


rably proficient; and it is to be ascribed partly to the shackles imposed by their religion, and partly to the debasing effects of the slave trade and the obstructions it presents to improvement, rather than to a want of genius, that they have made so little progress in other sciences.

Niebuhr observes, that he has often shewn to the Arabs books printed in their own language which they could scarce read. I have, however, more than once seen the Africans read Arabic books; one in particular read several chapters of the New Testament in Arabic, and of which he appeared to have a just comprehension. Several others explained passages in Arabic books, particularly Richardson's Arabic Dictionary, giving the sound of the words very nearly as they are there written, and in general explaining the meaning of them very exactly*.

* This circumstance is corroborated by Mr. Park.

CHAP. XIV.

RELIGION. WORSHIP OF DEMONS. IDEA OF A FUTURE STATE. SNAKE WORSHIP. MAHOMMEDANISM. TRIAL AND PUNISHMENT OF OFFENCES AMONG THE MAHOMMEDANS. FUNERALS. MOURNING. SINGULAR SOCIETY OF WOMEN. MAHOMMEDAN BURIALS. ACCOUNT OF A MAHOMMEDAN IMPOSTOR.

THE immense continent of Africa, except only that part where Mahomedanism is practised, lies buried in the grossest idolatry. The Africans all acknowledge a Supreme Being, the creator of the universe; but they suppose him to be endowed with too much benevolence to do harm to mankind, and therefore think it unnecessary to offer him any homage. It is from demons, or evil spirits, only that they apprehend danger, and they endeavour to deprecate their wrath by sacrifice and offerings. These demons are divided by the Bulloms and Timmanees into a superior and an inferior order: the former inhabit chiefly the deepest recesses of the forest, and are called by the Bulloms ay-min, and by the Timmanees ma-mull. The precise spot where they dwell is supposed to be indicated by a cluster of the nests of the smaller termites, which are thus formed . Many other places are

dedicated to these spirits, which are generally such as inspire the spectator with awe, or are remarkable for their appearance, as immensely large trees rendered venerable by age, rocks appearing in the midst of rivers, and having something peculiar in their form, in short, whatever appears to them strange or uncommon. Before they begin to sow their plantations, they sacrifice a sheep, goat, fowl, or fish, to the ay-min, to beg that their crop may abound; for were this neglected, they are persuaded that nothing would grow there. Other spirits of this class, called by the Bulloms ay min ce hay lay, and by the Timmanees ay mull robang, preside over the water, and particularly inhabit those rocks called by Europeans from this circumstance Devil Rocks; to these they sacrifice as to the former when about to undertake a voyage, requesting that it may prove successful, and that the people where they go may not think lightly of them. In both instances only a small part of the sacrifice is left for the demons, the remainder being eaten by their votaries. When they see the bug a bugs carrying away the meat, they imagine they are conveying it to the spirits. The inferior order of demons is called by the Bulloms pom mull', and by the Timmanees griffee: they commonly reside in the skirts of the town, and sometimes even dwell in the midst of it. Every person is supposed to have one of these to himself as a tutelary spirit, to which he never sacrifices except in case of sickness. Those who

inhabit the town have no animal sacrifices made to them; but when liquor is brought, it is never drunk until a small portion is poured into a cup or broken bottle, and set apart for griffee. A small house or shed, about three or four feet high, is built for both kinds of demons in the forest, or in the path which leads to the landing-place, or close to the town; and under each shed is placed a small bug a bug's nest. The natives, when rowing in canoes, never pass any of the sacred rocks, the residence of the mull' robang, without stopping to pour out a libation to them, though it consist only of a little salt water, if they happen to have no liquor, accompanied with a short prayer; nor would they presume for any consideration to set their foot upon them*. This appears to explain a passage in an ancient author, where superstitious notions of a similar nature are taken notice of: "This islet (Isle of Angar in the Persian Gulph)," as the Journal informs us, "was inaccessible, and sacred to Neptune; inaccessible, perhaps, from some native superstition, like that attending the retreat of the Nereid in the Indian Ocean, and sacred to Neptune in a sense we do not understand †." It was formerly the custom to perform religious duties in groves planted for

* One of the kings in the river Sierra Leone either is, or pretends to be, strongly impressed with the notion, that if he (or any of his successors) should set foot upon Bance Island it would instantly sink.

† Dr. Vincent's Voyage of Nearchus.

the purpose, or the darkest recess of a forest was appropriated to this use, as it was supposed the gloom and stillness of these retired places would more powerfully dispose the mind to contemplation and devotion. In these gloomy retreats, where the sublime beauties of nature are heightened by an imposing silence, and rendered still more awful by the impenetrable shades with which they are veiled, the imagination is powerfully acted upon, and those sombre ideas are imprinted upon the mind, which the prejudices of education never suffer to be eradicated. Lucan thus describes one of these sacred groves :

Lucus erat longo nunquam violatus ab ævo,
 Obscurum cingens connexus aëra ramis,
 Et gelidas alte submotis solibus umbras.
 Hunc non ruricolæ Panes, nemorumque potentes
 Silvani Nymphæque tenent, sed barbara ritu
 Sacra Deum, structæ diris altaribus aræ;
 Omnis et humanis lustrata cruoribus arbor.
 Si qua fidem meruit superos mirata vetustas,
 Illis et volucres metuunt insistere ramis,
 Et lustris recubare feræ : nec ventus in illas
 Incubuit silvas, excussa que nubibus atris,
 Fulmina : non ullis frondæ præbentibus auris,
Arboribus suis horror inest. Tum plurima nigris
Fontibus unda cadit, simulacraque mæsta deorum
Arte carent, cæsisque extant informia truncis.

—————non vulgatis sacrata figuris

Numina sic metuunt : tantum terroribus addit,

Quos timeant non nosse deos.

Lib. iii. 400.

These groves, therefore, or trees, distinguished from the others by their stately and venerable appearance, were the most ancient temples ; and this custom is followed in Africa at the present

day, where, under the shade of the wild cotton or pullom tree, they assemble to perform their solemn sacrifices and other rites. It is curious to observe how accurately the religious tenets of the natives of Guiana, as described by Dr. Bancroft, correspond with those of the inhabitants of Sierra Leone and its vicinity. "The principal attribute with which these tribes endow the Deity is benevolence; and though they impute the good, yet they attribute none of the ills of life to him. Good and evil they think so essentially different, so incompatible with each other, that they can never flow from the same source; and have therefore instituted an order of subordinate malevolent beings, corresponding to our commonly received ideas of devils, who delight in, and are permitted to inflict, miseries on mankind. To them are attributed all the misfortunes and afflictions of life. Death, diseases, wounds, bruises, and all the unlucky accidents of life, are supposed to result immediately from the malign influence of these beings, who are called yowahoos by the Indians, who think that they are constantly employed in concerting measures for afflicting them. To these yowahoos, therefore, they direct their supplications, and in affliction use various endeavours to avert or appease their malevolence, while the adoration of the supreme Deity is entirely neglected."

The Bulloms and Timmanees have no fixed opinion respecting a future state; for though they speak of future rewards and punishments, their

ideas on this head are vague and fluctuating. They do not believe that the spirits of their deceased friends return to visit their former abodes, nor have they any word in their language to express a *spirit* or *apparition*. They imagine, however, that witches, when they die, appear again under the forms of a pigmy race, which they call a-baám, not unlike the fairy elves of Europe. These people after death are supposed to be so far deprived of their former malignity, that they rejoice in being present at every social meeting, and never fail to attend the nocturnal revels of the natives, in which they delight to take an active part. They make their appearance only at night, and retreat during the day into little holes and corners. When a person is drunk, and staggers much, they say wo ko boong a-baám a-tay, he is going to beat or throw down the fairies. The Soosos imagine when a child is born, that its body has been taken possession of by the soul of some person lately deceased. To discover who has returned, they place a cylindrical piece of iron against a wall, and ask if it be such a person: if the iron falls, the question is answered in the negative; if it stand, it is in the affirmative.

As we advance to the southward of Sierra Leone, superstition appears to acquire greater power and multiformity, and the objects to which a degree of religious worship is paid increase astonishingly. At Whidah the national worship

is confined chiefly to “serpents void of reason*.” These, according to Dr. Isert, are about the length and thickness of a man’s arm, and very beautiful; the colour of them is grey, covered with brown and yellow spots. They are perfectly harmless, and enter boldly into every house. There are places set apart for them to retire to, called snake houses, in which meat and drink is constantly ready for them, and priests are appointed to serve them †. The same author observes, the nearer we approach Benin the more zealous are the natives in the worship of idols. These are called *Fe-teesh* ‡, Dii Minores, and may be represented by a snake, leopard, alligator, stone, tree, &c. in which the tutelary power or divinity is supposed to dwell. When a sacrifice is made to the feteesh, whether a goat, sheep, fowl, egg, &c. be offered, it is thrown into the cross roads (trivia), and left there.

* Wisdom xi. 15. See Bosman.

† At Sierra Leone there is a snake answering exactly to the above description, called by the natives the king snake, and which is capable of being to a great degree tamed. For an account of the sacred serpents at Thebes, where the same superstition prevailed, see Herodotus ii. 74. The ophiolatrea, or snake worship, prevailed also in some degree among the Romans; in Livy we find “anguem, in quo ipsum numen fuisse constabat.”

‡ The word feteesh appears to have a meaning somewhat synonymous with the *taboo* of Otaheite, viz. *sacred*; and in this sense it is that some particular kind of food is considered feteesh by each individual. But this is not the only meaning of the word; it signifies also amulets, idols, incantations, and medicines, for these last are supposed to derive their efficacy from the magical skill of the physician. The word greegree has also all these various meanings.

Upon the Kroo Coast every person has his peculiar feteesh, which sometimes is a goat, fowl, fish, &c. of which kind of food he never presumes to eat. Some dare not eat fowls which are white, others dare not eat those which are black. These customs are not more absurd, and very much resemble those of the Egyptians, who paid divine honours to the ox, cat, crocodile, ichneumon, and many other things still more ridiculous*; likewise to those of the ancient Romans, who worshipped stones, stumps of trees, &c. placed in the fields and roads, under the names of Sylvanus, Pan, Bacchus, &c.

Nam veneror, seu stipes habet desertus in agris,
Seu vetus *in trivio* florea sarta lapis †.

Among the negroes of Akra, the jackall, *canis carcharias*, is reckoned amongst their divinities, and in consequence no person will presume to kill one, notwithstanding the number of sheep, and sometimes children, which they carry off. At Ningo a temple is dedicated to them, and provided every evening with food, which these ravenous beasts take away. They are of the size of an European wolf, to which they have a great resemblance. If pressed by hunger, they will attack adults when they find them asleep ‡.

The sea is the national feteesh of the Eyeo nation, a warlike people bordering upon the king-

* For a very curious account of the origin of idol-worship, see the book of Wisdom, chapters xiii. and xiv.

† Tibullus i. 12.

‡ Isert.

dom of Dahomy to the north-west, and they are fully persuaded that immediate death would be the consequence if they were to look upon it. One of the kings upon the Gold Coast having a leopard for his feteesh, his subjects were prohibited, under pain of death, from killing these animals. The Soosoos, though chiefly Caffrees or Pagans, pay a kind of worship to the Deity, and never undertake any affair of importance until they have sacrificed to him a bullock. This sacrifice they call serratta. The head man of the town generally officiates at the ceremony. Having cut the throat of the animal, he places a calabash half full of water, and gree grees, or kivey-es, on its side, and prays God to give the petitioners prosperity, and to supply them with all they want. At the same time all the people touch the bullock with their hands, but those who cannot approach near enough, make use of long poles for that purpose. When the ceremony is finished, the people make a feast of the carcase. The Soosoos think white is a colour pleasing to the Deity, and therefore, when they pray, they frequently hold a white fowl in their hands, and sometimes a sheet of white paper.

The Foolas and Mandingos, being a more enlightened people, and professing a religion which teaches them that God alone is the proper object of worship, are in some measure emancipated from the gross superstition of their ignorant neighbours; but they still entertain a degree of belief in the powers of witchcraft, and in those

of greegrees or charms. The customs of these people bear a striking resemblance to those of the Jews, as described in the Pentateuch, and, after Mahommed, Moses is held by them in the highest estimation. They attend to the ceremonial duties of their religion with such strictness as might well cause Christians to blush. The Ramadan*, a kind of Lent, during which they abstain from food, and every species of indulgence, from sun rise to sun set, is observed with rigorous accuracy †. Sick persons and travellers only are exempt, on condition of observing it at a more convenient season. This fast, which continues during the period of one entire lunation, ends with the appearance of the next new moon, which, as it frees them from so irksome a constraint, is looked for with the greatest anxiety. On the morning which succeeds the first appearance of the new moon the great drum is beaten at eight o'clock to assemble the people to prayers: these are generally performed on this occasion in a large field or open piece of ground;

* This is the name of the ninth month of the Arabian year, and signifies, in that language, "a consuming fire."

† "The month of Ramadan shall ye fast, in which the Koran was sent down from heaven——let him among you, who shall be present in this month, fast the same month; but he who shall be sick, or on a journey, shall fast the like number of other days.—Eat and drink until ye can plainly distinguish a white thread from a black thread-by the day-break: then keep the fast until night." Koran, chap. ii.

‡ My brother was present at the celebration of one of these festivals, which happened at Berrerie on the evening of the 30th of April, 1794.

the men and women, dressed in their best apparel, standing at some distance apart. When prayers are over*, the young women amuse themselves with dancing, and the men engage with each other in mock contests. The women are not permitted to enter the same mosque with the men; a circular building, open at the sides, is built adjoining to the mosque, for the women to pray in. As the mosque is built with mud walls like a house, the women cannot see nor hear what is done within, but a man who stands without repeats with a loud singing voice every prayer in order, as it is made by the imam † within, making also the proper genuflexions and prostrations, in all which the women join, observing, however, a profound silence, except when Salam Alaikum is pronounced, which they also repeat aloud. The women, during the time of prayer, appear careful to cover their heads with a corner

* The Turks call this feast Byram, in which all of them indulge in joy and mirth.

† The word imam has the same signification in Arabic as the Latin word antistes. Among the Mahommedans it denotes the person who makes the public prayer, not only in the mosque but in every other place. Those who stand behind him make all together the same genuflexions, prostrations, and other gestures, which they see him perform. (Herbelot, Dict. Or.) It answers pretty nearly to the office of deacon or priest in our church, though generally filled by the calif himself. This is also the case among the Foolas: the name of the late king was Al Imamee Saddoo. It is also frequent in these countries, in large towns, to give the title of Al Imamee to some respectable young man, who is thus made a kind of superintendant of the young men in the place: he settles all disputes among them, punishes the refractory, and puts in force proper regulations for their better conduct.

of the cloth thrown round their shoulders. They are very strict in preventing Europeans from entering the mosques of the men, though not those of the women, and also from passing over their burying grounds. As they turn their face towards Mecca during the time of prayer, the Foolas were very anxious to know the true direction in which this place lay from Teembo, and it was accordingly pointed out to them by our travellers: they were also desirous of being shewn the star which in the evening rose over Mecca, and which proved to be one of the pointers of the great bear. Hitherto they had looked to the east, but they now turned more towards the east north east. They pray five times a day, early in the morning, at noon, at three in the afternoon, at sun set, and a little after seven in the evening, which closes their day. When the time of prayer arrives, in whatever place they chance to be, if clean; and even if in the midst of a journey, they stop to pray, and after washing their hands and feet, spread a goat's skin, on which they alternately stand and kneel. When a number of them are together, they range themselves in one or more lines, and one person advancing a few yards in front, like the fogle-man of a regiment, serves to regulate the motions of the others, which are all performed at once, as they see their leader act. This has a very imposing appearance when some hundreds are assembled at prayers. They pronounce in a loud voice and all together their profession of faith, La

allah illa allah Mohammed resoul allah, there is no God but God, and Mahommed is the prophet of God. In *Reland de Religione Mohammedica* is given a very exact representation of the ceremonies and gestures used by the Mahomedans of Africa in their prayers; and if the turbans be changed for caps, it shews tolerably well their mode of dress. As the Koran is their code of civil as well as religious law, it is always brought into court and read, before sentence is passed upon a criminal. Adultery is punished by stripes, and is thus described in my brother's journal*. "A man who had been guilty of this crime was put into confinement at a small distance from the house we lodged in. One of his legs was put through a hole in a log of wood, somewhat like a pair of stocks, and secured there by a wooden pin; the other was secured by an iron ring nailed to the outside of the log, and his hands were tied behind his back. In the morning the drum beat to summon the people to the *palaver* and to see the sentence inflicted. The assembly was held at the mosque, whither we went, and seated ourselves on the outside; the prisoner was then brought before the head man and afterwards taken to a small distance from the mosque, where he was stretched upon his face, on the ground, having his bare back ex-

* Slavery is the punishment inflicted upon the male offender among the Bulloms and Timmanees. The female is too often rewarded for having entrapped a victim. In any case a whipping is the severest punishment she receives.

posed for a considerable time to the rays of a scorching sun. The book of their law was then taken to the mosque with much ceremony and read, after which a head man, named Mohammedo, approaching the prisoner, and ordering him to be held fast, gave him sixty lashes upon the back with a small whip; another head man, called Mamadoo Sambo, then gave him sixty more. When the punishment was over, the prisoner cried out, *Alhamdillah*, 'God be praised.' The next part of the punishment was cutting off his hair close to his head, during which he exclaimed, *Alla ackbar*, 'God is gracious.' Having picked up his hair very carefully he returned to his own house." Theft is punished by amputating the hand or leg. This punishment appears to be inflicted very impartially, for my brother's journal speaks of "one of the Foola king's brothers, who was a great thief, and had his right hand cut off for stealing." People a little advanced in years are seldom without their chaplets or rosaries consisting of ninety-nine beads, which, when alone, or when conversation begins to flag, they turn over, reciting a short prayer as they drop each bead. The beads are frequently also counted by way of amusement, without any prayers being offered up.

The gross superstition of the Africans, at least of the idolatrous part of them, leads them to conceive that no death is natural or accidental, but that the disease or the accident by which it is immediately caused, is the effect of supernatural

agency. In some cases it is imagined that death is brought about by the malign influence of some individual, who employs witchcraft for that purpose: in other cases it is supposed that death is inflicted by the tutelar demon of some one on whom the deceased, when discovered and punished by the avenging hand of griffée, was practising incantations. It is most usual to assign the former cause for the sickness and death of chiefs, and other people of consequence and their connections; and the latter for those of any of the lower class.

When any one dies, if it be a man, the body is stretched out and put in order by men; if a woman, that office is performed by females. Before the corpse is carried out for interment, it is generally put upon a kind of bier composed of sticks formed like a ladder, but having two flat pieces of board for the head and feet to rest upon. This is placed upon the heads of two men, while a third, standing before the body, and having in his hand a kind of reed called cattop, proceeds to interrogate it respecting the cause of its death. He first advances a step or two towards the corpse, shakes the reed over it, and immediately steps back; he then asks a variety of questions, to which assent is signified by the corpse impelling the bearers, as is supposed, towards the man with the reed, while a negative is implied by its producing a kind of rolling motion.

It is first asked, was your death caused by God on account of your great age and infirmities? or (if a young person) because he liked to take you?

If this question should be answered in the affirmative, which is seldom, if ever, the case, the inquest closes, and the burial takes place; if not, the examiner proceeds to enquire, Was your death caused by your bad actions (in other words on account of your being a witch?) If assent be signified, the next question is, By whose griffée was it caused? was it by such an one's, or such an one's? naming a number of persons in succession, until at last an affirmative reply is obtained. This reply generally attributes to the griffée of the head man of the place the merit of destroying the witch, in consequence of his discovering attempts against the life of his protégé; a circumstance which enhances the dread of the power of the head man's demon, and is supposed to operate in deterring others from similar practices*. If it should appear, however, that the deceased was not put to death for being *bad*, an expression synonymous with being a witch, the body is asked; Was your death caused by a man or a woman; in such a town (naming a number of towns); belonging to such a family; by such an individual of that family, naming as many as the enquirer chuses; until an answer has been obtained, which fixes the guilt of killing the deceased by witchcraft on one or more indivi-

* The chiefs are, in general, as much under the power of superstitious terror as their people. The doctors, as they are called, or magicians, are the persons who practise on the common credulity, and to them it proves highly gainful to promote the power and influence of the chiefs, who never fail to reward them handsomely.

duals. These, if they have friends to plead for them, are allowed the privilege of appealing to the red water ordeal in proof of their innocence; but if not, they are sold. A confession of the crime is also followed by being sold for slaves*.

Every town or village, which has been long inhabited, has a common burial place attached to it, hard by. Children are often buried in the houses of their parents, and people of consequence are generally buried in the burrè or palaver house. The corpse is folded in a cotton cloth and then wrapped in a mat; two pieces of board are laid at the bottom of the grave, upon which the body is placed; two pieces of board are also laid upon the body to prevent the earth touching it. The head of the corpse, if a man, lies either east or west, if a woman it is turned to the north or south. An occasional prayer is pronounced over the grave, importing a wish that God may receive the deceased, and that no harm may happen to him. They have no very distinct notion of an immaterial part, which may be sepa-

* It will appear strange to persons unacquainted with African superstition, that any one should confess himself guilty of the imaginary crime of witchcraft; but besides that in many cases the choice of the accused lies only between slavery and death, (for in some places, particularly in the river Mesurado, the red water scarcely ever fails to kill), it is to be remarked that not a few may be conscious to themselves of having, in consequence of their enmity to the deceased, tried the effect of incantations upon him, or applied to some other person to "make greegree" for him: for as their confidence in such practices is unlimited, it is not likely that they should not have recourse to them occasionally for purposes of revenge, however inefficacious they may in reality prove.

rated from the body, but they have some idea that the same body must hereafter be reanimated. When the grave is filled up, it is covered with a cotton cloth, which is left there to rot, and a little water and boiled rice are placed at the head of the grave. A fowl is fastened by the leg upon the grave, and a little rice placed near it: if it refuse to eat the rice, it is not killed; but if it eat, the head is cut off, and the blood sprinkled upon the grave, after which it is cooked, and a part placed on the grave, the remainder being eaten by the attendants. This is done immediately after the funeral, and is repeated when the cry, as it is called, or mourning, is concluded. The cry or mourning for great people is sometimes continued for months: during the day time the mourners sleep, or employ themselves in business, but return in the evening to pass the night in firing muskets, in shouting, drinking, and dancing.

The Soosoos frequently bury their dead in the street close to the house of the deceased. The grave is inclosed by four pieces of wood about five feet long, placed in a square form, and secured by stakes. They bury their dead with their faces to the west. A woman, whose grave I saw, and who had died in labour, undelivered, of her fourth child, was buried in the midst of her husband's trapado or court-yard. At the head of the grave, were placed the horns of a bullock, which had been killed to feast the people; and close to it was laid the hair of her eldest daughter, a girl of twelve

years of age, which had been cut close off, and her head shaved, in order to put on the mourning cap.

A mourning dress is only worn by the women for persons of their own sex; no mourning is worn for the men, or by them. The dress consists, as has been already said, of a white cap drawn over the eyes, and of a necklace composed of three or four rows of white cowries. When at home, instead of cowries they wear the black seeds of a tree exactly resembling the banana, called by the Bulloms pokkolo, and by the Timmanees oppollo, but if they go to another town they must put on cowries. Mourning necklaces for children are composed of the black seeds of the pokkolo intermixed with white cowries. During the whole time the cry continues, the mourners cannot prepare their own victuals, but are supplied by some other person. They must also eat their meals in the public palaver house, and both before and after, by way of returning thanks, they must beat upon a small drum before the person's door who supplies them. In general, only one in a family, the nearest in age to the deceased, puts on mourning for a length of time, though some of the others may wear it for a few days.

In those towns which have burying grounds attached to them, there is a house adjoining the burre or palaver house, of the same construction but much smaller. When any person in the town dies, with some exceptions, a stone is taken

to the king, who deposits it in this house. When the king dies he is buried in this house and a larger stone is placed there for him than for the others. If a woman dies during the time she wears mourning, or if she has worn mourning at any former period, she cannot be buried in the common burial place, but in a piece of ground set apart for the purpose, in this there is also a small house wherein to deposit a stone as a memorial of her. The men, who dig the grave, wear a necklace of cowries. Persons who are supposed to have died in consequence of their witchcrafts are buried by the side of a road.

Among the Bulloms there is a society of females called Attonga, who make occasional sacrifices and offerings of rice to the stones which are preserved in memory of the dead. They prostrate themselves before these, clasping the hands behind the neck and resting their elbows on the ground: this has given occasion to authors to assert that they worshipped stones. In this society there is a head woman, who resides in a large house built for the purpose in those towns which have burying grounds. When one of this society dies, the Attonga women from the neighbouring towns, and those of the same town, repair to the head woman's house, and live with her for three months. During this time they wear for mourning a black cap, and a necklace composed of white cowries and the black seeds of the pokkolo tree intermixed. They do not wear the tuntungee; and in other respects their dress does

not differ from the usual mode. These people when they die are interred in the common burying ground, but their memorial stone is not suffered to be placed with those of the others in the king's burial place, but there is a house built for their reception, called the Attonga house, close to that in which the head woman resides. If a man happen through ignorance or inadvertency to enter the Attonga house, he is made one of the society, though contrary to his inclination, and at his death his stone cannot be placed with those of the other men. Boys are sometimes taken to the Attonga house by their mothers, but when they grow up they commonly desert the society, to avoid the ridicule of the men, who laugh at them for associating with the women. Notwithstanding their desertion, their memorial stone must be placed in the Attonga house. The Attonga women do not change their dress for the death of any others than the females of their own society. They do not beat drums, but use instead thereof the shell of the land tortoise. When the head woman dies, she is succeeded by her who has been longest in the society, without regard to age. They have an annual meeting after the rice harvest, when they come from all quarters to offer sacrifice, and pay their respects to the head woman. In conversation they have a method of inverting or transposing the ordinary language so as to be unintelligible to the vulgar.

Among the Bulloms and Timmanees, the

chief solemnity and magnificence of their funerals consists in the quantity of rum and tobacco expended upon the occasion, which they call "making a cry." Among the poorer sort this ceremony is sometimes deferred for several months after the body is buried, until they can procure a sufficient quantity of these indispensable articles to honour the memory of the deceased. The funeral 'or cry' of the late Mr. James Cleveland, of the Bananas, owing to some considerations of policy in his successor, was not solemnized until near three years after the body had been buried. During the time which elapsed from his death until 'the cry' was celebrated, a bed was kept constantly prepared for him in the palaver house, water was placed by the bed-side for his hands, and also meat for him to eat. Upwards of twenty puncheons of rum, together with a large quantity of tobacco, were consumed at the celebration of his *cry*.

The late king Jemmy, who resided within a mile of the settlement of Sierra Leone, died at a town in the river Bunch, whither he had been removed about ten days, for the benefit of medical aid, and probably to escape from the witchcraft which he conceived to be practised against him. The body was removed to his own town the day after his death, and placed in the palaver house. A message was sent to the governor of Sierra Leone, to solicit him "to help the people to cry for king Jemmy." About half past four in the afternoon the body was taken from the palaver house,

where it was attended by a number of women, to the grave, which was dug about four feet deep, just without the town. The corpse being placed by the side of the grave, a number of questions were put to it by different persons, who stooped down to the coffin for that purpose. Pa Demba (a neighbouring head man) in a speech of some minutes, which he addressed to the deceased as if he had been still alive, expressed his great grief in having lost so good a *father*: he further added, that he and all the people had wished the deceased to stay with them, but as he had thought proper to leave them, they could not help it, but he and all the people wished him well. Some others of the head men expressed themselves in a similar manner. The umbrella belonging to the deceased was put into the coffin, because they said "he liked to walk with it." The pillow which he commonly used was laid in the grave beneath the head of the coffin. The queen or head woman stood sorrowing by the side of the grave, having his hat in her hand, which she was going to put into the grave, but was prevented by one of the head men (Pa Demba) who probably reserved it for his own use. When the corpse was let down into the grave, which was done with great care, each of the spectators took an handful of earth and threw it upon the coffin; most of them threw it backwards over their shoulder. When the speeches were finished, a friend of mine, who represented the governor upon this occasion, was asked if he would not shake king

Jemmy by the hand. Upon requesting an explanation, he was desired to "say a prayer, white man's fashion," which was done, "not for the dead, but for the living," by the chaplain of the colony, who was also present. Several pieces of kola were put into the grave for the king to eat, and his neck handkerchief for him to wear. As soon as the grave was closed, the women commenced a dismal cry or howl, which they continued incessantly until the Europeans had left the town.

The manner of burying the dead in the Foola country is thus described in my brother's journal. "Having arrived at the village of Roomia, where we intended to pass the night, we proceeded towards the mosque, and seated ourselves under a shady tree; the women and children were making great lamentations for the son of the head man, who died just as we entered the village. In the evening, about the time of their fourth prayer, we went to the mosque, and sat down at a small distance from it, to see the ceremony they use in burying the dead. A number of people were already collected, some were praying in the mosque, while others were standing without. When prayers were over, they came out of the mosque and sat down upon the ground: in the mean time the corpse was sent for, which soon arrived, laid upon a mat, and carried by twelve people. When the body was near the mosque, several men rose from the ground, and went to meet it, and walked with the bearers towards the north end of the mosque, where the body was

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placed upon the ground, with the head towards the south. The remainder of the people now rose up, and ranged themselves in rows parallel to the corpse, but as they stood before us, we could not see what the priest was doing, but frequently heard him repeat *Alla ackbar*, which the people repeated also, in a hollow tone of voice, at the same time lifting up their hands. They afterwards made a kind of hissing noise, which finished this part of the ceremony. The body was then taken up to be carried to the burying ground: we followed it a little way, but the people obliged us to return. While prayers were performing over the body before the mosque, I attempted to see it, but was turned back by some old men who were standing close to the building. They bury their dead in a north and south direction."

Some years ago a celebrated impostor, who called himself Mahadee, and pretended to have a divine mission, made his appearance among the Soosos and Mandingos, over whom by his address he soon gained a kind of supremacy, and ruled with despotic sway. His reign however was not of such long duration as, at the commencement of his career, the general belief of his prophetic character, and the universal terror inspired by the success of his arms, promised: for having lost, chiefly by his own misconduct, the ascendancy which, by his very superior knowledge and address he had at first acquired over the minds of the Mandingos, he was deserted by his followers, and at

length put to death by a Soosoo chief called Brama Sayoo. The public opinion is still divided respecting the real character of this extraordinary man, one part affirming that he was a designing knave, the other as firmly maintaining that he was divinely inspired. The latter party assert that no person knows where Mahadee* came from, nor who were his parents, and that no man ever spake like him, or could be compared to him for depth of knowledge, especially of the Koran; from which they conclude he must have been a prophet. Among the stories which circulate respecting Mahadee, it is said that when he was coming down towards the coast from the interior parts of the country, attended only by five persons, he arrived, late in the evening, at the gates of a large and well inhabited town. Not chusing to enter himself, he sent one of his attendants to command the head man of the town to submit, and to put on his uniform, which was orange, or yellow: this was peremptorily refused, but a tornado happening to come on in the night, blew down a large pullom tree, which, in its fall, crushed seven or eight people to death. This accident terrified the inhabitants so much, that, as soon as it was light, they sent a humble message

* The word Mahadee signifies "the director and conductor," and was the surname of Mohammed, the last of the twelve imams of the race of Ali, so celebrated among the mussulmen, and especially the Persians. These last imagine that this person is still living, and suppose he will appear with the prophet Elias at the second coming of Jesus Christ, and be one of the two witnesses spoken of in the Apocalypse. Herbelot Diction. Orient.

to him, and submitted to his orders, by which means Mahadee became possessed of a camp, and an army which daily increased until it amounted to many thousands strong. Elated with his success, Mahadee set no bounds to his ambition, lust, and avarice; every woman celebrated for her beauty, though married to a man of the greatest consequence in the country, was taken from her husband; at the same time his extortions from those who had the reputation of being rich were excessively immoderate, and excited loud complaints.

A slave trader at the Isle de Los informed me, that when Mahadee began first to attract notice, he took a journey of some days into the country to see him. Mahadee appeared to be flattered with this mark of respect, and behaved with great civility to him, as he did to all the Europeans who afterwards visited him. Mahadee was the more pleased with this visit, as he had never before seen a white man: he examined his skin with peculiar attention, comparing it frequently with his own, and could not suppress his admiration at the length of the European's hair, which he often took hold of and attempted to count. This person received from Mahadee an order, written in Arabic, commanding every one who owed him any thing to pay the debt immediately, on pain of being put to death. Another slave trader, belonging to Rio Nunez, told me that he had seen several people, who assured him that they knew Mahadee's mother, and that she was then

(1796) living between the Gambia and Rio Nunez, but a great way back in the country. They described her as being a rich and powerful woman, of a proud and imperious disposition, supposing herself to be inspired, and not scrupling to put any one of her people to death who might offend her.

Fendamodoo, a Soosoo chief of considerable eminence, and at that time engaged extensively in trade, informed me that he was sent for by Mahadee, whose summons he instantly obeyed, though with fearful apprehensions of the issue of his visit. On being ordered into his presence, he crawled on all fours for near a hundred yards in token of his veneration of the prophet, and in hopes of conciliating him by this instance of absolute submission. The present he made to Mahadee amounted in value to 4000 bars, about £650 sterling, for which he did not utter one expression of acknowledgment; on the contrary, it was a relief to Fendamodoo even to know that his present was accepted. This piece of information was withheld from him for some hours, during which he continued trembling for his fate, and he was glad to be at length allowed to depart with his life. What chiefly caused his apprehension was, that it had been Mahadee's policy to destroy all the old chiefs in the country, many of whom he had put to death on very slight pretences. He was proud, haughty, and capricious; exorbitant in his exactions, and severe and unrelenting in his decisions. The veneration, however, which had been at first excited by his thorough knowledge

of the Koran, his generally admitted pretensions to the favour of God, the uncommon comeliness of his person, his imposing tone and demeanour, and his great personal courage, was maintained for a long time in spite of his tyrannical and oppressive conduct. When, at last, his followers deserted him, and some began to consider what might be the best mode of securing themselves against the cruel effects of his avarice and ambition, they were deterred, at first, from taking any effectual measures, by not being able to think of a weapon, by which, he had not assured them that he was, and they did not believe him to be, completely invulnerable. At last it was recollected that he had not said that he had any "greegree" against a smith's anvil, which happened conveniently to present itself, when a fair opportunity occurred of dispatching him. It proved a very effectual instrument, the first blow being so applied as to fracture his skull. Some time passed before his death was generally credited, and some even now doubt the reality of it. Many of those, however, who were convinced of his death, still revering him as a prophet, eagerly procured some of his hair, teeth, nails, or any part of his body, in the firm persuasion that, possessing these relics they would be secured from all bodily harm.

CHAP. XV.

UNION OF MEDICINE WITH MAGIC. SUPERSTITION OF THE AFRICANS. GREEGrees OR AMULETS. TREATMENT OF SICK PERSONS TO AVOID THE EFFECT OF WITCHCRAFT. PRACTICE OF OBI. ART OF POISONING. "BLOWING".

THE unlettered but artful African, who, by the terrors of superstition, had gained an ascendancy over the minds of his countrymen, probably foresaw the additional influence which he would acquire by retaining in his own hands the care of their bodies also. Hence, the practice of medicine and the art of making greegrees and fetiches, in other words amulets, to resist the effects of witchcraft, or the malicious attempts of evil spirits, is generally the province of the same person. So strongly is the notion of medicine being a supernatural art imprinted on the minds of the people on the western coast of Africa, that they look upon every person who practises it as a witch, and are firmly persuaded that he can not only see and hold familiar conversation with evil spirits, whenever he pleases, but that he can give them a variety of commissions, which they never fail to execute. This notion is a source of great gain to the greegree makers, and of course they are at much pains to encourage it. Dr. Bancroft, speaking of a tribe of Indians called

Worrow, says, "their physicians, or rather priests, are believed to have a particular influence with evil spirits above those of any other tribe." The dexterity and address of some of these people cannot be exceeded by the legerdemain tricks of their itinerant brethren in Europe. I have met with instances, at Sierra Leone, of persons who might be supposed to know better, being so far imposed upon by the grimaces and pretended magical ceremonies of one of these greegree men, as to believe that he had extracted from their sides the bottom of a *quart bottle*, which he produced at the time, and which he assured them had been conveyed there by some unfriendly witch, and had occasioned all their illness. A similar practice obtains among the inhabitants of Guiana, where the peii, priest and physician, pretends to extract the cause of the disorder by sucking the part which has been the most affected, and then pulls out of his mouth either fish bones, thorns, snake's teeth, or some such substances which he has before concealed in it, but which he affirms came from the seat of the disease, having been maliciously introduced there by the yowahoo*.

* Bancroft's Hist. of Guiana.

These instances of gross superstition have been adduced as proofs of stupidity in the African, and other uncultivated nations, without reflecting that not more than a century ago the same ridiculous notions very generally prevailed, and were universally credited, in Europe. Paracelsus, whose eccentricities frequently occasion a smile, appears to have believed implicitly in the power of witchcraft. What he has said upon this subject is curious, and presents a very exact picture of African superstition; and

Superstition no where exerts her baneful influence more powerfully than in Africa, where all ranks of people are deeply affected by it. The powers of witchcraft continually excite the appre-

his opinion of witches perfectly coincides with that of the Bullois and Timmanees, “Nulla saga est quæ non summæ invidiæ et infidelitatis plena sit¹.” In like manner he refers diseases to their evil machinations, “Frequenter etiam fit, ut derepente in hominis alicujus corpore, tumores, vibices, et livores enascantur, aut universum ejus corpus lædatur non secus ac si baculis cæsum fuisset.” Again he adds, “Evenit sæpius, ut homo aut altero aut utroque oculo cæcus, aut ex aure una vel utraque surdus, aut mutus, aut distortus, et claudus fiat, aut denique totaliter moriatur. Quæ omnia permissu Dei per hujusmodi incantatores patrantur.” When such cases therefore occur, which have not been occasioned by any obvious cause, the patient isto be asked if he has not some enemy publicly suspected of practising magic; if he answers in the affirmative, it evidently arises from this cause. He next informs us how to cure these, by forming a waxen image, in the same manner as the obia professors in the West Indies.

Respecting the introduction of extraneous substances into the body, he adds, “Frequentius fit ut sub cutem corporis mittant, aut jaculentur stramen, setas, ramenta, coriorum detrimenta, glomos filorum, ollarum fragmina, fusorum cuspides, floccos, spinas piscium, et similia his alia infinita. Tanta autem subtilitate talia iniro in corpus jaculantur, ut cutis nulla parte rumpatur aut aperiat, quod quidem oculis videri possit.” Bonetus² very gravely defends these absurdities, and asserts that demons are able to introduce themselves into the human body by a wound so dexterously made, and so instantly consolidated, as to be invisible. He further gives us some curious histories of these malicious sprites, who, he says, cannot be doubted to exist in the mines of Norway; and he even particularizes the contest of a demunculus with an unfortunate miner, who was much torn in the affray, and carried ever afterwards in his face the marks of the demon’s nails. Ramazzini also says, “a metallurgo—accepi, fabulosum non esse, ut putabam, id quod de hujusmodi demunculis in fodinis stabulantibus tradunt³”.

¹ De Sagis et earum Operibus.

² Medicinæ Septentrionalis.

³ De Morbis Artificum, p. 482.

hension of the natives, and frequently destroy their peace of mind. To guard against its so much dreaded effects, a variety of greegrees, fetiches, or amulets, are invented, which promise to the wearer perfect immunity from danger*. These

* The difference between an amulet and talisman is, that the former must be worn upon some part of the body, whereas the latter can exert its powers though placed at a distance. Amulets were called by the Romans *amolimenta*, ab *amoliendo*, because they were supposed to guard against disease. Pliny, speaking of the *succinum* or amber, says, “*hodieque Transpadanorum agrestibus feminis, monilium vice succina gestantibus, maxime decoris gratia, sed et medicinae: quando tonsillis creditur resistere et faucium vitis;*” and again “*infantibus ad alligari amuleti ratione prodest.*” Although these practices are in themselves highly absurd, yet their great antiquity and general prevalence among mankind seem to shew that they are natural to the human mind; nor is it surprising that men should practise means which readily suggest themselves, to soothe the mind with the flattering hope of procuring immunity from disease, or of discovering what futurity has in store for them. Pliny justly observes, to man *alone* is given “*immensa vivendi cupido, uni superstitio, uni sepulturæ cura, atque etiam post se de futuro.*” The first account which we have of amulets or greegrees is contained in the scriptures, where it seems probable that the *teraphim*, or images, as it is translated, which Rachel stole from her father were not idols to which a kind of worship was paid, but were greegrees, fetiches, or talismans. We cannot suppose that Laban actually worshipped idols, otherwise Isaac would not have sent his son Jacob to marry one of his daughters, as he was already so much displeased with Esau for having taken a wife from among the Canaanites. Laban, however, though not an idolater in the grosser sense of that term, might yet be much tinctured with the popular superstitions of his neighbours. Homer also takes notice of amulets; in the *Odyssey* we find Ulysses, when in danger of being shipwrecked upon the coast of Phæacia, has a greegree or “*ribbon to bind beneath his breast,*”¹ given to him by the goddess *Leucothœe* to preserve him from drowning. The Egyptians were much in the habit of wearing of amulets, and used to hang round the neck images of Har-

¹ Book IV.

greegrees are as various in their forms as in the substances of which they are composed. The Timmanees and Bulloms are of opinion, that by possessing a part of the body of a person who has been successful in his undertakings, they will also inherit a portion of his good fortune; hence it was deemed necessary that the body of the late Mr. James Cleveland, of the Bananas, who had been a successful trader, and had raised himself to great power, should be buried in a secret manner, lest the natives should have converted it into greegrees. Those made by the Mahommedans consist of passages in the Koran, written upon paper in Arabic, sewed up in red leather, and neatly stamped on the outside. They are either of a square, triangular, round, or oblong form, and as there are greegrees against every possible danger, such as drowning, fire-arms, bites of snakes, wild beasts, sharks, &c. a person who is armed at all points with these charms appears almost sinking under their load. They are most frequently worn round the neck and arms; sometimes as a girdle round the waist, and even round the legs. So strongly are they persuaded of the efficacy of these means of protection, that an African, a man of very superior mind, offered to allow a friend of mine, whose accuracy he had just been praising, to fire at him with a pistol charged with ball. It was proposed to him to

poerates, Horus, Apis, Osiris, Isis, &c. from which they hoped to derive many advantages, as skill in divination, improvement in natural knowledge, increase of offspring, &c. &c.

hang his greegree round the neck of a sheep and allow the trial to be made, but this he refused, alleging they were designed for a man not for a sheep. Another, who placed equal confidence in a girdle of goatskin about an inch broad, would not have hesitated to throw himself naked into the sea, although he had seen a shark* close to him, but without his greegree he would not put his foot into the water, for fear of these voracious animals.

* Sierra Leone and the neighbouring rivers abound with sharks and alligators, which are extremely voracious, and are much dreaded by the natives. It is a curious fact, that upon the Kroom coast the natives have so little apprehension of sharks, that the children are constantly playing in the water; but when they remove to any distance from home, though it be only as far as Cape Mount, they are afraid of going into the water lest they should be devoured by sharks. At the Turtle Islands, in the Bay of Sherbro, according to Mr. Matthews, there never was an instance known of a shark attacking any one, though the children are constantly playing in the water. It is further said, that in the river Gallenas (between Sherbro and Cape Mount) where alligators are in great abundance, there was not an instance upon record of any person being hurt by them, although the natives were much in the river, until a few years ago, when a slave ship blew up opposite its entrance. Monsieur Brue¹ says, at a village situated at the mouth of the Rio San Domingo (north of Sierra Leone) that the crocodiles hurt no person, and that children play with them, riding on their backs and sometimes beating them, without their showing the least resentment. The natives account for these circumstances by the great care they take to bury their dead, and all their offals, at such a distance from the sea side that the sharks cannot smell them. Among the Bulloms and Timmanees it is usual to refer even all accidents, as an alligator seizing upon a child whilst bathing in the river, or a leopard carrying off a goat, to the effects of witchcraft. They are of opinion that it is not a real leopard or alligator which has committed the de-

¹ Voyage a la Cote d'Afrique Occident.

The origin of amulets is lost in deep antiquity : the Jews had their phylacteries ; the Greeks their apotropaia, phylacteria, amynteria, periapta, periammata ; and the Romans had their phylacteria, amuleta, and præbia. The bullæ aureæ, worn by the Roman youth, and used as an insignium of triumph, and which often contained herbs supposed capable of resisting the effects of envy, were of the same nature. They had also præfiscini, or preservatives against fascination. It was usual among the ancients, when praising any one, to add, præfiscinè, i. e. sine fascino, to denote that the praise was sincere and given from no sinister motive. Africa appears to have been celebrated for every species of fascination and witchcraft : Pliny says, ‘ In eadem Africa familias quasdam effascinantium,—quorum *laudatione* intereant probata, arescant arbores, emoriantur infantes.’ The Arabians appear to have improved upon the superstitious practices of the Greeks and Romans, by inventing certain cabalistic and magical words, as abraxas, abracadabra, abracalan, &c. which they supposed

predation, but a witch under one of these assumed forms. A popular superstition of this kind probably gave rise to the story related by Herodotus of the Neuri, who were every year, at a certain time, changed into wolves for a few days* ; and we find a similar story occurring in Virgil

lecta venena,
 ——— nascuntur plurima Ponto ;
 His ego sæpe lupum fieri, & se condere silvis
 Mærin, ——— Ecl. viii. 95.

The strength of the leopard is very great, Mr. Norris speaks of one which seized upon a fat sheep, and carried it off in an instant, by leaping over a wall eight feet high.

* Melpom. 105.

concentrated within themselves every virtue. It was probably a similar motive which induced Alimami Saddoo, the Foola king, to enquire of Mr. Watt and my brother the name of the mother of Moses*.

In Europe, at the present day, the superstitious practice of wearing amulets still prevails, and great faith is reposed in them, when hung round the necks of children, to protect them from disease. Anodyne necklaces are worn to prevent convulsions in teething, as a cure for worms, hooping cough, &c. and it is only lately that such modes of cure have been banished from our dispensatories, many instances of which may be seen in the writings of the excellent Mr. Boyle. It is not improbable that the necklace, which at present forms so ornamental a part of female dress, owed its origin to these superstitious practices. Dioscorides, speaking of the stone selenites, says, "pro amuleto sibi eum alligant mulieres," and of the jasper he adds "omnes pro amuletis alligari feruntur."

In all the Bullom and Timmanee towns gree-grees are placed to prevent the incursion of evil spirits or witches. These consist of pieces of rag, like streamers, attached to the end of a long pole; or a small country axe fixed upon the

* The king several times told them he had a very important question to put to them, which he must defer to a more private opportunity; at length obliging every one to go out except the interpreter, whom he said he was sorry to allow to be present, he asked, with great seriousness, what was the name of the mother of Moses.

trunk of a tree ; or the bottom of a bottle ; or an old pot placed upon the end of a stake : sometimes the greegree is a cannon ball, or an old pewter dish laid upon the ground ; but whatever it may consist of, it would give great offence to remove, or even to touch it.

When any person of consequence falls sick, he is immediately removed from his own residence to another town at some distance, to be farther from the effects of the witchcraft which is supposed to, have been practised upon him. If he does not soon recover in his new situation, a hut is built in the deepest recess of some impenetrable wood, whither he is carried, the place of his retreat being only known to his most confidential friends. The late king Naimbanna in his last illness was removed from his own town, on the island of Robanna, to a small island a few miles distant. A semicircular piece of ground was cleared from the underwood, the larger trees being left standing ; and the only avenue to it was defended by the most potent greegrees which could be procured. A small hut, about eight or ten feet square and about six feet high, was formed of stakes driven into the ground, the sides and roof being composed of grass and flags neatly woven like a basket, but not so close as to prevent the access of light : in the midst was left standing the stem of a young tree, lopped about five feet from the ground, and upon the top of it was placed a greegree. The old king was laid upon mats spread on the ground,

surrounded by his own family : on one side stood the physician, who had in his hand a greegree of a very uncouth form, about four feet long, and ornamented with bells and pieces of iron, which he occasionally jingled with much self complacency, making a most distracting noise. A blister was applied to the patient, and some medicines, which I had taken with me, administered ; but notwithstanding these, and the greegrees used by his own physician, the king died soon after, much and deservedly lamented.

When any person of consequence dies, whether from the effects of old age, or illness produced by some other natural cause, the whole is commonly attributed to witchcraft, and the friends of the deceased make strict enquiry to discover the witch. This is frequently pointed out to some of them in a dream, which is considered as sufficient testimony. But what will appear strange, if we do not take into the account the dread of the red water ordeal, and the possibility of incantation having really been used with a view to injure the deceased, is, that the accused person frequently acknowledges the charge, and submits to his sentence without repining. During king Naimbanna's illness I saw an old man confined in chains, accused of having bewitched the king.

A person killed by witchcraft is supposed to die from the effects of a poison secretly administered or infused into his system by the witch ; or the latter is supposed to assume sometimes the form of some animal, as a cat, or a rat, which, during the

night, sucks the person's blood from a small and imperceptible wound, by which a lingering illness and death are produced; and sometimes the form of a snake, which by its bite causes instant death. This piece of superstition appears to be alluded to in Ecclesiast. x. 11. where it is said, 'surely the serpent will bite without enchantment.'*

Greegrees are often placed in lugars or plantations to deter people from stealing, and a few old rags placed upon an orange tree † will generally, though not always, secure the fruit as effectually as if guarded by the dragons of the Hes-

* In the Encyclopedie Methodique is inserted a very curious and interesting detail of the superstitious practices of the vulgar in France, and of their firm adherence to the use of amulets and charms, which will probably apply with equal justness to many other parts of Europe. The following short extract is inserted here, because it affords so striking a picture of African superstition, that we might be almost tempted to believe it had been applied by mistake to the more *polished* natives of France. "Il suffit d'avoir parcouru les campagnes, à l'effet de porter des secours aux bestiaux malades, pour juger de l'espece de barbarie dans laquelle sont encore plongés le plus grand nombre des cultivateurs & des propriétaires des bestiaux. Une maladie opiniatre & qui devaste leurs ecuries, leurs etables, ou leurs bergeries, est certainement, selon eux, l'effet d'un *sortilege*, & ceux dans l'esprit desquels la demonomanie est fortement enracinée, n'ont garde de soumettre les animaux malades au moindre traitement, parce qu'ils sont bien persuadés qu'il n'est aucune ressource de ce genre à opposer à la puissance invincible du diable. Les bergers sont spécialement regardés comme *sorciers* dans la plupart des provinces, & sous ce titre ils ont droit à la confiance & à la crainte respectueuse du paysan." Medecine, tome II. p. 213. à l'article Amulette.

† Qualis frugifero quercus sublimis in agro
 Exuvias veteres populi, sacrataque gestans
 Dona ducum. Lucan. i. 136.

perides. When any person falls sick, if, at the distance of several months, he recollects having stolen fruit, &c. or having taken it *softly* as they term it, he immediately supposes *wangka* has caught him, and to get cured he must go or send to the person whose property he had taken, and make to him whatever recompence he demands.

This superstitious dread of witchcraft, which may be properly considered as a mental disease, like many of those diseases to which the body is subject, appears to have acquired additional vigour by being transplanted from one country to another. Accordingly we find that in the West India Islands the belief in witchcraft is the occasion of as much, if not more, terror to the negroes than in Africa whence it came at first. It is known in the West Indies by the name of *obia*, and its effects upon the minds of the slaves are so powerful as very frequently to prove fatal, notwithstanding the utmost efforts used to counteract them*.

* The following curious account of this strange malady is extracted from Mr. Bryan Edwards's History of the West India Islands. "The term *Obeah*, *Obiah* or *Obia* (for it is variously written) we conceive to be the adjective, and *Obe* or *Obi* the noun substantive; and that by the words, *obia* men or women, are meant those who practice *obi*." This, "is now become in Jamaica the general term to denote those Africans who in that island practise witchcraft or sorcery, comprehending also the class of what are called *myalmen*, or those who, by means of a narcotic potion, made with the juice of an herb (said to be the branched callaloe, or species of *solanum*) which occasions a trance or profound sleep of a certain duration, endeavour to convince the deluded spectators of their power to reanimate dead bodies.

"As far as we are able to decide from our own experience and

Strange as these superstitious practice: must appear to those who are not infatuated with

information when we lived in the island, and from the current testimony of all the negroes we have ever conversed with on the subject, the professors of *obi* are, and always were, natives of Africa, and none other; and they have brought the science with them from thence to Jamaica, where it is so universally practised, that we believe there are few of the large estates possessing native Africans, which have not one or more of them. The oldest and most crafty are those who usually attract the greatest devotion and confidence; those whose hoary heads, and a somewhat peculiarly harsh and forbidding in their aspect, together with some skill in plants of the medicinal and poisonous species, have qualified them for successful imposition upon the weak and credulous. The negroes in general, whether Africans or Creoles, revere, consult, and fear them; to these oracles they resort, and with the most implicit faith, upon all occasions, whether for the cure of disorders, the obtaining revenge for injuries or insults, the conciliating of favour, the discovery and punishment of the thief or the adulterer, and the prediction of future events. The trade which these impostors carry on is extremely lucrative; they manufacture and sell their *obies*, adapted to different cases and at different prices. A veil of mystery is studiously thrown over their incantations, to which the midnight hours are allotted, and every precaution is taken to conceal them from the knowledge and discovery of the white people. The deluded negroes, who thoroughly believe in their supernatural power, become the willing accomplices in this concealment, and the stoutest among them tremble at the very sight of the ragged bundle, the bottle, or the egg shells, which are stuck in the thatch or hung over the door of a hut, or upon the branch of a plantain tree, to deter marauders. In cases of poison, the natural effects of it are, by the ignorant negroes, ascribed entirely to the potent workings of *obi*. The wiser negroes hesitate to reveal their suspicions, through a dread of incurring the terrible vengeance which is fulminated by the *obeah* men against any one who should betray them; it is very difficult therefore for the white proprietor to distinguish the *obeah* professor from any other negro upon his plantation; and so infatuated are the blacks in general, that but few instances occur of their having assumed courage enough to impeach these miscreants. With minds so firmly prepossessed, they no sooner find

them, it is a well known fact, that many Europeans, who have resided for a length of time upon the *obi set for them* near the door of their house, or in the path which leads to it, than they give themselves up for lost. When a negro is robbed of a fowl or a hog, he applies directly to the *obeah man* or woman; it is then made known among his fellow blacks, that *obi is set* for the thief; and as soon as the latter hears the dreadful news, his terrified imagination begins to work, no resource is left but in the superior skill of some more eminent *obeah man* of the neighbourhood, who may counteract the magical operations of the other; but if no one can be found of higher rank and ability, or if, after gaining such an ally, he should still fancy himself affected, he presently falls into a decline, under the incessant horror of impending calamities. The slightest painful sensation in the head, the bowels, or any other part, any casual loss or hurt, confirms his apprehensions, and he believes himself the devoted victim of an invisible and irresistible agency. Sleep, appetite, and cheerfulness forsake him; his strength decays, his disturbed imagination is haunted without respite, his features wear the settled gloom of despondency; dirt or any other unwholesome substance become his only food; he contracts a morbid habit of body, and gradually sinks into the grave. A negro, who is taken ill, enquires of the *obeah man* the cause of his sickness, whether it will prove mortal or not, and within what time he shall die or recover? The oracle generally ascribes the distemper to the malice of some particular person by name, and advises to set *obi* for that person; but if no hopes are given of recovery, immediate despair takes place, which no medicine can remove, and death is the certain consequence. Those anomalous symptoms, which originate from causes deeply rooted in the mind, such as the terrors of *obi*, or from poisons, whose operation is slow and intricate, will baffle the skill of the ablest physician.

“The *obi* is usually composed of a farrago of materials, most of which are enumerated in the Jamaica law (a law passed against this practice in 1760) viz. blood, feathers, parrots’ beaks, dogs’ teeth, alligators’ teeth, broken bottles, grave dirt*, rum, and egg shells.”

* *Grave dirt* affords a very solemn mode of trial among the negroes in the West Indies; when accused of some crime of which they wish to prove their innocence, they take a little of the earth from the grave of a near relation or friend, and drink it mixed with water, wishing at the same time that it may cause their belly to swell, and prove fatal, if they be guilty of the imputed charge.

the coast of Africa, imbibe the same notions, practise them in their full extent, and become subject to all their terrors. I have been informed by an intimate friend, a man of strict veracity, who resided several years in Jamaica, that a member of the council in that island was so strongly convinced of the reality of these absurd practices, as to shew evident marks of fear and perturbation, when, during the trial of an obia man, some of the articles of *obi* abovementioned, which had been found upon the person accused of this practice, were laid near him upon a table.

The dread of poison affords to the African another cause for alarm, though in general it is connected with some superstitious terrors, and magical illusions. To remove every apprehension of this kind from the minds of their guests, it is customary for the host to taste the meat and drink before it be offered to them, and on returning their visit, he expects a similar mark of assurance. Their great skill in selecting the most deleterious poisons has frequently been noticed by writers, but this is perhaps only in common with all rude nations, who have had more credit given to them for their knowledge in this particular than they really merit. A sensible writer observes, that “the American Indians are noted for their traditional knowledge of poisonous herbs and antidotes, but I do not find, he adds, that our Indian venefici are so expert in the veneficium art, as the negroes of Africa, who give poisons, which in various but certain periods produce their mortal

effects, some suddenly, some after a number of months or years." There appears, however, to be a great degree of credulity in this account; for from all that I could learn upon this subject, I am convinced that the Africans are not acquainted with any poisons, but such as prove fatal by their violent action upon the stomach and bowels. The gall of the alligator* is considered by the natives of Sierra Leone as one of the most active and fatal poisons, but it is chiefly used in combination with magical ceremonies and in the composition of greegrees. In Egypt, on the contrary, the gall of the crocodile is extolled as an invaluable and safe internal medicine. Dr. Hasselquist says, six grains of it, probably dried, are given as a certain remedy for barrenness; and outwardly they apply a pessus made of cotton and the gall of the crocodile †. If any person in the neighbourhood of Sierra Leone should happen to kill an alligator, he must have the testimony of at least two respectable witnesses to prove that he poured the gall upon the ground, and in case of failure he is liable to be severely punished. In some parts of that country, however, it is made use of as an external application in lumbago, and is rubbed on the part after it has been scarified. The Egyptians applied the gall of the crocodile in complaints of the eyes, and used its fat as

* The Romans had the same opinion of the gall of a horse: Pliny says, "damnatur equinum (fel) tantum inter venena." l. 28. c. 40.

† Travels in the Levant.

an application in rheumatic disorders. It is said by Roemer* that the natives about Akra, on the Gold Coast, use the gall of the alligator as a poison; and he adds, when they kill a sea cow, manatee, with young, they preserve the fæces of the calf, which they look upon as a still more violent poison. These pretended poisons appear rather designed to excite a sense of nausea and disgust, than any serious apprehension of danger, and the antidotes said to prove effectual against other poisons equally violent, lead us to entertain some degree of scepticism with respect to their powers. The Ticunas, a race of Indians inhabiting the banks of the river of the Amazons, are said to possess the most subtle poison yet known. It is extracted wholly from vegetables, chiefly from certain species of vines, (lianes), and with this they poison their arrows. Monsieur de la Condamine says, that thirty species of herbs and roots enter into its composition; it proves speedily fatal to men and animals, but its fatal effects are said to be prevented by *salt*, and still more certainly by *sugar*. "With the poison of serpents and the juice of the sideroxylum toxiferum (gift boom, or poison tree) according to Professor Thunberg the Hottentots poison their arrows†,

* Nachrichten von die Kuste Guinea.

† The use of poisoned weapons is of great antiquity, and probably originated among those rude nations who found themselves unable, without such assistance, to resist the attacks of the wild beasts which surrounded them. In proportion as these people became more civilized, they laid aside such pusillanimous practices, and had recourse to more manly methods of defence. Ho-

which they use against antelopes and wild buffaloes, as also against their enemies ;” he further adds, that “ the *blood of a tortoise*, used externally and internally, is of the greatest service in wounds from these poisoned arrows, and that it is dried, and always carried by the Hottentots in their journies*.

mer takes notice of this usage, but mentions it in such a manner as seems to shew that it was not generally approved ; indeed he represents in the following lines a person as refusing, from religious motives, to propagate this pernicious art.

For thither¹ also had Ulysses gone
 In his swift bark, seeking some pois'nous drug
 Wherewith to taint his brazen arrows keen,
 Which drug, through fear of the eternal gods
 Ihus refused him, and my father free
 Gave to him, for he loved him past belief.

COWPER'S HOMER, ODYSSEY I.

* The juice of the bitter cassada, *jatropha manihot*, is perhaps one of the most deleterious poisons of the vegetable creation ; it very speedily produces its fatal effects upon the larger animals, although we obtain a very wholesome and nutritious substance, called tapioca, from the sediment which its juice deposits. An ingenious writer observes, that he has “ known a strong negro die in little more than an hour after drinking perhaps half a pint or more of this juice, and a strong mule in much less time. Negroes, who had eaten the roots roasted, lived three or four hours after.” This juice, when recently expressed, is as white as milk of almonds and has somewhat of its smell. The following instance of its fatal effects, if any dependance can be placed upon it, may serve as a proper supplement to Captain Stedman's account of the *humane* treatment of the slaves in Surinam. “ Un de mes amis dit le meme medecin (de Surinam) me confia qu'il voulait punir de mort un de ses esclaves *tres coupable*. Comme j'etais curieux de connaitre toujours mieux l'effet de ce poison, je me determinai a l'employer pour le defaire de ce malheureux negre, avec promesse d'une fidelite inviolable à garder le secret, d'assister moi meme a l'*execution*, & faire ensuite l'ouverture du cadavre. Je

¹ To Ephyre.

According to a vulgar prejudice entertained by the lower classes in England, the blacks are said to have naturally a very deleterious poison growing under their nails, with which they frequently destroy those who offend them. This opinion may perhaps have originated from the method practised by a tribe of Indians in Guiana, who sometimes conceal under their nail part of the kernel of a nut, produced by a tree called caruna, which they secretly mix in the drink of any one whom they have an antipathy to, and which proves slowly but certainly fatal*. Captain Stedman adds, in addition to this account of the caruna, that “by only dipping their thumb into a tumbler of water, which they offer as a beverage to the object of their revenge, they infuse a slow but certain death.”

No instance occurred, to my knowledge, of any of the natives near Sierra Leone dying from the

lui donnai trente cinq gouttes de cette liqueur : & à peine les eut il avalées, que ce miserable fit des contorsions & des hurlemens horribles. Ils furent suivis d'évacuations, de mouvemens convulsifs, & en six minutes ce malheureux eut perdu la vie. Trois heures après, j'en fis l'ouverture, & ne trouvai aucunes des parties offensées, aucune inflammation, excepté l'estomac, qui s'était retiré de plus de moitié.

En distillant, a feu gradué, cinquante livres de suc recent de manioc, la vertu du poison ne passe que dans les trois ou quatre premieres onces de l'esprit qu'on en retire. L'odeur en est insupportable ; & c'est de cet elixir terrible que se sert le medecin de Surinam. L'huile chaude de navette est un excellent antidote, ainsi que le suc de roucou ; mais il faut les prendre sur le champ, car ils ne produiraient aucun effet si on differait de les employer. Voyage a la Guiane p. 100.

* Bancroft's History of Guiana.

effects of poison, one woman excepted, who was killed by drinking the red water in public, several instances of which have been related to me. They do not however consider this as a poison, because they do not think it would be fatal if the person who drinks it were innocent. The only poison with which they are acquainted, and which they generally acknowledge as such, is taken from a large tree called by the Bulloms and Timmanees toma. They assert, that if the juice of two or three of the leaves be swallowed, it proves fatal in a very short time. It is customary, when they discover that the calabashes fixed to the palm trees to collect the wine are robbed of the liquor, which is often done by a species of ape, to infuse in them a few leaves of the toma, by which means the unsuspecting thief is punished with immediate death. After this poison has been swallowed, the tongue turns black, and the body swells very much.

There is another strange practice, of which the Europeans accuse the Africans, which, however, as there can be no real foundation for it, is wrapped up in much mystery and obscurity. They are said to cause the body of any person to swell to a prodigious size by merely *blowing* upon them; this is sometimes done by contact, and in so secret a manner as not to be observed by the injured party; at other times it is done by blowing a certain substance through a long tube at people as they cross a distant path. There may indeed be some foundation for the latter practice, as it is said to be frequently used by the natives of Gui-

ana, who blow, through a tube about six feet long, a kind of dart*, about ten or twelve inches long, made of a splinter of a species of palm tree, and dipped in a poison called worrara. These destructive weapons, it is affirmed, are thrown by the breath to the distance of forty paces with unerring skill. Captain Stedman mentions an instance of a negro woman, who, though slightly wounded by one of these arrows, almost instantly expired, and her sucking infant, though unhurt by the arrow, lost its life also by drinking her milk. In this instance, supposing the poison possesses the active powers ascribed to it, no doubt can be entertained of the efficacy of the practice, but in the former instance there is every reason to suppose that the imagination alone is acted upon. Having made many enquiries upon the subject, I am convinced that the story of *blowing* is founded only on idle report, and deserves to be classed among the *fabulæ aniles*, those remnants of superstition and ignorance so abundant in every country, and which, by being frequently repeated among the lower classes of Europeans, has gained established credit. The answers of the natives also are rather calculated to support the illusion, as they are only anxious to clear their own characters from this aspersion, by professing their utter ignorance of it, though they are indifferent respecting those to whom it may attach, and even in some instances are ready to accuse

* Voyage a la Guiana & a Cayenne, fait en 1789.

their neighbours ; thus I have heard some Bullom people accuse the inhabitants of the river Sherbro' of practising this art, and these in their turn may probably retort. It may appear perhaps unnecessary to have mentioned this circumstance, but as it has been noticed by an author of great respectability and eminence in his profession, as having occurred to a patient under his care at Antigua, it was entitled to some consideration.

APPENDIX. N^o I.

DESCRIPTION

OF THE

COLONY OF SIERRA LEONE.

AS there has been frequent occasion in the course of the foregoing work to mention the colony of Sierra Leone, it may not be unseasonable to subjoin a short account of it.

In the year 1787, Mr. Granville Sharp, commiserating the wretched situation of the black poor, who crowded the streets of London, formed the benevolent plan of procuring for them an asylum in their native country. With the assistance of some gentlemen, of the same humane disposition, a few thousand pounds were subscribed for carrying this philanthropic scheme into execution. About four hundred and sixty blacks, who chose to accept the offer, were, at the expence of government, carried to Sierra Leone, and supplied with provisions for the first six or eight months after their arrival. Of the whole number embarked, eighty-four were carried off by a contagious disease during their detention in the chan-

nel ; and about an hundred more died during the first rainy season, partly owing to intemperance, and partly to a want of sufficient accommodation and shelter against the violence of the rains. A certain quantity of land was ceded to them by the natives, and they built for themselves a town upon the present scite of Free Town. Here they resided in tolerable peace and comfort until the year 1790, when, in consequence of a quarrel between the captain of a British ship of war and the natives, in which the settlers, though in no degree concerned in the dispute, were obliged to take an active part, they were ordered, by the natives, to quit their town, and for this purpose they were allowed only three days. In consequence of this unforeseen event, the settlers were dispersed over the country ; but in the following year they were again collected by an agent sent, for that purpose, from England ; and they were settled about two miles from their former situation, in a small town, which they built, and named after their patron and benefactor, Granville Town.

About the same time an act of parliament was obtained for incorporating the Sierra Leone Company. A number of free blacks, who had served in the royal army during the war in America, had, as a recompense for their services, certain portions of land assigned to them in Nova Scotia by the British government ; but most of these people having been accustomed to a hot climate, suffered much from the severity of the winters of that country, and finding also the

lands less productive than they expected, they became dissatisfied with their situation. An offer was therefore made, with the approbation of government, of land in the company's territory at Sierra Léone to as many of these people as chose, with their families, to quit Nova Scotia. In consequence of this proposal, eleven hundred and ninety-six persons, including men, women, and children, embarked at Halifax, and were conveyed to Africa at the expence of government. The situation, which had been at first occupied by the former settlers, was fixed upon for the chief establishment of the Sierra Leone Company, and the name of Free Town was given to it.

Free Town is situated on the south side of the river Sierra Leone, about six miles from its mouth, upon a piece of ground which rises abruptly from the water's edge to the height of at least fifty feet, and then proceeds with a gentle and gradual ascent for about three quarters of a mile, till it reaches the foot of a chain of mountains running nearly in an E. S. E. and W. N. W. direction. The town is bounded on the N. W. by St. George's Bay, on the E. by another small bay called Susan's Bay, and on the S. are the mountains already mentioned. It extends about one third of a mile in length, and nearly the same in breadth, and contains about seventy or eighty acres. The number of houses amounts to between three and four hundred, and they are disposed in regular streets, of which nine

run in a straight line towards the mountains, in a north west and south east direction. These streets are intersected at right angles by three cross streets, which run parallel to the shore. They are all eighty feet in breadth, except the parallel street nearest the water, which is double the breadth of the others. Each house stands separate, and has a small garden attached to it; forty-eight feet by seventy-six being the space allotted for each family to build upon. Before the town was destroyed by the French, the principal public buildings were placed in the widest street, which was terminated by the governor's house, situated upon a point of land at the north western extremity of Free Town. All these, however, together with every other building which had the appearance of superior neatness, were unfeelingly devoted to the flames in October 1794, by the French. The dwelling houses of the Nova Scotian settlers, which constitute the chief part of the town, consisted, during the two first years, almost entirely of thatched buildings; but since that period they have procured for themselves more comfortable habitations. They, at present*, consist chiefly of wooden buildings about thirty feet in length, and fifteen in breadth, divided into rooms by partitions, and raised two or three feet from the ground. The floors also, instead of being formed of earth, are now boarded,

* The whole of this account refers to the beginning of the year 1796, when the author quitted the colony to return to Europe.

and the roofs of many of them are covered with shingles, or thin pieces of wood, about six inches in breadth, and three feet in length, placed over each other like the tiles of a house. In general there are no chimneys in these houses, the fire for culinary purposes being made in the open air, or in a detached building.

The present residence of the governor of Sierra Leone is a handsome wooden building of one story, surrounded by a spacious piazza. It is situated upon a small round hill, elevated about an hundred and fifty feet above the level of the water, and placed between the town and the foot of the mountains. From this eminence, called Thornton Hill, the eye takes in a most extensive prospect, and dwells with pleasure upon the surrounding picturesque scenery, in which the milder beauties of nature are agreeably blended with those of a more solemn and sublime appearance*. The cheerful tints imparted by a vast profusion of shrubs are finely contrasted by the sombre shade of venerable trees, whose aspect bespeaks them of primæval growth. The attention is first attracted indeed by the active scenes of life immediately beneath. From this hill the eye distinguishes with ease, not only the various streets, but almost every house in the town, which

* —Appunto una scena
Pastorale, a cui fanno
Quinci il mar, quinci i colli, e d'ogn' intorno
I fior, le piante, e l'ombre, e l'onde, e l'cielo
Un teatro pomposo—

appears as if placed in the midst of a shrubbery. Over the town is seen St. George's Bay, enlivened by the appearance of ships, or the frequent passing of boats and canoes, and the scene on that side terminates in an extensive view of the ocean. On the right hand is seen the river flowing majestically for several miles above the colony, together with several of its islands, and the whole extent of the Bullom shore, from Leopard's Island to Tagrin Point, a distance of twelve or fourteen miles; the land richly clothed with wood, and edged with a fine white sandy beach. On the left hand are the mountains, forest crowned, winding in nearly a semicircular form, and running with a gentle declivity towards the Cape. The back ground is closed by immense forests, which rise like an amphitheatre, and occasionally have their summits veiled in fleecy clouds. An intelligent traveller*, who visited this river, observes, that those who admire the tranquil and solemn scenery of nature, which disposes the mind to soothing reveries; and who wish to experience the charms of the picture which the entrance of the river Sierra Leone presents, should visit it in the month of April. "It was about five o'clock in the afternoon; behind us we had the sun, which in little more than an hour disappeared in the ocean. The evening was calm, and the heat moderated by a gentle breeze which had just risen. The rays of the sun, of a lilac red, were diffused over the internal parts of the bay, and

* See *Fragmens d'un Voyage par Golbery*.

marked its various inequalities, which appeared like compartments of the same picture, but differently illuminated. Before us appeared the village of Sierra Leone, and two other towns of the natives, and near the former place we could distinguish the masts of vessels at anchor. The bustle of men, and the manœuvres of boats and canoes returning from fishing, gave animation to this beautiful landscape, whose composition is sweet and simple, and peculiarly pleasing by the harmony of its tints. Europe, indeed, offers more brilliant and richer views; and Switzerland and the Alps present more stupendous appearances; but no where can we find a more agreeable or more charming situation than the bay of Sierra Leone."

The soil in the neighbourhood of Free Town is of an argillaceous nature mixed with sand; in some parts it is of a very deep red colour, and here and there interspersed with rocks. The situation of the town upon a gentle slope renders it dry; and its elevation exposes it to the regular sea and land breezes. It is not incommoded by swamps in its vicinity, consequently the breeze is inhaled with pleasure, and leaves no noxious effects behind.

The situation of Free Town is well adapted for trade, being placed upon the banks of a river accessible at all times to vessels of the greatest burden, which may lie in safety close to the shore. Near it are various bays which offer every convenience for the careening or repairing of vessels,

or for the construction of docks; and the immense forests which clothe the adjacent mountains contain timber well adapted for every purpose of ship building. This river has always been much resorted to by ships on account of the excellency of its water and the facility with which it is procured. These causes rendered it, about the beginning of the last century, a great resort for pirates, in consequence of which, one of the bays, near the Cape, still retains the name of Pirate's Bay. Snelgrave had the misfortune, about the year 1718, to fall into the hands of the pirates in this river, who treated him with great cruelty, and from whom he narrowly escaped with life.

As the different reports which have been published, from time to time, by the Court of Directors of the Sierra Leone Company, have already made the public acquainted with the nature, objects, progress, and present state of the colony, it seems unnecessary in this place to enter into any further details respecting it.

APPENDIX. N° II.

METEOROLOGICAL ACCOUNT

OF

SIERRA LEONE.

THE following meteorological table, with the observations on the state of the weather for each month, is extracted from a paper of the author's, in the eighth vol. of *Medical Facts and Observations*, entitled, "Some Observations relative to the Climate and Diseases of Sierra Leone." In this table are presented, at one view, the highest, lowest, and medium states of the thermometer, hygrometer, and barometer, during each month, and during the whole year. The number of rainy days which occurred during each month, and in the whole year, is likewise noted, with the quantity of rain which fell in each month, and the number of tornadoes. The rain attending tornadoes is not included among the number of rainy days; but the whole quantity of rain which fell, is noted.

METEOROLOGICAL TABLE FOR THE YEAR 1798.

Month	Thermometer.			Hydrometer.			Barometer.			Rain.		Fomdoes
	high.	low.	med.	high.	low.	med.	highest.	lowest.	medium.	Days.	Quant.	
Jan.	89	74 $\frac{1}{2}$	81 $\frac{1}{2}$				30,066	29,810	29,938	1	0,73	1
Feb.	88	75	81 $\frac{1}{2}$	59 $\frac{1}{2}$	51 $\frac{1}{2}$	55 $\frac{4}{8}$	30,018	29,831	29,924	3	0,30	1
March	95	74	84 $\frac{1}{2}$	55 $\frac{1}{2}$	48 $\frac{1}{2}$	52	29,976	29,888	29,922	2	1,12	4
April	95	74	84 $\frac{1}{2}$	56 $\frac{1}{2}$	50	53 $\frac{2}{8}$	30,016	29,813	29,914	3	1,61	2
May	92	71	81 $\frac{1}{2}$	61	46 $\frac{1}{2}$	53 $\frac{0}{8}$				11	6,90	12
June	88	71	79 $\frac{1}{2}$	65 $\frac{1}{2}$	55	60 $\frac{2}{8}$				25	10,16	2
July	85	73	79	69 $\frac{1}{2}$	59 $\frac{1}{2}$	64 $\frac{4}{8}$				30	10,32	1
August	86	72	79	66 $\frac{1}{2}$	58	62 $\frac{2}{8}$				29	23,14	0
Sept.	85	71	78	66	58	62	30,068	29,934	30,001	26	19,90	4
Oct.	89	71 $\frac{1}{2}$	80 $\frac{1}{4}$	62 $\frac{3}{4}$	52 $\frac{1}{2}$	57 $\frac{5}{8}$	30,090	29,980	30,035	17	9,08	15
Nov.	91 $\frac{1}{4}$	72 $\frac{3}{4}$	82	57 $\frac{1}{2}$	51	54 $\frac{2}{8}$	30,052	29,852	29,952	4	1,85	9
Dec.	90	72 $\frac{1}{4}$	81 $\frac{1}{8}$	57 $\frac{3}{4}$	46 $\frac{1}{4}$	52	30,060	29,842	29,951	3	1,17	1
Whole } Year }	95	71	83	69 $\frac{1}{2}$	46 $\frac{1}{4}$	57 $\frac{7}{8}$	30,090	29,810	29,950	154	86,28	52

January.—The weather was in general close and sultry, especially in the evenings and mornings; but the heat was abated during the middle of the day, by the sea breeze, which commonly blew pretty fresh. The atmosphere was usually much obscured by haze and clouds. The N. and E. were the most prevailing winds. A tornado occurred on the 3d, and much heavy rain fell on the morning of the 4th. There was much thunder and lightning on the 8th. The 8th, 11th, 12th, 16th, 28th, 29th, 30th, and 31st days, were remarkably foggy.

February.—The temperature of the air, though little different in absolute heat from that of the preceding month, was rendered more agreeable to the feelings, by the fresh breezes which prevailed during the greatest part of this month. The 1st, 13th, 14th, 21st, 22d, and 28th were very foggy days. On the 13th, 22d, and 23d; there were slight showers. A smart tornado occurred in the night of the 21st. The most prevailing winds, during this month, were from the N. and W.

March.—Notwithstanding the thermometer for the most part ranged pretty high in this month, the temperature of the air was not unpleasant. The sea and land breezes most commonly blew pretty fresh, and succeeded each other with great regularity. In the mornings, however, during the interval between the blowing of the land and sea breezes, it was often close and sultry, though the breeze seldom set in later than

half past eight or nine. On the 7th a slight shower fell. On the 8th, there fell smart rain during the night. On the 13th, 26th, 27th, and 31st there were tornadoes. There was thunder and lightning on the 7th, 8th, 9th, 10th, 13th, 26th, and 29th. The 13th, 14th, 20th, 29th, 30th, and 31st days were remarkably foggy: the only entire days in which the heat felt unpleasant, were the 18th and 19th.

April.—Though the range of the thermometer was pretty high this month, the heat was in general temperate and agreeable, the mornings being usually the only part of the day which felt sultry, though this was of short continuance, as the sea breeze generally sprung up about nine A. M. The breeze, towards evening, sometimes became less, or settled in a calm, which made the air feel close and rather unpleasant. The atmosphere was generally hazy, and frequently obscured with heavy clouds, as if threatening rain. On the 4th, 20th, and 24th, a slight shower occurred each day. A tornado occurred on the 16th, and 18th, but without being followed by thunder, lightning or rain. On the 6th, 7th, 8th, 29th, and 30th days, there was thunder and lightning.

May.—This month was more sultry and close than the preceding one, though the thermometer did not rise so high. The most prevailing winds were from the W. and E. but they seldom blew fresh for any length of time. The 7th, 24th, and 29th, were attended with heavy rain. On the

9th, 10th, 11th, 19th, 23d, and 25th, slight showers fell. Smart showers occurred on the 16th, and 21st. Tornadoes appeared on the 8th, 12th, 13th, 14th, 15th, 16th, 17th, 19th, 21st, 25th, and 26th. There were two tornadoes on the 13th; the tornado on the 19th was from the sea, a very unusual circumstance. Thunder and lightning occurred during some part of the 6th, 7th, 8th, 9th, 18th, 22d, 25th, 28th, 29th, and 31st days. The atmosphere was in general very cloudy, hazy, and overcast.

June.—The temperature of the air, during this month, was in general sultry, and often close and stifling, particularly when the sun made its appearance after a shower of rain had fallen, and when there was at the same time little wind, though the heat indicated by the thermometer was not so great as in the preceding months. In the last month, which might be considered as the forerunner of the rainy season, there were only eleven days of rain; in the present month there were twenty-five, of which the 2d, 6th, 10th, 12th, 13th, 14th, 16th, and 17th days were attended with only slight showers. On the 4th, 5th, 7th, 11th, 18th, 19th, 23d, 26th, 27th, 28th, and 29th days, there fell smart showers. On the 8th, 15th, 20th, 21st, 24th, and 30th days, heavy rain fell. Thunder and lightning occurred during some part of the 1st, 2d, 3d, 6th, 7th, 10th, 11th, 12th, 13th, 14th, 18th, 21st, 24th, 26th, and 27th. A tornado occurred on the 4th, A. M. and on the 7th, P. M. The most prevailing winds were

from the S. and W. quarters; the breeze being in general pretty fresh during the middle of the day, but it was frequently calm in the mornings and evenings.

July.—During the whole of this month, the atmosphere was thick and hazy, and frequently overcast with dense clouds. The temperature of the air was, for the most part, cool, often even cold, with a degree of rawness. During the intervals of the showers, however, when calm, or with only a light breeze, the air felt sometimes sultry and close. The most prevailing winds were from the S. and W. and generally with a pretty fresh breeze. There were thirty days of rain in the present month, the 27th being the only day in which no rain fell. The 1st, 4th, 7th, 8th, 10th, 11th, 12th, 15th, 17th, 18th, 19th, 20th, 24th, 26th, 29th, 30th, and 31st, were attended with smart showers of rain. On the 2d, 13th, 21st, 22d, and 23d, only slight showers fell. On the 3d, 5th, 6th, 9th, 14th, 16th, 25th, and 28th, there was heavy rain. On the 3d, 6th, 8th, 10th, and 27th, thunder and lightning occurred.

August.—The temperature of the air, during the present month, was, for the most part, cool, sometimes chilly and raw. The atmosphere was usually obscured by clouds and haze. The S. was the most prevalent wind this month, and in general it blew pretty fresh. The number of rainy days was twenty-nine, of which the 8th, 14th, 22d, 23d, and 31st, were attended with only slight showers. On the 1st, 3d, 9th, 13th,

17th, 20th, and 25th there were smart showers of rain. The 2d, 4th, 5th, 7th, 10th, 11th, 12th, 15th, 16th, 18th, 19th, 26th, 27th, 28th, 29th, and 30th, were days in which heavy rain fell. The 21st and 24th were the only days free from rain, and the 21st was the only day which could be said to be pretty clear. There were no tornadoes, nor did any thunder or lightning occur in the present month.

September.—The temperature of the air, during the present month, was rather agreeable than remarkable for either heat or chilliness. The atmosphere was frequently obscured with clouds and haze, and the tops of the hills behind the town were covered with fog. There were twenty-six rainy days in this month, of which the 3d, 4th, 8th, 9th, 11th, 13th, 14th, 16th, 17th, 20th, 26th, and 28th, had smart showers. The 1st, 2d, 5th, 6th, 7th, 10th, 12th, 15th, 21st, 22d, 24th, 25th, 29th, and 30th, were attended with heavy rain. There occurred tornadoes on the 23d, 28th, and 30th. On the 1st, 11th, 12th, 15th, 16th, 20th, 21st, 22d, 26th, 27th, and 28th, there was thunder and lightning, during some part of the day.

October.—The rains which, during the three preceding months, had been very severe, began to diminish considerably during the present. The number of rainy days which occurred were only seventeen, of which the 3d, 4th, 5th, 13th, 14th, 16th, and 28th, were attended only with slight

showers. On the 18th, 23d, 24th, 30th, and 31st, smart showers of rain fell. On the 2d, 6th, 10th, and 11th, heavy rain fell. Tornadoes occurred on the 3d, 4th, 7th, 8th, 9th, 14th, 17th, 18th, 19th, 22d, 23d, 25th, 26th, and 31st. On the 7th, there were two tornadoes. On the 2d, 11th, 12th, 13th, 15th, 16th, 20th, 21st, 29th, and 30th, there was thunder and lightning, during some part of the day. The air was, in general, rendered cool and pleasant, by a moderate breeze; but on those days on which the land breeze continued till near noon, it was often close and sultry during part of the afternoon, until the sea breeze set in, the interval between the sea and land breezes being commonly greater under such circumstances. The atmosphere was less gloomy than in the preceding months, though still hazy and often obscured by clouds.

November.—The range of the thermometer was higher in the present than in the five last months. The degree of moisture of the atmosphere also, as shewn by the hygrometer, was less. The most prevailing winds were from the N. and E. quarters. The heat, during the whole month, was sometimes not unpleasant, though sultry about noon, when the sea breeze happened to set in late. The number of rainy days in this month were only four. On the 1st, and 30th, slight showers fell. A smart shower fell on the 2d, and on the 25th there was heavy rain. Thunder and lightning occurred on the 1st, 2d, 3d, 4th, 8th,

10th, 20th, 22d, 25th, and 29th. Tornadoes occurred on the 3d, 6th, 7th, 10th, 11th, 12th, 14th, 18th, and 19th.

December.—This month, like all the preceding, was accompanied with great haziness of the atmosphere, and often with low heavy clouds. The 23d was remarkably foggy; the haze covering the Bullom shore, and extending almost two-thirds over the river, so as often completely to obstruct the view. The 8th was very close and sultry; the thermometer at eight A. M. rising to 85°. There were three rainy days in this month, the 2d, 27th, and 28th. A tornado occurred on the 1st, and faint lightnings were seen on the 26th and 27th. The temperature of the air was in general cool and pleasant. The winds were rather variable this month; the east was most common in the mornings, and often continued till noon, or later. It continued to blow almost the whole of the 19th, 20th, and 21st days*. About noon it usually came from the north quarter, and towards evening veered towards the west. The breeze was, in general, moderate and pleasant.

Respecting the journal itself, from which these observations are extracted, it is divided into eleven columns; in which are noted the day and hour, the height of the thermometer and barometer, the state of the hygrometer, the moon's age, the prevailing winds, the appearance of the sun, and the quantity of rain. The relative tem-

* This I have since thought must have been the harmattan, though I was not aware of it at the time.

perature of the air also, with respect to the feelings, is noticed. The observations were made regularly four times a day, and, as nearly as was convenient, at the same hours. The greatest and least heights, also, of the thermometer, during the day, if differing much from the hour observed, is commonly noted.

The thermometer, constructed according to Fahrenheit's scale, was always exposed to the free air, in a large open passage, perfectly shaded from the rays of the sun. It was suspended about six feet from the ground, and preserved from the contact of surrounding bodies.

The height of the barometer is marked in inches and 1000 parts. This instrument was kept in a large airy room, elevated about sixty feet from the surface of the water; the doors and windows of the room were generally kept open, but the heat of it was sometimes increased by the presence of numbers of people.

The hygrometer made use of was the one invented by Monsieur de Luc, a plate of which instrument, with an accurate description, is given in the Philosophical Transactions, vol. 81st, page 420. The scale of this delicate instrument is divided into 100 equal parts, 0 being the point of extreme dryness, and 100 that of extreme moisture. There were two of these instruments alternately used; one being kept close while the other was in use, they were compared from time to time, and after upwards of a year and half's use, were not found to vary. This instrument

was contained in a box pierced with a number of small holes, and suspended about ten feet from the ground, in a room sixty feet above the surface of the water, and in which the doors and windows were kept constantly open during the day. It was placed out of a current of air, and though the box which contained it was pierced with holes, yet, for greater certainty, the lid was kept open about two minutes before each observation.

The rain gauge was placed in an open piece of ground, at a considerable distance from trees, houses, &c. upon a stand about four feet high. The quantity of rain which fell between any two observations was in general noted, except when the shower was very slight, when it was left until more had fallen.

The instruments made use of were all made by Mr. Adams, of Fleet Street, London, except the barometer, which was made by Mr. Ramsden.

APPENDIX. N° III.

ACCOUNT OF THE TERMITES.

THE following accurate account of the Termites, alluded to in page 47, is contained in a letter to Sir Joseph Banks, from Mr. Smeathman, inserted in the 71st vol. of the Philosophical Transactions.

These insects are known by various names. They belong to the termes of Linnæus, and other systematical naturalists.

By the English, { In the windward parts of Africa
they are called *bug a bugs*.
In the West Indies, *wood lice*,
wood ants, or *white ants*.

By the French, { At Senegal, *vague-vagues*.
In the West Indies, *poux de*
bois, or *fourmis blanches*.

By the Bullom, or Sherbro, people, in Africa, *scantz*.

By the Portugueze in the Brazils, *coupèe*, or *cutters*, from their cutting things in pieces. By

this latter name, and that of *piercers* or *eaters*, and similar terms, they are distinguished in various parts of the tropical regions. The following are the specific differences, given by Dr. Solander, of such insects of this *genus* as I have observed and collected.

1. *Termes bellicosus* corpore fusco, alis fusciscentibus: costâ ferrugineâ, stemmatibus subsuperis oculo propinquis, puncto centrali prominulo.

2. *Termes mordax nigricans*, antennis pedibusque testaceis, alis fuliginosis: areâ marginali dilatâtâ: costâ nigricante, stemmatibus inferis oculo approximatis, puncto centrali impresso.

3. *Termes atrox nigricans*, segmentis abdominalibus margine palliâis, antennis pedibusque testaceis, alis fuliginosis: costâ nigrâ, stemmatibus inferis, puncto centrali impresso.

4. *Termes destructor nigricans*, abdominis lineâ laterali luteâ, antennis testaceis, alis hyalinis: costa lutescente, stemmatibus subsuperis, puncto centrali oblitterato.

5. *Termes arborum* corpore testaceo, alis fusciscentibus: costâ lutescente, capite nigricante, stemmatibus inferis oculo approximatis, puncto centrali impresso.

The termites are represented by Linnæus as the greatest plagues of both Indies, and are indeed every way between the tropics so deemed, from the vast damages they cause, and the losses which are experienced in consequence of their eating and perforating wooden buildings, utensils, and furniture, with all kinds of household stuff and

merchandize, which are totally destroyed by them, if not timely prevented; for nothing less hard than metal or stone can escape their destructive jaws.

These insects have generally obtained the name of ants, it may be presumed, from the similarity in their manner of living, which is, in large communities, that erect very extraordinary nests, for the most part on the surface of the ground, from whence their excursions are made through subterraneous passages or covered galleries, which they build whenever necessity obliges, or plunder induces them to march above ground, and at a great distance from their habitations carry on a business of depredation and destruction, scarce credible but to those who have seen it. But notwithstanding they live in communities, and are, like the ants, omnivorous; though like them, at a certain period, they are furnished with four wings, and emigrate or colonize at the same season; they are by no means the same kind of insects, nor does their form correspond with that of *ants* in any one state of their existence, which, like most other insects, is changed several times. The termites resemble the ants also in their provident and diligent labour, but surpass them, as well as the bees, wasps, beavers, and all other animals which I have ever heard of, in the arts of building, as much as the Europeans excel the least cultivated savages. It is more than probable they excel them as much in sagacity and the arts of government; it is certain they shew more sub-

stantial instances of their ingenuity and industry than any other animals; and do in fact lay up vast magazines of provisions and other stores.

As this is the case, it is a little surprising that an accurate natural history of these wonderful insects has not been attempted long since; especially as, according to Bosman (who wrote the beginning of this century) in his description of the Coast of Guinea, some curious circumstances relative to them must have been known. According to that gentleman, the king was supposed to be as large as a cray-fish*. This, though a bad comparison, is pretty near the truth in respect to the size of the female, who is the *common mother* of the community, and, according to the mode we have adopted from time immemorial in speaking of ants and bees, the queen.

These communities consist of one *male* and one *female* (who are generally the *common parents* of the whole, or greater part, of the rest), and of three orders of insects, apparently of very different species, but really the same, which together compose great commonwealths, or rather monarchies, if I may be allowed the term. Linnaeus, having seen or heard of but two of these orders, has classed the genus erroneously; for he has placed it among the *aptera*, or insects without wings; whereas the chief order, that is to say, the insect in its perfect state, having four wings without any sting, it belongs to the *neuroptera*;

* Bosman's Guinea, p. 260.

in which class it will constitute a new genus of many species.

The different species of this genus resemble each other in form, in their manner of living, and in their good and bad qualities : but differ as much as birds in the manner of building their habitations or nests, and in the choice of the materials of which they compose them. There are some species which build upon the surface of the ground, or part above and part beneath, and one or two species, perhaps more, which build on the stems or branches of trees, sometimes aloft at a vast height.

Of every species there are three orders ; first, the working insects, which, for brevity, I shall generally call *labourers* ; next, the fighting ones, or *soldiers*, which do no kind of labour ; and, last of all, the winged ones, or *perfect insects*, which are male and female, and capable of propagation. These neither labour, nor toil, nor fight, being quite incapable of either, and almost of self-defence. These only however are capable of being elected *kings* or *queens* ; and nature has so ordered it, that they emigrate within a few weeks after they are elevated to this state, and either establish new kingdoms, or perish within a day or two.

The *termes bellicosus*, being the largest species, is most remarkable and best known on the Coast of Africa. It erects immense buildings of well tempered clay or earth, which are contrived and finished with such art and ingenuity, that we are

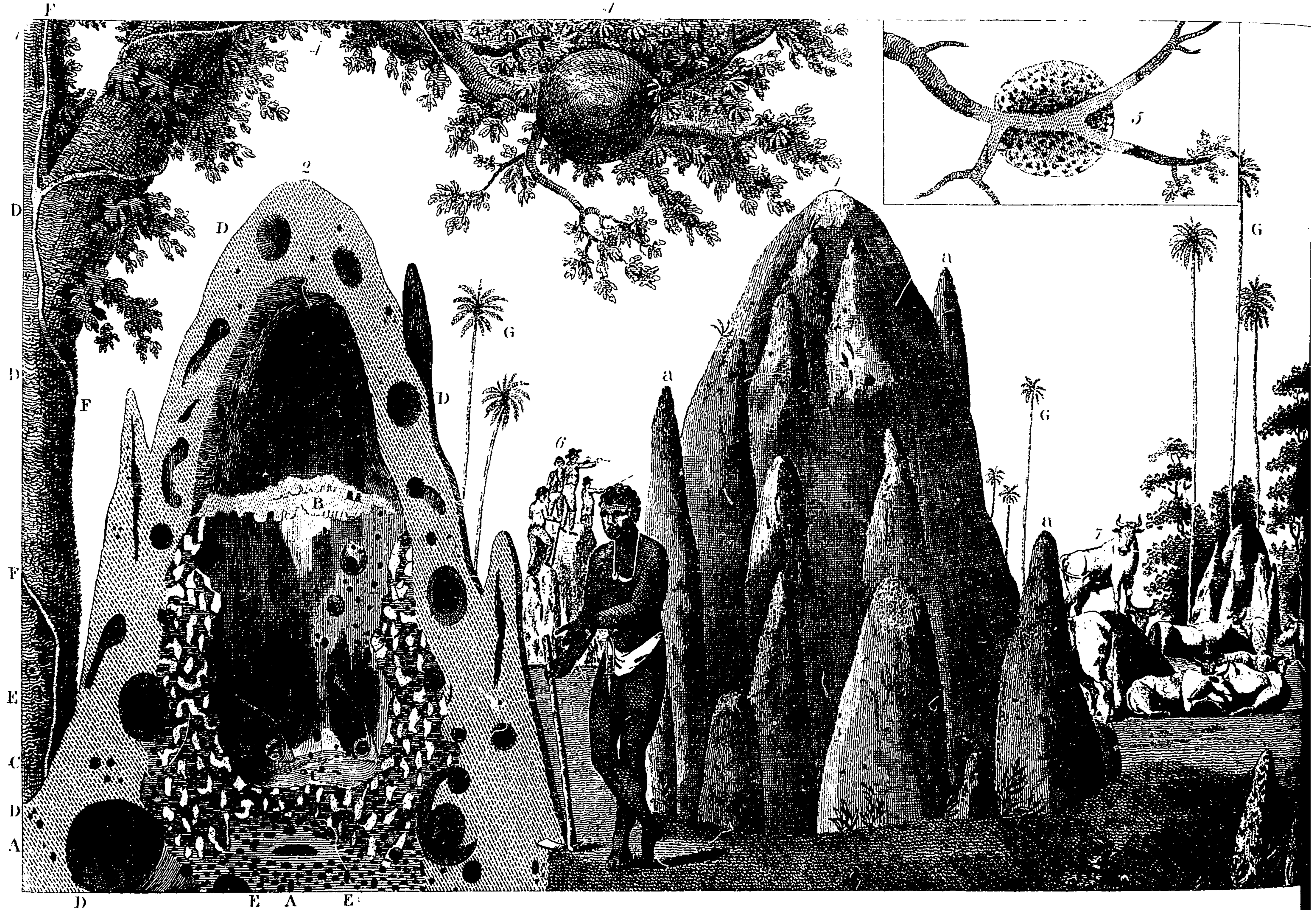
at a loss to say, whether they are most to be admired on that account, or for their enormous magnitude and solidity. It is from the two lower orders of this, or a similar species, that Linnæus seems to have taken his description of the *termes fatalis*; and most of the accounts brought home from Africa or Asia, of the white ants, are also taken from a species that are so much alike in external habit and size, and build so much in their manner, that one may almost venture to pronounce them mere variations of the same species. The reason that the larger termites have been most remarked is obvious; they not only build larger and more curious nests, but are also more numerous, and do infinitely more mischief to mankind. They have, at the same time, some highly important purposes to serve in the destruction of that immense load of putrid substances of a vegetable kind which encumber the earth in tropical climates. In a few weeks they will destroy and carry away the bodies of large trees, without leaving a particle behind, thus clearing the place for other vegetables, which soon fill up every vacancy; and in places where, two or three years before, there has been a populous town, if the inhabitants, as is frequently the case, have chosen to abandon it, there shall be a very thick wood, and not the vestige of a post to be seen, unless the wood has been of a species which, from its hardness, is called *iron wood*.

My general account of the termites is taken

from observations made on the *termes bellicosus*, to which I was induced by the greater facility and certainty with which they could be made. The nests of this species are so numerous all over the island of Bananas, and the adjacent continent of Africa, that it is scarce possible to stand upon any open place, such as a rice plantation, or other clear spot, where one of these buildings is not to be seen within fifty paces, and frequently two or three are to be seen almost close to each other. In some parts, near Senegal, as mentioned by Monsieur Adanson, their number, magnitude, and closeness of situation, make them appear like the villages of the natives.

These buildings are usually termed hills, from their appearance, which is that of little hills more or less conical, generally pretty much in the form of sugar loaves, and about ten or twelve feet in perpendicular height above the common surface of the ground*.

* The *labourers* are not quite a quarter of an inch in length; however, for the sake of avoiding fractions, and of comparing them and their buildings with those of mankind more easily, I estimate their length or height so much, and the human standard of length or height, also to avoid fractions, at six feet, which is likewise above the height of men. If then one labourer is = to one fourth of an inch = to six feet, four labourers are = to one inch in height = 24 feet, which multiplied by 12 inches, gives the comparative height of a foot of their building = 288 feet of the buildings of men, which multiplied by 10 feet, the supposed average height of one of their nests is = 2880 of our feet, which is 240 feet more than half a mile, or near five times the height of the great pyramid; and, as it is proportionably wide at the base,



D E A E

These hills continue quite bare for some time ; but in the second or third year, the hillock, if not overshadowed by trees, becomes, like the rest of the earth, almost covered with grass and other plants.

The exterior of these buildings is one large shell, in the manner of a dome, large and strong enough to inclose and shelter the interior from the vicissitudes of the weather, and the inhabitants from the attacks of natural or accidental enemies. It is always, therefore, much stronger than the interior building, which is the habitable part, divided with wonderful regularity and contrivance into an amazing number of apartments for the residence of the *king* and *queen*, and the nursing of their numerous progeny ; or for magazines, which are always found well filled with stores and provisions.

These hills make their first appearance above ground by a little turret or two in the shape of sugar loaves, which are run a foot high or more*. Soon after, at some little distance, while the former are increasing in height and size, they raise others, and so go on increasing the number,

a great many times its solid contents. If to this comparison we join that of the time in which the different buildings are erected, and consider the termites as raising theirs in the course of three or four years, the immensity of their works sets the boasted magnitude of the ancient wonders of the world in a most diminutive point of view, and gives a specimen of industry and enterprize as much beyond the pride and ambition of men as St. Paul's cathedral exceeds an Indian hut.

* I have seen turrets on the sides of these nests four or five feet high.

and widening them at the base, till their works below are covered with these turrets, which they always raise the highest and largest in the middle, and by filling up the intervals between each turret, collect them as it were into one dome.

They are not very curious or exact about these turrets, except in making them very solid and strong, and when, by this junction of them, the dome is completed, for which purpose the turrets answer as scaffolds, they take away the middle ones entirely, except the tops (which joined together make the crown of the cupola) and apply the clay to the building of the works within, or to erecting fresh turrets for the purpose of raising the hillock still higher; so that no doubt some part of the clay is used several times, like the boards and posts of a mason's scaffold. When these hills are at about little more than half their height, it is always the practice of the wild bulls to stand as centinels upon them, while the rest of the herd is ruminating below. They are sufficiently strong for that purpose, and at their full height answer excellently as places to look out. I have been with four men on the top of one of these hillocks.

The outward shell or dome is not only of use to protect and support the interior buildings from external violence and the heavy rains, but to collect and preserve a regular degree of genial warmth and moisture, which seems very necessary for hatching the eggs and cherishing the young ones.

The *royal chamber*, which I call so on account of its being adapted for, and occupied by, the *king* and *queen*, appears to be, in the opinion of this little people, of the most consequence, being always situated as near the centre of the interior building as possible, and generally about the height of the common surface of the ground, at a pace or two from the hillock. It is always nearly in the shape of half an egg, or an obtuse oval, within, and may be supposed to represent a long oven.

In the infant state of the colony, it is not above an inch or thereabout in length; but in time will be increased to six or eight inches or more in the clear, being always in proportion to the size of the *queen*, who, increasing in bulk as in age, at length requires a chamber of such dimensions. Its floor is perfectly horizontal, and in large hillocks, sometimes an inch thick and upward of solid clay. The roof also, which is one solid and well turned oval arch, is generally about the same solidity, but in some places it is not a quarter of an inch thick: this is on the sides where it joins the floor, and where the doors or entrances are made level therewith at pretty equal distances from each other. These entrances will not admit any animal larger than the soldiers or labourers; so that the *king*, and the *queen* (who is, at full size, a thousand times the weight of a *king*) can never possibly go out. The royal chamber, if in a large hillock, is surrounded by an innumerable quantity of others of different sizes,

shapes, and dimensions; but all of them arched in one way or another, sometimes circular, and sometimes elliptical or oval. These either open into each other, or communicate by passages as wide, and being always empty, are evidently made for the soldiers and attendants, of whom it will soon appear great numbers are necessary, and of course always in waiting. These apartments are joined by the magazines and nurseries. The former are chambers of clay, and are always well filled with provisions, which, to the naked eye, seem to consist of the raspings of wood and plants which the termites destroy, but are found in the microscope to be principally the gums or inspissated juices of plants. These are thrown together in little masses, some of which are finer than others, and resemble the sugar about preserved fruits; others are like tears of gum, one quite transparent, another like amber, a third brown, and a fourth quite opaque, as we see often in parcels of ordinary gums. These magazines are intermixed with the nurseries, which are buildings totally different from the rest of the apartments: for they are composed entirely of wooden materials, seemingly joined together with gums. I call them the nurseries, because they are invariably occupied by the eggs and young ones, which appear at first in the shape of labourers, but white as snow. These buildings are exceeding compact, and divided into many very small irregular shaped chambers, not one of which is to be found of half an inch in width. They are placed

all round the royal apartments, and as near as possible to them. When the nest is in the infant state, the nurseries are close to the royal chamber; but as in process of time the queen enlarges, it is necessary to enlarge the chamber for her accommodation; and as she then lays a greater number of eggs, and requires a greater number of attendants, so it is necessary to enlarge and increase the number of the adjacent apartments: for this purpose the small nurseries which are first built are taken to pieces, rebuilt a little farther off, a size bigger, and the number of them increased at the same time. The nurseries are always found slightly overgrown with *mould*, and plentifully sprinkled with small white globules about the size of a small pin's head. These, on bringing them to the microscope, evidently appeared to be a species of mushroom. They appear, when whole, white like snow a little thawed and then frozen again, and when bruised seem composed of an infinite number of pellucid particles, approaching to oval forms, and difficult to separate; the mouldiness seems likewise to be the same kind of substance.

The nurseries are inclosed in chambers of clay, like those which contain the provisions, but much larger. In the early state of the nest they are not bigger than an hazel-nut, but in great hills are often as large as a child's head of a year old. The disposition of the interior parts of these hills is in general pretty nearly according to the following plan. The

royal chamber is situated at about a level with the surface of the ground, at an equal distance from all the sides of the building, and directly under the apex of the hill. It is on all sides, both above and below, surrounded by what I should call the *royal apartments*, where the labourers and soldiers wait to guard or serve their common father and mother, on whose safety depends the happiness, and, according to the negroes, even the existence of the whole community. These apartments compose an intricate labyrinth, which extends a foot or more in diameter from the *royal chamber* on every side. Here the nurseries and magazines of provisions begin, and, being separated by small empty chambers and galleries, which go round them, or communicate from one to the other, are continued on all sides to the outward shell, and reach up within it two thirds or three fourths of its height, leaving an open area in the middle under the dome, which very much resembles the nave of an old cathedral: this is surrounded by three or four very large gothic shaped arches, which are sometimes two or three feet high next the front of the area, but diminish very rapidly as they recede from thence, like the arches of aisles in perspectives, and are soon lost among the innumerable chambers and nurseries behind them. All these chambers, and the passages leading to and from them, being arched, they help to support one another; and while the interior large arches prevent them falling into the centre, and keep the

area open, the exterior building supports them on the outside. There are, comparatively speaking, few openings into the great area, and they for the most part seem intended only to admit that genial warmth into the nurseries which the dome collects. The interior building, or assemblage of nurseries, chambers, &c. has a flattish top or roof without any perforation, which would keep the apartments below dry, in case, through accident, the dome should receive any injury, and let in water; and it is never exactly flat and uniform, because they are always adding to it by building more chambers and nurseries: so that the divisions or columns between the future arched apartments resemble the pinnacles upon the fronts of some old buildings, and demand particular notice, as affording one proof that for the most part the insects project their arches, and do not make them, as I imagined for a long time, by excavation. The area has also a flattish floor, which lies over the royal chamber, but sometimes a good height above it, having nurseries and magazines between. It is likewise water-proof, and contrived, as far as I could guess, to let the water off, if it should get in, and run over, by some short way, into the subterraneous passages which run under the lowest apartments in the hill in various directions, and are of an astonishing size, being wider than the bore of a great cannon. I have a memorandum of one I measured, perfectly cylindrical, and thirteen inches in diameter. These

subterraneous passages or galleries are lined very thick with the same kind of clay of which the hill is composed, and ascend the inside of the outward shell in a spiral manner, and winding round the whole building up to the top, intersect each other at different heights, opening either immediately into the dome in various places, and into the interior building, the new turrets, &c. or communicating thereto by other galleries of different bores or diameters, either circular or oval. From every part of these large galleries are various small pipes or galleries leading to different parts of the building. Under ground there are a great many, which lead downward by sloping descents three and four feet perpendicular among the gravel, from whence the labouring termites cull the finer parts, which, being worked up in their mouths to the consistence of mortar, becomes that solid clay or stone of which their hills, and all their buildings except their nurseries, are composed. Other galleries again ascend, and lead out horizontally on every side, and are carried under ground near to the surface a vast distance: for if you destroy all the nests within one hundred yards of your house, the inhabitants of those which are left unmolested, further off, will nevertheless carry on their subterraneous galleries, and invade the goods and merchandize contained in it by sap and mine, and do great mischief, if you are not very circumspect.

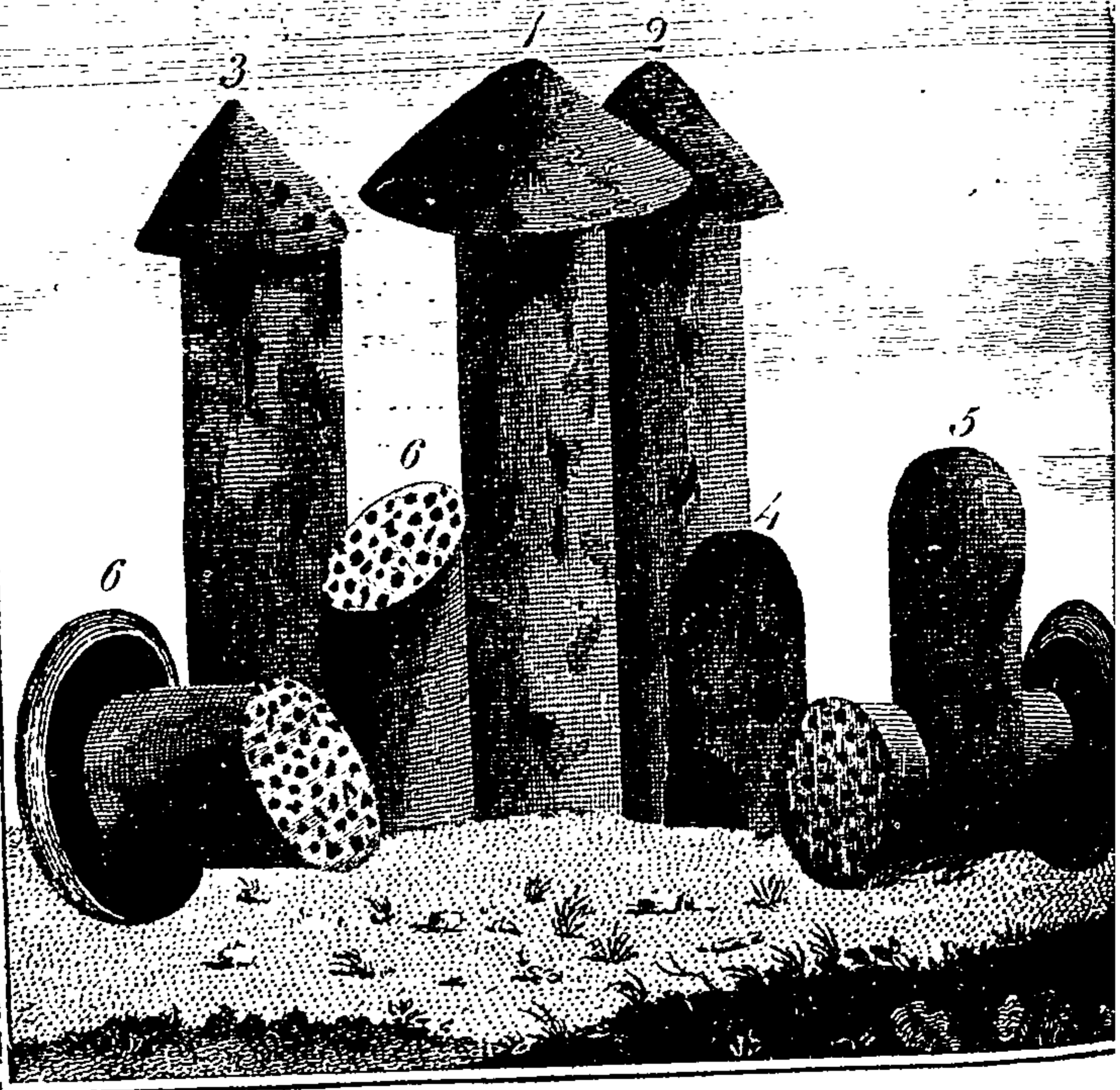
But to return to the cities from whence these extraordinary expeditions and operations origi-

nate, it seems there is a degree of necessity for the galleries under the hills being thus large, being the great thoroughfares for all the labourers and soldiers going forth or returning upon any business whatever, whether fetching clay, wood, water, or provisions; and they are certainly well calculated for the purposes to which they are applied, by the spiral slope which is given them; for if they were perpendicular the labourers would not be able to carry on their building with so much facility, as they ascend a perpendicular with great difficulty, and the soldiers can scarce do it at all. It is on this account that sometimes a road like a ledge is made on the perpendicular side of any part of their building within their hill, which is flat on the upper surface, and half an inch wide, and ascends gradually like a staircase, or like those roads which are cut on the sides of hills and mountains that would otherwise be inaccessible; by which, and similar contrivances, they travel with great facility to every interior part. This too is probably the cause of their building a kind of bridge of one vast arch, which answers the purpose of a flight of stairs from the floor of the area to some opening on the side of one of the columns which support the great arches, which must shorten the distance exceedingly to those labourers who have the eggs to carry from the royal chamber to some of the upper nurseries, which in some hills would be four or five feet in the straightest line, and much more if carried through all the winding passages which

lead through the inner chambers and apartments. I have a memorandum of one of these bridges, half an inch broad, a quarter of an inch thick, and ten inches long, making the side of an elliptical arch of proportionable size; so that it is wonderful it did not fall over or break by its own weight before they got it joined to the side of the column above. It was strengthened by a small arch at the bottom, and had a hollow or groove all the length of the upper surface, either made purposely for the inhabitants to travel over with more safety, or else, which is not improbable, worn so by frequent treading.

The nests before described are so remarkable on account of their size, that travellers have seldom, where they were to be seen, taken notice of any other; and have generally, when speaking of white ants, described them as inhabitants of those hills. Those, however, which are built by the smaller species of those insects, are very numerous, and some of them exceedingly worth our attention; one sort in particular, which from their form I have named *turret nests*. These are a great deal less than the foregoing, and indeed much less in proportion to the size of the builders; but their external form is more curious, and, their solidity considered, they are prodigious buildings for so small an animal*.

* If their height is estimated and computed by the size of the builders, and compared with ours upon the like scale; each of them is four or five times the height of the monument, and a great many times its solid contents.



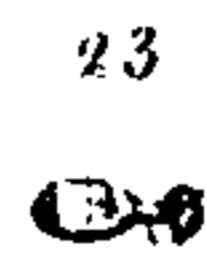
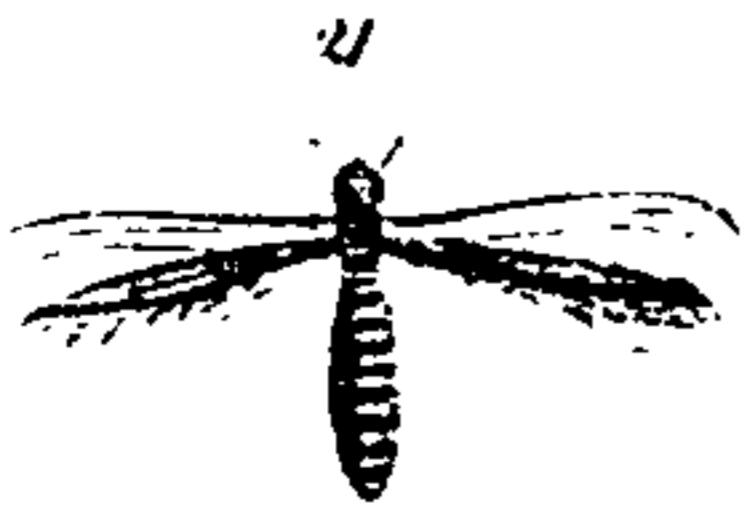
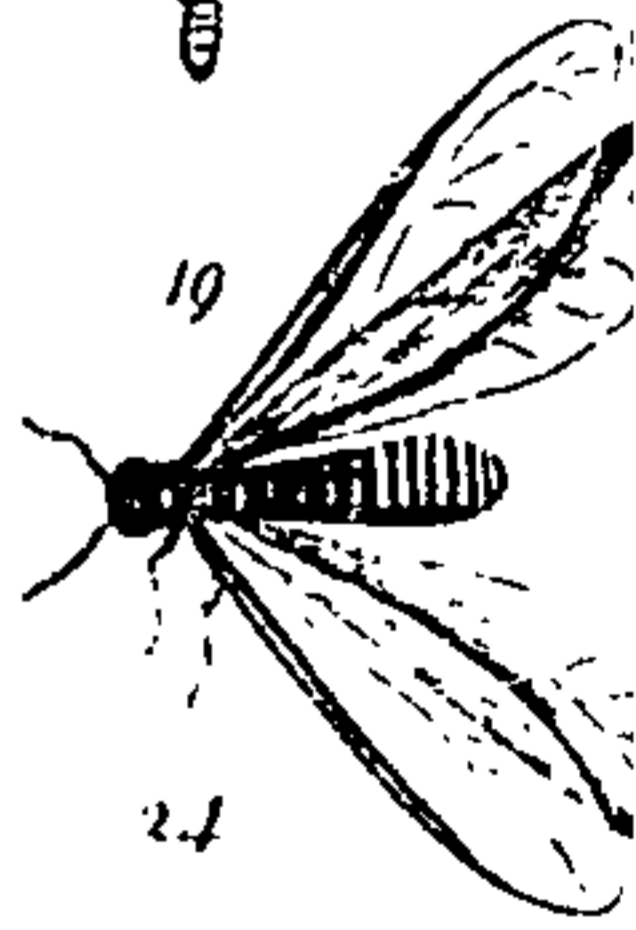
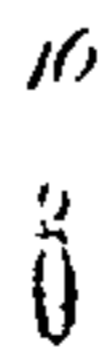
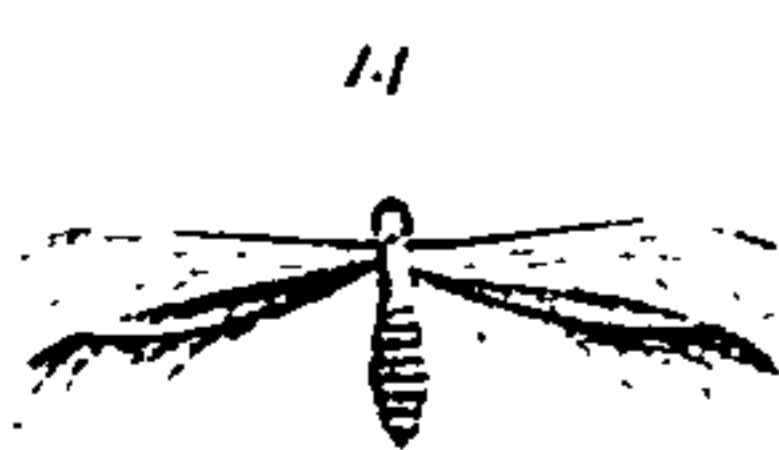
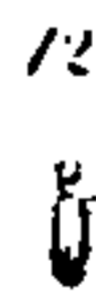
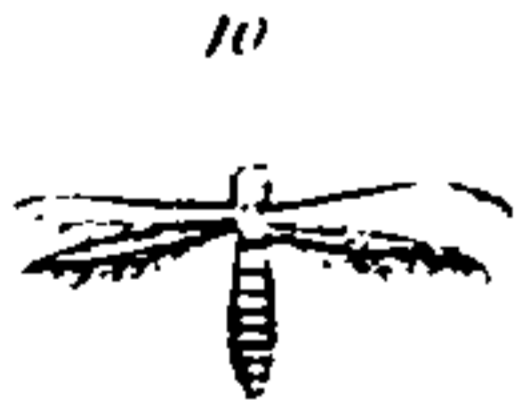
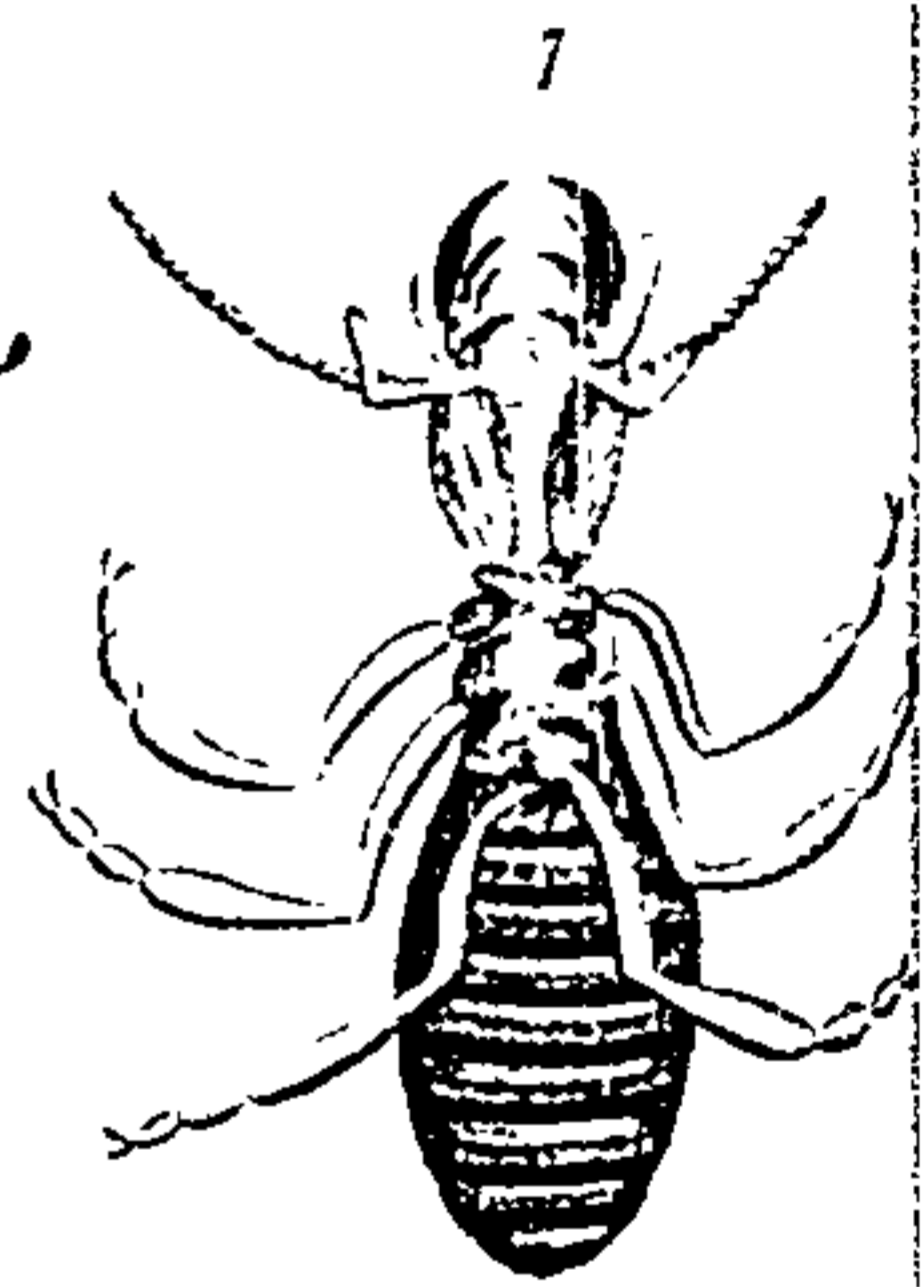
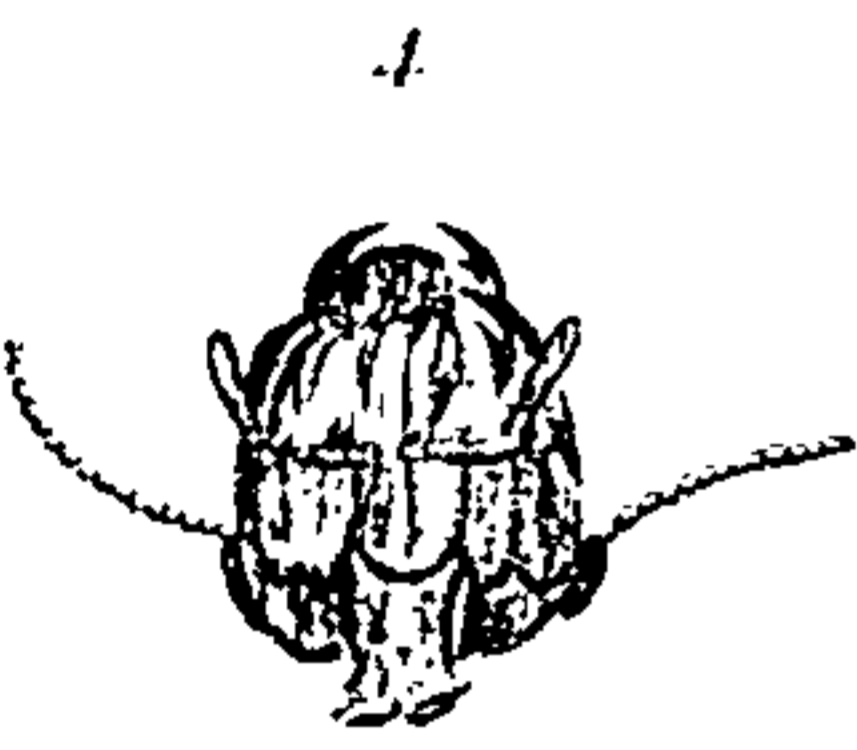
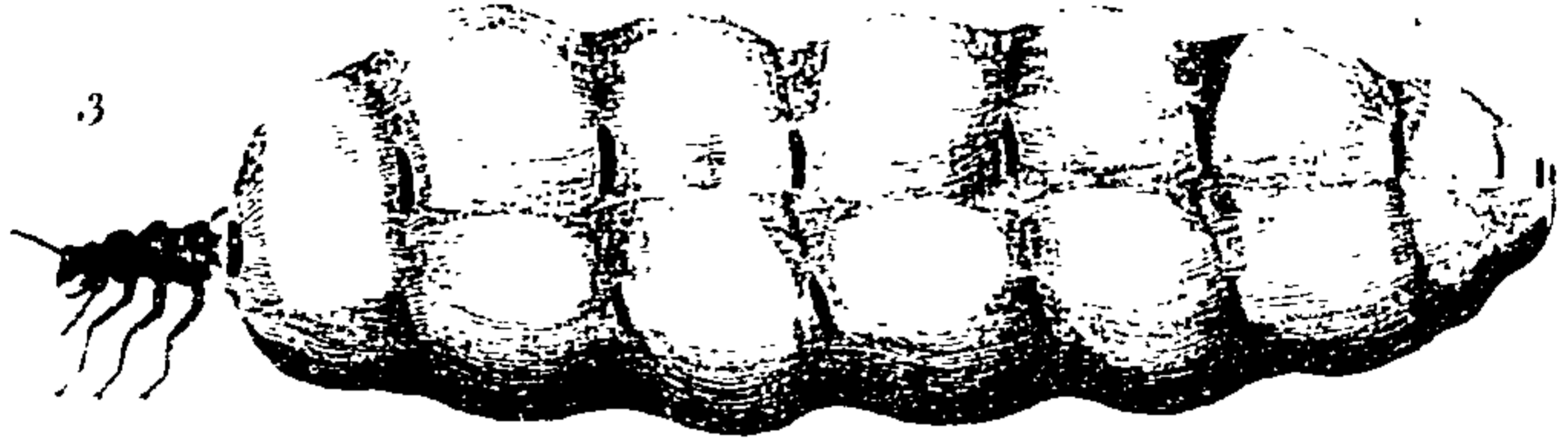
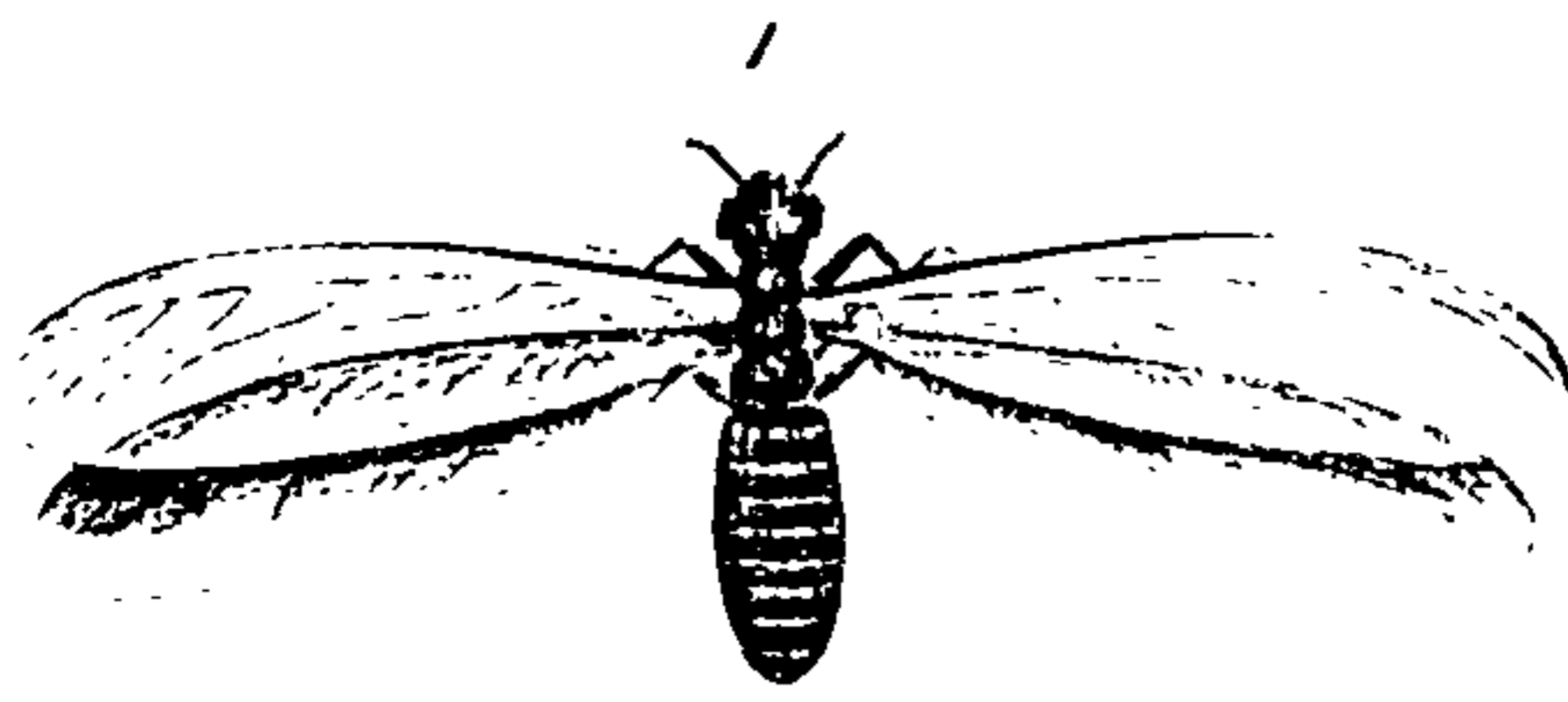
These buildings are upright cylinders composed of a well tempered black earth or clay, about three quarters of a yard high, and covered with a roof of the same material in the shape of a cone, whose base extends over, and hangs down three or four inches wider than the perpendicular sides of the cylinder, so that most of them resemble in shape the body of a round wind-mill; but some of the roofs have so little elevation in the middle, that they are pretty much in the shape of the top of a full grown mushroom. After one of these turrets is finished, it is not altered or enlarged; but when no longer capable of containing the community, the foundation of another is laid within a few inches of it. Sometimes, though but rarely, the second is begun before the first is finished, and a third before they have completed the second: thus they will run up five or six of these turrets at the foot of a tree in the thick woods*, and make a most singular group of buildings. The turrets are so strongly built, that in case of violence they will much sooner overset from the foundation, and tear up the gravel and solid earth, than break in the middle; and in that case the insects will frequently begin another turret, and build it, as it were, through that which is fallen; for they will connect the cylinder below with the ground, and run up a new turret from its upper side, so that it will seem to rest upon the horizontal cylinder only. I have not observed any thing else about these nests that is remarkable, except the quality

* See page 222.

of the black brown clay, which is as dark coloured as rich vegetable mould, but burns to an exceeding fine and clear red brick. Within, the whole building is pretty equally divided into innurmerable cells of irregular shapes; sometimes they are quadrangular or cubic, and sometimes pentagonal; but often the angles are so ill defined, that each half of a cell will be shaped like the inside of that shell which is called the sea-ear. Each cell has two or more entrances, and as there are no pipes or galleries, no variety of apartments, no well-turned arches, wooden nurseries, &c. &c. they do not by any means excite our admiration so much as the hill nests, which are indeed collections of wonders.

The next kind of nests, built by another species of this genus, the *termes arborum*, have very little resemblance to the former in shape or substance. These are generally spherical or oval, and built in trees. Sometimes they are seated between the arms and the stems of trees, and very frequently may be seen surrounding the branch of a tree at the height of seventy or eighty feet; and (though but rarely of so large a size) as big as a very great sugar cask*. They are composed of small particles of wood and the various gums and juices of trees, combined with, perhaps, those of the animals, and worked by those little industrious creatures into a paste, and so moulded into innumerable little cells of very different and irregular

* Long's Jamaica, vol. iii. p. 887. Sloane's Jamaica, vol. ii. p. 221. and sequel.



forms, which afford no amusing variety and nothing curious, but the immense quantity of inhabitants, young and old, with which they are at all times crowded.

I have observed before, that there are of every species of termites three orders; of these orders the working insects or labourers are always the most numerous; in the *termes bellicosus* there seems to be at the least one hundred labourers to one of the fighting insects or soldiers. They are in this state about one fourth of an inch long, and twenty-five of them weigh about a grain; so that they are not so large as some of our ants. The second order, or soldiers, have a very different form from the labourers; but they are, in fact, the same insects as the foregoing, only they have undergone a change of form, and approached one degree nearer to the perfect state. They are now much larger, being half an inch long, and equal in bulk to fifteen of the labourers. There is now likewise a most remarkable circumstance in the form of the head and mouth; for in the former state the mouth is evidently calculated for gnawing and holding bodies; but in this state, the jaws being shaped just like two very sharp awls a little jagged, they are incapable of any thing but piercing or wounding, for which purposes they are very effectual, being as hard as a crab's claw, and placed in a strong horny head, which is of a nut brown colour, and larger than all the rest of the body together, which seems to

labour under great difficulty in carrying it; on which account perhaps the animal is incapable of climbing up perpendicular surfaces. The third order, or the insect in its perfect state, varies its form still more than ever. The head, thorax, and abdomen, differ almost entirely from the same parts in the labourers and soldiers; and, besides this, the animal is now furnished with four fine, large, brownish, transparent wings, with which it is at the time of emigration to wing its way in search of a new settlement. In short, it differs so much from its form and appearance in the other two states; that it has never been supposed to be the same animal, but by those who have seen it in the same nest; and some of these have distrusted the evidence of their senses. It was so long before I met with them in the nests myself, that I doubted the information which was given me by the natives, that they belonged to the same family. Indeed we may open twenty nests without finding one winged one, for those are to be found only just before the commencement of the rainy season, when they undergo the last change, which is preparative to their colonization. In the winged state they have also much altered their size as well as form. Their bodies now measure between six and seven tenths of an inch in length, and their wings above two inches and a half from tip to tip, and they are equal in bulk to about thirty labourers, or two soldiers. They are now also furnished with two large eyes placed on each side of the head; and

very conspicuous; if they have any before, they are not easily to be distinguished. In this form the animal comes abroad during or soon after the first tornado, which, at the latter end of the dry season, proclaims the approach of the ensuing rains, and seldom waits for a second or third shower. If the first, as is generally the case, happens in the night, and brings much wet after it, the quantities that are to be found the next morning all over the surface of the earth, but particularly on the waters, is astonishing; for their wings are only calculated to carry them a few hours, and after the rising of the sun not one in a thousand is to be found with four wings, unless the morning continues rainy, when here and there a solitary being is seen winging its way from one place to another, as if solicitous only to avoid its numerous enemies, particularly various species of ants, which are hunting on every spray, on every leaf, and in every possible place, for this unhappy race, of which probably not a pair in many millions get into a place of safety, fulfil the first law of nature, and lay the foundation of a new community.

Not only all kinds of ants, birds, and carnivorous reptiles, as well as insects, are upon the hunt for them, but the inhabitants of many countries, and particularly of that part of Africa where I was, eat them*. On the following morning, however,

* They skim off with calabashes those which, at the time of swarming, or rather of emigration, fall into the neighbouring waters, and bring large kettles full of them to their habitations,

as I have observed, they are to be seen running upon the ground in chase of each other; sometimes with one or two wings still hanging to their bodies, which are not only useless, but seem rather cumbersome. The greater part have no wings, but they run exceeding fast, the males after the females; I have sometimes remarked two males after one female, contending with great eagerness who should win the prize, regardless of the innumerable dangers that surrounded them. They are now become from one of the most active, industrious, and rapacious, from one of the most fierce and implacable little animals in the world, the most innocent, helpless, and cowardly, never making the least resistance to the smallest ant. The ants are to be seen on every side in infinite numbers, of various species and sizes, dragging them to their different nests. It is wonderful that a pair should ever escape so many dangers, and get into a place of security. Some, however, are so fortunate; and being found by some of the labouring insects that are continually running about the surface of the ground; are *elected* kings and queens of new states; all those who are not so elected

and parch them in iron pots over a gentle fire, stirring them about as is usually done in roasting coffee. In that state, without sauce or any other addition, they serve them as delicious food; and they put them by hands-full into their mouths, as we do comfits. I have eat them dressed this way several times, and think them both delicate, nourishing, and wholesome; they are something sweeter, but not so fat and cloying as the caterpillar or maggot of the *palm tree snout beetle*, *curculio palmarum*, which is served up at all the luxurious tables of West Indian epicures, particularly of the French, as the greatest dainty of the western world.

and preserved certainly perish, and most probably in the course of the following day. The labourers immediately inclose them in a small chamber of clay suitable to their size, into which at first they leave but one small entrance, large enough for themselves and the soldiers to go in and out, but much too little for either of the royal pair to make use of; and when necessity obliges them to make more entrances, they are never larger; so that, of course, the *voluntary subjects* charge themselves with the task of providing for the offspring of their sovereigns, as well as to work and to fight for them, until they shall have raised a progeny capable at least of dividing the task with them. The business of propagation soon commences, and the labourers having constructed a small wooden nursery, as before described, carry the eggs, and lodge them there as fast as they can obtain them from the queen.

About this time a most extraordinary change begins to take place in the queen, to which I know nothing similar, except in the *pulex penetrans* of Linnæus, the jigger of the *West Indies*, and in the different species of *coccus*, cochineal. The abdomen of this female begins gradually to extend and enlarge to such an enormous size, that an *old queen* will have it increased so as to be *fifteen hundred or two thousand times* the bulk of the rest of her body, and *twenty or thirty thousand times* the bulk of a labourer, as I have found by carefully weighing and computing the different states. The skin between the

segments of the abdomen extends in every direction, and at last the segments are removed to half an inch distance from each other, though at first the length of the whole abdomen is not half an inch. They preserve their dark brown colour, and the upper part of the abdomen is marked with a regular series of brown bars from the thorax to the posterior part of the abdomen, while the intervals between them are covered with a thin, delicate, transparent skin, and appear of a fine cream colour, a little shaded by the dark colour of the intestines and watery fluid seen here and there beneath. I conjecture the animal is upward of two years old when the abdomen is increased to three inches in length: I have sometimes found them of near twice that size. The abdomen is now of an irregular oblong shape, being contracted by the muscles of every segment, and is become one vast matrix full of eggs, which make long circumvolutions through an innumerable quantity of very minute vessels that circulate round the inside in a serpentine manner, which would exercise the ingenuity of a skilful anatomist to dissect and develope. This singular matrix is not more remarkable for its amazing extension and size than for its peristaltic motion, which resembles the undulating of waves, and continues incessantly without any apparent effort of the animal, so that one part or other alternately is rising and sinking in perpetual succession, and the matrix seems never at rest, but is always protruding eggs to the amount (as I have frequently

counted in old queens) of sixty in a minute*, or eighty thousand and upward in one day of twenty-four hours. These eggs are instantly taken from her body by her attendants (of whom there always are, in the royal chamber and the galleries adjacent, a sufficient number in waiting) and carried to the nurseries, which in a great nest may some of them be four or five feet distant in a straight line, and consequently much farther by their winding galleries. Here, after they are hatched, the young are attended and provided with every thing necessary until they are able to shift for themselves, and take their share of the labours of the community. The foregoing, I flatter myself, is an accurate description and account of the *termes bellicosus*, or species that builds the large nests in its different states.

Those which build either the roofed turrets or the nests in the trees, seem in most instances to have a strong resemblance to them, both in their form and economy, going through the same changes from the egg to the winged state; the *queens* also increase to a great size when compared with the labourers; but very short of those *queens* before described. The largest are from about an inch to an inch and a half long, and not

* I cannot positively assert, that the old queens yield eggs so plentifully at all times, but the protruding them being the consequence of the peristaltic motion, it would seem involuntary on their parts, and the number, or nearly so, always indispensable: the astonishing multitudes of inhabitants found in their nests also countenance this opinion strongly.

much thicker than a common quill. There is the same kind of peristaltic motion in the abdomen, but in a much smaller degree; and, as the animal is incapable of moving from her place, the eggs no doubt are carried to the different cells by the labourers, and reared with a care similar to that which is practised in the larger nests. It is remarkable of all these different species, that the working and the fighting insects never expose themselves to the open air, but either travel under ground, or within such trees and substances as they destroy, except, indeed, when they cannot proceed by their latent passages, and find it convenient or necessary to search for plunder above ground; in that case they make pipes of the materials with which they build their nests. With these materials they completely line most of the roads leading from their nests into the various parts of the country, and travel out and home with the utmost security in all kinds of weather. If they meet a rock or any other obstruction, they will make their way upon the surface, and for that purpose erect a covered way or arch, still of the same materials, continuing it with many windings and ramifications through large groves; having, where it is possible, subterranean pipes running parallel with them, into which they sink and save themselves, if their galleries above ground are destroyed by any violence, or the tread of men or animals alarms them. When one chanced by accident to enter any solitary grove, where the ground is pretty well covered with their

arched galleries, they give the alarm by loud hissings, which we hear distinctly at every step we make; soon after which we may examine their galleries in vain for the insects, but find little holes, just large enough for them, by which they have made their escape into their subterraneous roads. These galleries are large enough for them to pass and repass so as to prevent any stoppages (though there are always numerous passengers) and shelter them equally from light and air, as well as from their enemies, of which the ants, being the most numerous, are the most formidable. The *termites*, except their heads, are exceeding soft, and covered with a very thin and delicate skin; being blind, they are no match on the open ground for the ants, who can see, and are all of them covered with a strong horny shell not easily pierced, and are of dispositions bold, active, and rapacious. Whenever the termites are dislodged from their covered ways, the various species of the former, who probably are as numerous above ground as the latter are in their subterraneous passages, instantly seize and drag them away to their nests, to feed the young brood* The termites are therefore exceeding solicitous

* Sir Hans Sloane was certainly mistaken in his account of the wood ants; it is utterly improbable that they should go into the nests of the red ants and kill them. It is most probable, the error has arisen from Sir Hans having confounded the two genera of insects, the *formica* and *termes* together, which made him never speak of them with precision. The reverse of his account is most likely, which is, that the *formicæ* will follow their plunder into the nests of the *termites* and destroy them; for the latter

about the preserving their covered ways in good repair; and if you demolish one of them, for a few inches in length, it is wonderful how soon they rebuild it. At first in their hurry they get into the open part an inch or two, but stop so suddenly that it is very apparent they are surprised: for though some run straight on, and get under the arch as speedily as possible in the further part, most of them run as fast back, and very few will venture through that part of the track which is left uncovered. In a few minutes you will perceive them rebuilding the arch, and by the next morning they will have restored their gallery for three or four yards in length, if so much has been ruined; and upon opening it again will be found as numerous as ever, under it, passing both ways. If you continue to destroy it several times, they will at length seem to give up the point, and build another in a different direction; but, if the old one led to some favourite plunder, in a few days will rebuild it again; and, unless you destroy their nest, never totally abandon their gallery. The *termites arborum*, those which build in trees, frequently establish their nests within the roofs and other parts of houses, to which they do consi-

always keep within their nests or covered ways, avoiding all communications with other insects and animals, and never meddling with them but when dead; whereas the *formicæ* ramble about every where, and enter every cranny and hole that is large enough, and attack not only insects and reptiles but even large animals. See Sloane's Voyage to Jamaica, vol. ii. p. 221, 222. tab. 238. Hist. de l'Academie Royale des Sciences, 1701, p. 16. Fourmis de Visite.

derable damage, if not timely extirpated. The large species are, however, not only much more destructive, but more difficult to be guarded against, since they make their approaches chiefly under ground, descending below the foundations of houses and stores at several feet from the surface, and rising again either in the floors, or entering at the bottoms of the posts, of which the sides of the buildings are composed, bore quite through them, following the course of the fibres to the top, or making lateral perforations and cavities here and there as they proceed.

While some are employed in gutting the posts, others ascend from them, entering a rafter or some other part of the roof. If they once find the thatch, which seems to be a favourite food, they soon bring up wet clay, and build their pipes or galleries through the roof in various directions, as long as it will support them; sometimes eating the palm tree leaves and branches of which it is composed, and, perhaps (for variety seems very pleasing to them) the rattan or other running plant which is used as a cord to tie the various parts of the roof together, and that to the posts which support it: thus, with the assistance of the rats, who during the rainy season are apt to shelter themselves there, and to burrow through it, they very soon ruin the house, by weakening the fastenings and exposing it to the wet. In the mean time the posts will be perforated in every direction as full of holes as the timber in the bottoms of ships which has been bored by the worms;

the fibrous and knotty parts, which are the hardest, being left to the last*. They sometimes, in carrying on this business, find, I will not pretend to say how, that the post has some weight to support, and then if it is a convenient track to the roof, or is itself a kind of wood agreeable to them, they bring their mortar, and fill all or most of the cavities, leaving the necessary roads through it, and as fast as they take away the wood replace the vacancy with that material, which being worked together by them closer and more compactly than human strength or art could ram it, when the house is pulled to pieces, in order to examine if any of the posts are fit to be used

* The sea worms, so pernicious to our shipping, appear to have the same office allotted them in the waters which the termites have on the land. They will appear, on a very little consideration, to be most important beings in the grand chain of creation, and pleasing demonstrations of that infinitely wise and gracious power which formed, and still preserves, the whole in such wonderful order and beauty, for if it was not for the rapacity of these and such animals, tropical rivers, and indeed the ocean itself, would be choked with the bodies of trees which are annually carried down by the rapid torrents, as many of them would last for ages, and probably be productive of evils, of which, happily, we cannot in the present state of things form any idea¹; whereas now being consumed by these animals, they are more easily broken in pieces by the waves, and the fragments which are not devoured become specifically lighter, and are consequently more readily and more effectually thrown on shore, where the sun, wind, insects, and various other instruments, speedily promote their entire dissolution.

¹ That wood will endure in water an amazing number of ages, is apparent from the *oak stakes* which were driven into the bed of the river Thames on the invasion of this island by *Julius Cæsar*, one of which is to be seen in Sir Ashton Lever's Museum, and likewise from those bodies of trees which are daily found in the bogs and morasses of Great Britain and Ireland, which, after a duration, the former of eighteen hundred, the latter of upwards of two thousand years, are found in a perfect state of preservation.

again, those of the softer kinds are often found reduced almost to a shell, and all, or a greater part, transformed from wood to clay as solid and as hard as many kinds of free stone used for building in England. It is much the same when the *termites bellicosi* get into a chest or trunk containing clothes and other things. If the weight above is great, or they are afraid of ants or other enemies, and have time, they carry their pipes through, and replace a great part with clay, running their galleries in various directions. The *tree termites*, indeed, when they get within a box, often make a nest there, and being once in possession destroy it at their leisure. They did so to the pyramidal box which contained my compound microscope. It was of mahogany, and I had left it in the store of Governor Campbell of Tobago, for a few months, while I made the tour of the Leeward Islands. On my return I found these insects had done much mischief in the store, and, among other things, had taken possession of the microscope, and eaten every thing about it except the glass or metal, and the board on which the pedestal is fixed, with the drawers under it, and the things inclosed. The cells were built all round the pedestal and the tube, and attached to it on every side. All the glasses, which were covered with the wooden substance of their nests, retained a cloud of a gummy nature upon them that was not easily got off, and the lacquer or burnish with which the brass work was covered was totally spoiled. Another party had taken a liking to the staves of a

Madeira cask, and had let out almost a pipe of fine old wine. If the large species of Africa (the termites *bellicosi*) had been so long in the uninterrupted possession of such a store, they would not have left twenty pounds weight of wood remaining in the whole building, and all that is contained. These insects are not less expeditious in destroying the shelves, wainscotting, and other fixtures of an house, than the house itself. They are for ever piercing and boring in all directions, and sometimes go out of the broadside of one post into that of another joining to it; but they prefer and always destroy the softer substances the first, and are particularly fond of pine and fir boards, which they excavate and carry away with wonderful dispatch and astonishing cunning: for, except a shelf has something standing upon it, as a book, or any thing else which may tempt them, they will not perforate the surface, but artfully preserve it quite whole, and eat away all the inside, except a few fibres which barely keep the two sides connected together, so that a piece of an inch board which appears solid to the eye will not weigh much more than two sheets of paste-board of equal dimensions, after these animals have been a little while in possession of it. In short, the termites are so insidious in their attacks, that we cannot be too much on our guard against them: they will sometimes begin and raise their works, especially in new houses, through the floor. If you destroy the work so begun, and make a fire upon the spot, the next night they

will attempt to rise through another part ; and, if they happen to emerge under a chest or trunk early in the night, will pierce the bottom, and destroy or spoil every thing in it before the morning.

When the termites attack trees and branches in the open air, they sometimes vary their manner of doing it. If a stake in a hedge has not taken root and vegetated, it becomes their business to destroy it. If it has a good sound bark round it, they will enter at the bottom, and eat all but the bark, which will remain, and exhibit the appearance of a solid stick (which some vagrant colony of ants or other insects often shelter in till the winds disperse it ;) but if they cannot trust the bark, they cover the whole stick with their mortar, and it then looks as if it had been dipped into thick mud that had been dried on. Under this covering they work, leaving no more of the stick and bark than is barely sufficient to support it, and frequently not the smallest particle, so that upon a very small tap with your walking stick, the whole stake, though apparently as thick as your arm, and five or six feet long, loses its form; and disappearing like a shadow, falls in small fragments at your feet. They generally enter the body of a large tree which has fallen through age, or been thrown down by violence, on the side next the ground, and eat away at their leisure within the bark, without giving themselves the trouble either to cover it on the outside, or to replace the wood which they have removed from within, being somehow sensible there is no neces-

sity for it. These excavated trees have deceived me two or three times in running; for, attempting to step two or three feet high, I might as well have attempted to step upon a cloud, and have come down with such unexpected violence, that, besides shaking my teeth and bones almost to dislocation, I have been precipitated, head foremost, among the neighbouring trees and bushes. Sometimes, though seldom, the animals are known to attack living trees; but not, I apprehend, before symptoms of mortification have appeared at the roots, since it is evident, as is before observed, that these insects are intended in the order of nature to hasten the dissolution of such trees and vegetables as have arrived at their greatest maturity and perfection, and which would, by a tedious decay, serve only to encumber the face of the earth. This purpose they answer so effectually, that nothing perishable escapes them, and it is almost impossible to leave any thing penetrable upon the ground a long time in safety; for the odds are, that, put it where you will abroad, they will find it out before the following morning, and its destruction follows very soon of course. In consequence of this disposition, the woods never remain long encumbered with the fallen trunks of trees or their branches; and thus it is the total destruction of deserted towns is so effectually completed, that in two or three years a thick wood fills the space; and, unless *iron wood* posts have been made use of, not the least vestige of an house is to be discovered.

The first object of admiration which strikes one upon opening their hills is the behaviour of the soldiers. If you make a breach in a slight part of the building, and do it quickly with a strong hoe or pick-axe, in the space of a few seconds a soldier will run out, and walk about the breach, as if to see whether the enemy is gone, or to examine what is the cause of the attack. He will sometimes go in again, as if to give the alarm; but most frequently, in a short time, is followed by two or three others, who run as fast as they can, straggling after one another, and are soon followed by a large body, who rush out as fast as the breach will permit them, and so they proceed, the number increasing, as long as any one continues battering their building. It is not easy to describe the rage and fury they shew. In their hurry they frequently miss their hold, and tumble down the sides of the hill, but recover themselves as quickly as possible, and, being blind, bite every thing they run against, and thus make a crackling noise, while some of them beat repeatedly with their forceps upon the building, and make a small vibrating noise, something shriller and quicker than the ticking of a watch: I could distinguish this noise at three or four feet distance, and it continued for a minute at a time, with short intervals. While the attack proceeds they are in the most violent bustle and agitation. If they get hold of any one, they will in an instant let out blood enough to weigh against their whole body;

and if it is the leg they wound, you will see the stain upon the stocking extend an inch in width. They make their hooked jaws meet at the first stroke, and never quit their hold, but suffer themselves to be pulled away leg by leg, and piece after piece, without the least attempt to escape. On the other hand, keep out of their way, and give them no interruption, and they will in less than half an hour retire into the nest, as if they supposed the wonderful monster that damaged their castle to be gone beyond their reach. Before they are all got in you will see the labourers in motion, and hastening in various directions toward the breach: every one with a burthen of mortar in his mouth ready tempered. This they stick upon the breach as fast as they come up, and do it with so much dispatch and facility, that although there are thousands, and I may say millions, of them, they never stop or embarrass one another; and you are most agreeably deceived when, after an apparent scene of hurry and confusion, a regular wall arises, gradually filling up the chasm. While they are thus employed, almost all the soldiers are retired quite out of sight, except here and there one, who saunters about among six hundred or a thousand of the labourers, but never touches the mortar either to lift or to carry it; one, in particular, places himself close to the wall they are building. This soldier will turn himself leisurely on all sides, and every now and then, at intervals of a minute or two, lift up his head, and with his forceps beat

upon the building, and make the vibrating noise before mentioned; on which immediately a loud hiss, which appears to come from all the labourers, issues from within side the dome, and all the subterraneous caverns and passages: that it does come from the labourers is very evident, for you will see them all hasten at every such signal, redouble their pace, and work as fast again.

As the most interesting experiments become dull by repetition or continuance, so the uniformity with which this business is carried on, though so very wonderful, at last satiates the mind. A renewal of the attack, however, instantly changes the scene, and gratifies our curiosity still more. At every stroke we hear a loud hiss; and on the first the labourers run into the many pipes and galleries with which the building is perforated, which they do so quickly that they seem to vanish, for in a few seconds all are gone, and the soldiers rush out as numerous and as vindictive as before*. On finding no enemy they

* By the soldiers being so ready to run out upon the repetition of the attack, it appears, that they but just withdraw out of sight, to leave room for the labourers to proceed without interruption in repairing the breach, and in this instance they shew more good sense than the bulk of mankind, for, in case of a conflagration in a city, the number of people who assemble to stare is much greater than of those who come to assist, and the former always interrupt and hinder the latter in their efforts. The sudden retreat of the labourers, in case of an alarm, is also a wonderful instance of good order and discipline, seldom seen in populous cities, where we frequently find helpless people, women, and children, without any ill intention, intermixing in violent tumults and dangerous riots.

return again leisurely into the hill, and very soon after the labourers appear loaded as at first, as active and as sedulous, with soldiers here and there among them, who act just in the same manner, one or other of them giving the signal to hasten the business. Thus the pleasure of seeing them come out to work or to fight alternately may be obtained as often as curiosity excites or time permits : and it will certainly be found, that the one order never attempts to fight, or the other to work, let the emergency be ever so great.

We meet vast obstacles in examining the interior parts of these tumuli. In the first place, the works, for instance, the apartments which surround the royal chamber and the nurseries, and indeed the whole internal fabric, are moist, and consequently the clay is very brittle : they have also so close a connexion, that they can only be seen as it were by piece meal ; for having a kind of geometrical dependence or abutment against each other, the breaking of one arch pulls down two or three. To these obstacles must be added the obstinacy of the soldiers, who fight to the very last, disputing every inch of ground so well as often to drive away the negroes, who are without shoes, and make white people bleed plentifully through their stockings. Neither can we let a building stand so as to get a view of the interior parts without interruption, for while the soldiers are defending the outworks, the labourers keep barricadoing all the way against us, stopping

up the different galleries and passages which lead to the various apartments, particularly the royal chamber, all the entrances to which they fill up so artfully as not to let it be distinguishable while it remains moist; and externally it has no other appearance than that of a shapeless lump of clay*. It is, however, easily found from its situation with respect to the other parts of the building, and by the crowds of labourers and soldiers which surround it, who shew their loyalty and fidelity by dying under its wall. The royal chamber in a large nest is capacious enough to hold many hundreds of the attendants, besides the royal pair, and you always find it as full of them as it can hold. These faithful subjects never abandon their charge even in the last distress; for whenever I took out the royal chamber, and as I often did, preserved it for some time in a large glass bowl, all the attendants continued running in one direction round the king and queen with the utmost solicitude, some of them stopping on every circuit at the head of the latter, as if to give her something. When they came to the extremity of the abdomen, they took the eggs

* In tab S. fig. 2. and 4. the entrances of the royal chamber, now exhibited, are represented open. They were all shut by the labourers before I had got to it, and were opened since I arrived in England. Two or three of them, however, are not quite open in the chamber itself, and that next the breach at A, and marked with a cross ⊕, is still left shut, as a specimen of the manner in which they do it. I have also more royal chambers and various specimens of the interior buildings, with several galleries and passages, shut up while we were attacking the nest.

from her, and carried them away, and piled them carefully together in some part of the chamber, or in the bowl under, or behind any pieces of broken clay which lay most convenient for the purpose. Some of these little unhappy creatures, would ramble from the chamber, as if to explore the cause of such a horrid ruin and catastrophe to their immense building, as it must appear to them; and, after fruitless endeavours to get over the side of the bowl, return and mix with the crowd that continue running round their common parents to the last. Others, placing themselves along her side, get hold of the queen's vast matrix with their jaws, and pull with all their strength, so as visibly to lift up the part which they fix at; but, as I never saw any effect from these attempts, I never could determine whether this pulling was with an intention to remove her body, or to stimulate her to move herself, or for any other purpose; but, after many ineffectual tugs, they would desist, and join in the crowd running round, or assist some of those who are cutting off clay from the external parts of the chamber, or some of the fragments, and moistening it with the juices of their bodies, to begin to work a thin arched shell over the body of the queen, as if to exclude the air, or to hide her from the observation of some enemy. These, if not interrupted, before the next morning completely cover her, leaving room enough within for great numbers to run about her. I do not mention the king in this case, because he is very small in

proportion to the queen, not being bigger than thirty of the labourers, so that he generally conceals himself under one side of the abdomen, except when he goes up to the queen's head, which he does now and then, but not so frequently as the rest.

If in your attack on the hill you stop short of the royal chamber, and cut down about half of the building, and leave open some thousands of galleries and chambers, they will all be shut up with thin sheets of clay before the next morning. If even the whole is pulled down, and the different buildings are thrown in a confused heap of ruins, provided the king and queen are not destroyed or taken away, every interstice between the ruins, at which either cold or wet can possibly enter, will be so covered as to exclude both, and, if the animals are left undisturbed, in about a year they will raise the building to near its pristine size and grandeur.

The *marching termites* are not less curious in their order, as far as I have had an opportunity of observing them, than those described before. This species seems much scarcer and larger than the *termes bellicosus*. I could get no information relative to them from the black people, from which I conjecture they are little known to them: my seeing them was very accidental. One day, having made an excursion with my gun up the river Camarancas, on my return through the thick forest, whilst I was sauntering very silently in hopes of finding some sport, on a sudden I

heard a loud hiss, which, on account of the many serpents in those countries, is a most alarming sound. The next step caused a repetition of the noise, which I soon recognised, and was rather surprised, seeing no covered ways or hills. The noise, however, led me a few paces from the path, where, to my great astonishment and pleasure, I saw an army of termites coming out of a hole in the ground, which could not be above four or five inches wide. They came out in vast numbers, moving forward as fast seemingly as it was possible for them to march. In less than a yard from this place they divided into two streams or columns, composed chiefly of the first order, which I call labourers, twelve or fifteen abreast, and crowded as close after one another as sheep in a drove, going straight forward without deviating to the right or left. Among these, here and there, one of the soldiers was to be seen, trudging along with them, in the same manner, neither stopping or turning; and as he carried his enormous large head with apparent difficulty, he put me in mind of a very large ox amidst a flock of sheep. While these were bustling along, a great many soldiers were to be seen spread about on both sides of the two lines of march, some a foot or two distant, standing still or sauntering about as if upon the look out least some enemy should suddenly come upon the labourers. But the most extraordinary part of this march was the conduct of some others of the soldiers, who having mounted the plants which grow thinly here and there in the thick

shade, had placed themselves upon the points of the leaves, which were elevated ten or fifteen inches above the ground, and hung over the army marching below. Every now and then one or other of them beat with his forceps upon the leaf, and made the same sort of ticking noise which I had so frequently observed to be made by the soldier who acts the part of a surveyor or super-intendant when the labourers are at work repairing a breach made in one of the common hills of the *termites bellicosus*. This signal among the *marching termites* produced a similar effect; for, whenever it was made, the whole army returned a hiss, and obeyed the signal by increasing their pace with the utmost hurry. The soldiers who had mounted aloft, and gave these signals, sat quite still during the intervals (except making now and then a slight turn of the head) and seemed as solicitous to keep their posts as regular centinels. The two columns of the army joined into one about twelve or fifteen paces from their separation, having in no part been above three yards asunder, and then descended into the earth by two or three holes. They continued marching by me for above an hour that I stood admiring them, and seemed neither to increase or diminish their numbers, the soldiers only excepted, who quitted the line of march, and placed themselves at different distances on each side of the two columns; for they appeared much more numerous before I quitted the spot. Not expecting to see any change in their march, and being pinched

for time, the tide being nearly up, and our departure fixed at high water, I quitted the scene with some regret, as the observation of a day or two might have afforded me the opportunity of exploring the reason and necessity of their marching with such expedition, as well as of discovering their chief settlement, which is probably built in the same manner as the large hills before described. If so, it may be larger and more curious, as these insects were at least one third larger than the other species, and consequently their buildings must be more wonderful if possible: thus much is certain, there must be some fixed place for their king and queen, and the young ones of these species. I have not seen the perfect insect.

The œconomy of nature is wonderfully displayed in a comparative observation on the different species, who are calculated to live underground until they have wings, and this species which marches in great bodies in open day. The former in the two first states, that is, of labourers and soldiers, have no eyes that I could ever discover; but when they arrive at the winged or perfect state in which they are to appear abroad, though only for a few hours, and that chiefly in the night, they are furnished with two conspicuous and fine eyes: so the *termes viarum*, or marching bug a bugs, being intended to walk in the open air and light, are even in the first state furnished with eyes proportionably as fine as those which are given to the winged or perfect insects of the other species.

APPENDIX. N° IV.

SCHEME FOR PRONOUNCING

THE

TIMMANEE AND BULLOM LANGUAGES.

- a sounds short ; as in hat, cat.
 aa ——— broad ; as in all, fall.
 ay ——— as in day.
 e ——— short ; as in met, get.
 ee ——— long ; as in me, meet.
 ey ——— as in the interjection hey.
 i ——— short ; as in hit, fit.
 ī ——— long ; as in fine, pine.
 o ——— short ; as in hot, not.
 ō ——— long ; as in bone, tone.
 oo ——— as in book, fool.
 oi ——— as in soil, toil.
 u ——— short ; as in us, fuss.
 ū ——— long ; as in blue.
 y ——— as in yonder, you.
 g ——— always hard.

Every letter must receive its full sound.

'm, 'n, 'ng, denote the nasal sounds ; the two first are very slight, the latter strong.

'h denotes that the preceding vowel is to sound very short with a slight aspiration at the end.

h denotes the guttural sound.

VOCABULARY

OF THE

BULLOM AND TIMMANEE LANGUAGES.

	· BULLOM.	TIMMANEE.
Good.....	Kelleng	Tot
Better (or very good).....	Yengkelleng	
Best, or past good.....	'ngō chang kelleng	Nattás tissō
Sweet	Teng	Abōtee
Sweeter.....	Tengul	
Sweetest	'ngo chang teng	Nattás abōt
Too sweet	{ 'ngo chang ateng, or paychangteng	
Hot	Took	Awún
Hotter	Tookul	Nattasyee awun
Hottest	'ngo chang toók	Nattas awún
Too hot	Paychangatoók	Awun alléy
Cold or wet	Bo'sul	Atunk
Colder or wetter	Oobossul oo'kbir... ..	Too cold—Atunk alléy
Coldest or wettest	'ngo chang bo'sul	Nattas' atunk
Heavy	Dees	Allil
Heavier	Deesul	Nattasyee allil
Heaviest	'ngo chang dees	Nattas allil
Hard	Kat	Abokkee
Harder	katul	Nattasyee abokkee
Hardest	'ngo chang kat.....	Nattas abokkee

The pronouns admit of no change except in number.

In the Bullom and Timmanee languages the possessive pronouns become interrogative by the addition of a, thus in Bullom *ya mee*, signifies my mother; *ya méea*, where is my mother? *Ya heea*, where is our mother? *Ya 'ngnáa*, where is their mother? The Timmanees say, *ya ka meea*, where

is my mother? Ya konga, where is his mother? Ya ka'nganga, where is their mother? The Soosos ask the question by kō or minday, where? thus, 'nga, (my) mother; 'nga kō, or 'nga na minday, where is (my) mother?

This when applied to animated things is, in Bullom, wonno, in Timmanee, owáy. The Soosos make no distinction.

In answer to the question kannay ma kāee, who is going? the Bulloms say, yang, mun, won, &c. but the Timmanees say meenang, I; moonang, thou; kon, he; shang, we; angnang, ye; angna, they. In asking the question, Is it I, thou, &c. the Timmanees say meenangee, moonangee, koonee, shangee, &c. but the Bulloms say yangee, muneee, woonee, &c.

I	Yang	{ Eéto
		{ Meenang
Thou	Mun	{ Móoto"
		{ Moónang
He or she	Won	{ Oí to
		{ Kon
We	Hin (or) hee	{ Si'ta
		{ Shang
Ye.....	'ngnang	{ angnang
		{ 'ngnáta
They.....	'ngna	angna
It	pay	ree
My	Mee	Mee
Thy	Mo	Moo
His	Wo	'ngong
Our, us	Hee	Soo
Your	No	Noo
Their.....	'ngna	Angang
Myself	Yang eekén.....	Minsún
Thyself	Mun eekén	Moonsún
Himself.....	Won eekén	Konsun
Ourselves	Hin akén.....	
Yourselves	'ngnan akén	
Who	'nyenna	Kańnay
Which	Há lō	Raykay

	BULLOM.	TIMMANEE.
This	'ngunna	Angay
That	Wonnay	Awóng
What.....	Yay.....	Kō
Other.....	Poomtay	Ooloni
My father	Appa mee	Pa ka mee
Thy houses	Kiltee mo	Ayshayt aymou
His plantations	Tee hiltee wo	Tur'r tong
Our children	Apommo ahee	Awoot a soo
Your canoes	Womtee nō	Tubbil tu'h noo
Their towns	Teetur'rt 'ngna	Topayt 'ngang
That man	No pokan tay wonnay...	Otim owong
Which house.....	Kil halō	Oshayt oraykay
This tree	Rom to 'ngunna	'ngunt angáy
The other town.....	Tur poomtay	Okapayt kalom
My father and my mother	Appa mee na ya mee ...	{ Pa ka mee na ya ka mee
This woman	No'h lakán tō wonnō	Oberra owáy
One	Nimbúl	Piu
Two	Ninting	Prung
Three	Ninraa	Pisaas
Four	Ninhyúl	Paanlee
Five	Ninmén	Tōmát
Six.....	Menbúl	Rōkin
Seven.....	Menting	Dayring
Eight.....	Menraá	Daysaás
Nine	Menhyúl	Day'ngaanlee
Ten	Wáang	Tōfot
Eleven	Waaang nō lebul.....	Tōfot awin
Twelve	Waaang nō le ting	Tōfot amarung
Thirteen	Waaang nō le raa	Tōfot ama saas
Twenty	Wáang le ting, } or, ootong }	{ Tōfot marúng, or, ka'kbay
Thirty	Wáang le ráa.....	Tōfot masaas
Forty.....	Wáang le'hyul	Tōfot máanlee
Fifty	Wáang le mén	Tōfot tomat
Sixty	Wáang menbúl	Tōfot rōkin
Seventy	Wáang menting.....	Tōfot dayring
Eighty	Waaang menraa	Tōfot daysaás
Ninety	Waaang men'hyul	Tōfot day'nga anlee
Hundred	{ Wáang wáang, } or, kemmay }	{ Tōfot tōfot, or, kemmay

The infinitive mood of verbs is denoted by the word *hallee* in Bullom, and by *tukka* in Timmanee,

in both which languages these signs precede the verb, but in Soosoo, *fay*, the mark of the infinitive mood, follows it, as *killee fay*, to call.

The imperfect tense is formed in Bullom by adding *ree* to the present as *ya tinkilla*, I call; *ya tinkillaree*, I did call. The Timmanees form it by the syllable *nang*, thus, *Ee tingia*, I call; *Ee tingla nang*, I did call.

The future tense is generally expressed by an adverb of time added to the present tense; thus, I will go in the morning, is in Bullom, *ya kō eeshō*; in Timmanee, *Eé tee kō*; but in Soosoo, *'nshikka ma kayshekkay*. I will have some to-morrow, *ya beng béeree*, or in Timmanee, *Ee tee baa anee-nang*. They have no impersonal verbs.

To make an interrogation *ee* is added to the end of the verb in Bullom and Timmanee; thus, he sleeps, *wō lul*; does he sleep, *wō lulee*? In Timmanee, *otto dcéra*, he sleeps; *otto deeráee*, does he sleep? The Soosos in asking a question add *ma*, as *ahée*, he sleeps; *ahema*, does he sleep?

	BULLOM.	TIMMANEE.
To bleed	Hallee <i>fōnkong</i>	Tukka <i>wur'i mateef</i>
To break (a pot)	Hallee <i>pel (kenka)</i>	Tukka <i>wo'ht</i>
To break (a stick)	Hallee <i>kentee (oorom)</i> ..	Tukka <i>shim</i>
To destroy.....	Hallee <i>shinnee</i>	Tukka <i>lissúr</i>
To bring.....	Hallee <i>tee'h</i>	Tukka <i>korro'h</i>
To buy	Hallee <i>pin</i>	Tukka <i>wey</i>
To come	Hallee <i>hun</i>	Tukka <i>deer'r</i>
To crow	Hallee <i>wung i. e to curse</i>	Tukka <i>tam</i>
To cut	Hallee <i>bet</i>	Tukka <i>rok</i>
To die	Hallee <i>woo</i>	Tukka <i>fee</i>
To dig	Hallee <i>buoy</i>	Tukka <i>bes</i>

	BULLOM.	TIMMANEE.
To drink	Hallee kul	Tukka moon
To eat	Hallee d'yō	Tukka dee
To cook.....	Hallee yar	Tukka tung
To fight....	Hallee tehō	Tukka tehim
To give	Hallee ka.....	Tukka song
To have.....	Hallee bee	Tukka baa
I have	Ya bee.....	Eee baa
I had.....	Ya beéree	Ee haamang
To sneeze	Hallee chis'sung	Tukka tus'sum
To dream ...	Hallee son	Tukka war rup
To walk round	Hallee soi	Tukka hut'a
To whiten	Hallee lintay	Tukka fayter
To warm (one's self) ...	Hallee sangken	Tukka saáeenay
To warm (water)	Hallee tóokullee	Tukka wunnis
To consider	Hallee tay'nin	Tukka naanee
To sew	Hallee sont	Tukka sot
To see	Hallee kyō	Tukka nunk
To look	Hallee lell'ee	Tukka kil'lee
To be.....	Hallee chay.....	Tukkeee yee
I am ...	Ya chay	Eeyee
I was.....	Ya chayree.....	Eee yeeeenang
To go.....	Hallee ko.....	Tukka konnay (or) ko
To hide	Hallee mat .	Tukka monk
To hit	Hallee soontá	Tukka soot
To hold	Hallee yéttee	Tukka wōp
To know	Hallee shoo.....	Tukka torra
To arise, or awake	Hallee pō.....	Tukka yōkannay
To beat or strike	Hallee boom	Tukka sup
To begin	Hallee tup	Tukka tup
To beg or beseech.....	Hallee tum	Tukka tullō
To bite	Hallee kil	Tukka 'ngang
To blow (with the mouth)	Hallee fool	Tukka foōroop
To breathe	Hallee wol	Tukka 'nyaysum
To bark	Hallee bus	Tukka buf
To hang up	Hallee lant	Tukka k'buk
To sit down	Hallee tchal.....	Tukka eéra
To boil	Hallee yar	Tukka tung
To thirst	Kullee men laymee.....	Rōmoon rōbang tree
To smell	Hallee toon	Tukka moómul
To feel	Hallee beng.....	Tukka boora
To be drunk	Hallee yil	Tukka tees
Sober.....	ooyillen, i. e. not drunk	ōma teés fay

BULLOM.

TIMMANEE.

To speak	Hallee fo'h	Tukka sof.
To do	Hallee 'nga	Tukka yo'h
To fear	Hallee wuoy	Tukka na'sur
To sail	Hallee wungul	Tukka nōnla
To land	Hallee tik	Tukka so'h
To embark	Hallee he'h	Tukka bokka
To spill (water)	Hallee payree (men)	Tukka lōng (mun)
To kneel down	Hallee bang 'nlook	Tukka so'h tōwo
To bring	Hallee tee'h	Tukka karra
To finish	Hallee 'kbing	Tukka pung
To assist	Hallee mar	Tukka mar
To sharp (or whet)	Hallee bungul	Tukka wōtir
To love	Hallee mer' r	Tukka bōter
To stretch	Hallee wikkce	
To light or kindle	Hallee mennee	Tukka lep
To extinguish	Hallee nyumnee	Tukka dimshee
To stir (the fire)	Hallee taykee	Tukka lep
To cast anchor	Hallee pong eetoó	Tukka tim afot'
To call	Hallee tinkilla	Tukka tingla
To approach and call	Hallee wuoy	Tukka mootee
To pull up by the roots	Hallee sooree	Tukka toósee
To kill	Hallee dee	Tukka deef
To tie or fasten	Hallee pant	Tukka shayk
To swallow	Hallee min	Tukka mīrr
To prepare or make ready	Hallee tongalin	Tukka baynaynay
To make haste	Hallee paámun	Tukka teémōnay
To quarrel	Hallee pōk	Tukka boll
To cut the throat	Hallee fī	Tukka fī
To split or cleave	Hallee tak	Tukka 'kbuoy
Sweep the house	'Mbás kil to	Bul anga shayt
To float	Hallee suoyung	Tukka suoyt
To whip	Hallee boong	Tukka sop
To groan	Hallee yurr'	Tukka lang
To lay eggs	Hallee bay teepil	Tukka ba emmīs
To shave	Hallee sennee	Tukka fun
To dry	Hallee sekkalee	Tukka wōsúr
To shake	Hallee yikketta	Tukka yeéa
To squeeze	Hallee wok	Tukka wayk
To whistle	Hallee hong ooshōsung	Tukka seela
To blow	Hallee hong	Tukka foórop
To want	Hallee yay'ma	Tukka yayma
To bathe or to wash	Hallee tōhn	Tukka booko
To wash clothes	Hallee tok	Tukka yak
To wash the face	Hallee tōhn tee foilay	Tukka yānee dir'r

	BULLOM.	TIMMANEE.
To swim	Hallee shakkil	Tukka 'ngund
To stoop	Hallee nas'sun.....	Tukka saánee
To sweep	Hallee bas	Tukka bul
To build	Hallee yuk	Tukka shayt
To make	Hallee shol	Tukka pat
To give over.....	Hallee fól	Tukka tuoy
To sing	Hallee tun	Tukka layng
To dance	Hallee yay	Tukka tonímo
To beat drum	Hallee lok	Tukka feer'r
To tickle	Hallee tchoomoot	Tukka tattuk
To laugh	Hallee mam	Tukka shil
To cry	Hallee tang	Tukka bók
To fill	Hallee pay	Tukka laasser
To come out	Hallee fook	Tukka wur'r
To go back or return ...	Hallee móonee wayling	Tukka kullanay
To turn round	Hallee pińkin	Tukka ray pa
To interpret	Hallee yay'ree	Tukka tay' pa
To carry	Hallee yok	Tukka kayray
To be silent	Hallee tol'lin	Tukka tunk
Be silent	'n tollin	Tunk
To tremble	Hallee pákkil	Tukka turri'h
To anoint.....	Hallee baan	Tukka sōpnay
To spoil	Hallee shiínee	Tukka lis'sur
To climb	Hallee tang	Tukka 'kbayp
To play	Hallee tiss'ung.....	Tukka wól
To chew	Hallee ichakómun	Tukka tōhminnay
To reap	Hallee rók	Tukka rok
To mix	Hallee sōrree	Tukka koólung
To forget	Hallee pórren	Tukka pólnay
To remember	Malla pórren, i. e. } not forget }	Taytee pulnay, id.
To pay	Hallee páka	Tukka rum
To comb	Hallee soonting	Tukka sungteenay
To rally or banter	Hallee mamínoo	Tukka shil woónee
To row	Hallee yat	Tukka 'ngás
To thank	Hallee wuoy máma, } to call thanks. }	Tukka mootee máma, id.
To resemble	Hallee wulńin	Tukka bal'lanay
To trade	Hallee teéla	Tukka teéla
To count	Hallee tum	Tukka lum
To tell or inform	Hallee koonang	Tukka kwaanee
To cut down	Hallee ket	Tukka tup
To spit	Hallee too	Tukka toof
To stand still	Hallee sem soong	Tukka tummá soong

BULLOM.

TIMMANEE.

To run	Hallee 'kbur'rekan	Tukka boókay
To make haste	Hallee paáman	Tukka teémonnay
To skin, also to undress	Hallee boos	Tukka tuf
To borrow	Hallee yō	Tukka bo'h
To lend	Hallee yay	Tukka yip (or) bo'h
To chain	Hallee bang	Tukka tang
To bury.....	Hallee kong	Tukka baynee
To spin or twist.....	Hallee chuk	Tukka 'kbal
To float upon the water...	Hallee fuoyung	Tukka fuoyt
To leap or jump.....	Hallee peng.....	Tukka pey
To suck	Hallee tot	Tukka bet
To tumble	Hallee lool	Tukka foompo
To cough	Hallee tos'sung	Tukka sur
To cross or go over	Hallee hīr'r	Tukka fishee
I eat or am eating	Ya d'yō	Eetee dee
Thou eatest	Mō d'yō	Mooto dee
He eateth	Wō d'yō ..	Otto dee
We eat	Hee d'yō.....	Sitta dee
Ye eat	'ngna á'yō	'ngnata dee
They eat	'ngna d'yō	'ngnata dee
I did eat	Ya d'yōree	Ee deénang
Thou didst eat	Mō d'yōree.....	Moo deénang
He did eat	Wo d'yōree; &c.	O' deénang
We did eat	Hee d'yōree, &c.	Si' deénang &c.
Eat.....	'ngd'yō	Dee
Let him eat	Oo d'yō	Tō dee
Let us eat	Hee d'yō	Man dée
Let them eat.....	'ngna d'yō	Tay'ngna dee
I have done eating.....	{ A'kbing reed'yō	{ Eepoon nang dee
	{ Akbing d'yō	{ Eeepoon dee
Thou hast done eating...	'ng kbing ree d'yō	Mō poon nang dee
He has done eating	Oo kbing reed'yō	O' poon nang dee
We have done eating	Hee kbing reed'yō ...	Soo poon nang dee
Ye—they have done eat- ing.....	} ngna k'bing reed'yō ...	'ngna poón nang dee
Let us go	Hee kon	Mang konnay
Let us play	Hee ko tis'sung	Mang konnay wōl
Wilt thou go with me?...	Mō mee kō dayree? ..	'ntoo kō pey a mee?
I have only one	A bee bō bul	Ee ba bō rin
I have no money	A bee yen fay.....	Ee ba fay okkálla
He is far off	Way lee wil	O yee a bollee
I will not	A káy	Ee kos'see
Have you done	'ngbengee	'ngpuógee

BULLOM.

TIMMANEE.

He was here just now ...	{ Wō chay 'ngarree kek- káytoo... .. }	} ō yeéray nang ōtaytay
Are you afraid	Mō wuóyee	'nto nay'sae
I do not sleep	A lul layn	Ee deéra fay
I am not asleep yet	A lul laynum	Ee ta deera fay
He is not yet gone	Oo kon náynum	O tay konnay fay
I run	Ya 'kbur'rekan	Eetee bookay
Thou dost run	Mō 'kbur'rekan	Mooto bookay
He doth run	Wō 'kbúr'rekan	Otto bookay
We run	Hee 'kbúr'rekan	Sitta bookay
Ye do run, &c.	'ngna 'kburrekan	'ngnata bookay, &c.
I ran or did run..... ..	Ya 'kburrekánree	Ee bookay nang
Thou didst run	Mo 'kburrekanree	Moo bookay nang
He did run, &c.	Wō 'kburrekanree	O' bookay nang
I am going to run or will run	{ Ya kō 'kburrekan }	Eetee kō bookay
Thou art going to run . .	Mō kō 'kburrekan, &c.	Mooto kō bookay, &c.
I ran some time ago* ..	Akka 'kburrekanree	
Thou didst run some time ago	{ 'ngka 'kburrekanree }	
He ran some time ago ...	Ooka 'kburrekanree	
We ran, &c.	Heeka 'kburrekanree	
Ye ran, &c. (they ran, the same)	{ nguaka 'kburrekanree }	
I burn myself	Ya toin 'nken	Ee toinay sun
I did burn myself	Ya twintree 'nken	Ee toinay nang sun
He is dead	Oo woóree	ōfee
He is not yet dead	Oo weénum	C ta feé fay
He is not dead	Oo ween	O fee fay
Did you sleep well	{ Mō lalōree yin kel- lengee	} 'ndeera nang feenoocce
To understand (or hear)	Hallee tuoi	Tukka tul
Do you understand Soosoo	Mō tuoi 'n soosooce ..	'ntátul ta Soosóocce
I understand English.....	Ya tuoi 'm pootoo	Eetátul ta Pootoo
I do not understand you ..	A chin tuoi	Ee tul'la fay
How old are you	'ng ō moi tee nén a	Tōmba tayriñceay
Do you know Pa Saba ...	'nshoore Pa Saybaée ...	'ntōra Pa Saybañgee
(To) take care	(Hallee) baykay 'ntayn	(Tukka) bootrá meera
To make faces	{ Hallee tchō'sun, i. e. to suck the teeth..... }	{ (Tukka) tō'sennay }
I teach	Ya mengee	Eetee mung
I did teach	Ya mengeereé	Eemung nang
I taught long ago	Akka mengeerée	Ée mung tippang

* This is said when more than two or three days have elapsed since the action.

BULLOM.

TIMMANEE.

I will teach or am going to teach	Ya hun mengee	Eetee deemung
Thou givest me	Mō ká mee	Moóto song me
Wilt thou give me	Mō mee kacé	'nta song mee
I will give them some white rice	Yang 'nakka mokkōlung	Eetee song 'ngna pillá
To be hungry	Hallee tchō 'nrik	Tukka dur'r
I am hungry.....	'nrik mī a mee	{ Durra bang mee, i. e. hurts
Thou art hungry	'nrik mī mō	Durra bang moo
He is hungry.....	'nrik mī wō	Durra bang kō
We are hungry	'nrik mī hee	Durra bang soo
They are hungry	'nrik mī 'ngna	Durra bang 'nga
If I come	La hun	Bay deer'ray
If thou comest.....	Lōng hun	Bay 'n deer'ray
If he come	Lō hun	Bay o'h deer'ray
If we come	Lō hee hun	Bay si'h deer'ray
If ye or they come	Longá hun	Bay 'nga deer'ray
I am going	Ya kō	Eéto kō
I will go presently	Ya na kōree	Eéto kō taánee
Where do you live?	Lō 'nchōa?	Ray ma yeéay?
Where does your father live?	Lō appa mō chōa?	{ Ráy pa ka móo ma yéay?
How many children have you?	'ngom beéa pommō'a?	Tō 'mbá afaytay?
How much have you got?	'ngombeea?.....	Tō'mbáee?
How much do you want?	'ng ō yay'ma?.....	Tō 'ng yaymace?
Give me	'nkaa mee	Song mee
It rains(rain comes down)	Eepor wō lil.....	Kom kitta teof
Does it rain?	Eepor wō lil'ee?	Kom kitta toofeé?
He is alive (or he looks)	Wayree lelleéay	{ Oókillee Konkillee
Lend me	'nyáy mee	Bo'h mee (or) yip mee
Sit down	'nchál	Yeéra
Shut the door	Ingakanta songfólootay .	Kanta kayráree
Are you going?	Mōkoínayee?	'n tu'h konnayee?
I have twenty black sheep	{ Abeé seelońkōbay atee'h ootong?	{ Ee ba tolomay abee ka 'kba?
Tell it me	{ 'nfōmí mee.lá	{ Bayka mee tee
	{ 'nkoonan mee la.....	{ Kōa nay' mee tee
Where are you going? ...	Lō mō kōa?	Ráy mō kōáy?
I am going no where ...	A koin ayin	Ee kō fay dir'r
Who (is) there?	'nyennay lōa?.....	Kannay yeéreeay
What do you say?	La mō fōa?	Tō 'mpokacee?
I say nothing.....	A foi'n lin	Ee pa fay tey

What (is) that?	Yay ya?	Kō ráka rángay?
What noise (is) that? ...	Yay pennay kwoiya? ...	Kō kawuńga końgay?
Are you sick?	Mō nakkée?	'nto'h tuoyee?
How does your father? ...	'ngo appa mō way ya?	Tō pa ka moo ō yeeay
Is that your house?	Kil mō 'ngoi yayee? ...	ōshayt a moo 'ngánee
My brother and I are go- ing.....	{ Kin a pintay meeō hin } { a kō..... }	{ Sharay want ka mécō } { sha ma kō }
Salutation at meeting ...	Lemmóo... ..	Koórecoo
Reply.....	Baa	Baa
Are you well?	Appay wa?.....	Too pay?
Very well	Pay chinlin	Taiōtai
Thank you	Mamóo	Mamóo
Yes	A	A
Good bye	Heepeearō	Mangpeearō
Good night	Heelúto	Mandayrō
What is your name?.....	Illil'ee mōa?	'ngáysee mooa?
It is true	Ooronǵdong.....	Tō'hting
Is it true?.....	Ooronǵdongee.....	Tō'htingee?
Let me alone.....	'nfolmee	Tuoy mee
Let me go.....	'mmel'mee	Teer'a mee
What do you want?	Yeng yaýma?.....	Kō 'n yaymaee?
I see him	A keé worree.....	Ee nunk kō
I do not see him	A chay won kay.....	Ee nung fay kō
Do you see him?.....	Mō wō kayée?	'n 'ti'h nung kóée?
Do you not see him?	'nchay won kayée?.....	Nunk fay kóée
I see it	{ Ya pay kay (or) a } { káy perr'ee	{ Ee nunk aree }
I dont see it	Achay pen kay	Ee nung fay ree
Is your father in the house?	{ Appa mō way lorree kō } { killayée	{ Pa ka moo ō yee rō- } { shayt'ee }
He is there	Way lor'ree	ōeéree
What do you seek?	Yay mō tooná.....	Kō ma teńay
Have you found (seen)it?	'n k'yō payée.....	'n nunk a ree
This hat is not yours	{ Sundeer tong unnō chayn } { ha mō 'ngō	{ Angay sundeer' angay } { 'nga moo ta fō }
Somebody, a person wants you?	{ No'h yayma mo'h }	Oonee ōyayma moo
Are you cold?.....	Oo bo'sul koi moice? ..	Atunk moóée?
Yes, I am cold.....	A, oo bo'sul koi mee ...	A, atunk mee
Give me a little rice	'nkámee oopéllayootayk	Song mee pillá pittuń
Why do you do so.....	Yay wum lay 'ngal'ta ...	Kō sum kong yot'teay
A bad smell	Eebus'eebang	Eebont eelis'
A sharp knife	Leekainǵ lee loi'a	Ottees owongee
Lofty trees	Eerom eewil'	Yint abol'lee

BULLOM.

TIMMANEE.

A little river	Ooshál ootún	Rōbung rōlul'
A cool brook	Po'hay bos'sul.....	Ka baát katunk
A cool day	Oo bóssul eenang	Atuńk taýnung
A hot day	Ootoókul eenang.....	Awuń taýnung
A hot sun	Leehal leetookul.....	Nee nawun
Sour oranges.....	'nlippree 'nlul	Malimray mabang
A bright moon.....	{ Eepang eelintay, i. e. } white.....	{ 'ngoof aífayra
Hollow trees	Romtee bang	Yintee yay tollō
Lean sheep	Lońkobay seen'yarra ...	Tōlōmay tōlaukkee
Black goats	See kullung seete'e'h....	Teer'r teebeé
Old elephants	Seepay seeben.. ..	Tirronk tebókkee
A large fat man	Nō pokan bōmung	Oónee roónee banna
A tail thin man	Nō pokan wil 'nyarra ...	Ootim ooból!ee colankee
A little man	Nō pokan tun (or) kit	Ootim oobroop(or)oo lul
A pregnant woman	Nō lańkan kuntar'	Ooberra ookur
A lying-in woman	{ Ukkóom, i. e. has } brought	{ Okkoóm
A plantation of rice	Ahil oopel'lay.....	Kor'r ko pilla
Too good	{ Paychang kelleng } or { 'ngo chang á kelleng	
He is taller than I.....	Oo chang mee ree ooshúl	Otas mee kaból
Sweet as honey.....	Teng kin sillo	A botee mofa rommee
A wet thing	Yem'pee bos'sul	Raka ratunk
This goat is as old as that.....	{ Ee kullung eetay won- } nō way ben kin won- } nay	{ Oweer oway oobakee- } mo fō awong
Yungroo is as large (a town) as Toolung ...	{ Yungroo loi lee bomung } kin Tolung	{ Yungroo obanna ree } mofa Toolung
My father is as rich as your's	{ Appa mee obbeeree fay } kin hámō	{ Paka mee oba okkal- } la mōfō ka moo
An elephant is larger than a horse.....	{ Eepay chang ree soee } halle bōmung	{ Orronk atas' osway } tukka bōngdō
Wongapong is larger than the camp* ...	{ Wonkapong lochang lee } bōmung'nga kō kani- } pa	{ Wonkapongratas' ro- } kamp ka bōngdō
The river Sherbro is greater than Sierra Leone.	{ Oo shaloo Mampa ko- } chang hōnoongay oo- } bōmung.....	{ Robung ro Mampa ra- } tas robung ro Ma- } song tukka bōngdō
I beg your pardon.....	La mar'ra mō	A marree moo
I love you	A mar'ra mō	Ee bōter moo
He has money but I have none.	{ Oo bee fay, a bee yen... }	{ ō bá ckkulla ee ba fay

* The natives usually call Free Town, *the camp*.

	BULLOM.	TIMMANEE.
I can jump farther than you	A bōree peng há chang mō	Ee'kbul lee pey cetás moo
A man much talked of ...	Illil'cewō nyay 'kbay, i. e. his name walks	'ngays 'ngung nguttō kōt, id.
Six old men	Annina pokan aben menbul	Attim abakkee tamattra kin
Six baskets full of rice ...	Ee ballay menbul hay pellay	Tu ballay tamattra kin tu laa pillá
Who is in the house? ...	'nyennay kō killay a-yeéa?	Kannay yee rōshayt ay
Who told you that lie?*	'nyennay soot ko mō 'inbul'ntay manmay ya?	Kannay kwánay moo royim arraugay?
Who gave you that goat?	'nyennay ka moo eekullung cetay wonnay ya?	Kannay song moo-oweer'awongee?
What are you doing?.....	Yay mō 'ngaa?	Kōma yoi?
Which road do you go?...	Ney halō lō mō kōa?...	Roong ra raykay ra ma koiay?
Here	Ha (or) kakée	Uúno
There	Kul	Kō
Where	Lō'a	Rayfói
Every where	Ayin booláyn	Derbáy
Some where	Ayin	Der'r
No where	Ayin ō ayin.....	Der ō der'r
Forward	Eeból	Ki'hdéc
Backward	Wayling	Rarúng
Out, without	Kōpál	Rō'ka
In, within	Ayéé	Rōkúr
On one side	Oobellung oobúl	Kay bellung kin
On both sides	Eebéllung eeting.....	Tabellung terrúng
Which way?	Lōkeéa	Raykay
This way	Kee.....	Yung
Another way	A'yin a tillang	Der atil'
To-day	Eenang	Taynang
Yesterday	Chencha	Dees
To-morrow	Beng	Ancé nang
Immediately	Kaykáytoo	Ataytay
Again	Pay	Tissō
Long ago	Lawaýya	Toowún
Something, any thing ...	Yin	Ráka
Nothing	Yin ō yin	Raka ō raka
No.....	Bay	De'h
Downward	Boolúng ..	Rōpíl

* That, when applied to things without life, is in Bullom *manmay*, in Timmanee *arrang*.

Now, at this time	Kekkaýtoo	Otaýtay
Oftēn or every time	Lokkō boolayn	Lokkō bay
Sometimes	Lokkō poom?	O!lokkō ollon'
Lofty	So'heé.....	So'heé
Together	Ayiñ a búl	Der'r akiñ
Amongst or amidst	Ayaýng	Ratoñg
At	Kō	Rō
Near, night	'taynt	Rayir'r
Above, upward.....	Eetokk.....	'ngút
Down	Allō'	Ráta
Beyond, yonder	Kut'tokol	Rōyung
From.....	Ker'ree	
Behind	Wayling	Rarung
Before	Eebol'	Kadeé
Over	Lil	Mō'ree
Upon.....	Atook	Rōkomí
On a horse.....	Sway atook.....	Ossway rokoni
Upon a tree	Rom atook	'ngunt rókóm
Near the brook	Poi 'ntaynt	Kabaat rayir'r
Behind the hills	Kik táy Wayling.....	Kutting rárung
Over the river	Ooshál ootólil	Rabung mōrée
Before the house	Kiltay eeból	Anga shayt kadeé
To go before	Hallee kō eebol	Tukka kō kadee
In the midst of the woods	Tōfoi ayaýng	Rōkunt ratoñg
At my house.....	Kō kō mee kil'ay	Rōmee rōshayt
Down the hill	Kik allō'	Kutting ráta
Under the table.....	Messa tay allō.....	Anga messa ráta
Far off	Leewil	ōbol'lee
(To come) from Sierra } Leone	Kerree kō unróngay	
And	Na	Ray
Both	Hin ating, i. e. we two...	Shárung, id.
If, provided.....	Lō	Becō

APPENDIX. N° V.

VOCABULARY

OF THE

SOOSOO LANGUAGE *.

SCHEME OF PRONUNCIATION.

a sounds as in hat, cat.

aa ————— all, fall.

e ————— hey, nay.

é ————— men, hen.

ee ————— me, see.

i ————— fit, sit.

o ————— hot, not.

ō ————— bone, stone.

oo ————— book, good.

ū ————— full, blue.

u ————— but, cut.

g ————— always hard, as in guns, get.

The plural of nouns is made by the addition of ee to the singular ; as ketaaba, a book ; ketaabae, books.

* This language is not only spoken throughout a considerable space near the coast, but is also the language of the extensive district called Jallonkadoo, and is understood by great numbers of Foolas, Mandingos, Bulloms, and Timmanees.

SOOSOO.

I	Emtang
Thou.....	Etang
He, she	Atang
We	Mukutang
Ye.....	Wotang
They.....	Etang
It	Atang
My	Em/ta
Thy	Eha
His	Ala
Our, us	Mukula
Your	Woha
Their.....	Eha
Myself	Emkang
Thyself	Ekan
Himself.....	Akan
Ourselves	Mukukang
Yourselves	Wokang
Who?	Na/ta, indé?
Which?.....	Náhan, indé?
This	Ee
That.....	Na
What.....	Mung
Other.....	Dangting, bōre
Father	Fafe
Mother.....	Inga
House	Bank/i
Canoe	Kurugi
Town	Tai
Tree	Wic
My father and my mother.....	{ Em/ta fafe nung em/ta inga
One	Kiring
Two	Firing
Three	Shukūng
Four	Naani
Five	Shooli
Six	Shéni
Seven	Shulifiring
Eight.....	Shulimashukūng
Nine	Shulimanaani
Ten	Foo
Eleven	Foonung kiring
Twelve.....	Foonung firing

SOOSOO.

Thirteen	Foonung shukūng
Twenty	Mawhonia
Thirty	Tongashukūng
Forty.....	Tonganaani
Fifty.....	Tongashooli
Sixty ..	Tongashéni
Seventy.....	Tongashūlifiring
Eighty	{ Tongashūlima- shukūng
Ninety	{ Tongashūlima- naani
Hundred	Kémé
A corpse	{ Bembi, muhe toohé
An infant	Di iore
A suckling child	{ Di nahan linie mimma
A stranger.....	Whonie
A slave	Kuongji
A free man	Whōra
Eldest son	Di hame singe
Youngest son.....	Di hame donghe
Twins	Buleng irei
God	Allah
A person	Muhe
A man	Hame
A female	Gine, niahale
A boy	Di hame
A girl	Temadi
A young woman..	Lungutung
A young man ...	Shukatala
A grown girl.....	Gine mōhe
Brother	Tara, hungjia
Sister	Magine
Uncle	{ Fafe tara or hung- jia
Aunt.....	Inga magine
The head	Hung, hungji
The back part of the head	{ Hung or hungje feri
The crown of the head	{ Hung legi
The hair	Shuke
The forehead.....	Tigi

SOOSOO.		SOOSOO.		
The face	Nia ije	A camelion	Kōlungji	
An eye.....	Nia	A cat.....	Gniaare	
The white of the eye	} Nia file	An animal.....	Shube	
The eye-lashes ...		Nia kiri	A horse.....	Shuoe
The nose	Nieue	A bull	Ninkge hame	
The bridge of the nose	} Nieue sérj	A cow	Ninkge gine	
The mouth		Dé	A sheep	Juhé
The lip	Dé kiri	A goat	Shee	
The elbow... ..	} Bélahé aradok- hade	A wild hog	Whushe	
The shoulder.....		Fankgé	A buffalo	Shuke ninkge
The arm pit	Dungbungji	A monkey	Kule	
A tooth	Ning, ningji	A leopard	Shuku she	
The jaw	Ning humbe	An alligator	Shonge	
The tongue	Néng, néngji	A bird	Whone	
The cheek	Hére	A fowl	Tohe	
The beard	Habe, dé habe	A rat	Gniéné	
The ear	Tuli	A baboon	Démungji	
The neck and throat	} Kongji	The rice bird	Lége whone	
The breast		Kankge	A flock(or crowd) of birds	} Whonei sété
The arm	Bélahé	Wax	Dule	
The hand	Ingni	A dove	Gabe	
A bone	Whori	A parrot	Kaale	
Blood	Uli	A hawk	Kongkosaare	
The right hand ...	Ingni fange	A shark	Sarke	
The left hand	Kōla bélahé }	A crab	Gémba	
A finger	Bélahé shooli	Oysters... ..	Sibolae	
The thumb	} Bélahé shooli humbe	A turtle.....	Kuré	
The thigh		Tabé	Bull frog	Hoonié
The leg.. ..	Hilengji	A cricket	} She pakan shige shama bank/i kange kuee	
The foot	Sangji	A bee		Kume
The toe	Sang shooli	Honey		Kume
The great toe ...	Sang shooli humbe	A bugabug (or white ant).....	} Bugabuge	
The belly	Furu	A musquito		Tashe
The knee	Himbe	The large black ant	Shei, dingdilei	
An elephant	Sili	The shade.....	Neenee	
A dog	Bare	Thick wood or forest.....	} Barungji	
A hedge hog.....	Sali	Rice		Maalungji
A guinea pig.....	Whushe di	A plantation	Hé	
A squirrel.. ..	Bale	A tree	Uri	

SOOSOO.

A leaf	Burahe
Green	Bogema
Dry	Hare
A foot stalk	Lore, uri di
The buds or eyes	Uri sale di
The bark	Uri kiri
A seed	Sénsi
A flower	Uri fugee
Grass	Shuke
A yam	Habe
Boiled rice	Bangde
Plantain tree.....	Banaane uri
The fruit of the plantain	{ Banaane uri boge she
A nut	Hure
Ground nut	Kengshe
Cassada.....	Jōka
Ananas, or pine apples	{ Naanase
Orange	Lémure
Papaw	Faafea
Palm tree	Tuge
Oil	Turi
Wine.....	Bére
A star	Tumbui
Water	Jé
Clear.....	Tingehe
Muddy	Nohahe
Warm	Furi
Boiling	Ninghe
Cold	Hembéle
The sun.....	Shuge
The moon.....	Kige
The new moon...	Kige néné
Flood tide	Jé sho
Ebb tide	Je whori
The sea.....	Baa
A river	Dabungji
A spring	Dulengji
Spring water	{ Jé minehe duleng- ji kue
A brook	Whuri
A pond or lake...	Déra
A swamp	{ Langbangji bung- dahe

SOOSOO.

Salt	Fohe
A wave.....	Morungji
A rock or stone...	Gémé
Gravel	Gémé whori
Sand	Maiéngji
Sea shore	Baa dé
An island	Shuri
A cape or head land	{ Bongfi
The world.....	Dunia
A hill	Géa
A fire brand	Té uri
A Tornado	Tuli akbegbe Foie akbegbe
Land breeze	Bohe foie
A valley	Langbangji
Clay	Bénde
Earth.....	Bohe
Dew	Kungda
Earthquake	Bohe séring
Rainy season.....	Niéme
Rain	Tuli
Darkness	Naiforo
Fire ...	Té
A spark.....	Té bula
Smoke	Turi
Ashes	Hube
Wind.....	Foie
Sea breeze.....	Bzafoie
A shoe	Shang kiri
A town	Tai
A plantation, hut, or house	{ Hé bage
Thunder	Galungji
A drum.....	Fare
A Shirt ..	Doma
Trowsers	Wangtangji
A cap	Comite
A cover for a dish	Léfa
Thread or cotton	Geshe
A needle	Shembe
A knife.....	Finé
Paper	Kaire
Writing	Sibba
A brass pan	Tangkue

SOOSOO.		SOOSOO.	
A house	Bankhi	Stammering	Bobo
A pestle	Kile	Sneezing	Tiseng
A rope	Lute	Hiccough	SiKong
A horn	Feri	Eating	Dong
Walls of a house	Bankhi kankge	The breath	Iengi
Mud bank on the outside	} Bungtungji	A dream	Hece
Door		Dé, nadé	Joy
Fire place	A drink	} She inda ming fe ra (something to drink
Inside of the house	Bankhi kues	Thirst (or thirsty)	
A basket	Dibbe	Truth	Nondi
A box or chest...	Kangkera	A lie	Uli
A looking glass ..	Neene ma tō she	Love, desire	Whuli
A bottle	Bitre	Hatred	Niaahu
An iron pot	Uri tunde	Fear	Gaahu
An earthen pot...	Féngé	Anger	Whona
A mortar	Unungji	Drunkenness.....	Seese
A broom	Seela she	A present	Būnia
Soap	Safungji	A lover.....	Iankga
A chair or seat ...	} Tinghingji, dokha she	A witch	Qué ra muhe
Midnight		Qué tégi	A doctor
After to-morrow	Tina bōre	A coward	gaahu nuhe
A bed	Shaade	A brave man, or, they say, 'he has a hard heart' ...	} Muhe gaahu téri
A comb	Shangte	Bad	
A year	Niéme	Old	Fori
A month	Kige	Big, or, great	Humbe
A day	Hi	Little	Hūrung
Morning	Gérishugé	Soft	Boraho
Noon.....	Shugemé	Short.....	Bighe
Evening..	Nimarié	Deep, or, long ...	Quié
Night	Qué	Sour, or bitter ...	Niaahe
To-day	To	Active	Mawhorowhoro
To-morrow	Tina	Blind.....	Nia téri
Yesterday	Whora	Beautiful	Tō fang
A name.....	Hili	Burning.....	} Ganghe
Health	Maiélangfe	Scorching	
Sickness	Fura	Noisy	Wéhec
Pain	Whondi, whona fe	White	Fihe
Hunger	Kaame	Black, or dark ...	Fōro
Feeling	Shuku	Stammering	Bobo
Smell	Hiri	Much, many, plenty.....	} Akbegbe
Taste.....	Nimnim		
Hearing.....	Mé		
Seeing	Tō, nartō		

SOOSOO.

Bald	Hung shuke téri
Dear	Séra whona
Hollow	Jélehe
Equal	Langhe
Artful	Jamfa
Proud	Huma
Foolish, or mad. .	Bonié téri
Lean	Gongdonghe
Naked	Duge téri
New	Néné
Ripe	Mohe
Rotten	Borahe
Quick	Maafuri
A sensible man...	{ Mahe nahan fe ku- long
A cunning man...	Kiring karan
He is more sensi- ble.....	{ A fe kulong dan- gu
A road	Kiraa
A hole	Ili
Rich	Bana
Clean	Noha téri
Idle or lazy	Kohi
Like, alike	Biring kiring
Full	Fehende
Round	Diglinghe
Square	Kungkuma
Clear.....	Tinghe
Crooked	Mū langhe
Sharp	Hanganghe
Milk.....	Hinié
A large round house	{ Diglingna
Empty, or nothing there	{ She mū na
Strong	Mawhorowhorohe
Very little	Hūrung
A little (or few)	Dundundi
Spotted	Masumbuhe
Bright	Iambahe
A pregnant wo- man	{ Giné suruhe
A lying-in woman	Giné nahan di béri
Too good	{ Fange pisa nahan fange be

SOOSOO.

He is taller than I	A quié pisa em be
Good.....	Fange
Better (or very good)	{ Fang akbegbe ra
Best(or past good)	Fange pisa biring bé
Sweet	Niuhung
Sweeter.....	Niuhung pisa
Sweetest	{ Niuhung pisa bi- ring bé
Too sweet.....	{ Niuhung pisa na- kan niuhung bé
Hot.....	Furi, furihe
Hotter	Furi pisa
Hottest	{ Furi pisa biring bé
Too hot.....	Furi akbegbe ra
Cold or wet	{ Himbéli, bungda- he
Colder or wetter	Himbéli pisa
Coldest or wettest	{ Himbéli pisa bi- ring bé
Sweet as honey ..	{ Niuhung éme ku- mé
Heavy	Bingja
Heavier, or very heavy	{ Bingjaha akbegbe
Heaviest.	{ Bingja dangu bi- ring ra
Hard or rough	Balanghe
Harder	Balanghe pisa
Hardest	{ Balanghe pisa bi- ring bé
This goat is as old as that	{ Ee shee fori éme na
Youngroo as large (a town)as Tou- lung	{ Yongroo tai hum- be naa ra éme Toolung
My father is as rich as yours...	{ Emha safe banaa eme cha safe
An elephant is larger than a horse.....	{ Sili humbe naa ra dangu shuo ra
Wonkaponng is larger than the camp.....	{ Wonkaponng hum- be na a ra pisa camp bé

SOOSOO.		SOOSOO.	
Who is in the house?	} Indé na bankhi kuce?	To feel	Shuku fe
Who told you that lie?	} Indé na ule fala e bé?	To be drunk.....	Seese fe
Who gave you that goat?.....	} Indé na shee fee ma?	Sober	Mū seese fe
What are you doing?	} E mung she ra falama?	To speak	Fala fe
Which road do you go?.....	} E sigama mung kiraara?	To do	Baa fe
To bleed	Uli ra mine fe	To fear	Gaahu fe
To break (a pot)	Féngé kana fe	To sell	Séra fe
To break (a stick)	Uri gira fe	To land	Hare lee fe
To destroy	Kana fe	To embark	} Siga fe kungi kuce
To bring, to come	Fa fe	To spill (water)	Ié fili fe
To buy	Séra fe	To kneel down...	Himbe seng fe
To crow	Toke a ra te fe	To go	Siga fe
To cut	Haba fe	To hide.....	Lukung fe
To die	Tū fe	To hit	Ding fe
To dig	Gé fe	To know	Kulong fe
To drink	Ming fe	To hold.....	Shuku fe
To eat	Dong fe	To arise, or awake	Kili fe
To cook	She gang fe	To beat, or strike	Ding fe, bomba fe
To fight.....	Géri sho fe	To begin	Samba fe
To give.....	Fee fe	To beg, or beseech	Matande fe
To have.....	Na fe	To bite	Hing fe
I have	Na em hé	To blow (with the mouth)	} Fe fe
I had.....	Nū na em bé	To breathe.....	Jenkgi fe
To sneeze.....	Tiseng fe	To bark.....	Wongwong fe
To dream	Heeé shaa fe	To hang up	Singang fe
To walk	Nieri fe	To sit down	Dokhá fe
To walk round...	Nieri fe dilinghe	To finish	Fa fe nieng
To whiten it.....	A ra fala fe fihe ra	To assist	Malee fe
To warm (one's self)	} A ra fala fe mū himbéli ra	To love	} Fang fe, niuhung fe
To warm (water) }	Jé ra fala fe fura ra	To light or kindle	Té shaa fe
To consider it ...	Jengi shaa fe a ra	To extinguish	Huabang fe
To sew	Dégé fe	To cast anchor ...	Uri woli fe
To see	Tō fe	To call	Hili fe
To look.....	Naitō fe	To pull up by the roots	} Burung fe
To be	Lū fe	To kill	Fuka fe
To boil	Nirng fe	To tie or fasten...	Hiri fe
To thirst	Wa fé ié hong	To swallow	Gerung fe
To smell	Hiri mé fe	To prepare, or make ready }	Akang ra fala fe
		To make haste ... }	A ra baafe maa-furi

SOOSOO.

To quarrel	Géri sho fe
To split or cleave	Bō fe
To sweep	Makō fe
To groan	Makutung fe
To dry	Hara fe
To shake	Moha fe
To squeeze	Héremung fe
To whistle	Kuéling fe
To want	Wa fe
To bathe or wash	Ma/aa fe, /aafe
To swim or float	Lé ma shaa fe
To stoop	Kuugkulung fe
To build	Ti fe
To give over	Lū fe
To sing	Shige shaa fe
To dance	Fare boring fe
To beat drum	Faré moha fe
To tickle	Maiielehung fe
To laugh	Iele fe
To cry	Wa fe
To fill it.....	A ra fe fe
To come out	Mine fe
To go back or re- turn	{ Buleng fe
To turn round ...	Lingling fe
To interpret	Whi ma dangu fe
To carry	Hane fe
To be silent	Dundu fe
Be silent	E ha dundu
I will not	Em tonde
Have you done ?..	E banta gei?
He was here just now	{ A nū na be kuóre
Are you afraid?...	E gahuma?
I do sleep	Em mū héema
I am not asleep yet	{ Em mū héema sending
He is not yet gone	{ A mū siga send- ing
To trade	Sera sho fe
To count	Tiŋkga
To tell or inform..	Fala fe
To cut down.....	Fong fe
To spit	Daie bohung fe

SOOSOO.

To stand still.....	Ti fe irahara
To run	Gee fe
To make haste ...	Mafuri fe
To skin	Būra fe
To borrow or lend	Iefū fe
To chain	{ Balang fe korang- tiée ra
To bury	Mageli fe bo/le ma
To spin or twist...	Geshe woli fe
Leap or jump	Tubang fe
He is dead.....	A banta tū
He is not yet dead	A mū tū sending
He is not dead....	A mū tū
Did you sleep well?	{ E heo kee fang?
To understand (or hear)	{ Mé fe
Do you understand Soosoo?.....	{ E Susoo whi mé- ma?
I understand Eng- lish	{ Em furto whi mé- ma
I do not under- stand you	{ Em mū e whi mé- ma
Do you know Pa Sayba?	{ E Pa Sayba ku- long?
To take care	Iengisa fe
To make faces ...	Nia ra mine fe
I teach	Em tingkama
I did teach	Em tingka
I taught long ago	{ Em tingka kuore a maa ra
I will teach or am going to teach..	{ Em fama tingka
To tremble	Sèring je
To anoint	Turi sha fe
To spoil	Kana fe
To climb	Te fe
To play	Kcng fe
To chew	Dong fe
To reap	Hába fe
To mix	Sumbu fe
To forget	Nēmū fe
To remember	Fe ra gáta fe
To pay	Sèra fē fe

SOOSOO.		SOOSOO.	
To comb	Shangte fe	Wilt thou give me?	E feemā em ma?
To rally or banter	Iele fe	I will give them	Em maalung f/le
To row	Kungi ba fe	some white rice	feema a ma
To thank	{ Whongiemāma sha fe	To be hungry	Kaame shuku fe
To resemble.....	Maninga fe	I am hungry	{ Kaame em shu- kuma
I run	Gee fe	Thou art hungry..	Kaame e shukuma
Thou didst run ...	E gee	He is hungry.....	{ Kaame a shuku- ma
He doth run	A geema	We are hungry...	{ Kaame muku shukuma
We run	Muku geema	They are hungry..	{ Kaame e shuku- ma
Ye do run	Wo geema	If I come	Ha em fa
I ran or did run...	Em gee	If thou comest....	Ha e fa
He did run, &c....	A fama gee	If he come	Ha a fa
I am going to run	{ Em fama gee	If we come	Ha muku fa
or will run		If ye or they come	Ha wo fa
Thou art going to	{ E fama gee	I am going	Em sigaama
run		I will go presently	Em sigaama kuote
I ran some time	{ Em gee beri inda	Where do you	{ E lūma minding?
ago	sa dangu	live?.....	
Thou didst run	{ E gee beri inda sa	Where does your	{ E fase lūma mind- ing?
some time ago	dangu	father live?	
He ran some time	{ A gee beri inda	Eat	Dong
ago	sa dangu	Let him eat	A ha dong
We ran, &c.....	Muku gee	Let us eat.....	Muku ha dong
I burn myself ...	{ Em emkang gam- ma	Let them eat.....	E ha dong
I did burn myself	Em emkang gang	I have done eating	{ Em banta gei dongde
To suck.....	Hinié ming fe	Thou hast done	{ E banta gei dong- eating
To tumble	{ Hung seng ra mine fe	He has done eat- ing.....	{ A banta gei dong- de
To cough	Tahung fe	We have done eat- ing....	{ Muku banta gei dongde
To cross or go	{ Giri fe, siga fe gi- ride	Ye — they have	{ Wo banta gei done eating ...
over		Let us go ...	Wo em ha siga
I eat or am eating	Em domma	Let us play	Wo em ha kong
Thou eatest	E domma	Wilt thou go with	{ E sigaama em sok- me?
He eateth	A domma	I have only one ..	{ She mū na em be mine kiring
We eat	Muku domma		
Ye eat	Wo domma		
They eat	E domma		
I did eat	Em dong		
Thou didst eat ...	E dong		
He did eat.....	A dong		
We did eat.....	Mnku dong		
Thou givest me...	E see em ma		

SOOSOO.

I have no money	{ Naafuli mū na em bé
He is far off	A na ma quie
How many children have you?	{ Dice iére na e bé
How much have you got?	{ E iére shota?
How much do you want?	{ E wama iére hong?
Give me	E ha fee em ma
It rains (rain comes down)	{ Tuli fama
Does it rain? ...	Tuli fama?
He is alive (or he looks)	{ A gningniema
Lend me	Iefū em ma
Sit down	Dokha
Shut the door	Nadé ra geli
Are you going? ...	E sigaama
Tell it me.....	E ha a sala em bé
Where are you going?	{ E sigaama mind-ing?
I am going nowhere	{ Em mū sigaama ire
Who (is) there?	Indé ra?
What do you say?	E mung fe falama?
I say nothing.....	Em mū fe falama
What (is) that?	Mung na a ra?
What noise (is) that?	{ Mung wéhama na kee?
Are you sick? ...	E súrama?
How does your father?	{ E fafe mung kee?
Is that your house?	{ E ha bankhi na na a ra?
My brother and I are going	{ Em tara nunge nang sigaama
How do you do?	E mung kee?
Are you well? ...	E maiélang?
Very well.....	{ Em maiélanghe kee fange
Thank you	Ba
Yes	Eō
Good bye	E ma mana
Good night	Wo em gerishuge

SOOSOO.

What is your name?	{ E hili mung kee?
It is true	A nondi na a ra
Is it true?.....	A nondi?
Let me alone ...	Malabu em ma
Let me go	Em ha siga
What do you want?	{ E wama mung hong?
I see him	Em a tōma
I do not see him...	Em mū a tōma
Do you see him?	E a tōma?
Do you not see him?.....	{ E mū a tōma?
I see it	Em na tōma
I do not see it ...	Em ma tōma
Is your father in the house?	{ E fafe na bankhi kuee?
He is there.....	A na
What do you seek?	{ E mung femma?
Have you found it?.....	{ Eato?
This hat is not yours.....	{ Ee libite ek bé mū ra
Somebody wants you	{ Muke inda wama e hong
Are you cold? ...	{ Himbéli e shukuma?
Yes, I am cold...	{ Eō, himbéli em shukuma
Give me a little rice	{ Maalung dundua-di fee em ma
Why do you do so?	{ E a ra baama na kee mung fe ra?
Here	Be
There	Mine
Where?	Minding?
Everywhere	Ire ō ire
Somewhere	Ire inda
Nowhere	Mū ire
Forward	Niaara
Backward.....	Hambe ra
Out, without.....	Tangde
In, within.....	A kuee
On one side	Féma

	SOOSOO.		SOOSOO.
On both sides.....	Ireee firing féma	Down	Guráhe
Which way?... ..	Mung keo?	Beyond, yonder...	Hambe ra
This way	Ee kee	From.....	Ma
Another way.....	Dáhe dangting	Back, behind.....	Hambe ra
To-day	To	Before	Niaara
Yesterday	Whora	Over	Huma
To-morrow	Tina	Upon.....	Ma
Immediately.....	Kuore	On a house	Bankhi ma
Again	Sono	Upon a tree	Uri kono
Long ago	Kuore a maa ra	Near the brook...	Whuri féma
Something, any	} She inda } She ō she	Behind the hills...	Géaee hambe ra
thing		Nothing.....	Before the house
	She mū na	I go before	Em sigaama niaara
No	Adé	In the midst of the	} Fortungji kuce
Downward	Labe ra	woods	
Now, at this time	Ia, kuore	At thy house... ..	} Em ha bankhi } kuce
Often, or every	} Beri ō beri	Down the hill	
time		Sometimes	Under the table...
	Beri inda	Far off	Na ma quié
Together	Mulanghe	To come from	} Kili Sierra Leone
I beg your pardon	} Iangde kili e ha a } ra lū em bé	Sierra Leone...	
I love you.....		E fanghe em ma	And
He has money but	} Naafuli na a bé } kono she mū na } em bé	Both	Firing
I have none ...		If, provided	Ha, a shota
I can jump farther	} Em saata tubang } dangu a ra	Let us both go ...	} Maku firing ha si- } ga
than you		If you want rice I	
A man much talk-	} Hame hili na na- } han bé	will give you	
ed of		some	
Amongst, amidst	Niaama	But, only	} Kono, mine, ki- } ring
At	Ma		
Near, nigh	Féma		
Above, upward...	Koré ra		

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END OF VOL. I.

ERRATA.

- Page 12, line 20, for *render* read *renders*.
14, — 5, for *north* read *south*.
15, — 21, for *divide* read *divides*.
47, — 22, for *Navanhu* read *Naxurchus*.
48, — 8, after *axanang* dele ;
50, — 37, for *canaque interta* read *cannaque interta*.
54, — 24, for *cuts* read *cut*.
67, — 1, for *river* read *rivers*.
69, — 15, dele *, and insert it line 21, after *butler*.
96, — 5, for *tro* read *too*.
109, — 22, for *Suntce* read *Sandee*.
112, — 5, for *lugubrons* read *lugubrious*.
172, — 3, after *place* dele .
186, — 1, for *genuticus* read *generations*.
216, — 14, dele . and insert ;
228, — 8, for *is* read *are*.
251, — 15, for *is* read *are*.
262, — , for *hyrometer* read *hygrometer*.
276, — 14, for *north-western* read *north-eastern*.