossed a deep rivulet, when he heard somebody call; and looking behind, saw the men running after him, and crying out for him to turn back. He stopped until they all came up, when they informed him that the king of the Foulahs had sent them on purpose to bring him his horse, and every thing he possessed, to Fouladoo. Without hesitation, Mr. Park turned back and followed them. Coming to a dark place in the wood, one of them said, "This place will do;" and immediately snatched his hat from his head. Mr. Park told them, that unless his hat was returned, he should proceed no further; but before he had time to receive an answer, another drew his knife, and seizing upon a metal button which remained upon his waistcoat, cut it off and put it in his pocket. Mr. Park now seeing their design, resolved to let them proceed, without inter-

ruption, to search his pockets, and examine every part of his apparel. Observing that he had one waistcoat under another, they insisted he should take them both off; and at last they stripped him quite naked; even his half-boots were minutely inspected. Whilst they were examining the plunder, he earnestly requested them to return the pocket compass: but when he pointed it out to them on the ground, one of the banditti, thinking he was going to take it up, cocked his musket, and swore he would lay him dead upon the spot if he presumed to touch it. After this, some of them went away with his horse, while the remainder stood considering whether they should leave him naked on the spot, or allow him something to shelter him from the sun. Humanity at last prevailed; they returned him the worst of two shirts, and a pair of trowsers; and one of them threw back his hat, which, in the crown, had the memorandums preserved. In this wretched and forlorn condition, a stranger in a strange land, Mr. Park felt the benign consolations of religion tranquillizing his heart at this awful moment, when he was in the midst of a vast wilderness, naked and alone, surrounded by savage animals, and men still more savage, and five hundred miles from the nearest European settlement; even at that moment he could view

with delight the extaordinary beauty of a species of small moss (belonging to the *cryptogamia* class of plants) in fructification; and, while his eye contemplated it, he for a time forgot his own painful situation. The plant was extremely small, but uncommonly delicate, and it gave rise to the following pious reflections. Can that Being who, in the desert, preserved and brought to perfection a plant of such uncommon delicacy, desert a human being, a creature of so much superior importance? Is it possible for any of the Deity's works to be placed, for a moment, beyond his superintending care? A beam of comfort gleamed upon his soul. He had already been supported in situations under which, had he foreseen them, he would have conceived it impossible to exist. He was still under the guidance of the same Providence; aud his experience of past support, demanded his firm confidence in future relief. At length he started up, and disregarding hunger and fatigue, proceeded till he came to a small village, where he overtook the two shepherds who travelled with him from Koomar, and at sun-set he arrived at Sibidooloo, the frontier town of the kingdom of Manding.

CHAP. XIX.

Government of Manding. Mr. Park removes to Wanda. He recovers his horse and clothes. Prosecutes his journey to Kamalia. His sickness.

THE town of Sibidoolo stands in the middle of a fertile vale, but it is scarcely accessible to horses, on account of the rocky eminences with which it is surrounded. A governor has the management of its political concerns, who is denominated the MANSA, an office similar to which is established in every town of the kingdom, which is a species of republic, the power of the state being vested in the collective body, in case of any emergency.

The people who flocked around Mr. Park presented him to the Mansa, who having been informed of the cruel robbery sustained by our traveller, the truth of which was confirmed by the two shepherds, he told Mr. Park, with an indig-

nant air, that his property should be restored; "for," added he, "I have sworn it." He then ordered his attendants to go over the hills by the break of day, and inform the Dooty of Bamakoo, that a poor white man, the sovereign of Bambarra's stranger, had been plundered by the people of Fouladoo. Mr. Park heartily thanked the Mansa for his conduct, and accepted his invitation to remain with him till the return of the messenger. He was conducted into a hut, and had some victuals given him, but the crowd of people prevented him from sleeping until past midnight. After spending two days, Mr. Park requested to retire to the next village; finding him anxious to proceed, the Mansa said he might go as far as the town called Wanda, where he hoped he would remain until he had an account of his horse, &c. He departed on the morning of the 28th from Sibidooloo, and had not gone far when he reached several villages, at one of which he stopped for the purpose of procuring some refreshment, and received a dish which he had never seen before. It consisted of the *antherae* of maize, stewed in milk and water, which, he was informed, was never used, except when other provisions could with difficulty be obtained. On the 30th he arrived at Wanda, a small town with a mosque, and surrounded by a high wall. The Mansa, who was a Mahometan

was both a magistrate and school-master; he kept his school in an open shed, where Mr. Park had his lodging. Here he washed his shirt and spread it upon a bush to dry, while he sat naked in the shade; as he was sitting in this manner, the fever he had for some time been afflicted with returned, with alarming symptoms. He remained at Wanda nine days, during which time he experienced the return of the fever every day.

The scarcity of provisions was great at this time; every evening, five or six women came to the Mansa's house to receive each of them a certain quantity of corn. Mr. Park inquired of the Mansa, whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in. "Observe that boy," said he, (pointing to a fine child about five years of age,) "his mother has sold him to me for forty days provision for herself and the rest of the family; I have bought another boy in the same manner." When the woman returned, Mr. Park desired the boy to point out his mother; she was much emaciated, but had nothing cruel or savage in her countenance; and, when she had received her corn, she came and talked to her son with as much cheerfulness as if he had been still under her care. September 6th two persons arrived from Sibidooloo, bringing Mr. Park's

horse and his clothes; but he found his pocket-compass broken to pieces. September 7th, as his horse was grazing near the brink of a well, the ground gave way, and he fell in. The well was about ten feet in diameter, and so very deep, that when he lay snorting in the water, it was thought impossible to save him. The inhabitants of the village assembled, and, having tied together a number of withes, they lowered a man down into the well, who fastened those withes round the body of the horse; and the people, having first drawn up the man, took hold of the withes, and pulled out the horse with great facility. The poor animal was now reduced to a mere skeleton; it was found, therefore, impracticable to travel with him any further. Mr. Park of course made a present of him to his landlord; and the saddle and bridle to the Mansa of Sibidooloo. September 8th, he departed, having been presented by his landlord with a spear, and a leather bag to contain his clothes. He now converted his half-boots into sandals, and travelled with more ease.

On the evening of the 9th, he reached a village named Nemacoo, where, says Mr. Park, the Mansa made me sup on the cameleon's dish. He could not, however, accuse his landlord with the want of hospitality, for he was informed that the inhabitants laboured under a severe

scarcity; and their looks sufficiently testified the truth of the report. Next day the rain was so violent that he could not continue his journey, and indeed the negroes could scarcely leave their huts. A negro, named Modi Lemina Taura, who was engaged in an extensive trade, suspecting the distress of the white man, paid him a visit in the afternoon, and brought him some provisions, promising at the same time to conduct him next day to his own house, at a place called Kinyeto. He proceeded on the 11th with the benevolent trader; but he hurt his ancle so much during the day, that when he arrived at Kinyeto it was inflamed and swelled; and next day he was incapable of walking without the most acute pain. Taura seeing his condition, requested him to remain a few days at his house till he was recovered from his hurt. This invitation Mr. Park readily accepted, and remained at Kinyeto till the 14th. His ancle was by that time so far recovered, that he deemed himself qualfied to proceed on his journey with the help of a staff. He left Kinyeto with a young man who travelled in the same direction, and reached Dosita on the 15th, where he was confined a day by the violent rains. His sickness continued violent, and his intellects were deranged during the night, but he continued his journey, and on September 17th, he reached Mansia, a con-

siderable town, where small quantities of gold are collected. The Mansa of this town had the character of being very inhospitable; he, however, sent the sick and wearied traveller a little corn for supper, but demanded something in return; and when told he possessed nothing of value, he said in jest, "that a white skin should not defend him if he told lies." He then shewed him the hut in which he was to sleep, and took away his spear. Mr. Park, suspicious of this man, privately requested one of the inhabitants of the place, who had a bow and quiver, to sleep with him. About midnight, he heard somebody approach the door, and, observing the moon-light struck suddenly into the hut, he started up, and saw a man treading cautiously over the threshold; he immediately snatched up the negro's bow and quiver, the rattling of which made the man withdraw. He proved to be the Mansa. The negro desired Mr. Park to remain awake after the departure of the Mansa, lest he should return again; and our traveller placed a large piece of wood behind the door of the hut. He returned as was apprehended, pressing with such violence against the door, that the negro with difficulty withstood his efforts. Mr. Park loudly called out to permit him to enter, and the intruder instantly departed. The negro

seriously advised Mr. Park to quit the place immediately, lest some scheme should be devised to prevent his departure. This advice he considered as too prudent to be neglected.

September 16th, as soon as it was light, Mr. Park sent the negro to the house of the Mansa, who brought away the spear; he told him the Mansa was asleep, and advised him to seize this opportunity of pursuing his journey, which he immediately did, and shortly arrived at Kamalia, a small town, situated at the bottom of some rocky hills, where the inhabitants collect gold in great quantities. On Mr. Park's arrival, he was conducted to the house of a Bushreen or priest, named Karfa Taura. He was collecting a coffle of slaves, with a view to sell them to the Europeans on the Gambia. When Mr. Park entered, he was reading an Arabic book, and, with a smile, asked if he understood it. Being answered in the negative, he desired one of his attendants to fetch the little curious book which had been brought from the west country. On opening this small volume, he was surprised and delighted to find it to be the *Book of Common Prayer* of the established church of England, and Karfa expressed great joy to find he could read it. This hospitable negro made Mr. Park's situation comfortable and pleasant: a hut was provided for him with a mat to sleep on, an earthen jar

for holding water, and a small calabash to drink out of; he had two meals a day sent from Karfa's own dwelling, and the slaves were ordered to supply him with firewood and water. But, alas! these kind attentions could not stop the alarming progress of a fever with which he had been sometimes afflicted, and his health continued very precarious for five weeks. When Mr. Park first informed the benevolent Karfa of his design of proceeding without delay towards the coast, he assured him that such a purpose would be quite impracticable. The desert of Jallonka was at no great distance; a dreary region without inhabitants; and being intersected by eight large rivers, could not be passed during the rainy season. Such an undertaking was impracticable to a caravan of natives, and surely must be hopeless for a single white man. As soon as it was possible to travel, he himself, with a number of slaves, was about to proceed towards the coast, and he thought it would be prudent in Mr. Park to wait and accompany them.

Our traveller admitted the undertaking to be one of the most desperate kind, yet it was absolutely necessary for him to make the attempt. He had nothing with which to procure provisions, and his only chance of ever returning to the coast, was to subsist on charity as he travelled from place to place. Should he

fail in this attempt, nothing remained for him but to perish of want. This information made a strong impression on Karfa, who looked at Mr. Park with earnestness and emotion, asking him if he could subsist on the food of negroes? Receiving an answer in the affirmative, Karfa continued to assure him, that if he inclined to remain at Kamalia till the termination of the rainy season, he should have abundance of provisions, a hut to sleep in, and then be conveyed in safety to the Gambia. The price of a slave was accepted as a recompence for all this unexpected generosity, and was left to be paid by our traveller himself. The state of his health was still precarious, but Karfa assured him that if he would desist from walking in the rain, his recovery would be speedy.

As he recovered, he had other dangers to encounter; for the slave merchants who were to accompany Karfa to the coast, were reduced to some kind of dependence upon him, from a failure of their provisions, and could not, without envy, see Mr. Park engross so much of his attention. Every species of calumny was attempted, in order to ruin him in the estimation of Karfa: but he either perceived the baseness of their motives, or considered himself as bound to treat a person with kindness whom he had taken under his protection; for Mr. Park could

not perceive any diminution of his favour or kind offices.

Karfa having completed his caravan of slaves in the beginning of December he proceeded to Kancaba, in order to purchase more. He expected to be absent a month, and in order to secure the good treatment of Mr. Park during that time, left him to the care of a Bushreen, who was school-master of the village of Kamalia. On the recovery of his health, our traveller employed his leisure in condensing the scattered knowledge he had acquired respecting that part of Africa which he had traversed, and in making such enquiries as might render his information more complete.

CHAP XX.

African climate. Seasons. Vegetable productions. Population. Manners. Habits of life. Marriages, &c.

DURING the whole of his route, both in going and returning, Mr. Park found the climate in most places to be excessively hot, but at none more so than in the camp at Benowm. As he had no thermometer to determine the actual degree of heat, he could only judge of it by his own sensations. During the wet season, the atmosphere is loaded with moisture, so that every thing which is not placed near a large fire becomes damp and mouldy in a short time. Such a state of the atmosphere must be hurtful to the health of all, but particularly to strangers who are unaccustomed to it. But the dry season no sooner commences, than the face of nature is entirely changed. The rivers rapidly return within their channels, the grass withers, and many of the trees lose their leaves.

These are the constant effects of the dry season, and of the ordinary wind which at that time prevails. In some particular places, indeed, where the country rises into hills of considerable eminence, the air is comparatively cool. The tornadoes begin about the middle of June, when the wet season commences, and generally last till the month of November. If the wind sets in from the north-east, a great alteration is visible in the appearance of the country; as the rivers rapidly subside, the grass becomes withered, and the generality of the trees are stripped of their foliage. About the same period blows the *harmatton*, which is a dry and parching wind, attended with a smoky haze, through which the sun presents to the eye a dull red colour. This wind, in sweeping over the desert of Sahara, or great desert, attracts all the moisture within the reach of its current; yet it is regarded as salutary to Europeans; its powers bracing their relaxed solids, and their spirits are astonishingly revived by its influence in promoting respiration. It appears, however, to be inimical to the natives, who complain that it chaps their lips, and frequently occasions a soreness in their eyes.

Whenever the grass is sufficiently dry, the negroes set it on fire; but in Ludamar and other Moorish countries, this practice is not al-

lowed; for it is upon the withered stubble that the Moors feed their cattle until the return of rain. In the middle of the night, the plains variegated with lines of fire, and the light reflected on the sky, makes the heavens appear to be in a blaze. In the day time, pillars of smoke are seen in every direction; while birds of prey hover round the conflagration, and power down upon the snakes, lizards, and other reptiles, which attempt to escape from the flames. This annual burning is followed by a fresh and sweet verdure, and the country is rendered more healthy and pleasant. The sugar-cane, the coffee, or the cocoa tree, are not to be found in Africa; equally unknown to the Negroes are the pine apple, and other delicious fruits. A few orange and banana trees were observed by Mr. Park, at the mouth of the Gambia; but it is probable they were originally introduced by the Portuguese.

As to property in the soil, the lands in native woods were considered as belonging to the king; or, where the government was not monarchical, to the state. When any individual of free condition had the means of cultivating more land than he actually possessed, he applied to the chief man of the district, who allowed him an extension of territory, on condition of forfeiture, if the lands were not brought into cultivation at the end of a given period. The

condition being fulfilled, the soil becomes vested in the possessor, and descends to his heirs. The population of Africa is not very great; the interior countries abound more with inhabitants than the maritime districts. The different Negro nations possess a wonderful similarity of disposition.

They have almost every where made nearly the same progress in civilization, and they display that progress in their disposition and manners. For the most part, abundantly supplied with the necessaries of life, which they procure with a degree of labour by no means distressing, they are generally content, chearful, and hospitable. Emerging from a state of profound ignorance, they exhibit that inquisitive disposition which is natural to the human mind when newly roused; and with judgments not sufficiently exercised to have acquired much accuracy of discrimination, they are very credulous, receiving as truth almost whatever is told them. They listen with much pleasure to flattery, a circumstance which almost constantly attends that state of society in which a great degree of decorum has not been attained. Flattery, indeed, is agreeable to almost every man; but when directed to man in a civilized state, it must be more artfully given than when addressed to one lately emerged from a state of barbarity.

The Mandingoes are a very gentle race; cheerful in their disposition, inquisitive, credulous, and fond of flattery. The most prominent defect in their character is, that unwarrantable propensity which they have for theft; they are not, however, habitually and generally guilty of it towards each other. From the sovereign to the slave, all seemed to concur in their attempts to deprive Mr. Park of his property, sometimes by fraud, and sometimes by force. There seems, however, to be little reason to conclude from this, that the negro character is radically depraved. The sense of property, though it no doubt forms part of human nature, is not that part which is most speedily unfolded and brought to perfection. The savage respects the property only of a very small number, and often reckons force the chief right by which any individual can maintain his possessions. As civilization advances the sense of property expands, and a man begins to respect the possessions of his neighbours, and gradually to respect that of the whole tribe to which he belongs, however numerous. Still, however, he supposes, that with regard to a stranger, especially if the appearance of that stranger be very different from his own, the practice of honesty is by no means necessary. In this state we find many tribes. In this state are almost all the inhabitants of the islands in the Pacific

Ocean; in this state are also the negroes. Dishonesty among themselves, is not more frequent than among Europeans. But Mr. Park came from a remote country, and his appearance was so different from that of an African, that honesty with regard to him, was considered as being altogether superfluous. His property, besides appeared to them to be of inestimable value, and powerfully excited their desires. It was, at the same time, unprotected by any law, and consequently might be seized with impunity.

In order to vindicate the character of the negroes, Mr. Park compares it with that of the civilized Europeans, placed in a situation somewhat similar. His words are, "let us suppose a black merchant of Hindostan to have found his way into the centre of England, with a box of jewels at his back; and that the laws of the kingdom afforded him no security; in such a case the wonder would be, not that the stranger was robbed of any part of his property, but that any part was left for a second depredator." That the black merchant would, in such a case, be robbed, is not improbable, for every civilized country contains many ruffians, whom even the dread of punishment cannot restrain from acts of violence. But the case is not precisely parallel. In the centre of England it is highly probable that the black merchant's property

would be respected by the greater number, even though he were protected by no law; and it certainly would be respected by every person of a cultivated mind and of a rank somewhat above the very lowest class. But in Africa, Mr. Park was plundered by all ranks, and by those of elevated stations more frequently than by those of the lower orders. It must then be confessed, that among the negroes, the sense of justice or of property has not attained that perfection which may be found in civilized countries; but for the reasons already alledged, this is far from indicating any depravity in the disposition of the negroes. Their natural sense of justice seems neither perverted nor extinguished. Their disinterested charity, and tender solicitude to alleviate distress, demands the highest praise; and Mr. Park has attested, what his worthy predecessor Mr, Ledyard had before observed, that the females are eminently distinguished for the exercise of those gentle and amiable virtues. Maternal tenderness is eminently conspicuous among the African women, and this is duly returned by the children; for, throughout all parts of Africa, the greatest affront that can be offered to a negro is to reflect on *her* who gave him birth. The negro women suckle their children until they are able to walk of themselves. Three years nursing is not uncommon: and, during

this period, the husband devotes his attention to his other wives; polygamy being generally practised. As soon as an infant is able to walk, it is permitted to run about with great freedom; the mother is not over solicitous to prevent it from slight falls, and other trifling accidents. As they advance in life the girls are taught to spin cotton and to beat corn, and are instructed in other domestic duties; while the boys are employed in the labours of the field. Both sexes, on attaining the age of puberty, are circumcised. This painful operation is not so much considered by the heathen negroes a religious ceremony, as a matter of convenience and utility. They have an idea that it renders the marriage-state prolific. The operation is performed upon several young people at the same time, all of whom are exempted from any sort of labour for two months afterwards. During this period they form a society called Solimaneroo; they visit the towns and villages in the neighbourhood, where they dance and sing, and are well treated by the inhabitants. In the course of this celebration, it frequently happens, that some of the young women get married. If a man takes a fancy to any one of them, it is not necessary he should make the overture to the girl herself; the first object is to agree with the parents concerning the recompence to be given to them for the loss of

the company and services of their daughter. The value of two slaves is a common price, unless the girl is thought very handsome, in which case the parents will raise their demand very considerably. If the lover is rich enough, and willing to give the sum demanded, he then communicates his wishes to the damsel; but her consent is by no means necessary to the match; for, if the parents agree to it, and eat a few *kolla nuts*, which are presented by the suitor as an earnest of the bargain, the young lady must either have the man of their choice, or continue unmarried, for she cannot afterwards be given to another. If the parents should attempt it, the lover is then authorized by the laws of the country to seize upon the girl as his slave. When the day for celebrating the nuptials is fixed upon, a select number of people are invited to be present at the wedding; a bullock or goat is killed, and plenty of victuals dressed for the occasion. As soon as it is dark, the bride is conducted into a hut, where a company of matrons assist in arranging the wedding dress, which is always white cotton, and is put on in such a manner as to conceal the bride from head to foot. Thus arranged, she is seated upon a mat, in the middle of the floor, and the old women place themselves in a circle round her. They then give her a series of instructions; and point out

with great propriety, the deportment of a married life. This scene of instruction is sometimes interrupted by girls, who amuse the company with singing and dancing. While the bride remains within the hut with the women the bridegroom devotes his attention to the guests of both sexes, who assemble without doors; and by distributing among them small presents of kolla nuts, contributes to the hilarity of the evening. When supper is ended, the company spend the remainder of the night in singing and dancing, and seldom separate until day-break. About midnight, the bride is privately conducted by the women into the hut which is to be her future residence; and the bridegroom, upon a given signal, retires from his company. The new-married couple are always disturbed towards morning by the women, who assemble to inspect the *nuptial sheet*, and dance round it. The negroes allow a plurality of wives; those who are Mahometans limit themselves to four, who are treated more like hired servants than companions; they have the management of household affairs, and each in rotation dresses the victuals.

Instances of conjugal infidelity are very rare in this country. When the wives quarrel among themselves, the husband decides between them, and sometimes finds it necessary to administer a little corporeal chastisement be-

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fore tranquillity can be restored. The children of the Mandingoes are not always named after their relations. The names are often descriptive of good and bad qualities: as, *Modi*, "A good man;" Fadibbee, "Father of the town," &c. A child is named when it is seven or eight days old: the ceremony commences by shaving the infant's head, and a dish of pounded corn is prepared for the guests; if the parents are rich, a sheep or goat is often added. This feast is called the "child's head, shaving," The priest first says a long prayer over the dish of corn, during which, each person present takes hold of the brim of the dish with his right hand. After this the priest takes the child in his arms, and says a second prayer, in which he solicits the blessing of God upon the child, and upon all the company When the prayer is ended, he whispers a few sentences into the child's ear, and spits three times in its face; after which, pronouncing its name aloud, he returns the child to its mother. This part of the ceremony ended, the father of the child distributes a portion of corn to each present. Among the negroes, each individual, besides his own proper name, has a *kontong*, or surname.

END OF VOL. I.

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