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THE GIFT OF

EDWARD PERCIVAL MERRITT

OF BOSTON
Mr. George Bells

Lindley James

1866
An African Town
TRAVELS
IN THE
INTERIOR OF AFRICA
BY
MUNGO PARK.

DUBLIN:
Printed by P. HAYES, 26, Bolton-street.
1825
PARK'S TRAVELS.

CHAP. I.

THE noblemen and gentlemen, (viz. the Earl of Moira, Bishop of Landaff, Sir Joseph Banks, with Andrew Stewart and Bryan Edwards, Esquires,) formed into a committee for the purpose of making discoveries in the interior parts of Africa, had long attempted to find a person of distinguished talents and sufficient fortitude to explore that vast continent. Mr. Mungo Park, on his arrival from the East Indies, was made acquainted with the designs of the Society, and eagerly expressed his wish to be employed in the arduous and hazardous undertaking. His great desire to explore a country which to Europeans is so little known, urged him on to make this proposal, and he longed to be personally acquainted with the character of the natives, and their peculiar modes of life. The dangers attendant on such a journey, which would have appeared insurmountable to most other men, could not
repress the native energy of his mind, nor prevent him from his interesting design of making African geography more familiar to Britons, and discovering to them new worlds of opulence, and new channels of lucrative trade. The committee of the Association accepted of his offer with great readiness; and having undergone an examination, which did the greatest honour to his talents, he received the most ample encouragement for prosecuting a journey in which he so much delighted. The secretary (the late Henry Beaufoy, Esq.) gave him a recommendation to Dr. Laidley, who belonged to an English factory on the banks of the Gambia, together with a letter of credit on him for £200.

The instructions delivered to Mr. Park were, "To pass on to the river Niger, when arrived in Africa, either by the way of Bambouk, or by such other route as should be found most convenient;—that he should ascertain the course, and, if possible, the rise and termination of that river; that he should use his utmost exertions to visit the principal towns or cities in its neighbourhood, particularly Tombuctoo and Houssa, which from the report of the natives who visit the coast in order to trade with Europeans, are said to be situated far in the interior, and to be both flourishing and populous; and that he should return to Europe, either by the way of the Gambia, or by such
other route as should appear to him to be most advisable." Thus furnished with every necessary introduction, Mr. Park took his passage in the brig Endeavour, Captain Richard Wyatt, a small vessel trading to Gambia for bees’ wax and ivory. The vessel sailed from Portsmouth, May 22, 1795. On the 4th of June, it was in view of the mountains over Mogadore, on the African coast; and on the 21st of the same month, after a pleasant voyage of thirty days, it anchored at Jillifree, a town on the northern bank of the river Gambia, opposite to James's Island, where formerly the English had a small fort.

The kingdom of Barra, in which the town of Jillifree is situated, produces plenty of the necessaries of life; but the chief trade of the inhabitants is in salt, which they carry up the river in canoes as high as Barraconda, and bring in return, Indian corn, cotton cloths, elephants’ teeth, small quantities of gold dust, &c. The king of Barra is more formidable to Europeans than any other chieftain on the river; and he has established exorbitant duties, which traders of all nations are obliged to pay at entry, amounting nearly to £20 on every vessel, great and small. These duties are collected by the Alcaid or governor of Jillifree, who, on such occasions, is attended by a numerous train of servants, among whom are many, who, by their intercourse with the English, have
The Hippopotamus.
acquired a trifling knowledge of that language. On the 23d, the vessel sailed from Jillifree, and proceeded to Vintain, a town situated about two miles up a creek, on the southern side of the river. This place is much resorted to by Europeans, on account of the vast quantities of bees' wax brought there for sale. The wax is collected in the woods by the Feloops, a wild and unsociable race of people. Their country, which is very extensive, abounds in rice; and the natives supply the traders on the Gambia river with that article, as well as goats and poultry, on very reasonable terms. Their honey is used in making a strong liquor of an intoxicating nature, similar to mead in Great Britain.

June the 26th, Mr. Park left Vintain, and sailed up the river, which is deep and muddy; the banks frequently covered with thickets of mangrove, and the whole of the surrounding country flat and swampy. The Gambia abounds with fish, some species of which form excellent food, but are totally unknown in Europe. Sharks are found in great abundance, as are alligators and the hippopotamus, or river horse. The latter might, with great propriety, be called the sea-elephant, being of an enormous bulk, and his teeth furnishing good ivory. This animal is equally fitted for living on land or in the water; it has short and thick legs, and eleven hoofs; it feeds on fish, grass, and such
shrubs as the banks of the river afford, remaining almost always at the bottom of the water, and near the mouths of the great rivers, for the purpose of catching its prey.

Six days after leaving Vintain, the vessel reached Jonkakonda, a place of considerable trade, where part of her lading was to be taken on board. The next morning, the European traders came from their different factories to receive their letters, and learn the nature and amount of the cargo; and the captain dispatched a messenger to Dr. Laidley, to inform him of Mr. Park's arrival. The Doctor arrived next morning, and having perused Mr. Beaufoy's letter, gave Mr. Park an invitation to his house. Being furnished with a horse and guide, Mr. Park set out from Jonkakonda on the 5th of July, and arrived at Pisania, sixteen miles higher up on the Gambia, where he was accommodated with apartments in the Doctor's house. Pisania is a small village, established by British subjects as a factory for trade, and solely inhabited by them and their black servants. The English gentlemen resident there, consisted of Dr. Laidley, and two gentlemen of the name of Ainsley, but the domestics were numerous: they, however, enjoyed perfect security, and were highly respected by the natives; and the greatest part of the trade in slaves, ivory, and gold, was in their hands.
Mr. Park, thus landed on the spot where his journey was to commence, was of too active a mind to remain idle. He was convinced that a man who seriously enters upon a rational pursuit, and endeavours to provide against all the difficulties he is likely to meet with, will very seldom fail of success in his undertakings; and he therefore resolved, while an inmate at Dr. Laidley's, to learn the Mandingo tongue, a language in general use throughout this part of Africa. To collect information, also, of the country he was to visit, Mr. Park consulted a certain class of traders, called Slatees. These are free black merchants, who come down from the interior countries, chiefly with enslaved negroes for sale. The Slatees, however, so far from affording any information to Mr. Park, gave very contradictory accounts, and earnestly dissuaded him from prosecuting his journey. While thus occupying himself on those important subjects, which were the ultimate objects of Mr. Park's expedition, he unfortunately contracted an illness, by imprudently exposing himself to the night dews. He was attacked with a violent fever, attended with delirium, which confined him to the house during great part of the month of August. His recovery was very slow, and still further retarded by an excursion which he made, longer than usual, on a very sultry day; the fever once more returned, and he
was confined three weeks longer. The soothing attention of Dr. Laidley contributed greatly to alleviate the pains of sickness; his company and conversation beguiled the tedious hours, during that gloomy season, when the rain falls in torrents, when suffocating heats oppress by day, and when, during the darkness of the night, nothing is heard but what is frightful: the croaking of frogs, the shrill cry of the jackal, and the deep howlings of the hyæna; a dismal concert, interrupted only by such tremendous thunder as cannot possibly be conceived but by those who have heard it.

The country being an immense level, and generally covered with woods, presents a gloomy picture to the eye of the traveller; but though nothing picturesque or romantic is to be discovered, nature, with a liberal hand, has profusely scattered the more important blessings of fertility and abundance. A little attention to cultivation, produces a sufficiency of corn; the fields afford a rich pasturage for cattle, and the natives are plentifully supplied with excellent fish. The grain chiefly cultivated, are Indian corn and rice: besides which, the inhabitants in the vicinity of the towns and villages, have gardens which produce onions, yams, ground-nuts, pomions, gourds, water melons, and other esculent plants. The gourd, pommion, and water melon,
are fruits somewhat resembling the cucumber, in the pulpy flesh they contain, and their running growth, which is always trailing on the ground: the inside is sometimes boiled by the inhabitants, sometimes eaten raw, and is considered both refreshing and salutary. The rind of the first two is hard, and durable when dried, and is made into cups, bottles, and other domestic vessels; when thus made use of, they are called calabashes. The yams and ground nuts are used as we do potatoes.

Near the towns, they cultivate, also, cotton and indigo plants; the former of these articles produces a pod about the size of a nut, which contains the down so well known to us by the name of cotton, and supplies them with clothing: with the blue liquor, obtained by steeping the leaves of the latter in water, they dye their cloth an excellent blue colour. In preparing corn for food, the natives use a large wooden mortar, in which they bruise the seed until it parts with the outer covering or husk, which is then separated from the corn by exposing it to the wind, nearly in the same manner as wheat is cleaned from chaff in England and Ireland. The corn is then returned to the mortar and beaten into meal, which is dressed variously in different countries; but the most common preparation of it, among the nations of the Gambia, is a sort of pudding, which they call kouskous.
Their domestic animals are nearly the same as in Europe. Swine are found in the woods, but their flesh is held in no estimation. Poultry of all kinds (turkeys excepted), are everywhere to be had. The Guinea fowl and red partridge abound in the fields, and the woods furnish a small species of antelopes, of which the venison makes a most delicious repast. Of the wild animals in the Mandingo country, the most common are the hyæna, the panther, and the elephant. The natives of this part of Africa have not acquired the art of taming this powerful and docile creature, and applying his strength and faculties to the service of man; but they frequently destroy it by fire arms, or hunt it for the sake of its valuable teeth. These they sell to Europeans, and eat the flesh which, is considered by them as a great delicacy. The common beast of burden in this country is the ass. Animals are never used in agriculture, and the plough is unknown. The chief implement of husbandry is the hoe, and the labour is performed by slaves.

In these parts of the world, the year is not, as with us, divided into four seasons, but into two—the dry and rainy seasons. About the latter end of the month of July, the rains set in, and for three months continue to deluge the country. During this time, all journeys are of necessity suspended, and even every kind of out-door business is interrupted; the
rivers swell to a great height, and the inhabitants wait with cheerfulness the return of dry weather, having learned, by experience, that in this way, Providence fertilizes the soil, and causes it to produce, almost without cultivation. On the 6th of October, the waters of the Gambia were at their greatest height, being fifteen feet above high-water mark; after which, they began to subside, at first slowly, but afterwards very rapidly, sometimes sinking more than a foot in twenty-four hours. In the beginning of November, the river had sunk to its former level, and the tide ebbed and flowed as usual. When the river had fallen, and the atmosphere grew dry, Mr. Park began speedily to recover from his indisposition, and arranged affairs for his departure. Dr. Laidley was at time employed in a trading voyage to Jonkakonda. Mr. Park dispatched a letter to him, soliciting him to procure the protection of the first coffle (or caravan) that might leave Gambia for the interior country; and, in the mean time, to purchase him a horse and two asses. Soon after, the Doctor, returning to Pisania, informed him, that when the dry season commenced, a caravan would certainly depart, but the exact time had not been fixed. Mr. Park, therefore, came to the resolution of proceeding on his journey without waiting for them.—The dry season had now com-
menced, and he felt himself sufficiently recovered to bear the fatigue; his zeal had not in the least diminished at the nearer prospect of what was before him; on the contrary, he was full of hope that his expedition would be successful; it was reserved for him, he trusted, to explore those countries where a European had never yet penetrated, and he looked with pious confidence to the Almighty, for protection through the various dangers that awaited him.
CHAP. II.

The natives of the different countries adjoining the river Gambia, may be divided into four distinct classes, the Feloops, the Jaloffs, the Foulahs, and Mandingoes. The Mahometan religion has made, and still continues to make considerable progress, although the great body of the people still adhere to the religion of their ancestors, and are styled by the Mahometans, for that reason, Kafirs, or infidels.

The Feloops are of a gloomy disposition, and are supposed never to forgive an injury: they are even said to transmit their quarrels to their posterity; so that a son views it as incumbent upon him to revenge the real or supposed wrongs of his deceased father. This fierce and cruel temper is more deserving of our pity, because in other respects they are not destitute of some good qualities. They possess gratitude and affection to their benefactors, and are singular in their fidelity, in every trust committed to them.

During the late war, they have more than once taken up arms to defend our merchants' vessels from French privateers; and English property to a considerable amount, has been
left at Vintain, entirely under the care of the Felloops, who have manifested, on such occasions, the most scrupulous honour and punctuality. How greatly is it to be wished, that the minds of a people so determined and faithful, should be softened and civilized by the mild and benevolent spirit of Christianity!

The Jaloffs are an active, powerful, and warlike people, inhabiting great part of the tract which lies between the river Senegal and the Mandingo States on the Gambia; yet they differ from Mandingoës, not only in language, but likewise in complexion and features. The noses of the Jaloffs are not so flat, nor the lips so large, as among the generality of Africans; and, although their skin is of the deepest black, they are considered by the white traders, as the handsomest negroes in this part of the continent. They are divided into several dependent states or kingdoms, which are frequently at war with each other. In their manners they have a great resemblance to the Mandingoës, but excel them in their manufactures. Their language is copious and significant. The Foulahs (such of them as reside near the Gambia), are chiefly of a tawny complexion, with soft silky hair, and pleasing features. They are much attached to a pastoral life, and have introduced themselves into all the kingdoms on the windward coast, as herdsmen and husbandmen, paying a tribute to the sovereign
of the country for the lands which they hold. The Mandingoes constitute the bulk of the inhabitants of most of the districts of the interior of Africa. Their language is universally understood and very generally spoken.

They are of a mild, sociable, and obliging disposition. The men are commonly above the middle size, well shaped, strong, and capable of enduring great labour; the women are good natured, sprightly, and agreeable. The dress of both sexes is composed of cotton cloth of their own manufacture; that of the men is a loose frock, not unlike a surplice, with drawers, which reach half way down the legs; they wear sandals on their feet, and white cotton caps on their heads. The women's dress consists of two pieces of cloth, each of which is about six feet long and three broad; one of these they wrap round their waist, which, hanging down to the ankles, answers the purpose of a petticoat; the other is thrown negligently over the bosom and shoulders. The head dress of the African women varies in different countries. Near the Gambia, the females wear a sort of bandage of a narrow stripe of cotton cloth, wrapped many times round immediately over the forehead. In Bondou, the head is encircled with strings of white beads, and a small plate of gold in the middle of the forehead. In Kasson, the ladies ornament their heads in a very tasteful manner,
with white sea-shells. In Kaarta and Ludemar, the women raise their hair to a great height, by the addition of a pad, (as the ladies did formally in Great Britain), which they decorate with a species of coral, brought from the Red Sea, by the pilgrims returning from Mecca, and sold at a great price.

In the construction of their dwelling-houses, the Mandingoes also conform to the general practice of the African nations, on this part of the continent; contenting themselves with small and incommodious hovels. A circular mud wall, about four feet high, above which is placed a conical roof, composed of the bamboo cane, and thatched with grass, forms alike the palace of the king and the hovel of the slave. Their household furniture is equally simple; a hurdle of canes placed upon upright stakes, about two feet from the ground upon which is spread a mat or bullock's hide constitutes their bed; a water jar, some earthen pots for dressing food, a few wooden bowls and calabashes, or gourds, with one or two low stools, compose the rest of the furniture. The Africans practise polygamy, that is, they are allowed to marry more wives than one; we cannot, therefore, expect to find amongst them, that domestic happiness, which the married state produces in Europe; the husband, from having so many wives, becomes equally indifferent to them all, and
their quarrels are so frequent and distressing, that he is obliged to separate them, giving to each a hut for herself. All the huts belonging to the same family, are surrounded with a fence, constructed of bamboo canes, split and formed into a sort of wicker work. The whole inclosure is called a surk; a number of these inclosures, with passages between them, form what is called a town; but the huts are generally placed without regularity, according to the caprice of the owner; the only rule attended to is, placing the door towards the south west, in order to admit the sea breeze. In each town is a large stage, called the Ban-tang, which answers the purpose of a town-house; it is composed of interwoven canes, and is generally sheltered from the sun, by being erected in the shade of some large tree. It is here that public affairs are conducted, and trials held; here, also, the lazy and indolent meet to smoke their pipes, and hear the news of the day. In most of the towns, the Mahometans have a mosque, in which public worship is performed. These observations respecting the natives, apply chiefly to persons of free condition, who constitute not more than a fourth part of the inhabitants: the other three fourths are in a state of hereditary slavery, and are employed in cultivating the land, in the care of cattle, and in servile offices of all kinds, much in the same manner.
as the slaves of the East Indies. The Mandingo master, cannot, however, deprive his slave of life, nor sell him to a stranger, without first calling a palavar on his conduct, or bringing him to a public trial. Captives taken in war, and those condemned to slavery for crimes or insolvency, have no security whatever, but may be treated and disposed of, in all respects as the owner thinks proper. It is not, indeed, to be expected, that amongst people so barbarous, any resemblance should be found to nations in a civilized state, but it may not be amiss to state the milder spirit, which Christianity and education have introduced into our own country:—When misfortune has disabled a man from paying his debts, and no fraud or dishonesty can be imputed to him, the law obliges his creditor to release him after a short confinement, provided always, that he gives up whatever property he possesses at the time, and engages to satisfy all just demands against him, should his affairs afterwards become more prosperous. It sometimes happens, when no ships are on the coast, that a humane and considerate master, incorporates his purchased slaves among his servants, and their offspring become entitled to all the privileges of nature.

When Mr. Park visited Africa, the commodities exported to the Gambia, from Europe, consisted of fire-arms and ammunition, iron
wares, spirituous liquors, tobacco, cotton caps, a small quantity of broad cloth, a few articles of the Manchester manufactures, a small assortment of India goods, with some glass beads, amber, and other trifles; for which the merchant received in exchange, slaves, gold dust, ivory, bees' wax, and hides. Slaves were the chief articles: but the whole number which were annually exported from the Gambia, by all nations, was supposed to be under one thousand. Most of these wretched victims, were brought to the coast in caravans, many of them from very remote inland countries: on their arrival at the coast, they were distributed among the neighbouring villages, until a slave ship arrived, or until they could be sold to black traders. In the mean time, the unfortunate slaves were kept constantly fettered, two and two, being chained together, and employed in the labours of the field, scantily fed, and very harshly treated. The price of a slave varied according to the number of purchasers; but in general, a young and healthy male, from sixteen to twenty-five years of age, was estimated on the spot, at from eighteen to twenty pounds.*

* It is gratifying to be able to state, that Great Britain no longer engages in this odious traffic. Our merchants were among the first to consent, that it should be given up, though it is well known that they found it, inhuman as it was, a lucrative branch of commerce.—Any one
The negro slave merchants, or Slavees, besides slaves and the merchandize they bring with them, supply the inhabitants with native iron, sweet-smelling gums, and frankincense, and a commodity called tree-butter. This is an extract from the kernel of a nut, which has the consistence and appearance of butter: it forms an important article in the food of the natives, and is used for every domestic service. The demand for it is very great. In payment of these articles, the maritime states supply the interior country with salt, a scarce and valuable commodity; considerable quantities of which, are also supplied to the inland natives, by the Moors, who obtain it from the salt-pits, in the Great Desert, and receive in return, corn, cotton-cloth, and slaves. In this kind of exchange, the natives of the interior make use of small shells, called kowries. In their early intercourse with Europeans, the article that most attracted the notice of the natives, was iron; its utility in forming engaging in it within her jurisdiction, is punishable by law, with the seizure of his property, and transportation; and our government has exerted its influence with such effect, that France, and several other kingdoms of Europe, no longer allow it to be carried on by their subjects. Under the good providence of God, this example of justice to our fellow-creatures, will in a few years be universally followed, and the slave trade abolished, at least in all countries where Christianity prevails.
instruments of war and husbandry, made it préferable to all others, and iron soon became the measure, by which the value of all other commodities was to be ascertained. Thus, a certain quantity of goods, of whatever quality, constituted a bar of that particular merchandise. For instance, twenty leaves of tobacco were considered as a bar of tobacco, and a gallon of spirits, as a bar of rum; a bar of one commodity, being reckoned equal in value to a bar of another; but, at present, the current value of a single bar of any kind, is fixed by the whites, at two shillings sterling. This is no mean proof of their gradual progress towards refinement and civilization. It is making money the medium of commerce, instead of carrying it on by exchanging one commodity for another, which must have been the original practice of all barbarous nations.
THE house of Dr. Laidley, in which Mr. Park was so hospitably entertained, was left by him on the 2nd of December, 1795, when he set out from Pisania with a negro servant of the name of Johnson, acquainted both with the English and Mandingo languages, and a boy of Dr. Laidley's, called Demba, who had some knowledge of the Serawoolli nation. Mr. Park had a horse for himself, and two asses for his servant and interpreter. His portable baggage chiefly consisted of provisions for two days, a few beads, some amber, and a little tobacco; some changes of linen, an umbrella, a magnetic compass, by which he might direct his course, as sailors do at sea; a pocket sextant, to enable him to ascertain at any time whereabouts he was; a thermometer, which should inform him of the changes of warmth in the air; two fowling pieces, two pair of pistols, and a few other articles of smaller importance. He was also accompanied by Madibou, a free native, travelling to the kingdom of Bambara, and two slave merchants of the Serawoolli nation, as far as their journey permitted them; and likewise by one Tami, a native of Kasson, who had been employed by Dr. Laidley, for several years, as
a blacksmith, and being an industrious, and careful man, had saved a considerable part of his earnings, and now was returning to his own country with the fruits of his labour; and Dr. Laidley himself, together with Messrs. Ainsleys, resolved to travel with him during the first two days. They reached Jindey the same day, and rested at the house of a black woman, who was distinguished by the name of Senoria. In the evening Mr. Park visited an adjoining village belonging to a Slatee, the richest of all the Gambia traders; he was so much pleased with this visit, that he presented him a fine bullock, which was immediately killed, and part of it dressed the same evening. The negroes do not sit down to supper until late; and while the evening repast was preparing, a Mandingo amused Mr. Park and his company, by relating the following history:

"The inhabitants of Doomasana were much annoyed by a lion, that came every night, and made considerable depredations among the cattle. To put an end to the ravages of this fierce animal, a party resolved to go and hunt him; they proceeded in search of him, and found him concealed in a thicket, and, firing upon him they levelled him with the ground, after springing from his place of concealment. The animal, notwithstanding, appeared so ferocious that no one dared to attack him singly, and a conference was held on the means of securing
him alive. An old man proposed the following expedient:—to take the thatch from the roof of a house, and to carry the bamboo frame (the pieces of which are well secured together by thongs), and throw it over the lion. If on approaching him, he should attempt to spring upon them, they had nothing to do but to let down the roof upon themselves, and fire at the lion through the rafters. This proposal was agreed to; the thatch was taken from the roof of a hut, and the lion hunters, supporting the fabric, marched courageously to meet the animal; but the lion was so formidable in his appearance, that they provided for their own safety by covering themselves with the roof. Unfortunately the lion was too nimble for them, for while the roof was setting down, both the beast and his pursuers were secured in the same cage, and the lion devoured them at his leisure, to the great astonishment and mortification of the inhabitants of Doomasana; hence, nothing can enrage an inhabitant of that town so much, as desiring him to catch a lion alive."

On the 3d of December, Mr. Park took leave of Dr. Laidley and Messrs. Ainsleys, and rode slowly into the woods. He had now before him a boundless forest, and a country the inhabitants of which were strangers to civilized life and to most of whom a white man was an object of curiosity and plunder; he had parted from his friends, whom, perhaps, he was never to see
again, and quitted the comforts of Christian society. While he was thus reflecting on the danger of his situation, he was stopped by a body of people, who told him he must go with them to Peckaba, to the king of Walli, or pay custom to them. Mr. Park thought it prudent to comply: and presenting them with four bars of tobacco for the king's use, he continued until he arrived at a village near Kootacunda. December the 4th, he passed this place, the last town of Walli, and stopped to pay the accustomed duties; and on December the 5th, he reached Medina, the capital of the king of Wooll's dominions. This country is everywhere covered with large woods, and the towns are situated in the intermediate vallies. Each town is surrounded by a tract of cultivated land, the produce of which is found sufficient to supply the wants of the inhabitants; the chief productions are cotton, tobacco, and vegetables.

Travellers, on going from the Gambia to the interior, pay custom in European merchandise; on returning, they pay in iron; these taxes are paid in every town. Medina, the capital of the kingdom, is a place of considerable extent, and may contain from eight hundred to one thousand houses. It is fortified in the African manner, by a surrounding high wall, built of clay, and an outward fence of pointed stakes and prickly bushes; but the walls are neglected, and the fences have essentially
suffered, from the active hands of busy housewives, who pluck up the stakes for firewood. Mr. Park obtained a lodging at one of the king's relations, who apprised him of the necessity of an introduction to his majesty, but warned him not to presume to shake hands with him. It was not usual to allow this liberty to strangers. Thus instructed, he went in the afternoon to pay his respects to the sovereign, and ask permission to pass through his territories to Bondou. The king's name was Jatta. He was the same venerable old man of whom so favourable an account was transmitted by Major Houghton. He was seated upon a mat before the door of his hut; a number of men and women were arranged on each side, who were singing and clapping their hands. Mr. Park saluted him respectfully, and informed him of the purport of his visit; the king graciously replied, that he not only gave him leave to pass through his country, but would offer up his prayers for his safety. On this, one of his attendants began to sing an Arabic song, at every pause of which, the king himself, and all the people present, struck their hands against their foreheads, and exclaimed with devout and affecting solemnity, Amen, Amen. The king told Mr. Park he should have a guide the day following, who would conduct him out of the kingdom. December the 6th, Mr. Park went to the king, to learn if the guide was ready, and found his majesty sitting upon
a bullock's hide, warming himself before a large fire; his majesty entreated him to desist from continuing his expedition, telling him that Major Houghton had been killed in his route, and that if Mr. Park followed in his footsteps, he probably would meet with his fate. Mr. Park thanked the king for his affectionate solicitude, but told him he was resolved to proceed through all dangers; the king shook his head, but desisted from further persuasions.

About two o'clock, the guide appeared. Mr. Park then took leave of the good old monarch, and in three hours arrived at Konjour, a small village, where he remained that night. Here he purchased a fine sheep for a few beads, and his attendants having killed it, a part was dressed for supper.

December the 11th, Mr. Park arrived at Koojar, the frontier town of Woolli. His guide, being obliged to return, received some amber for his trouble; and, having been informed there was some difficulty in procuring water in the wilderness, Mr. Park made enquiry for men to serve both as guides and water-carriers. Three negroes, elephant hunters, offered their services for that purpose, and were accepted, each being paid three days advance. The inhabitants of Koojar, beheld Mr. Park with great surprise, and in the evening, invited him to a wrestling match at Bantang, or town-hall. This is an amusement common in all the
Mandingo countries. The spectators arranged themselves in a circle, leaving the intermediate space for the wrestlers, who were strong and active young men. Being stripped of their clothing, except a short pair of drawers, and having their skin anointed with oil, or tree-butter, the combatants approached each other on all fours, parrying with, and occasionally extending a hand for some time, till at length, one of them sprang forward, and caught his rival by the knee. Great dexterity and judgment were now displayed; but the contest was decided by superior strength; and few Europeans would have been able to cope with the conqueror. During the wrestling, the combatants were animated by the music of a drum, by which, in some measure, their actions were regulated. The wrestling was succeeded by a dance, in which many performers assisted, all of whom were provided with little bells, which were fastened to their legs and arms. The drum also regulated the dancing; it was beaten with a crooked stick, which the drummer held in his right hand, occasionally using the left to deaden the sound, and thus vary the music. The drum is also applied on these occasions for the preservation of order among the spectators, by imitating the sound of certain Mandingo sentences. For example, when the wrestling match is about to begin, the drummer strikes what is understood to signify,
'Sit all down;' upon which the spectators immediately seat themselves, and when the combatants are to begin, he strikes, 'Take hold! take hold!' In the course of the evening, liquor was presented by way of refreshment, which tasted so much like English beer, as to induce Mr. Park to inquire into its composition. It is actually made from corn which has been malted, much in the same manner as barley is malted in Great Britain; a root, yielding a grateful bitter, being used instead of hops. On the 12th, one of the elephant hunters absconded with the money he had received; in order to prevent the others from following his example, Mr. Park made them instantly fill their calabashes, or gourds, with water. This being completed, the company advanced with alacrity, as far as a large tree, called by the natives, Neema Taba. It had a very singular appearance, being covered with innumerable rags or scraps of cloth, which persons travelling across the wilderness had at different times tied to its branches, probably at first to inform the traveller that water was to be found near it, but the custom had been for a long time so generally followed, that no one ever passed it without hanging up something. Mr. Park followed the example, and suspended a handsome piece of cloth on one of the boughs; and, being told that a pool of water was at no great distance, he ordered
the negroes to unload the asses, that they might have corn, while one of the elephant hunters was dispatched to find out the pool. The pool was found, but the water of it was thick and muddy; and the negro discovered the remains of a fire, recently extinguished near it, and the fragments of provisions, which evinced it had been lately visited either by travellers or banditti. The fear of the latter obliged Mr. Park to change his resolution, on account of the timidity of his attendants, and proceed to another watering-place; he departed accordingly, and at eight o'clock at night, arrived at the next watering-place, where a fire was kindled, and the company, surrounded by their cattle, lay down on the bare ground, more than a gun-shot from any bush; the negroes agreeing to keep watch by turns, to prevent surprise. As soon as day-light appeared, they filled their skins and calabashes, at the pool, and set out for Tallika, the first town in Bondou, which Mr. Park reached on the 13th of December.

As far as he had hitherto proceeded, the natives had every where received him with kindness. He had always found a hearty welcome after the fatigues of the day, and though the African mode of living was at first unpleasant, he found that custom soon reconciled him to it, and rendered every thing palatable and easy.
CHAP. IV.

THE principal inhabitants of Tallika are Foulahs, who are extremely opulent, which originates from the sale of ivory, and from furnishing provision to the caravans. It is the residence of an officer belonging to the king of Bondou, whose business it is to give early intimation of the arrival of caravans, the tax paid by them being in proportion to the number of asses which arrive loaded at Tallika. Mr. Park lodged at the house of this officer, and agreed to accompany him to Fatteconda, where his majesty resided. He set off from Tallika, on the 14th of December, and before he had proceeded above two miles on his journey, a desperate quarrel took place between two of his fellow travellers, one of whom was the blacksmith, during which they bestowed on each other, a number of scurrilous and insulting epithets. It is not unworthy of observation, that an African will much rather suffer himself to be struck, than endure a term of reproach to be thrown out against any of his ancestors. Even the slaves make use of this expression, which has passed into a proverb, 'Strike me, but do not curse my mother.' One of the disputants at length drew his cutlass, and was about to
exercise it upon the blacksmith, when Mr. Park ended the quarrel, by ordering the blacksmith to be silent, and insisting upon the other putting up his cutlass, threatening, if he drew it again, to treat him as a robber, and to shoot him without ceremony. They rested the same night at a place called Ganado, where an exchange of presents, and a good supper, terminated all differences; and the night was far advanced before any of the company thought of retiring to sleep, being amused by an itinerant singing man, who told a number of diverting stories, and played some sweet airs, by blowing his breath upon a bowstring, and striking it at the same time with a stick. Next day, about a mile from Ganado, they crossed a considerable branch of the Gambia, called Neriko. The banks were steep, and covered with the sensitive plant, which has the extraordinary property of shrinking from the touch of any other body, and of drawing up its leaves even when slightly shaken; and in the mud were a number of large muscles, but the natives do not eat them. About noon, the sun being exceedingly hot, they rested under the shade of a tree, and purchased some milk and pounded corn from some Foulah herdsmen, and at sunset reached a town called Koorkarany, where the abusive blacksmith had some relations.

December 17th, they departed from Koor-
karany, and were joined by a young man who was travelling to Fatteconda for salt; and at night reached Doogi, a small village three miles from Koorkarany. Provisions here were so cheap, that a bullock was purchased for six small stones of Amber. December the 18th, Mr. Park and his attendants departed from Doogi, and being joined by a number of Foulahs, and other people, made a formidable appearance, and were under no apprehension of being plundered in the woods. One of the asses proving very refractory, the negroes made use of a curious method to render him tractable; they cut a forked stick, and putting the forked part into his mouth, like the bit of a bridle, tied the two smaller parts together, above his head, leaving the lower part of the stick of sufficient length to strike against the ground, if the ass should attempt to put his head down. After this, the ass walked along quietly, taking care to hold his head sufficiently high to prevent the stones or roots of trees from striking the end of the stick, which, experience had taught him, would give a severe shock to his teeth. In the evening, they arrived at a few scattered villages, surrounded with extensive cultivation; at one of which, called Buggil, they passed the night in a miserable hut, having no other bed than a bundle of corn stalks, and but indifferent provisions. The wells here, are dug with great
ingenuity, and are very deep; one of the bucket-ropes was measured, and the depth of the well was found to be twenty-eight fathoms, or 168 feet.

They departed from Buggil, on the 19th, and arrived at a large village, where they proposed to lodge. They found many of the natives dressed in a thin French gauze, made into a becoming dress, by the females. The manners of these ladies, did not, however, correspond with their dress; they were rude and troublesome, in the highest degree, surrounding Mr. Park, in numbers, begging for amber, beads, &c. and were so vehement in their requests, that it was impossible to resist them; they tore his cloak, cut the buttons from his boy's clothes, and were proceeding to other outrages, when he mounted his horse, and rode off, followed for half a mile by a body of these harpies. In the evening, he reached Soobrudooka; as his company consisted of fourteen persons, he purchased a sheep, and abundance of corn for supper, after which, an uncomfortable night was passed in a heavy dew. December the 20th, Mr. Park came to a large village, on the banks of the Faleme river, which is here rapid and rocky. The natives were employed fishing, in various ways. The large fish were taken in long baskets, made of split cane, and placed in a strong current, which was created by walls of stone, built across the stream, certain
open places being left, through which the water rushed with great force. Some of these baskets were more than twenty feet long; and when once the fish had entered one of them, the force of the stream prevented it from returning. The small fish were taken in great numbers, in hand nets, which the natives weave of cotton, and use with great dexterity. The fish last mentioned are about the size of sprats, and are prepared for sale in different ways; the most common is, by pounding them entire, as they come from the stream, in a wooden mortar, and exposing them to dry in the sun, in large lumps, like sugar-loaves. The smell is not very agreeable, but in the Moorish countries, to the north of Senegal, this preparation is accounted a luxury. The manner of using it by the natives is, by dissolving a piece of this black loaf in boiling water, and mixing it with their bread.

December the 21st. having agreed for a canoe, to carry the bundles across the river, Mr. Park forded the river, the water of which came up to his knees, as he sat on his horse. At noon he arrived at Fatteconda, the capital of Bondou, and received an invitation to the house of a respectable Slatee. The offer was accepted, and soon after, a messenger from the king arrived, who desired his immediate attendance on his majesty. Mr. Park took his interpreter, and followed the messenger, until he saw a man sitting under a tree. This, he
was informed, was the king, who desired him to come and sit down by him on the mat, and after a short conversation, asked him if he wished to purchase slaves, or gold? Being answered in the negative, he seemed surprised, but desired Mr. Park to come in the evening, when he would give him some provisions. This monarch was called Almami, a Moorish name, though he was not a Mahometan, but a Pagan. In the evening, Mr Park waited upon the king, and took with him, one canister of gunpowder, some amber tobacco, and an umbrella.

All the houses belonging to the king, and his family, are surrounded by a lofty mud wall, which converts the whole into a kind of citadel. The interior is divided into different courts. At the first place of entrance, Mr. Park observed a man standing with a musket on his shoulder, and found the way to the presence very intricate. His majesty was sitting upon a mat, and two attendants with him. Mr. Park again stated the objects of his journey; the king thought it impossible, that a man in his senses, would undertake so dangerous a journey, merely from motives of curiosity; he thought every white man must of necessity, be a trader. The presents were highly acceptable, particularly the umbrella, which he repeatedly furled and unfurled, to the great admiration of himself and attendants, who could not at first comprehend the use of
this wonderful machine. Being about to take his leave, the king desired him to stop, while he began a long preamble in favour of the whites; he next proceeded to an eulogium on his blue coat, of which the yellow buttons seemed especially to strike his fancy, and concluded by entreatyng Mr. Park to present it to him. The request of an African prince, in his own dominions, comes little short of a command; he, therefore, immediately complied with the monarch's request, took off his coat, the only good one he had in his possession, and laid it at his feet. In return for this compliance, the king presented him with great plenty of provisions, and desired to see him again, in the morning. He accordingly attended, and found the king sick in bed, who desired Mr. Park to bleed him, but, when his arm was tied up, and the lancet prepared, his courage failed, and he begged the operation might be postponed till the afternoon. He then observed, that his women were very desirous to see the stranger; and an attendant was immediately ordered to conduct our traveller to the court, appropriated to the ladies. The whole seraglio surrounded Mr. Park, some begging for physic, some for amber, and all of them desirous of trying the great African specific, blood-letting. They were ten or twelve in number, most of them young and handsome, wearing on their heads,
ornaments of gold, and bunches of amber. They rallied him with a good deal of gaiety, on the whiteness of his skin, and the prominence of his nose. They insisted that both were artificial. The first, they said, was produced, when an infant, by being dipped in milk; the latter, by having his nose pinched every day, until it had acquired its present unsightly conformation. Mr. Park, in return, complimented these African ladies, on the glossy jet of their skins, and the lovely depression of their noses; but they said, that flattery, (or, as they emphatically called it, honey-mouth,) was not esteemed in Bondou. In return for his compliments, they presented him with a jar of honey and some fish, which were sent to his lodgings; and he was ordered again to wait upon the king, before sun-set.

Mr. Park, carried with him, some beads, and writing paper, it being usual to present some small present on taking leave of the king; he received in return, five drachms of gold, the monarch observing, that "it was but a trifle, and given out of pure friendship; but it would be of use to him in travelling, for the purchase of provisions." He seconded this act of kindness, by one still greater, by politely telling him, "that though it was customary to examine the baggage of every traveller passing through his country, yet, in the present instance, he would dispense with that ceremony;" adding, "that Mr. Park was at
liberty to depart when he pleased." On the 23d, therefore, our traveller left Fatteconda, and about eleven o'clock, came to a small village, where he determined to stop the rest of the day. In the afternoon, he was informed, that as he was at the boundary, between Bondou and Kajaaga, a place dangerous for travellers, it would be necessary to continue his journey by night, until he should reach a more hospitable part of the country. This proposal was agreed to, and two people were hired for guides through the woods. The stillness of the air, the bright shining of the moon, the howling of the wild beasts, and the deep solitude of the forest, made the scene solemn and pensive. Not a word was uttered, but in whisper; all were attentive, and every one anxious to shew his sagacity, by pointing out the wolves and hyenas, as they glided, like shadows, from one thicket to another. Towards morning, they arrived at a village called Kimmoo, where they stopped to give the asses corn, and to roast a few ground nuts for themselves; in the afternoon, they arrived at Joag, in the kingdom of Kajaaga.

In native fertility, the soil of Bondou, which Mr. Park had now left, is not surpassed by any in Africa. It is also become a place of great resort, both for the Slatees, who generally pass through it, and for occasional traders, who come to purchase salt. The duties on travellers are, however, very heavy. In almost
every town, an ass-load pays a bar of European merchandize, and at Fatteconda, the residence of the king, a musket and six bottles of gunpowder, are exacted, as the common tribute. By means of these duties, the king of Bondou is well supplied with arms and ammunition; a circumstance, which renders him formidable to the neighbouring states. The inhabitants differ in their complexions and manners, from the Mandingoies and Serawoollies, with whom they are frequently at war. The industry of the Foulahs, in the occupation of pasturage and agriculture, is everywhere remarkable; even on the banks of the Gambia, the greater part of the corn is raised by them, and their lands and flocks, are more numerous, and in better condition, than those of the Mandingoies; but in Bondou, they are opulent, in a high degree, and enjoy all the necessaries of life, in great profusion. They display great skill in the management of their cattle, making them extremely gentle, by kindness and familiarity. On the approach of night, they are collected from the woods, and received in folds, which are constructed in the neighbourhood of the different villages. In the middle of each fold, is erected a small hut, wherein, one or two of the herdsmen keep watch, during the night, to prevent the cattle from being stolen, and to keep up the fires, which are kindled round the fold, to frighten away the wild beasts. As we have already mentioned
they pay great attention to agriculture, and though their farming tools are very rude, they grow a considerable quantity of corn. Is there any one, who can read this account, without blushing, if with all the advantages of a fertile soil, a milder climate, and the most improved instruments of husbandry, he has suffered his farm to remain without cultivation, and neglected to draw from the earth, those riches, which bounteous nature always affords to the industrious? The cattle are milked in the morning and evening; the milk is excellent, but the quantity obtained, is not so great as in Europe. The Foulahs use the milk chiefly as an article of diet, and that not until it becomes quite sour. The cream, which it affords, is very thick, and is converted into butter, by stirring it violently in a large calabash. This butter, when melted over a gentle fire, and freed from impurities, is preserved in small earthen pots, and forms a part in most of their dishes; it serves likewise to anoint their heads, and is very liberally bestowed on their faces and arms. But, though milk be plentiful, the inhabitants of this part of Africa, are totally unacquainted with the art of making cheese. The heat of the climate, and the great scarcity of salt, are the objections urged against the making of it; and the whole process appears to them too long and troublesome, to be attended with any solid advantage. The Foulahs possess some excellent horses, the breed of which, seems to be a mixture of the Arabian, with the original African.
CHAP. V.

THE next country entered by Park, in his journey inland, was Kajaaga. The air and climate are more conducive to health, than at any of the settlements on the coast. The face of the country is pleasingly diversified with hills and valleys, and the meandering course of the Senegal, from the rocky hills of the interior, gives a picturesque beauty to the whole scene. The natives are known by the name of Serawoolies, whose complexions are as black as jet, and cannot, in this particular, be distinguished from the Jaloffs. They are reputed fair and just in their commercial dealings, and nothing can surpass their unwearied exertions, in the procuring of opulence. They reap considerable advantage from the sale of salt and cotton cloth, in remote regions. When a Serawoolli merchant returns home from a trading expedition, the neighbours immediately assemble and congratulate him upon his arrival. On these occasions, the traveller displays his wealth and liberality, by making a few presents to his friends; but if he has been unsuccessful, his levee is soon over, and every one looks upon him, as a man of no understanding, who could perform a long journey, and (as they express it) bring
back nothing but the hair upon his head. December 24th, Mr. Park, arrived at Joag, the frontier of the kingdom, and took up his residence at the house of the chief man, who is called Dooty. This town contains about two thousand inhabitants. It is surrounded by a high wall, in which are a number of port-holes for musketry, to fire through, in case of an attack. Every man's possession, is also surrounded by a wall; the whole forming so many distinct citadels, and answering the purposes of strong fortifications. To the Westward of the town, is a small river, on the banks of which, the natives raise plenty of tobacco and onions.

A number of horsemen came into the town next morning, and having awakened the person, at whose house Mr. Park was, dismounted and came to the bed, on which he lay. One of them thinking he was asleep, attempted to steal a musket, that lay on the mat; but finding he could not effect his purpose undiscovered, he desisted. Ten other horsemen, soon after arrived, dismounted, and seated themselves, with those who had come before, forming a circle round the astonished European, each man holding his musket in his hand. Mr. Park observed to his landlord that he hoped, as he was unacquainted with their language, they would speak to him in Mandingo. To this they agreed, and a short man opened the business, in a very long harangue,
telling him, that "he had entered the town, without having paid the duties, or giving any present to the king, and that, according to the laws of the country, his people, baggage, and cattle, were forfeited." He added, "that they had received orders from the king, to conduct him to Maana, the place of his residence; and, if he refused to go with them, they were ordered to bring him by force;" upon which all of them rose up, and asked him, if he was ready. Mr. Park, requested them to stop a short time, while he settled with his landlord, and his horse had a feed of corn. The poor blacksmith, supposed Mr. Park was in earnest, and anxiously entreated him not to go to Maana, as a war was likely to break out between Kasson and Kajaaga; and he should not only lose his property, but be sold for a slave. Mandboo, the king's son being one of the party sent to approach Mr. Park, of him it was requested, that the blacksmith should remain at Joag, while he accompanied him to the king. This was objected to; it being said, that as all had acted contrary to the laws, all were equally answerable for their conduct. Mr. Park, now took his landlord aside, and presenting him with some gunpowder, asked his advice on the business; he was decidedly of opinion, he ought not to go to the king; but was fully convinced, that if any thing valuable was
found in his possession, the king would not be over scrupulous, in the means of obtaining it. Mr. Park, now resolved to conciliate matters, and make friends with them, if possible. After apologising, he tendered them, as a present to the king, the five drachms of gold, which the king of Bondou had given him; this they accepted, but insisted on examining his baggage. The bundles were opened, but the men were much disappointed in not finding in them, so much gold and amber as they expected; they made up for the deficiency by taking whatever they fancied, and, after wrangling and debating, till sunset, they departed, having robbed him of half his goods. The situation of Mr. Park, and his company, was very distressing, as it was impossible to procure the provisions without money. Towards the evening of the ensuing day, as he was musing on his forlorn condition, an old female slave passing by, with her basket upon her head, asked him, "if he had got his dinner?" Mr. Park gave her no answer; but his boy, who was sitting by, told her the king's people had robbed him, and he had no money: on hearing this, the good old woman, with a look of benevolence, took the basket from her head, and shewing that it contained ground-nuts, asked whether he could eat them? receiving an answer in the affirmative, she presented him with a few
handfuls, and walked away before Mr. Park had time to thank her for so seasonable a supply. This circumstance, trifling as it was, afforded him great satisfaction. He thought, with pleasure, upon the conduct of this untutored slave, who, seeing his destitute condition, had humanely shared with him her food. She had learned from experience, that hunger was painful, and her own distresses made her feel for those of others.

The old woman had scarcely left him, when he received information, that a nephew of Demba Sego Jalla, the Mandingo king of Kasson, was coming to pay him a visit; he soon arrived, and very kindly offered his protection, saying, that he would be his guide to Kasson, (provided he would set out next morning,) and be answerable for his safety. This gracious offer was gratefully accepted, and the African traveller, with his attendants, set off on the 27th of December. This prince, whose name was Demba Sego, had a numerous retinue with him. The company together consisted of thirty persons, and six loaded asses. At noon, they reached Gungadi, a large town, where they stopped about an hour, until some of the asses, that had fallen behind, came up. Here was a number of date trees, and a mosque, or place of worship, built of clay, with six turrets, on the pinnacles of which, were placed six ostrich eggs.
December the 28th, they arrived at Kayee, a large village, a little above which, is a considerable cataract, where the river flows over rocky beds with great force; below this, the river is remarkably black and deep, and here it was proposed to make the cattle swim over. After hallooing and firing some muskets, the people on the Kasson side, brought over a canoe, to carry the baggage. It appeared scarcely possible to get the cattle down the bank, which is here more than forty feet above the water; but the negroes seized the horses, and launched them one at a time, down a sort of trench, or gully, that was almost perpendicular. After the terrified cattle had been plunged in this manner to the water's edge, every man got down as well as he could. The ferryman then taking hold of the most steady of the horses by a rope, led him into the water, and paddled the canoe a little from the brink; upon which, a general attack commenced upon the other horses, who, finding themselves pelted on all sides, unanimously plunged into the river, and followed their companion. A few boys swam in after them, and, by dashing water upon them, when they attempted to return, urged them onwards, and in about fifteen minutes, they were all safe on the other side. It was a matter of greater difficulty to manage the asses; their natural stubbornness of disposition made them
endure a great deal of pelting and shoving, before they would venture into the water; and, when in the middle of the stream, four of them turned back, in spite of every exertion to get them forward. Three hours were employed in transporting the baggage and cattle, and it was near sun-set, when Demba Sego and Mr. Park embarked on this dangerous passage. The king's nephew thought this a proper time to have a peep into a tin box of Mr. Park's, that stood in the fore part of the canoe, and, in stretching out his hand for it, he unfortunately destroyed the equilibrium, and overset the canoe. It happily was not far from the shore, and having reached land, and wrung the water from their clothes, they took a fresh departure, and had a safe passage to Kasson.
CHAP. VI.

Mr. PARK having arrived at Kasson, he was informed by Demba Sego, that he was now in the territories of his uncle, and therefore he hoped that his gratitude would evince itself for the favours which had been conferred upon him; in consequence of which, our traveller, though he began to fear he had not much improved his condition by crossing the water, made him a present of some tobacco, and seven bars of amber. Mr. Park and his retinue, after a long day's journey, arrived at Teese, and obtained lodgings in the hut of Demba Sego, being introduced on the following morning to Tiggity Sego, the king of Kasson's brother. This venerable old man received him with evident tokens of eagerness and surprise, one white man being the only person of this description whom he had ever seen before; and Mr. Park conjectured, from his account, that, in all probability, it had been Major Houghton. He gave him to understand, that he would have to pay his respects to the monarch of Koonikary. One of the slaves of this chief, made his elopement in the afternoon, when a general alarm was
instantly given; all persons possessed of horses, rode into the woods for the purpose of apprehending him, and Mr. Park's own horse was borrowed by Demba Sego. The fugitive was brought back, and after undergoing a severe whipping, was put in irons. On the last day of December, a second application was made to our traveller by Demba Sego, for the loan of his horse, to carry him to a town in Gedumah, with which requisition Mr. Park complied, he having promised to return in the course of three weeks.

Teese is a large unwalled town, having no security, except a kind of citadel, in which Tiggity and his family reside. The inhabitants, though possessing cattle and corn in abundance, are not very delicate in the choice of their food. They eat rats, moles, squirrels, snakes, locusts, &c. Some of Mr. Park's attendants were feasted upon a large snake. A singular custom prevails here, that no woman is allowed to eat an egg. This prohibition is rigidly adhered to, and nothing will more offend a woman of Teese than to offer her an egg. The men eat eggs without any scruple.

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

On the 8th of January, Mr. Park proposing to set out for Kooniakary, Demba Sego, who had returned a short time before with his horse, with a number of people, came and informed him that they were sent by Tiggity Sego for a present, and wished to know what goods were intended for the king. Mr. Park offered him seven bars of amber and five of tobacco. After surveying these articles, Demba laid them down and said, "it was not a fit present for a prince;" he added, "that if the
offering was not increased, he would carry all the baggage to the king, and let him choose for himself." Demba and his attendants immediately began to open the bundles, and spread the different articles upon the floor. Every thing that pleased them they took without scruple, and, amongst other things, Demba seized the tin box which had caused the canoe to overset. Mr. Park found himself divested of almost all the little he had remaining.

January the 10th, he left Teese, and ascended a ridge, from whence he had a view of the hills round Kooniakary; soon after which, he arrived at Jumbo, the native town of the blacksmith. His brother came out to meet him, accompanied by a singing man; he brought a horse for the blacksmith, that he might enter the town in a dignified manner, and desired each of the travellers to put a good charge of powder into their guns. The singing man now led the way, followed by the two brothers, and Mr. Park and his attendants, who were received by the town's people with great joy, and by the most extravagant jumping and singing. On entering the town, the singing man began an extempore song, in praise of the blacksmith, extolling his valour in overcoming so many difficulties, and concluding with a strict injunction to his friends to dress him plenty of victuals.
Arrived at the blacksmith's place of residence, they dismounted and fired their muskets. The meeting between him and his relations was very tender. The blacksmith's aged mother was led forth leaning upon a staff; everyone made way for her, and she stretched out her hands to bid her son welcome. Being totally blind, she stroked his hands, arms, and face with great care, and seemed delighted that her ears once more heard the music of his voice. During this affecting scene, Mr. Park seated himself by the side of one of the huts, unobserved. When all the people present were seated, the blacksmith was desired by his father to give some account of his adventures, and, silence being commanded, he began, after repeatedly thanking God for the success that had attended him, and related every material occurrence. In the latter part of his narration, he frequently introduced the name of Mr. Park, and pointing to the place where he sat, exclaimed, "see him sitting there!" In a moment all eyes were turned upon him; he appeared like a being dropped from the clouds; everyone was surprised they had not noticed him before, and some of the women and children expressed symptoms of uneasiness and fear at being placed so near him. By degrees, these fearful apprehensions vanished, and when the blacksmith assured them he would hurt no one, some of them
The Blacksmith's meeting with his Family.
ventured to examine the texture of his clothes; but still some were suspicious, and when he rose or moved himself, the women and children would scamper off with the greatest precipitation.

With these worthy people Mr. Park remained a couple of days, and set out, on the 14th of January, for Kooniakary, accompanied by the blacksmith, who determined to remain with him during his stay in that city.
Mr. PARK was permitted to have an interview, on the 15th of January, 1796, with the king of Kasson, (Demba Sego Julla;) but so great was the multitude met together to survey him as he passed, that he found it extremely difficult to gain admission. A passage being procured after a considerable time had elapsed, he bowed respectfully to the sovereign, who was seated in an extensive hut upon a mat, and was apparently about the sixtieth year of his age. Mr. Park was very attentively surveyed by him: and when the object of his journey had been explained, the good old king not only appeared perfectly satisfied, but promised him every assistance in his power. He informed him that he had once seen Major Houghton, to whom he made a present of a white horse. The audience being terminated, Mr. Park returned to make ready a present for his majesty, which was graciously received, and a large white bullock was given by him in return. This was a mark of great favor, and therefore gave much joy to his attendants. As it was the general expectation that a war would commence in a
very short time, and render travelling dan-
gerous, the king urged Mr. Park to remain
four or five days in the vicinity of Kooniakary,
until these differences should be settled. He
had obtained, on Dr. Laidley’s account, a
quantity of money in gold dust, which was
instantly reported abroad, and Sambo Sego,
with a party of horse, paid him a visit, in-
sisting that half of the sum, whatever it might
be, was the exclusive right of the king, in-
timating that, being, himself, the son of his
majesty, he, likewise, expected a consider-
able present. By the intervention of the per-
son from whom the money had been received,
Sambo was at last prevailed upon to accept of
sixteen bars of European merchandise, and
some powder and ball, as a complete payment
of every demand that could be made in the
kingdom of Kasson.

An enchanting prospect of the country
presents itself on the top of a high hill. The
number of towns and villages, and the exten-
sive cultivation round them, surpassed every
thing he had yet seen in Africa. A gross
calculation may be formed of the number of
inhabitants in this delightful plain, by consid-
dering that the king of Kasson can raise four
thousand fighting men by sound of his war
drum. In traversing the rocky eminences of
this hill, which are almost destitute of vege-
tation, Mr. Park observed a number of large
holes in the crevices and fissures of the rocks, where the wolves and hyænas take refuge during the day. Some of these animals appeared on the 27th; their approach was discovered by the dogs of the village, who howled in the most dismal manner. The inhabitants hearing this, armed themselves, and providing bunches of dry grass, went in a body to the inclosure where the cattle was kept: here they lighted the bunches of grass, and, waving them backwards and forwards, ran whooping towards the hills. This manœuvre had the desired effect of frightening the wolves away from the village; but, on examination, they found five of the cattle were killed, and many others wounded.

February the 3d, two guides on horseback came from Koonikary, to conduct Mr. Park to the frontiers of Kaarta; accordingly, having taken his last farewell of his fellow traveller, the blacksmith, whose anxiety for his welfare had been so conspicuous, he proceeded till he arrived at the village of Soomoo, where he slept. February the 8th, Mr. Park arrived at Lackarago, a small village. February the 9th, he arrived in sight of the mountains of Fool-adoo, and in a little time found himself in the level and sandy plains of Kaarta. At a koree, or watering place, for a few beads, he purchased as much milk and corn-meal as was requisite for his company; he reached Feesurah
at night. Here Mr. Park refused to pay the exorbitant demands of his landlord; but the dispute was at length amicably settled by the latter being presented with a blanket, for which he had taken a great liking; he also accompanied Mr. Park as his protector and guide.

February the 12th, Mr. Park proceeded on his journey to Kemmoo, and amused himself as he went, by collecting such eatable fruits as were in the road; thus employed, he had insensibly wandered from his company, and ascending a rising piece of ground to look around him, two negro horsemen, armed with muskets, came galloping from among the bushes; on seeing them he made a full stop, as did the horsemen. As Mr. Park approached, one of them, after casting a look of horror, rode off in full speed; the other, in a panic of fear, put his hand over his eyes, and continued muttering prayers, until his horse conveyed him slowly after his companion. A mile to the westward, they fell in with the company, to whom they related a frightful story; it seems their fears had given him the appearance of a tremendous monster, and one of them affirmed, that when he saw Mr. Park, a cold blast of wind came pouring down upon him from the sky, like so much cold water.

About noon, the travellers reached the capital of Kaarta, situated in the middle of an
open plain. Mr. Park soon received a message from the king, that he would see him in the evening; and in the mean time, lodgings were procured for him, and a man stationed with a stick in his hand to keep off the mob. Scarcely had he entered his new apartment, but the crowd rushed in, and the hut was not cleared until their curiosity had been amply gratified. In the evening, the king sent for him; upon being introduced, he was sitting among a great multitude of attendants, with the fighting men on his right hand, and the women and children on the left. The king, whose name was Daisy Koorabarrie, was not distinguished from his subjects by any splendour of dress. A bank of earth, about two feet high, upon which was spread a leopard’s skin, constituted the only badge of royalty. In his conversation with Mr. Park, the king urged him to abandon the idea of prosecuting his journey, and return to Kasson; this advice, though well meant, was rejected, and in spite of every danger, our traveller resolved to continue his route, and begged to have a guide to conduct him to the frontiers of the kingdom. While thus discoursing, a man, mounted on a fine Moorish horse, which was covered with sweat and foam, entered the court, and signified he had something important to communicate; the king immediately took up his sandals, which is the signal for
strangers to retire. Mr. Park immediately left the royal presence; in the evening, he received a fine sheep from the king. While at supper, evening prayers were announced, not by the call of the priest, but by beating on drums, and blowing through large elephants' teeth, hollowed out in such a manner as to resemble bugle horns. February the 13th, Mr. Park sent his horse-pistols and holsters as a present to the king, and begged the messenger to inform his majesty that he waited for a guide to conduct him to Jarra. The king immediately sent eight horsemen; three of the king's sons, and about two hundred horsemen also accompanied him so far on the road.
ON the evening of the day on which he took his departure from Kemmo, Mr. Park took up his lodgings at a village called Maria, where he was robbed of a quantity of gold; amber, beads, and wearing apparel; concerning which he complained to those who should have been his protectors, but obtained no redress.

Travelling onward, on the 14th of February, two negroes were perceived among some thorny bushes, at a small distance from the highway. The people belonging to his majesty, being persuaded, as they thought, that they were slaves who had run away, presented their muskets, and rode full gallop through the bushes, in order to surround them, and render their escape impracticable. The negroes waited patiently till their pursuers were within gunshot, when each of them took from his quiver, a handful of arrows, and placing two of them between his teeth, and one in his bow, he waved his hand, with a view to keep his pursuers at a distance; after which, one of the people belonging to the king, enquired of them who they were, and was given to understand, that Toordia was the place of
their nativity, and that they had come to the place in which they were found, for the purpose of gathering tomberongs. These are small mealy berries of a yellow colour, and delicious taste. The negroes produced two large baskets full, which they had collected in the course of the day. These berries are much esteemed by the natives, who convert them into a kind of bread, by exposing them for some days to the sun, and afterwards pounding them gently in a wooden mortar, until the mealy part of the berry is separated from the stone. This meal is then mixed with a little water, and formed into cakes, which, when dried in the sun, resemble in colour and flavour, the sweetest gingerbread. The stones are afterwards put into a vessel of water, and shaken about, so as to separate the meal which may still adhere to them; this communicates a sweet and agreeable taste to the water, and, with the addition of a little pounded millet, forms a pleasant gruel, called Fondi, which is the common breakfast in many parts of Ludamar, during the months of February and March. The fruit is collected by spreading a cloth upon the ground, and beating the branches with a stick.

February the 16th, Mr. Park arrived at Funningkeddy. About two o'clock, as he was lying asleep upon a bullock's hide, behind the door of the hut, he was awakened by the screams
of women, and a clamour and confusion among the inhabitants. He soon learnt that the Moors were come, according to practice, to steal the cattle, and that they were now close to the town. Mr. Park mounted the roof of his hut, and observed a large herd of bullocks coming along, followed by five Moors on horseback, who drove the cattle forward with their muskets. When they had reached the wells, which are close to the town, the Moors selected from the herd, sixteen of the finest beasts, and drove them off full gallop. During this transaction, the town's people, to the amount of five hundred, stood collected close to the walls of the town, and when the Moors drove the cattle away, though they passed within pistol-shot of them, the inhabitants scarcely made a shew of resistance. Only four muskets were fired, which being loaded with gunpowder of the negroes' own manufacture, did no execution. Shortly after, a number of people appeared, supporting a young man on horseback who attempting to throw his spear, had been wounded by a shot from one of the Moors. His mother walked on before, quite frantic with grief, clapping her hands, and enumerating the good qualities of her son. "He never told a lie," said the disconsolate mother; and as her wounded son was carried in at the gate, bitterly did she exclaim, "he
never told a lie; no, never." All the spectators by screaming and howling, shewed their sympathetic concern. To the younger part of them, no doubt this circumstance offered a lesson, not easily to be forgotten; it taught them that the love of truth would endear them to their friends and relations, and encourage them to imitate the virtue which was able to console a mother in her great distress. After their grief had subsided, Mr. Park was desired to examine the wound. He found that the ball had passed quite through his leg, having fractured both bones a little below the knee; the poor boy was faint from loss of blood, and his situation so precarious there were little hopes of his recovery. To preserve life if possible, Mr. Park recommended cutting off the leg; this proposal made everyone start with horror; they had never heard of such a method of cure; they viewed him as a sort of cannibal for proposing such an operation. The poor lad was, therefore, consigned to the care of those who knew not how to relieve him, and, as might be expected, died the same evening.

February the 18th, Mr. Park passed Simbling the frontier village of Ludamar; from which Major Houghton wrote his last letter, with a pencil, to Dr. Laidley. This brave, but unfortunate man, in pursuing the same object as Mr. Park, had surmounted many difficulties,
but at last, having been pillaged by the Moors of every thing he possessed, after passing many days without food, had sunk under his distresses. Whether he actually perished with hunger, or was murdered by the savage Mahometans, is not certainly known; his body was dragged into the woods, and there his remains were left to perish. About noon, Mr. Park arrived at Jarra, a large town, situated at the bottom of some rocky hills.
CHAP. IX.

JARRA is a pretty extensive town, the houses of which are constructed of clay and stones, the former article answering the purpose of mortar. It is situated in the Moorish kingdom of Ludamar; but the majority of the inhabitants are negroes, from the confines of the southern states, who give the preference to an uncertain protection under the Moors, to whom they are tributary, rather than be constantly exposed to their hostile incursions. They pay a considerable tribute, and yet they are nevertheless treated with the most sovereign contempt. In their persons, the Moors have such a striking affinity to the Mulattoes of the West Indies, that it is next to impossible to distinguish between the one and the other. They are noted for treachery and cunning, and embrace every opportunity of plundering and defrauding the negroes, who are void of suspicion. Our traveller, when he reached Jarra, procured lodgings at the house of Daman Jamma, a Slatee known to Dr. Laidley, from whom he procured some relief in money; he also requested of him to intercede with Ali, the king of Ludamar, that permission might be granted him to pass
through his dominions, on his way to Bambarra, without hinderance or molestation, Mr. Park at the same time sent to the king, by the bands of a messenger, dispatched for that purpose, a present of five garments of cotton manufacture.

One of Ali's slaves arrived on the 26th of February, who pretended that he had orders to conduct Mr. Park in safety as far as Goomba, and said he was to receive one garment of blue cotton cloth for his attendance. Things being adjusted, Mr. Park left Jarra the next day; and on the 29th, after a toilsome journey over a sandy country, came to Compe, a watering place belonging to the Moors; from whence he proceeded to Deena, a large town built of stone and clay. Here the Moors assembled round the hut of the negro where he lodged; hissed, shouted, abused, and spit in Mr. Park's face, to irritate him, that they might find a pretext to seize his baggage; but, finding such insults, failed of producing the designed effect, they had recourse to a decisive argument, namely, that he was a Christian, and of course his property was lawful plunder to the followers of Mahomet. They instantly opened the baggage, and pillaged every thing of value. The attendants of Mr. Park now refused to proceed any further; accordingly, the next morning, he departed alone to Deena. It was moon-light, but the roaring of wild
beasts rendered it necessary to be cautious. Upon arriving at a piece of rising ground, Mr. Park, looking back, saw his faithful boy running after him; he told him if he would stop a little, he would bring a negro servant along with him; and in about an hour, he returned with one.

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

March the 5th, in the evening, our traveller arrived at Dalli. Upon the road, two large herds of camels were feeding. When the Moors turn their camels to feed, they tie up one of their fore legs, to prevent their straying. It was a feast day at Dalli, and the people were dancing; when informed a white man was come into the town, they left off dancing, and came to Mr. Park's lodging, walking two by two, with the music before them. They play upon a sort of flute, but instead of blowing into a hole at the side, they blow
obliquely over the end, which is half shut by a thin piece of wood; they govern the holes on the side with their fingers, and play some simple and very plaintive airs; they continued to dance until midnight. March the 7th, while enjoying the harmless festivity of some of the negroes, whose gentle manners formed a striking contrast to the rudeness and barbarity of the Moors, a party of these latter unexpectedly entered the hut, and seized Mr. Park. They came, they said, by Ali's orders, to convey him to the camp, at Benowm; if he went peaceably, he had nothing to fear, if not, they were to use force; they added, that their visit was occasioned by the curiosity of Ali's wife, Fatima, who was very anxious to see him. Finding resistance and entreaty entirely fruitless, he took leave of his kind landlord, and set out accompanied by his faithful boy, who was resolved not to leave him. On arriving at Deena, Mr. Park paid a visit to one of Ali's sons. He was sitting in a low hut, with five or six more, washing their hands and feet, and frequently taking water into their mouths, and spitting it out again. Mr. Park was no sooner seated, than the prince handed him a double-barrelled gun, and told him to die the stock a blue colour, and repair one of the locks. Mr. Park found it difficult to convince him he knew nothing about the matter. "However," said the prince,
if you cannot repair the gun, you shall give me some knives and scissors immediately;” and when the negro boy answered him his master had none, he hastily snatched up a musket that stood by him, cocked it, and putting the muzzle close to the boy’s ear, would certainly have killed him, had not the Moors wrested the musket from him, and made signs for Mr. Park and the boy to retire.

March the 12th, Mr. Park arrived at Benown, the residence of Ali. The camp appeared to the eye like a great number of dirty looking tents, scattered without order over a large space of ground, and among the tents, were large herds of camels, cattle, and goats. As soon as his arrival was known, the people who drew water at the wells, threw down their buckets; those in the tents mounted their horses; and men, women, and children, came running towards him. He was soon surrounded by so great a crowd, as scarcely to be able to move. One pulled his clothes, another took off his hat, a third was curious in examining his waistcoat buttons, and a fourth exclaimed, “there is but one God, and Mahomet is his prophet;” and signified, in a threatening manner, that he must repeat those words. At length Mr. Park reached the king’s tent. Ali was sitting upon a black leather cushion, clipping a few hairs from his upper lip, a female attendant holding up a looking-glass
View of a Moorish Camp.
before him. He appeared to be an old man of the Arab cast, with a long white beard, and a sullen and indignant countenance. He surveyed Mr. Park with attention, and appeared much surprised to find he did not speak Arabic. The ladies were very inquisitive; they asked a thousand questions, inspected every part of his apparel, searched his pockets, and obliged him to open his waistcoat, and display the whiteness of his skin; they even counted his toes and fingers. In a short time, the priest announced evening prayers; but before the people departed, the Moor who had acted as interpreter said, that Ali was about to present Mr. Park with something to eat; and looking round, he observed several boys bringing a wild hog, which they tied to one of the tent strings, and Ali made signs to him to kill and dress part of it for supper. Mr. Park told the king, that he never eat such food; they then untied the hog, in hopes it would immediately run at him, for they believe a great enmity subsists between hogs and Christians; but the animal no sooner regained his liberty, than he began to attack, indiscriminately, every person that came in his way; and at last, took shelter under the couch upon which the king was sitting. Mr. Park was conducted to the tent of Ali's chief slave; but was not permitted to enter, or allowed to touch any thing belonging
to it. A little boiled corn, with salt and water, was sent to him in a wooden bowl, and a mat spread upon the sand for his repose. At sunrise, Ali paid him a visit on horseback with a few attendants, and signified he had provided a hut for him, where he would be sheltered from the sun; he was accordingly conducted there, and found the hut comparatively cool and pleasant. It was constructed of corn-stalks set upon end, in the form of a square, with a flat roof of the same materials, supported by forked sticks; to one of which was tied the wild hog before mentioned. This animal had certainly been placed by Ali's order out of derision to a Christian; and it proved a very disagreeable inmate, as it drew together a number of unruly boys, who amused themselves with beating it with sticks, until they had so irritated the hog, that it ran at and bit every one within its reach. No sooner was Mr. Park seated in his new habitation, than the Moors assembled in crowds around him; but it was a very troublesome levee, for he was obliged to take off one of his stockings and shew his foot, and even to take off his jacket and waistcoat to show how his clothes were put on and off. All this was to be done for every visitor, for such as had already seen him, insisted upon their friends having their curiosity gratified, and in this manner was he
employed, dressing and undressing, buttoning and unbuttoning, from noon to night.

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

March the 13th, the boys assembled again to beat the hog, and the women to plague the Christian. Mr. Park, anxious to afford the Moors no pretext for ill usage, patiently endured every insult; but never did any period of his life pass so heavily; he used to watch for the setting sun, with anxiety, for it was then his tormentors left him, and allowed him to pass the sultry night in solitude.
CHAP. X.

ALTHOUGH the Moors are themselves a lazy, indolent race of mortals, they are, notwithstanding, very severe taskmasters. The boy belonging to Mr. Park, was dispatched to the woods, for the purpose of collecting withered grass for the horses for the king, and even Mr. Park, was under the necessity of acting the barber, being commanded to shave the young prince's head. Ushered into the presence of the sovereign, he sat down upon the sand, the prince having taken his seat beside him. He then received a small razor not exceeding three inches in length; but it unfortunately happened, that while Mr. Park was discharging the functions of a barber, he made a trifling incision in the head of the young prince, which having attracted the notice of the monarch, he sternly ordered him to give up the razor, and retire.

Mr. Park was now stripped of all his gold, amber, his watch, and pocket compass. This latter article became an object of superstitious curiosity. Ali was very desirous of being informed why that small piece of iron, the needle, always pointed to the great desert; and Mr. Park was somewhat puzzled to solve his query.
He could not make him understand, that it is the property of a needle, which has been rubbed against a loadstone, and balanced upon a pivot, to remain always pointed towards the north.—How great would have been his surprise, had he been told, that by the assistance of the compass, vessels of the largest size, freighted with many tons of merchandise, can sail to the most distant countries, with as much certainty that they are on the right track, as if the pilot's eye could reach through hundreds and thousands of miles, and saw the very spot he was steering to. Ali, however, was an ignorant man, and like other ignorant men, at once supposed, that because it was above his comprehension, it must be an enchantment; he therefore returned it to Mr. Park, signifying, he thought there was something of magic in it, and that he was afraid of keeping so dangerous an instrument in his possession.

March, the 20th, a council of chief men was held in Ali's tent respecting the prisoner; their decisions were variously related to Mr. Park. Some said they intended to put him to death, others, that he was only to lose his right hand; but the most probable account was given him, by Ali's son, a boy about nine years of age, who came to him in the evening, and told him, that his uncle had persuaded his father to put out his eyes; his father, however, would not
consent to this proposal, until Fatima, the queen, had seen him. March the 21st, Mr. Park went early in the morning to the king, and requested permission to return to Jarra; which was refused. The next morning he found himself attacked by a smart fever; he had wrapped himself up in his cloak to promote perspiration, when some Moors entered the hut, and, with their usual rudeness, pulled the cloak from him. He made signs to them he was sick, and wished much to sleep, but solicited in vain. With his mind much disturbed by the barbarous usage he experienced, Mr. Park left his hut, and walked to some shady trees at a distance, where he lay down; but here persecution followed him, for Ali's son, with a number of horsemen, came galloping to the place, and ordered him to rise and follow them. He begged they would allow him to remain where he was, if it was only for a few hours: but they paid little attention to what he said, and, after a few threatening words, one of them pulled out a pistol from his leather bag, fastened to the pummel of his saddle, and presenting it towards him, snapped it twice; he cocked it a third time, and was striking the flint with a piece of steel, when he begged them to desist, and returned with them to the camp. When they arrived, Ali was much out of humour; he called for the Moor's pistol, and amused himself for some time opening.
and shutting the pan; at length taking up his powder horn, he fresh primed it, and turning round to Mr. Park, with a menacing look, said something in Arabic, which he did not understand. He was informed his offence consisted in endeavouring to escape, and that if he was ever seen without the skirts of the camp, he should be shot by the first person who saw him. In the afternoon, the horizon was thick and hazy, and the Moors predicted a sand wind, which, accordingly commenced on the morning following, and lasted, with slight intermission, for two days. The force of the wind was not in itself very great; it was what a seaman would have termed a stiff breeze; but the quantity of sand and dust carried before it, was such as to darken the whole atmosphere. It swept along from east to west, in a thick and constant stream, and the air was at times so dark and full of sand, that it was difficult to discern the neighbouring tents. As the Moors always dress their victuals in the open air, the sand fell in great plenty among the kouskous. The Moors wrap a cloak round their faces to prevent them from inhaling the sand, and always turn their back to the wind when they look up, to prevent the sand falling into their eyes.

March the 28th, Ali sent one of his slaves to inform Mr. Park, that he must be in readiness to ride out with him, as he intended
to show him to some of his women. About four o'clock, Ali, with six of his courtiers, came riding to his hut, and told him to follow them. But here a difficulty arose; the Moors accustomed to a loose and easy dress, could not reconcile themselves to the appearance of nankeen breeches, which Mr. Park had on, saying, "they were very inelegant, and not at all fit for paying a visit to the ladies in." Ali ordered him to put a cloak over his clothes. Mr. Park visited the tent of four different ladies, where he was regaled with a bowl of milk and water. These ladies were remarkably corpulent; they were very inquisitive, and examined his hair and skin with great attention, but affected to view themselves as much superior, and knitted their brows, and seemed to shudder when they looked at the whiteness of his skin. In the course of this excursion, the company seemed highly delighted with Mr. Park, galloping round him, as if they were baiting a wild animal; twirling their muskets round their heads, and exhibiting various feats of activity and horsemanship. The Moors are very good horsemen; they ride without fear; their saddles being high before and behind, afford them a very secure seat; and if they chance to fall, the whole country is so soft and sandy, that they are very seldom hurt. Their greatest pride is to put the horse to his full speed, and then
stop him with a sudden jerk. Ali always rode upon a milk-white horse, with his tail dyed red. He never walked but when he went to his devotion. The Moors feed their horses three or four times a day, and generally give them a large quantity of sweet milk in the evening, which the horses relish much.

April the 3d, a child died in one of the tents, and the mother and relations immediately began the death-howl. They were joined by a number of female visiters, who came on purpose to assist at this melancholy concert. The burial was performed secretly in the dusk of the evening. Over the grave they plant a particular shrub, and no stranger is allowed to pluck a leaf, or even to touch it; so great a veneration have they for the dead.

On the 7th of April, a whirlwind passed through the camp with such violence, that it overturned three tents, and blew down one side of Mr. Park's hut. Sometimes, five or six of these whirlwinds are seen at a time, in different places: they raise the sand to an amazing height, and resemble, at a distance, so many moving columns of smoke. The air is then insufferably hot, and the ground frequently heated to such a degree, as not to be borne by the naked foot.

In the evening of the 10th, the tabala, or large drum was beaten to announce a wedding. A great number of people, of both sexes,
assembled; but without that mirth and hilarity which are always found at a negro wedding. A woman beat the drum, and the other women joined in chorus, by setting up a shrill scream. This noise continued all night. About nine in the morning, the bride was brought in state from her mother's tent, attended by a number of women who carried her tent, (a present from her husband,) some bearing up the poles, others holding the strings, and marched singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed, with a number of men leading four bullocks, which they tied to the tent strings, and having killed another, and distributed the beef among the people, the ceremony closed.
CHAP. XI.

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

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

The whole camp was in motion on the 30th, by the dawning of the day, bullocks being employed to convey the baggage, while the principal women rode upon camels, with a canopy over their heads for the purpose of screening them from the intense heat of the sun.

On the arrival of Mr. Park at the new encampment, situated about two miles from the negro town of Bubaker, he paid his respects to Ali, the sovereign, with a view to have an audience with Fatima the queen. The monarch condescended to shake him by the hand, on which occasion he informed the queen, that our traveller was a Christian. Her attachment to the Mahometan Creed made her shocked at the idea of being in company with a person of such a description; but his good sense and
liberality soon altered her mind, and induced her to present him with a bowl of milk, which amongst these people is considered a mark of peculiar favor. The scarcity of water was here greater than at Benowm, and felt most severely by our traveller; for, though Ali had given him a skin for holding water, yet such was the cruel disposition of the Moors, that, when his boy attempted to fill the skin at the wells, he commonly received a drubbing for his presumption. One night, having solicited for water in vain at the camp, Mr. Park resolved to go to the wells, about half a mile distant; he arrived, and found the Moors drawing the water; he requested permission to drink, but was driven away with abuse. Passing from one well to another, he came at last to one where there was only an old man and two boys. He made the same request to this man, who instantly drew up a bucket of water; but as he was about to lay hold of it, he recollected Mr. Park was a Christian, and fearing that his bucket might be polluted by his lips, he dashed the water into the trough, and told him to drink from thence. Though this trough was small, and three cows were drinking, the African traveller, kneeling down, thrust his head between two of the cows, and drank, with considerable pleasure, till the water was nearly exhausted.

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

THE Moors who inhabit this district of the African continent are divided into a variety of separate tribes, the most formidable of which are those of Trasart and Il Eyaken, both of whom have their residence on the northern bank of the river Senegal. These tribes are subject to the regal authority of a particular chief or king, whose power is absolute, and who is not accountable for his conduct to any superior prince. The rearing of flocks and herds is the principal employment of the Moors in time of peace. The flesh of their cattle is their chief sustenance, in the use of which they know no proper medium, being constantly driven between the extremes of gluttony and abstinence. Agriculture is in a great measure neglected, which accounts for their poverty, and the country furnishes but few articles for the purpose of manufactures. Their tents, however, are covered with a species of strong cloth of their own weaving, the thread for which, is spun from goats' hair by the females; and they are so much acquainted with the manufacture of hides as to fit them for saddles, bridles, pouches, &c. They likewise possess the knowledge of converting native iron into knives and spears, as well as kitchen utensils for dressing their food, while their military
implements are bought from Europeans. The Moors are rigid Mahometans. They have no mosques at Benowm, but perform their devotions in an enclosure made of mats. The priest exercises the office of school-master. His pupils assemble every evening before his tent, where, by the light of a large fire, they are taught a few sentences from the Koran. When a boy has committed to memory a few of their prayers, and read and written certain parts of the Koran, he is reckoned to be sufficiently instructed. The education of the girls is neglected altogether. Women are regarded as an inferior species of animals, and seem to be brought up for no other purpose than that of administering to the sensual pleasures of their imperious masters. The Moors have singular ideas of feminine beauty; with them corpulence and beauty seem to be synonymous terms. One of their perfect beauties is a load for a camel. Unwieldiness of bulk is the prevailing taste, and many of the young girls are compelled by their mothers to devour a great quantity of kouskous, and drink a large bowl of camel's milk, every morning; this singular practice, which is rigidly enforced, soon covers the young lady with that degree of fat, which, to the eye of the Moor, appears the height of perfection. The women are clothed with a large piece of cotton cloth, wrapped round the middle, and hanging
down like a petticoat, almost to the ground; to the upper part of it are sewed two square pieces, one before and the other behind, which are fastened together over the shoulders. The head-dress is a bandage of cotton cloth, with some parts of it broader than others, which serves to conceal the face, when they walk in the sun; frequently when they go abroad, they veil themselves from head to foot. The employment of the women varies according to their degrees of opulence: queen Fatima, and other ladies of high rank, pass their time chiefly in conversing with their visiters, performing their devotions, or admiring their charms in a looking-glass. The inferior women are very vain and talkative, and exercise a most despotic authority over their female slaves.

The Moors of Ludamar dress very similarly to the negroes, except that they wear a turban of white cotton cloth. Such of the Moors as have long beards, display them with great pride, as marks of being descended from the Arabs; but, among the generality of the people, their hair is short and bushy, and universally black; indeed, if any circumstance inclined them to look with a favourable eye upon Mr. Park, it was his beard, which had now grown to an enormous length. The only diseases observed among the Moors were, the intermittent fever and dysentery, for the cure
of which, nostrums are sometimes administered by old women. The small-pox prevails among some tribes of the Moors; the negroes on the Gambia practice inoculation. While speaking of their chief, the Moors express but one opinion; in praise of their sovereign they are unanimous. The king is distinguished by the fineness of his dress, which is made of blue cotton cloth, or white linen and muslin. He has likewise a larger tent than any other person, covered with white cloth; but in his usual intercourse with his subjects, his rank is often laid aside. He sometimes eats out of the same bowl with his camel-driver, and reposes upon the same bed. The expenses of his government are defrayed by a tax upon his negro subjects, which is paid in corn, cloth, or gold dust; a tax upon the different watering places, which is commonly levied in cattle; and a tax upon all merchandise which passes through the king's dominion; but a considerable part of the king's revenue arises from the plunder of individuals.

The military strength of Ludamar consists in cavalry. Every soldier furnishes his own horse, and finds his accoutrements, consisting of a large sabre, a double-barrelled gun, and a small red-leather bag for holding his balls and powder-horn, slung over his shoulder. They have no pay but what arises from plunder. Ali's whole force did not exceed two
thousand cavalry. They were in general well mounted, and some of their horses so extremely beautiful as to equal in value, 12 or 14 slaves. Ludamar has, for its northern boundary, the great desert of Zahara. This vast ocean of sand, which occupies so great a space in northern Africa, may be pronounced almost destitute of inhabitants; except where the scanty vegetation which appears in certain spots, affords pasturage for the flocks of a few miserable Arabs, who wander from one well to another. Very few wild animals inhabit these melancholy regions; those are the antelope and the ostrich, their swiftness enabling them to reach the distant watering places. On the skirts of the desert, where water is plentiful, are found lions, panthers, elephants, and wild boars. Of domestic animals, the only one that can endure the fatigue of crossing the desert is the camel. By the particular conformation of the stomach, he is enabled to carry a supply of water sufficient for ten or twelve days; his broad and yielding foot is well adapted for a sandy country; and, by a singular motion of his upper lip, he picks the smallest leaves from the thorny shrubs of the desert, as he passes along.

Like the roving Arabs, the Moors frequently remove from one place to another, according to the season of the year or the convenience of pasturage. In the month of February,
when the heat of the sun scorches up every sort of vegetation, they strike their tents, and approach the negro country to the south, where they reside till the rains commence in the month of July. At this time, having purchased corn and other necessaries in exchange for salt, they again depart northward, and continue in the desert till the rains are over.

This wandering and restless way of life inures their bodies to hardships, but it renders them fierce and unsocial. Cut off from all intercourse with their more industrious neighbours, whom they are always more ready to plunder than to trade with, they never show kindness to any but those of their own tribe or nation; and seem to consider all the rest of mankind as their natural enemies.—Such are the vices of human nature, when unacquainted with true religión.
Mr. PARK having obtained permission to return to Jarra, took leave of the king and Fatima, his consort, and left the camp on the 26th of May, accompanied by his interpreter and his boy, together with a number of Moorish horsemen; but while the horses were getting ready on the morning of the 28th, a principal slave belonging to the king laid hold of the faithful youth, who, with a firm resolution, had followed his master, to understand that he must henceforth devote himself to the service of Ali. Perceiving the astonishment of Mr. Park, he informed him that the business was at length terminated, in consequence of which he was at full liberty to prosecute his journey alone, on whom he conferred the contemptuous epithet of "old fool;" but that his boy, and the whole of his baggage, must be instantly returned to Bubaker. Mr. Park went directly to the sovereign with a remonstrance against such barbarity, who sternly commanded him to mount his horse without loss of time, else he himself should be made a captive.

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

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

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

June the 27th, information arrived that Daisy was on his march to Jarra. The terror of the town's people was not to be described. The screams of the women and children were truly alarming. We have already seen the kindness with which Daisy behaved to Mr. Park at Kemmoo, still there was much danger that in the general confusion he might be mistaken for a Moor; he therefore mounted
his horse, and taking a large bag of corn, rode until he had reached the foot of a hill, where he dismounted, and having gained the summit, he sat down, and had a complete view of the town and neighbouring country; the road from Jarra was crowded with the poor inhabitants, who were driving their sheep, cows, and goats before them, and carrying a scanty provision of food for the journey. As he was travelling, he was pursued by a party of Moors, who insisted on his going back to Ali: he apparently consented, and in returning with them, one of the Moors, in passing thro' some thick bushes, ordered him to untie his bundle, and shew them the contents. Having examined the articles, they found nothing worth taking but his cloak, which one of them took and wrapped round himself. Mr. Park earnestly requested, but in vain, that he would return it; but he, and one of his companions, rode off with the prize. When Mr. Park attempted to follow them, the third, who had remained with him, struck his horse over the head, and presenting his musket, told him he should proceed no further. Our traveller, therefore, turned his horse's head towards the east, and happy at having escaped with life from such barbarians, resumed the path which he had before pursued.
Mr. Park, by the aid of his compass, directed his course through the wilderness, with a view to reach the kingdom of Bambarra; but his journey was very soon interrupted by the intense heat of the sun, which brought on him extreme faintness and intolerable thirst. Thus circumstanced he ascended a tree, fondly hoping to discover from thence some abode of man, but to his great mortification he discovered nothing, as far as his eye could reach, but thick underwood and hillocks of sand. Proceeding onward, he came suddenly on a large herd of goats, when his sinking hopes were revived by the appearance of two young Moors, who ventured to come near him after much entreaty: but they, alas! had nothing to present him with except their empty casks, assuring him, at the same time, that they had hitherto discovered no traces of water. Almost perishing with thirst, and much affected by this unwelcome intelligence, our traveller rode on as fast as possible, still cherishing the hope of finding some watering place; but his mouth and throat were so much parched, that he considered his dissolution was at hand, and...
noticing them, he saddled his horse and continued his journey.—July the 4th, Mr. Park pursued his course through the woods, and observed great numbers of antelopes, wild hogs, and ostriches; about one o'clock, he came to the precincts of a watering place belonging to the Foulahs. Some of the shepherds invited him to come into a low tent, where there was only room sufficient to sit upright. When he had crept upon his hands and knees into this lowly habitation, he found that it contained a woman and three children. A dish of boiled corn and dates was produced, and the master of the family, as the custom was, first tasted it, and then handed it round to his guests. Whilst the traveller was eating, the children fixed their eyes upon him; and no sooner did the shepherd pronounce the word Christian, than they began to cry, and their mother crept slowly towards the door, out of which she sprang like a greyhound, and was instantly followed by her children; so frightened were they at the name of a Christian. Here Mr. Park purchased some corn for his horse, in exchange for some brass buttons. He pursued his route until he arrived, July the 5th, at a negro town, called Wawra, tributary to Mansong, king of Bamburra.
WAWRA, (or Warvra) is but an inconsiderable place, surrounded with high walls, and inhabited by Foulahs and Mandingoes, who are tributary to the sovereign of Bambarra, and are chiefly employed in the cultivation of corn, which they give to the Moors in exchange for salt. Here Mr. Park endeavoured to recruit his exhausted strength by means of sleep, but was soon interrupted by the curiosity of the people, who came in great numbers to see him. July the 6th, about twelve o'clock, Mr. Park reached a town called Wassiboo, where being obliged to stop for a guide to the next town, which was distant a long day's journey, through the woods, without any beaten path, he amused himself by going into the fields. Cultivation is carried on there on a very extensive scale, and, as the natives themselves express it, "hunger is never known." In cultivating the soil, the men and women work together, using a large sharp paddle. July the 12th, Mr. Park set out from Wassiboo, and arrived in the neighbourhood of Satile. The inhabitants were at first so much alarmed that they shut the gates, seeing so many horsemen, (Mr. Park having an escort with
from chewing the leaves of different shrubs, he endeavoured to procure that relief which they were incapable of administering. He again ascended a tree, which, as it was situated on an eminence, he hoped would be more fortunate than the first; but he still perceived no traces of any human habitation. Having descended from the tree, he found his poor horse devouring the brushwood and stubble with the greatest eagerness, which induced him to take off his bridle, and leave him at liberty to shift for himself, during which humane office, he was himself seized with sickness and giddiness, which he regarded as the prelude of instant death. Gradually recovering, however, he once more attempted to follow his horse, when suddenly his heart was revived by the appearance of lightning in the east, which, in those regions, is a certain indication of approaching rain. This seasonable shower immediately descended to the earth; the drops of which he received on his clothes, spread out for that purpose, which he afterwards wrung out, and thus allayed his thirst.

In some measure refreshed, Mr. Park continued his route, until, by the hoarse croaking of frogs, he discerned his near approach to some muddy pools of water. Here he again allayed his thirst, and proceeded until he arrived at a Foulah village, called Shrilla.
At the door of one of the huts he perceived an old woman spinning cotton; he made signs to her that he was hungry, and enquired if she had any victuals. She immediately laid down her distaff, and, in the Arabic tongue, desired him to enter. Seated upon the floor, he received from her hospitable hands a dish of kouskous, of which he made a tolerable meal: in return for this kindness, he gave her a pocket handkerchief, begging, at the same time, a little corn for his horse. Overcome with joy at this unexpected deliverance, he returned his grateful acknowledgments to that great and good Being, who had so kindly spread a table for him in the wilderness.—Whilst his horse was feeding, one of the inhabitants came up and whispered something to his benevolent hostess, which much excited her surprise. Mr. Park soon found that some of the men wished to apprehend and carry him back to Ali. He therefore tied up his corn, and took a northerly direction, driving his horse before him, and followed by all the boys and girls of the town: when he travelled about two miles he struck into a wood, where he found it necessary to take repose, a bundle of twigs serving for a bed, and his saddle for a pillow. About three o'clock, he was awakened by three Foulahs, who, taking him for a Moor, pointed to the sun, and told him it was time to pray; without
him,) and put themselves under arms. A tornado approaching, a parley ensued, and they were admitted. July the 4th, he arrived at Moorja, a large town, famous for its trade in salt, which the Moors bring in great quantities to give in exchange for cloth and corn. As corn is plentiful, the inhabitants are very liberal to strangers. July the 16th, he reached Daltiboo. Here a tremendous tornado arose; the house in which he lodged being flat-roofed, admitted the rain in streams; the floor was soon ankle deep, the fire extinguished, and he was left to pass the night upon some bundles of firewood that happened to lie in a corner. Leaving this place with his companions, they found the people less hospitable as they proceeded, and suffered more from hunger: to add to Mr. Park's distress, his horse became so weak that it was quite unable to carry him; he therefore was obliged to dismount, and drive it before him, which threw him far behind his companions. On his way, he was met by a troop of slaves, about seventy in number, coming from Sego. They were tied together by their necks, with thongs of a bullock's hide, twisted like a rope, seven slaves upon a thong; and a man with a musket between every seven. Many of the slaves were ill-conditioned, and among them were many women.

July the 21st, Mr. Park arrived at Sego.
As he was riding through some marshy ground, looking forwards, he saw the long sought for, majestic Niger, the great object of his journey, glittering to the morning sun, about four times the breadth of the Liffey in Dublin, and flowing slowly to the eastward. He hastened to the brink, and having drunk of the water, offered up his fervent thanks to the great Ruler of all things, for having thus far crowned his endeavours with success. The circumstance of the Niger flowing towards the east, was not surprising to the African traveller, as from his frequent enquiries, he had clear and decisive assurances, that its general course was towards the rising sun.

Sego, the capital of Bambarra, consists of four distinct towns; two on the northern bank of the Niger, and two on the southern bank. They are all surrounded with high mud walls; the houses are built of clay, of a square form, with flat roofs; some of them are two stories high, and many of them white washed. Besides these buildings, Moorish mosques are seen in every quarter, and the streets, though narrow, are broad enough for every useful purpose, in a country where wheel carriages are unknown. Sego contains about 30,000 inhabitants. The king of Bambarra constantly resides here; he employs many slaves in conveying people over the river, and the money they receive, furnishes
a considerable revenue to him in the course of a year. The canoes are of a singular construction, each of them being formed of the trunks of two large trees, rendered hollow, and joined together, not side to side, but endways, the junction being exactly across the middle of the canoe; they are therefore very long, and disproportionately narrow, and have neither decks nor masts; they are, however, very commodious, for in one of them four horses and several people were carried over. While Mr. Park was waiting to cross the river, information was conveyed to Mansong, the king, that a white man was waiting for a passage, and was coming to see him. He directly sent over one of the chief men with a message, that the king could not possibly see him until he knew what had brought him into the country, and that he must not presume to cross the river without his majesty's permission. He therefore advised Mr. Park to lodge at a distant village for the night; and said, that in the morning he would give him further instructions how to conduct himself. The traveller immediately set off for the village, where, to his great mortification, he was refused admittance into any house; he was obliged to sit all day under the shade of a tree, without victuals. About sun-set, as he was preparing to pass the night in this manner, and had turned his horse loose, that
he might graze at liberty, a woman, returning from the labours of the field, stopped to observe him, and perceiving that he was weary and dejected, enquired into his situation, which being explained, she took up the bridle and saddle, and told Mr. Park to follow her. Having conducted him into her hut, she lighted a lamp, spread a mat on the floor, and told him he might remain there for the night; she presented him also with a very fine fish, half broiled; having thus performed the rites of hospitality, she called to the female part of her family to resume their task of spinning cotton, in which they were employed during a great part of the night. They lightened their labour by songs, one of which was extempore, and Mr. Park the subject of it. The air was sweet and plaintive, and the words, literally translated, were as follows: The winds roared and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn.—Chorus. Let us pity the white man, no mother has he," &c. To which we subjoin the following imitation from the pen of the Rev. Thos. Smith:

Loud roar'd the wind, while sheets of rain Descending, delug'd all the plain, Nor left the mountains free: When faint and wearied with the storm, The white man threw his languid form Beneath our spreading tree.
Unhappy man! how hard his lot,
Far from his friends, perchance forgot,
As thus he sits forlorn,
He boasts no mother to prepare
The fresh-drawn milk, with tender care;
No wife to grind his corn.

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

In the morning Mr. Park presented his benevolent hostess with two brass waistcoat buttons, the only recompense he could make her.

He continued in the village all day, to gratify the curiosity of the natives, who came in crowds to see him. July the 22d, a messenger arrived from the king, to know whether there was a present for him, which question was answered in the negative. July the 23d, another messenger from Mansong arrived, with a bag in his hand. He said it was the king's pleasure he should immediately leave the vicinage of Sego; but that, wishing to relieve the wants of a white man in distress, the king sent him five thousand kowries, (or little-shells, which passed current for money, 250 of them being equivalent to a shilling;) and that he had orders to guide him on his journey to Sansanding.
GHAP. XVI.

IN obedience to the royal command, Mr. Park took his departure; and on the 24th of July, passed the extensive town of Kabba, situated in the heart of a country at once beautiful and fertile. He found the inhabitants employed in collecting the fruit of the shea tree, similar to the oaks of America, and from which they prepared what is called vegetable butter, by boiling the kernel in water. Previous to boiling, it is thoroughly dried in the sun. The butter obtained in this manner, is said to be firmer, whiter, and its flavour more delicious than any which is made from cows' milk; with this additional advantage, that it may be preserved a whole year without salt. In the evening Mr. Park arrived at Sansanding, a town of considerable extent, and its population amounting to eight or ten thousand.

This place is much resorted to by the Moors, who bring salt from Beero, and beads and coral from the Mediterranean, to exchange for gold dust and cotton cloth. Mr. Park was here surrounded by hundreds of people, each addressing him in a language equally unintelligible. The Moors now assembled in great numbers, and immediately ordered the Negroes to withdraw to a distance; they then
questioned him as to his religion; and compelled him to ascend a high seat, by the door of a mosque, that every body might see him. Upon this seat he remained until sun-set; he was then conducted into a neat little hut, with a small court before it, the door of which was ordered to be shut. But this precaution did not exclude the Moors. They climbed over the top of the mud wall, and came in crowds into the court, in order, they said, to see the white man perform his evening devotions, and eat eggs. Mr. Park told them, with respect to his devotions, he could not comply, but that he had no objection to eat eggs, provided they brought him some for that purpose. Seven hens' eggs were brought, and it was supposed he would eat them raw; it being a prevailing opinion, that Europeans subsist chiefly on this diet. When he had convinced his landlord of this mistake, he ordered a sheep to be killed, and part of it to be dressed for supper. About midnight, when the Moors had left him, he paid him a visit, and with much earnestness desired him to write a prayer for him in his own language. "If a Moor's prayer is good," said he, "a white man's must needs be better." Mr. Park readily furnished him with one, containing the Lord's Prayer. The pen with which it was written was made of a reed; a little charcoal and gum-water made a very tolerable ink.
and a thin board answered the purpose of paper. July the 26th, he departed from Santosanding; and on the 28th, reached Nyamee. This town is chiefly inhabited by Foulahs, from the kingdom of Masina. The governor would not receive him, but sent his son on horseback, to conduct him to Modiboo. While passing through the woods, the guide frequently stopped and looked under the bushes. On enquiring the reason, Mr. Park was told that lions were very numerous, and frequently attacked travellers in the woods. While he was speaking, Mr. Park's horse started, and upon looking round, he observed a large animal of the cameleopard kind, standing at a little distance. The neck and fore legs were very long; the head was furnished with two short black horns, turning backwards; the tail, which reached down to the ham-joint, had a tuft of hair at the end. The animal was of a mouse colour, and it trotted away in a very sluggish manner, moving its head from side to side, to observe if it was pursued. Shortly after this, while crossing a large plain, where there were a few scattered bushes, the guide wheeled his horse round in a moment, and exclaimed, "A very large lion!" and made signs for Mr. Park to ride off. But his horse being much fatigued, he rode slowly by the bush, where the animal was perceived. A few moments after, the guide put his hand
to his mouth, crying, "God preserve us!" and then to his great surprise, Mr. Park perceived a large red lion, at a short distance, with his head couched between his fore-paws. The lion, however, suffered the travellers quietly to pass. This generous and noble animal, so different in his manners and habits from the ferocious tiger, will not offer violence to a human being, unless in a state of absolute starvation. At sunset Mr. Park arrived at Modiboo, a delightful village on the banks of the Niger, commanding a view of the river for many miles, both to the east and to the west. The situation is one of the most enchanting in the world. Here are caught great plenty of fish, by means of cotton nets, which the natives make themselves. The head of a crocodile, which had been killed, was lying upon one of the houses, in a swamp near the town. These animals are not uncommon in the Niger; but they are of little account to the traveller, when compared with the amazing swarms of musquitoes, which rise from the swamps and creeks, in such numbers, as to harass even the most torpid of the natives. Mr. Park's clothes were now almost worn to rags, which rendered him but ill prepared to resist their attacks; he therefore usually passed the night without shutting his eyes, walking backwards and forwards, fanning himself with his hat; their stings
raised numerous blisters on his legs and arms, which, together with want of rest, made him feverish and distressed.

His landlord, observing that he was sickly, hurried him away; sending a servant with him as a guide to Kea. But though he was little able to walk, his horse was still less qualified to carry him; and in crossing some rough clayey ground, he fell and was unable to rise again. Mr. Park took off his bridle and saddle, and placed some grass before him. He then left the poor animal, and followed his guide on foot. At Kea he embarked in a canoe, and proceeded about a mile down the river, when the fisherman paddled the canoe to the bank, and desired him to jump out. Having tied the canoe to a stake, he stripped off his clothes, and dived for a great length of time, when he raised up his head astern of the canoe, and called for a rope. With this he dived a second time, and then got into the canoe, and ordered his boy to assist him in pulling. At length they brought up a large basket, about ten feet in diameter, containing two fine fish, which the fisherman immediately carried on shore, and hid in the grass.

About four o'clock in the afternoon of July the 29th, Mr. Park came to Moorzan, a fishing town on the northern bank, from whence he was conveyed across the river to Silla, a large town, where he remained until it was
quite dark, under a tree, surrounded by hundreds of people. Here Mr. Park made a solemn pause; and after maturely weighing the difficulties that must attend him, should he still persevere in his route, determined to go no farther. He was worn down by sickness, exhausted with hunger and fatigue; half naked, and without any article of value by which he might procure food, clothes, or lodging;—the rains, also, had set in, and in a few days, travelling, except by water, would be impracticable. Thus determined to return westward, he thought it necessary to collect all the information possible, from the Negro and Moorish traders, concerning the course of the Niger, and the different kingdoms through which it flows. Two short days' journey to the eastward of Silla, is the town of Jenne, which is situated on a small island in the river, and is said to contain a greater number of inhabitants than Sego itself, or any other town in Bambarra. At the distance of two days more, the Niger spreads into a considerable lake, called the dark lake; concerning the extent of which, it is said, that in crossing it from west to east, the canoes lose sight of land one whole day. From this lake the water issues in many different streams, which terminate in two large branches; one flows to the north-east, the other to the east; but these branches join at Kabra, which is one day's journey to the southward
Tombuctoo, and is the port or shipping place that city. From Kabra, at the distance of 11 days' journey, the river passes to the south of Houssa, which is two days' journey distant from the river. Of the further progress of this river, the natives seem to be entirely ignorant.

On the northern bank of the Niger is the kingdom of Masina, which is inhabited by Foulahs. To the north-east of Masina is the kingdom of Tombuctoo, the great object of European research. This extensive city is filled with Moors and Mahometan converts; the king himself, and all the chief officers of state, are Moors. The present king of Tombuctoo is named Abu Arahima; he is reported to possess immense riches. His wives are said to be clothed in silk; and the chief officers of state live in great splendour. The whole expense of his government is defrayed by a tax upon merchandise, which is collected at the gates of the city. The city of Houssa is another great mart for Moorish commerce. It is said to be larger and more populous than Tombuctoo. The small kingdom of Jimbila is said to be remarkably fertile; the inhabitants are Negroes, and some of them very opulent. To the southward of Jimbila is situated the Negro kingdom of Gotto, which, it is said, is of great extent. On the west of Gotto is the kingdom of Beadoo. West of Beadoo is Miniana; the inhabitants of which are said to be cruel and ferocious; so much as even to indulge themselves with disgusting banquets of human flesh.
HAVING left Silla, Mr. Park, on the 30th of July, again reached Kea, where he was accommodated for that night with a covering, by the humanity of a negro, who had pity on his sickly and tattered appearance. From this place he was attended by a guide, on his way to Modiboo. They were conversing in a most friendly manner, when they perceived the footsteps of a lion, quite fresh in the mud, near the river side. The guide was now very circumspect, and insisted that Mr. Park should walk before him, which not being agreed to, he threw down the saddle which he carried, and went away; Mr. Park, taking off the stirrups and girth, instantly threw them into the river: the negro no sooner observed this, than he ran from the bushes where he had concealed himself, rushed into the water, and by the help of his spear, brought out the saddle and ran away with it. Mr. Park proceeded on, in a circuitous course through the bushes to avoid the lion. About four, he arrived at Modiboo, where he found his saddle, the negro having brought it with him in a canoe. While conversing with this cowardly guide, and remonstrating on his conduct, a horse neighed; the negro asked if Mr. Park
knew who was speaking to him, and then informed him it was once his own horse, which he had left at Modiboo.

August the 7th, Mr. Park having again mounted his horse, reached a small village called Nemaboo; departing from thence, he fell in with a Moor and his wife, riding on two bullocks; but he found them of little service, for they were wholly unacquainted with the road, and, being accustomed to a sandy soil, were very bad travellers. Instead of wading on before their bullocks, to feel if the ground was solid, the woman boldly entered the swamp, riding upon the top of the load; but when she had proceeded about two hundred yards, the bullock sunk into a hole, and threw both the load and herself among the reeds. The affrighted husband was petrified with horror, and suffered his wife to be almost drowned before he went to her assistance.

August the 13th, Mr. Park reached a small village within half a mile of Sego, having experienced a very unpleasant reception at the different villages which he had passed. Here he learned that Mansong had sent out people to apprehend him; he therefore resolved to avoid Sego altogether, and proceeded westward to the Niger, until he arrived at a Foulah village called Sooboo.

On the 16th, about noon, he came to the village of Kaimoo, situated upon the bank of
the river; in the evening he arrived at a small village called Song, the morose inhabitants of which would not receive him, nor so much as permit him to enter the gate; but as lions were very numerous in this part, Mr. Park resolved to stop in the neighbourhood of the village; having collected some grass for his horse, he accordingly lay down under a tree by the gate. About ten o'clock he heard the roaring of a lion at no great distance, and attempted to open the gate, but the people within told him he must not enter; he then begged to inform them that a lion was approaching so near, that he heard him rustling among the grass, and climbed the tree for safety; about midnight the people opened the gate, and desired him to come in. This was adding insult to barbarity, because they might have reasonably inferred that he was devoured long before.

August the 18th, by mistake, he took the wrong road, and did not observe his error until he found the Niger considerably to the left. Directing his course towards it, he travelled through long grass and bushes, with great difficulty, until he came to a small but very rapid river, which he at first took for a creek, or one of the streams of the Niger. Examining it with attention, he sat down upon the bank, in hopes that some traveller might pass who could afford him information;
no one arriving, he determined on entering the river considerably above the path-way in order to reach the other side before the stream had swept him too far down. With this view he fastened his clothes upon the saddle, and was standing up to the neck in water, pulling his horse by the bridle to follow him, when a man came accidentally to the place, calling to him with great vehemence to come out. The alligators, he said, would destroy both him and his horse. When he had left the water, the stranger, who had never before seen any European, seemed wonderfully surprised. He twice put his hand to his mouth, exclaiming in a low tone of voice, "God preserve me!" but when Mr. Park spoke in the Bambarra tongue, he promised to assist him in crossing the river, the name of which, he said, was Frina. He then went a little way along the bank, and called to some person, who answered. In a short time, a canoe, with two boys, came paddling from among the reeds. These boys agreed to transport Mr. Park across the river, and he arrived in the evening at Tassara, a walled town.
CHAP. XVIII.

WHEN our traveller arrived at Taffara, he met with indifferent treatment, as the people were busied with the election of a governor, in consequence of which, he was under the necessity of continuing till midnight under a tree, exposed to heavy rain, and the violence of a tornado, which raged in a most dreadful manner. On the 20th of August, he reached a village called Sooha, where he endeavoured to purchase some corn from the governor, who had his seat near the gate, but was informed that he had none to spare. While attentively surveying the countenance of this old man, a slave was ordered to bring his paddle from an adjoining field, where he wrought, for the purpose of digging a hole in the earth: he began accordingly, while the governor continued muttering to himself, "a mere plague, good for nothing," with other sentences of a similar nature, which Mr. Park was apprehensive had a reference to himself, in consequence of which he mounted his horse to avoid the pit, which, from its resemblance to a grave, served to strengthen his fears. Just, however, as he was about to ride off, the corpse of a boy about nine or ten years of age was brought quite naked to the spot. The
negro carried the corpse by a leg and arm, and threw it into the pit with a savage indifference. As he covered the body with earth, he frequently exclaimed, "money lost;" whence it was probable that the boy was one of his slaves. Departing from this shocking scene, Mr. Park travelled on to Koolikorro, a considerable town, and a great market for salt.

August the 21st, Mr. Park arrived at Marriboo, a large town, and famous for its trade in salt; here he took up his lodging, with seven other persons, in a hut. The day following he crossed a deep creek, leading his horse close to the brink, and pushing him headlong into the water, and then taking the bridle in his teeth, swam over to the other side. He secured his notes and memoranda in the crown of his hat. August the 23d Mr. Park arrived at Bammaka, which is but a middling town, although its inhabitants are very rich. From this town he had a singing man for his guide to Sibidooloo. With him he travelled up a rocky glen about two miles; but the musical guide had taken a wrong direction, and Mr. Park, finding it impossible to proceed, rode back to the level ground, and directing his course to the east, came to another glen, and discovered a path which led to some shepherds' huts; here he was informed he was in the right
road, but that he could not possibly reach Sibidooloo before night. A little before sunset, he arrived at a romantic village, called Kooma. This village is surrounded by a high wall; and is the sole property of a Mandingo merchant. The adjacent fields yield him plenty of corn; his cattle roam at large in the valley, and the rocky hills secure him from the depredations of war. In this obscure retreat he is seldom visited by strangers; but whenever this happens he makes the weary traveller welcome. Mr. Park was soon surrounded by a circle of these harmless villagers, who asked a thousand questions about his country, and in return for his information, brought corn and milk for himself, and grass for his horse; kindled a fire in the hut where he was to sleep, and appeared very anxious to serve him. August the 25th he left Kooma, and proceeded towards Sibidooloo.

The road was steep and rocky, and he was obliged to travel very slow. As he was stopping to drink a little water at a rivulet, he heard a loud screaming, as of people in distress; he immediately conjectured that a lion had appeared, but proceeding on he found one of the shepherds who had set out with him, lying on the grass as if dead: approaching him he whispered Mr. Park to tell him to stop, as a party of armed men had seized
upon his companion, and shot two arrows at
himself as he was, making his escape; while
considering what course to pursue, he turned
round and saw, at a little distance; a man
sitting upon the stump of a tree; he distin-
guished also the heads of six or seven more,
sitting on the grass, with muskets in their
hands. He at last resolved to ride towards
them: as he approached them he was in
hopes they were elephant hunters, and by
way of conversation, asked if they had shot
any thing? Without returning any answer,
one of them desired Mr. Park to dismount;
and then, as if recollecting himself, waved his
hand for him to proceed; he accordingly rode
past, and had crossed a deep rivulet, when
he heard somebody call, and looking behind,
saw the men running after him, and crying
out for him to turn back. He stopped until
they all came up, when they informed him
that the king of the Foulahs had sent them
on purpose to bring him, his horse, and every
thing he possessed, to Fouladoo. Without
hesitation Mr. Park turned back and followed
them; coming to a dark place in the wood,
one of them said, “This place will do,” and
immediately snatched his hat from his head.
Mr. Park told them, that unless his hat was
returned he should proceed no further; but
before he had time to receive an answer, anoth-
other drew his knife, and seizing upon a metal
button which remained upon his waistcoat, cut it off and put it in his pocket. Mr. Park now seeing their design, resolved to let them proceed without interruption, to search his pockets, and examine every part of his apparel; observing that he had one waistcoat under another, they insisted he should take them both off; and at last they stripped him quite naked; even his half-boots were minutely inspected. Whilst they were examining the plunder, he earnestly requested them to return the pocket-compass; but when he pointed it out to them on the ground, one of the banditti, thinking he was going to take it up, cocked his musket, and threatened he would lay him dead upon the spot, if he presumed to touch it. After this some of them went away with his horse, while the remainder stood considering whether they should leave him naked on the spot, or allow him something to shelter him from the sun. Humanity at last prevailed; they returned him the worst of two shirts, and a pair of trousers; and one of them threw back his hat, which, in the crown, had the memorandums of his journey preserved. In this wretched and forlorn condition, a stranger in a strange land, Mr. Park felt the benign consolations of religion tranquillizing his heart at this awful moment, when he was in the midst of a vast wilderness—naked and alone—
surrounded by savage animals, and men still more savage, and five hundred miles from the nearest European settlement; even at that moment he could view with delight the extraordinary beauty of a small moss in fructification; which, while his eye contemplated, he, for a time, forgot his own painful situation. Does not that Being, thought he, who planted, watered, and brought to perfection, in this obscure part of the world—a thing which appears of such small importance, look with compassion upon the situation and sufferings of creatures formed after his own image; and may I not hope, if it is His will, to pass unhurt through even greater dangers? Reflections like these would not suffer him to despair; he started up, and disregarding hunger and fatigue, travelled forwards, trusting that relief was at hand; nor was he disappointed. In a short time he came to a small village, where he overtook the two shepherds who had travelled with him from Kooma, and at sun-set he arrived at Sibidooloo, the frontier town of the kingdom of Manding.
THE town of Sibidooloo stands in the middle of a fertile vale, but it is scarcely accessible to horses, on account of the rocky eminences with which it is surrounded. The people who flocked around Mr. Park, presented him to the Mansa, or Governor, who having been informed of the cruel robbery sustained by our traveller, the truth of which was confirmed by the two shepherds, told Mr. Park, with an indignant air, that his property should be restored; "for," added he, "I have sworn it." He then ordered his attendants to go over the hills by the break of day, and inform the Dooty of Bamakoo, that a poor white man, the sovereign of Bambarra's stranger, had been plundered by the people of Fouladoo. Mr. Park heartily thanked the Mansa for his conduct, and accepted his invitation to remain with him until the return of the messenger: he was conducted into a hut, and had some victuals given him, but the crowd of people prevented him from sleeping until past midnight. After spending two days, Mr. Park requested to retire to the next village; finding him anxious to proceed, the Mansa said he might go so far as the town called Wanda, where he hoped he would remain until he had an account of his horse,
&c. He departed on the morning of the 28th, and on the 30th arrived at Wanda, a small town with a mosque, and surrounded by a high wall. The Mansa, who was a Mahometan, was both a magistrate and a schoolmaster; he kept his school in an open shed, where Mr. Park had his lodgings. Here he washed his shirt, and spread it upon a bush to dry, while he sat naked in the shade; here, also, the fever which he had for some time been afflicted with, returned with alarming symptoms. He remained at Wanda nine days, during which time he daily experienced a recurrence of his illness; and to add to his distress, he felt himself a burthen to his kind and hospitable landlord.

The scarcity of provisions was great at this time; every evening five or six women came to the Mansa's house to receive, each of them, a certain quantity of corn. Mr. Park enquired of the Mansa, whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in? "Observe that boy," said he, (pointing to a fine child about five years of age) "his mother has sold him to me for forty days' provision for herself and the rest of the family; I have bought another boy in the same manner." When the women returned, Mr. Park desired the boy to point out his mother; she was much emaciated, but had nothing cruel
or savage in her countenance; and when she had received her corn, she came and talked to her son, with as much cheerfulness as if he had still been under her care. September the 26th two persons arrived from Sibidooloo, bringing Mr. Park's horse and his clothes; but he found his pocket-compass broken to pieces.

September the 27th, as his horse was grazing near the brink of a well, the ground gave way, and he fell in. The well was about ten feet in diameter, and so very deep, that when he lay snorting in the water, it was thought impossible to save him. The inhabitants of the village assembled, and having tied together a number of withes, they lowered a man down into the well, who fastened those withes round the body of the horse; and the people, having first drawn up the man, took hold of the withes, and pulled out the horse with great facility. The poor animal was now reduced to a mere skeleton; it was found, therefore, impracticable to travel with him any further. Mr. Park, of course, made a present of him to his landlord; and the saddle and bridle to the Mansa of Sibidooloo. September the 28th he departed, having been presented by his landlord with a spear, and a leather bag to contain his clothes. He now converted his half-boots into sandals, and travelled with more ease.
September the 17th, he reached Mansia, a considerable town, where small quantities of gold are collected. The Mansa of this town had the character of being very inhospitable; he, however, sent the sick and wearied traveller, a little corn for supper, but demanded something in return; and when told he possessed nothing of value, he said in jest, "that a white skin should not defend him, if he told lies." He then shewed him the hut in which he was to sleep, and took away his spear. Mr. Park, suspicious of this man, privately requested one of the inhabitants of the place, who had a bow and quiver, to sleep with him. About midnight, he heard somebody approach the door, and, observing the moon-light striking suddenly into the hut, he started up, and saw a man treading cautiously over the threshold; he immediately snatched up the Negro’s bow and quiver, the rattling of which made the man withdraw. He proved to be the Mansa.

September the 16th, as soon as it was light, Mr. Park sent the Negro to the house of the Mansa, who brought away the spear; he told him the Mansa was asleep, and advised him to seize this opportunity of pursuing his journey, which he immediately did, and shortly arrived at Kamalia, a small town, situated at the bottom of some rocky hills, where the inhabitants collect gold in great quantities. On his
arrival, he was conducted to the house of a Bushreen, or Priest, named Karfa Taura. He was collecting a troop or caravan of slaves, with a view to sell them to the Europeans on the Gambia. When Mr. Park entered, he was reading an Arabic book, and, with a smile, asked if he understood it. Being answered in the negative, he desired one of his attendants to fetch the little curious book which had been brought from the west country. On opening this small volume, he was surprised and delighted to find it to be the *Book of Common Prayer* of the established church of England, and Karfa expressed great joy to find he could read it. This hospitable Negro made Mr. Park's situation comfortable and pleasant: a hut was provided for him, with a mat to sleep on, an earthen jar for holding water, and a small calabash to drink out of; he had two meals a day sent from Karfa's own dwelling, and the slaves were ordered to supply him with firewood and water. But, alas! these kind attentions could not stop the alarming progress of a fever with which Mr. Park had been sometimes afflicted, and his health continued very precarious for five weeks. On his recovery, Karfa set out on his slave-trafficking expedition, and left Mr. Park to the care of a good old Bushreen, who acted as schoolmaster to the young people of Kamalia.
DURING the whole of his route, both in going and returning, Mr. Park found the climate, in most places, to be excessively hot, but at none more so than in the camp at Benownm. In some particular places, indeed, where the country rises into hills of considerable eminence, the air is comparatively cool. The tornadoes begin about the middle of June, when the wet season commences, and generally last until the month of November. If the wind sets in from the north-east, a great alteration is visible in the appearance of the country; as the rivers rapidly subside, the grass becomes withered, and the generality of the trees are stripped of their foliage. About the same period blows the harmattan, which is a dry and parching wind, attended with a smoky haze, through which the sun presents to the eye a dull red colour. This wind, in sweeping over the desert of Sahara, or the Great Desert, attracts all the moisture within the reach of its current; yet it is regarded as salutary to Europeans, its powers bracing their relaxed bodies; and their spirits
being astonishingly revived by its influence in promoting respiration. It appears, however, to be inimical to the natives, who complain that it chaps their lips, and frequently occasions a soreness in their eyes.

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

The population of Africa is not very great; the interior countries abound more with
inhabitants than the maritime districts. The different negro nations possess a wonderful similarity of disposition. The Mandingoes are a very gentle race: cheerful in their disposition, inquisitive, credulous, and fond of flattery. They have one great defect, however, which is, a most unwarrantable propensity to theft. In other respects their natural sense of justice seems neither perverted nor extinguished. Their disinterested charity, and tender solicitude to alleviate distress, demand the highest praise; and Mr. Park has attested; what his worthy predecessor, Mr. Ledyard, had before observed, that the females are eminently distinguished for the exercise of those gentle and amiable virtues.

"I never," says the latter, "addressed myself in the language of decency and friendship to a woman, without receiving a decent and friendly answer. If I was hungry or thirsty, wet or sick, they did not, like the men, hesitate to perform a generous action. Nay, in so free and so kind a manner, did they contribute to my relief, that if I was dry, I drank the sweetest draught, and if hungry, I ate the coarsest morsel with a double relish."

MR. LEDYARD'S POEM.

Through many a land and clime a ranger,

With toilsome steps, I've held my way,

A lonely unprotected stranger,

To all the stranger's ills a prey.
While steering thus my course precarious,
'My fortune still has been to find
Men's hearts and dispositions various,
But gentle woman ever kind.

Alive to every tender feeling,
To deeds of mercy ever prone,
The wounds of pain and sorrow healing,
With soft compassion's sweetest tone.

No proud delay, no dark suspicion,
Stints the free bounty of their heart;
They turn not from the sad petition,
But cheerful aid at once impart.

Form'd in benevolence of nature,
Obliging, modest, gay, and mild,
Woman's the same endearing creature,
In courtly town and savage wild.

When parch'd with thirst, with hunger wasted,
Her friendly hand refreshment gave;
How sweet the coarsest food has tasted!
What cordial in the simple wave!

Her courteous looks, her words caressing,
Shed comfort on the fainting soul:
Woman's the stranger's general blessing,
From sultry India to the pole.
Maternal tenderness is eminently conspicuous among the African women, and this is duly returned by the children; for throughout all parts of Africa, the greatest affront that can be offered to a Negro, is to reflect on her who gave him birth. The Negro women suckle their children, until they are able to walk of themselves. Three years nursing are not uncommon: and during this period, the husband devotes his attention to his other wives; polygamy being generally practised. As soon as an infant is able to walk, it is permitted to run about with great freedom; the mother is not over solicitous to prevent it from slight falls, and other trifling accidents. As they advance in life, the girls are taught to spin cotton, and to beat corn, and are instructed in other domestic duties, while the boys are employed in the labours of the field.

If a man takes a fancy to any female, it is not necessary he should make the overture to the girl herself; the first object is to agree with the parents, concerning the recompense to be given to them for the loss of the company and services of their daughter. The value of two slaves is a common price, unless the girl is thought very handsome, in which case, the parents will raise their demand very considerably. If the lover is rich enough, and willing to give the sum demanded, he then communicates his wishes to the damsel;
but her consent is by no means necessary to the match; for, if the parents agree to it, and eat a few kolla nuts, which are presented by the suitor as an earnest of the bargain, the young lady must either have the man of their choice, or continue unmarried, for she cannot afterwards be given to another. If the parents should attempt it, the lover is then authorized, by the laws of the country, to seize upon the girl as his slave. When the day of celebrating the nuptials is fixed upon, a select number of people are invited to be present at the wedding; a bullock or goat is killed, and plenty of victuals dressed for the occasion.—As soon as it is dark, the bride is conducted into a hut, where a company of matrons assist in arranging the wedding dress, which is always white cotton, and is put on in such a manner, as to conceal the bride from head to foot. Thus arranged, she is seated upon a mat in the middle of the floor, and the old women place themselves in a circle round her. They then give her a series of instructions; and point out with great propriety, the deportment of a married life. This scene of instruction is sometimes interrupted by girls, who amuse the company by singing and dancing. While the bride remains within the hut with the women, the bridegroom devotes his attention to the guests of both sexes, who assemble without doors, and by distributing among
them small presents of kolla nuts, contributes to the hilarity of the evening. When supper is ended, the company spend the remainder of the night in singing and dancing, and seldom separate until day-break. The negroes allow a plurality of wives; those who are Mahometans, limit themselves to four, who are treated more like hired servants than companions; they have the management of household affairs, and each in rotation dresses the victuals.

Instances of conjugal infidelity are very rare in this country. When the wives quarrel among themselves, the husband decides between them, and sometimes administers corporal chastisement in order to restore tranquillity. These domestic broils are one of the many evils which result from polygamy: but who, except an untutored savage, would be guilty of such an unmanly act, as to raise his hand against a woman? The children of the Mandingoes are not always named after their relations. The names are often descriptive of good and bad qualities; as, Modi, "A good man," Fadibbee, "Father of the town," &c. A child is named when it is seven or eight days old; the ceremony commences by shaving the infant’s head, and a dish of pounded corn is prepared for the guests; if the parents are rich, a sheep or goat is often added. This feast is called the
“child’s head shaving.” The priest first says a long prayer over the dish of corn, during which each person present takes hold of the brim of the dish with his right hand. After this the priest takes the child in his arms, and says a second prayer; in which he solicits the blessing of God upon the child, and upon all the company. When the prayer is ended he whispers a few sentences into the child’s ear, and spits three times in its face; after which, pronouncing its name aloud, he returns the child to its mother. This part of the ceremony ended, the father of the child distributes a portion of the corn to each present. Among the negroes, each individual, besides his own proper name, has a tontong, or surname.
THE negroes in general, as well as the Mandingoes, have no other method of dividing time, than by the computation of rainy seasons, which serve, in some measure, to denote the years. These are divided into moons; the days are computed by suns, and these again subdivided into morning, mid-day, and evening; dividing it still into smaller portions, if necessary, by pointing to the sun's place in the heavens.

Their notions of geography are equally puerile: they imagine that the world is an extended plane, the termination of which no eye can discover; it being, they say, overhung with clouds and darkness. They describe the sea as a large river of salt water, on the farther shore of which is situated a country called To baudodoo, "The land of the white people." At a distance from To baudodoo they describe another country, which they suppose is inhabited by cannibals of gigantic size; this country they call, "The land where the slaves are sold." But of all the countries in the world, their own appears to them to be the best, and their own people the happiest.
The Mandingoes seldom attain extreme old age. At forty most of them become gray-headed, and covered with wrinkles. They calculate the years of their lives by the number of rainy seasons, and distinguish each year by a particular name, founded on some remarkable occurrence which happened in that year. Thus they say, "The Year of the War; The Year Gadoo was plundered; The Year the White Man passed."

The diet of the negroes is various in different districts. In general the people of free condition breakfast about day-break upon gruel, made of meal and water, with a little of the fruit of the tamarind, to give it an acid taste. About two o'clock in the afternoon, a sort of hasty-pudding, with a little shea-butter, is the common meal; but the supper constitutes the principal repast, and is seldom ready before midnight. This consists almost universally of kouskous, with a small portion of animal food, or shea-butter, mixed with it. In eating they use the right hand only. The beverage of the Pagan negroes is beer and mead, of each of which they often drink to excess. The Mahometan converts drink nothing but water. The natives, of all descriptions, take snuff and smoke tobacco; their pipes are made of wood, with an earthen bowl of curious workmanship; but in the interior countries the greatest of all luxuries
is salt. It would appear strange to an European, to see a child suck a piece of rock-salt as if it were sugar; this is frequent in Africa; but the poorer sort of inhabitants are so rarely indulged with this precious article, that to say a man "eats salt to his victuals," is to say he is a rich man. The negroes are in general very industrious: they are employed in the labours of the field, in fishing, or in hunting: their weapons are bows and arrows; they are very dexterous marksmen, and will hit a lizard on a tree, or any other small object at an amazing distance.

The women spin cotton with a distaff; the thread is not fine, but well twisted, and makes a very durable cloth. The weaving is performed by the men: the loom is made exactly on European principles, but so small and narrow, that it is seldom more than four inches broad. The shuttle is of the common construction. The women die this cloth of a rich and lasting blue colour, by the following simple process: the leaves of the indigo plant, when fresh gathered, are pounded in a wooden mortar, and mixed in a large earthen jar, with a strong ley of wood-ashes and dung; the cloth is steeped in this mixture, and allowed to remain until it has acquired the proper shade. The colour is very beautiful, with a fine purple gloss, and equal to the best European or Indian dies. The cloth is sewed into garments with needles of the natives' own making.
The only appropriate and peculiar trades among the Negroes, are the manufactures of leather and iron. They tan and dress leather with great expedition, by steeping the hide first in a mixture of wood-ashes and water, until the hair parts from it; and afterwards, by using the pounded leaves of a tree, called goo, as an astringent. The hide they render soft and pliable, by rubbing it frequently with their hands, and beating it upon a stone. The skins of bullocks being generally converted into sandals, require less care in dressing than the skins of sheep and goats, which are used for covering quivers and saphies, and in making sheaths for swords and knives, belts, pockets, &c. This kind of leather is chiefly dyed red or yellow; the red, by means of millet stalks reduced to powder; and the yellow, by the root of a plant. The manufactures in iron are not numerous.

There was a smelting furnace near Kamalia, a circular tower of clay, about ten feet high, and three feet in diameter, encircled in two places with withes, to prevent the clay from cracking and falling to pieces by the violence of the heat.

The iron, or rather steel, when extracted from the ore, is formed into various instruments; by being repeatedly heated in a forge, the heat of which is urged by a pair of double bellows of a simple construction; the hammer, long,
and anvil, are all very simple; and the workmanship is not destitute of merit. Most of the African blacksmiths are also acquainted with the method of smelting gold. They likewise draw the gold into wire, and form it into a variety of ornaments; some of which are executed with considerable taste and ingenuity. The natives also make very beautiful baskets, hats, and other articles, for use and ornament, from rushes, which they stain of different colours; and they also contrive to cover their calabashes with interwoven cane, dyed in the same manner. In all these laborious occupations, the master and his slaves work together, without any distinction of superiority.

CHAPTER XXII.

The schoolmaster, with whom Mr. Park was left at Kamalia, was a man of amiable manners, of a mild and gentle disposition, and a stranger to the rigid intolerance of the Mahometan religion. A large portion of his time was devoted to literary pursuits, and the instruction of youth was at once his pleasure and employment. His scholars consisted of seventeen boys, and two girls; the tasks assigned to the former were recited at night around a large fire, while the latter were in-
structured during the day. Independent of the Koran, the library of this tutor contained a valuable collection of manuscripts, which he either borrowed from priests in the vicinity, or purchased from the Moors who were engaged in commerce. We are assured on the authority of Mr. Park, that the Negroes are in possession of the first five books of the Old Testament, in the Arabic tongue, which they very much esteem, a good slave being considered as the just price of a single copy. It is also said, that a version of the Psalms, and one also of the Prophecies of Isaiah, are to be met with in the country; from these manuscripts the Negroes are well acquainted with the account of our first parents, the death of Abel, the deluge, the lives of Abraham, Isaac, and Jacob, the story of Joseph and his brethren, the history of Moses, David, and Solomon. All these were related to Mr. Park with tolerable exactness; and his surprise was not greater at hearing them from the lips of Negroes, than theirs at finding him already acquainted with them. Such people, one would almost suppose, might be easily converted to Christianity, if so many dangers did not lie in the way of arriving amongst them. When any scholar has read through the Koran, and repeated a certain number of public prayers, a feast is prepared by the schoolmaster, and the scholar undergoes an examination. When
the abilities of the pupil have been sufficiently tried, the last page of the Koran is put into his hand, and he is desired to read it aloud: after the boy has finished this lesson, he presses the paper against his forehead, and pronounces the word amen, upon which all the priests present, shake him by the hand, and confer on him the title of bushreen. When this is completed, his parents are informed he has finished his education, and that it is incumbent on them to redeem their son, by giving to the schoolmaster a slave, or the price of a slave, in exchange; which is always done if the parents can afford it; if not, the boy remains the domestic slave of the schoolmaster, until he can, by his own industry, collect goods sufficient to ransom himself.

January the 24th, Karfa returned to Kamalia with a number of people, and thirteen prime slaves whom he had purchased. He likewise brought with him a young girl whom he had married as his fourth wife, and had given her parents three prime slaves for her. She was kindly received at the door by his other wives, who conducted their new acquaintance and co-partner into one of the best huts, which they had caused to be swept and white-washed on purpose to receive her. The day after his arrival, Karfa generously presented Mr. Park with a new garment and trousers, such as are commonly worn.
The slaves Karfa had brought with him were all prisoners of war. Eleven of them confessed to Mr. Park that they had been slaves from their infancy; but the other two refused to give any account of their former condition. They were all very inquisitive, and first viewed the traveller with looks of horror, and repeatedly asked if his countrymen were cannibals. They were very desirous of knowing what became of the slaves after they were purchased by white people, and carried across the salt water. Mr. Park told them they were employed in cultivating the land: but they would not believe him; and one of them, putting his hand upon the ground, said, with great simplicity, "have you really got such ground as this to set your feet upon?"

April the 19th, Mr. Park departed from Kamalia with the coffee, or caravan of slaves. The number of travellers amounted to seventy-three, among whom were six singing-men. Most of the inhabitants of the town followed the caravan for nearly half a mile, some of them crying, others shaking hands with their relations; and when it had gained a rising ground, all the people in the caravan were ordered to sit down in one place, with their faces towards the west; and the town's people were desired to sit down in another place, with their faces towards Kamalia. The schoolmaster then, with the assistance of two
others, having taken their places between the two parties, pronounced a long and solemn prayer; after which they walked three times round the caravan. When this ceremony was ended, all the travellers rose up, and without taking a formal farewell of their friends, proceeded forwards. As many of the slaves had remained for years in irons, the sudden exercise of walking quick, occasioned spasmodic contractions of their legs; hence it was found necessary to take two of them from the rope, and allow them to walk slowly until they arrived at Maraboo; from thence they continued their route to Bala, and on the 20th, proceeded to Worumby, after which they went on until they arrived at the river Kokora, where the caravan halted. This is called the dangerous river, on account of the number of crocodiles with which it abounds, and the danger of being carried past the ford by the force of the stream in the rainy season. In the afternoon, they crossed two small branches of this river. About sunset, they came in sight of Kintyakooroo, a considerable town, nearly square, situated in the middle of a large and well-cultivated plain.

On approaching this town, great formality was observed; five or six of the singing-men were in front, followed by the other free people; then came the slaves, fastened with a rope round their necks, four of them to a rope, and a man with a spear between each four:
after them came the domestic slaves; and in the rear, the women of free condition, wives of the Slatrees, &c. In this manner they proceeded until they came within a hundred yards of the gate, when the singing-men began a loud song, well calculated to flatter the vanity of the inhabitants. When they entered the town, they proceeded to the Bentang, or town-house, where the people gathered round them to hear their history. This was related publicly by two of the singing-men. When the history was ended, the governor of the town gave them a small present, and each traveller was accommodated with lodging and provision for the night.

CHAPTER XXIII.

On the morning of the 22d of April, the caravan departed from Kintyakooroo, and the next morning entered the Jallonka wilderness. April the 28th, the caravan arrived at an unwalled town called Manna; the inhabitants of which were employed in gathering the fruit of the nitta-trees, which are very numerous in this neighbourhood. The pods are long and narrow, and contain a few black seeds, inclosed in a fine mealy powder; the meal itself is of a bright yellow colour, resembling flour of
VIEW OF THE HANGING BRIDGE.
sulphur, and has a sweet and gummy taste; when eaten by itself, it is clammy, but when mixed with milk or water, it constitutes a very pleasant and nourishing article of diet.

The Jallonkas are governed by a number of petty chiefs, who are independent of each other. The chief of Manna, with a number of his people, accompanied the travellers across the banks of the Basing, a principal branch of the Senegal, over a bridge of a singular construction: the river at this place is smooth and deep, and has very little current. Two tall trees, when tied together by the tops, are sufficiently long to reach from one side to the other, the roots resting upon the rocks, and the tops floating in the waters. When a few trees have been placed in this direction, they are covered with dry bamboos, so as to form a floating bridge, with a sloping gangway at each end, where the trees rest upon the rocks. This bridge is carried away every year by the swelling of the river in the rainy season, and is constantly rebuilt by the inhabitants of Manna, who, on that account, expect a small tribute from every passenger. On entering the town, a free man and three slaves were found to be missing, but at eleven o'clock at night they returned.

May the 3d, they arrived at a village near Malacotta, where the schoolmaster's elder brother resided: a messenger was dispatched
to him, and he immediately came; the interview was most affecting; as they had not seen each other for nine years. They fell upon each other's neck, and it was some time before either of them could speak; at length, when the schoolmaster had a little recovered himself, he took his brother by the hand, and turning round, "this is the man," said he, pointing to Karsa, "who has been my father in Manding; I would have pointed him out sooner to you, but my heart was too full." They reached Malacotta in the evening. It is an unwalled town: the huts are made of split cane, twisted into a sort of wicker-work, and plastered over with mud. They stopped three days at this town, and were each day presented with a bullock by the schoolmaster. The inhabitants make very good soap, by boiling ground-nuts in water, and then adding a layer of wood and ashes. They also manufacture excellent iron.

A party of the town's people brought information concerning a war between Abdulkader, king of Foota Torra, and Danel, king of the Jalofs. The king of Foota Torra had sent an embassy to Danel, to induce him to turn Mahometan. The ambassador had an audience of Danel, laid two knives before him, and addressed him thus: "With this knife, (said he) Abdulkader will condescend to shave the head of Danel, if he will embrace the
Mahometan faith; and with this other knife, Abdulkader will cut the throat of Damel, if he refuses to embrace it: take your choice.” Damel coolly answered, he had no choice to make; he neither chose the one nor the other. In the course of the war that ensued, the vain-glorying Abdulkader was taken captive. When the royal prisoner was brought before Damel, that magnanimous prince addressed him as follows: “Abdulkader, answer me this question:—if the chance of war had placed me in your situation, and you in mine, bow would you have acted?” “I would have thrust my spear into your heart,” replied Abdulkader, “and I know a similar fate awaits me.” “Not so,” said Damel, “my spear is indeed red with the blood of your subjects killed in battle, and I could now give it a deeper stain by dipping it in your own: but this would not build up our town, nor bring to life the numbers who fell in the woods. I will not therefore kill you in cold blood, but I will retain you as my slave, until I perceive that your presence in your own kingdom will be no longer dangerous to your neighbours, and then I will consider of the proper way of disposing of you.” Abdulkader was accordingly retained, and worked as a slave for three months; at the end of which period, Damel restored him to his dominions. Such conduct as this was far superior to what might have
been expected from one like Damel, brought up, no doubt, in the belief that revenge, in such a case, was justifiable, and the highest praise that can be given to it, is to say, that this unenlightened heathen, had practised one of the sublimest precepts of Christianity.

Having continued four days at Malacotta, on the 7th of May the caravan set out, and on the 12th they crossed the river Faleme, being hospitably entertained at Medina by a Mandingo merchant, to whom the village entirely belonged, whose meals were prepared in pewter dishes, from a predilection for European customs, and his houses constructed after the English model.

They arrived at Baniseribe the next day.—One of the slatees was a native of this place. This man invited Mr. Park to his house, at the gate of which, his friends met him with strong expressions of joy; shaking hands, embracing, singing, and dancing, before him. As soon as he had seated himself on a mat by the threshold of his door, a young woman, (his intended bride) brought a little water in a calabash, and kneeling down before him, desired him to wash his hands; when he had done this, the girl, with a tear of joy sparkling in her eye, drank the water; this being considered as the greatest proof of her fidelity and love.

June the 4th, Mr. Park arrived at Medina,
the capital of the king of Woolli's dominions, by whom, it may be recollected, he had been hospitably received eighteen months before, on his journey eastward. Karfa, however, would not allow the caravan to stop, so that he could only send his good old benefactor word, that his prayers for the white man's safety had not been unavailing. Two days after, he arrived at Jindey, where the caravan stopped, and Mr. Park took an affectionate farewell of his fellow-travellers, and accompanied by Karfa and one of the Foulahs, proceeded until they arrived at Tendacunda in the evening, where they were hospitably received at the house of the black female, named Senoria Camilla, who spoke the English language. She seemed much astonished at Mr. Park's return, assuring him, that she had been informed he had been murdered by the Moors. Karfa, who had never heard people converse together in English, listened with great attention; every thing he saw seemed wonderful; the furniture of the house, the chairs, and particularly the beds with curtains, were objects of his greatest admiration.

June the 10th, Mr. Robert Ainslie came to meet Mr. Park at Tendacunda, politely offered him the use of his horse, and, with Mr. Ainslie and Karfa, Mr. Park returned to Pisania. Mr. Ainslie's schooner was lying before the place. This was the most surprising object
Karfa had as yet seen; he could not easily comprehend the use of the masts, sails, and rigging, nor did he conceive it possible, by any sort of contrivance, to make so large a body move forwards by the common force of the wind; and the schooner, with her cable and anchor, kept Karfa in deep meditation the greater part of the day.

June the 12th, Mr. Park had an interview with Dr. Laidley, who received him as one risen from the dead. Finding that his wearing apparel was not sold or sent to England, Mr. Park resumed the English dress, and had his venerable beard shaved off. Karfa surveyed him in his British apparel with great delight; but regretted exceedingley that it had changed him from a man to a boy. Mr. Park amply recompensed the kind attention of the benevolent Negro, so as to cause him to say, his journey had indeed been prosperous. But observing the improved state of manufactures, and the evident superiority of Europeans in the arts of civilized life, he would often, with a pensive look and involuntary sigh, exclaim, "black men are nothing;" at other times he would ask Mr. Park what could induce him, who was no trader, to think of exploring so miserable a country as Africa?

June the 14th, Mr. Park parted from this friendly and amiable African, who returned home; and having taken his passage in an
American ship, the Charleston, commanded by Mr. Charles Harris, he embarked on the 17th of June, 1796. Besides the dangers they ran on the voyage, from the leaky condition of the vessel, they narrowly escaped shipwreck; for, on approaching Antigua, the ship struck on the Diamond Rock, and got into St. John's harbour with great difficulty. At this island, Mr. Park remained ten days; when the Chesterfield Packet, bound from the Leeward Islands, touching at Antigua for the mail, he took his passage in her, sailed on the 26th of November, and arrived at Falmouth, December 22d, after being absent from England, two years and seven months.

POSTSCRIPT.

Having thus accompanied Mr. Park through the various incidents of his journey to Africa; and having seen him returning safe to his native country from those dangers, which, under Providence, nothing but his piety, prudence, and courage could have enabled him to surmount, the reader will naturally wish to know whether he spent the remainder of his days in quiet and repose, satisfied with the character he had acquired, and happy in the enjoyment of domestic felicity: indeed one might naturally suppose that the hardships
and fatigues he had undergone, in a country where his life had been so often endangered, as well by the climate as the savage manners of its inhabitants, would have dissuaded him from paying it a second visit; such considerations, however, though sufficient to deter an ordinary mind, could not repress his eager wish still farther to extend his discoveries. We shall, therefore, subjoin a very brief account of his second attempt to trace the course of the Niger, premising what must cause the liveliest regret to every reader, that he will not again enjoy the satisfaction of knowing that Mr. Park returned to his friends and country, after a hazardous but successful journey, since it was the will of Providence that he should fall a victim to the ignorance and the barbarity of the Africans.

Mr. Park, as we have mentioned, returned to England in 1796:—In January, 1805, having received the most liberal encouragement from the British Government, who generously settled a handsome provision on his wife and children, in case he should die before the service was completed, he embarked at Portsmouth with his brother-in-law, Mr. Anderson, a surgeon, Mr. Scott, a draughtsman, and a few artificers, having permission also to select at Goree, a certain number of soldiers of the African corps, who were encouraged by increased pay, and other rewards, to volunteer to
be his companions. On the 28th of March, he reached Goree, and was there joined by thirty-five soldiers, capable of enduring fatigue, by Lieutenant Martyn of the artillery, and by two seamen, who were to assist in rigging and navigating the vessels, which Mr. Park intended to launch on the Niger. On the 4th of May, the party left Mr. Ainslie at Pisania, and on the 11th, reached Medina, the capital of Woollì; here Mr. Park had an audience of the king, but found it very difficult to satisfy his avarice and rapacity. On the 12th, having arrived at Bady, the chief's son came to him with twenty-six men armed with muskets, and a great many people. He conducted himself in a very haughty manner, and rejected the present offered. Isaaco the guide, was then instructed to inform him, that if he refused permission to the travellers to pass through his dominions, they would take another road; it was accordingly settled, after much previous misconduct on the part of the chief, that they should pay 106 bars. On the 25th, the party entered the village of Tendy, and continuing their route across the ridge of a mountain, steep, but delightful, they descended into a charming valley; this is considered a favorite place for hunting elephants, and their dung and the traces of their feet appeared in many places: at day-break next morning, they set forward over a rugged country, and about half past 12 reached a creek. Here, having unloaded the
asses, some of Isaaco's people went in search of honey. They unluckily discovered a large swarm of bees, which being molested, issued out in immense numbers and attacked men and beasts with the greatest fury, making them scamper in every direction. In the confusion, a fire which they had lighted, spread and kindled the bamboos, and the baggage was in danger of being consumed. Wonderful as it may seem, the bees for half an hour were masters of the field, and had nearly defeated the expedition. In the evening, when the animals were collected, many of them were found much stung, and swelled about the head, and six were missing, or died the same night, of their wounds.

From this period, to the 10th of June, the travellers suffered much interruption from the avarice of the different chiefs, through whose territories they were obliged to pass; they lost also one of their carpenters, who died of dysentery. They now arrived at Shrondo, after having been obliged to abandon several of their asses.

At this place, they were prevented from pitching their tents by a heavy tornado, which drenched them completely, and inundated the ground three inches deep. The effect of the tornado on the health of the soldiers was instantaneous! Within three minutes after the commencement of the rain, many of the soldiers were affected with vomiting, others
appeared as if intoxicated. Mr. Park, and all the rest felt, an irresistible propensity to sleep, while the storm lasted: and as soon as it had terminated, notwithstanding every exertion to the contrary, fell asleep upon the wet ground. “This,” as Mr. Park emphatically observes, “proved the beginning of sorrows.” They had now only proceeded half way on their journey, the rainy season had begun, and next day twelve of the soldiers were sick.

The narrative now proceeds to relate the increase of sickness and deaths amongst the men, which it would be painful to follow through all its details.—On the 15th, the party began to ascend a steep and rocky pass in the mountains of Tambaura—and on the 16th, Mr. Park was agreeably surprised by the appearance of the old schoolmaster whom he had formerly seen at Kamalia, and who hearing of Mr. Park’s arrival in the neighbourhood, had travelled all night to meet him. Mr. Park induced this worthy man to accompany him to their next halting place, and at his departure made him a handsome present, adding to it an Arabic New Testament, with which he appeared to consider himself enriched.

On the 23d of June the party resumed their journey over a place surrounded with steep rocks, and soon reached the village of Gimbia. When Mr. Park, who was a little behind, arrived, he was surprised to see the natives quitting the fields, and arming themselves
with their bows, and the whole village in a state of tumult. The inhabitants had learnt that the white men were very sickly, and unable to protect themselves, or defend their unbounded wealth.—Under pretence, therefore, of the Dooty's permission not having been obtained, they endeavoured to stop the caravan. Mr. Park, therefore, seeing how necessary it was to be resolute, went up to the Dooty, and asked him if he had the folly to think his people could contend with the Europeans; and said, that if he wished to bring the matter to the test of experiment, he had only to go up and order them to remove the loads. The Dooty, and his men, seemed now to be satisfied that the risk was too great. He therefore requested Mr. Park to order his party to proceed; and Mr. Park, thinking it best to part with him on good terms, presented him with four bars of amber.

The soldiers now began to drop off one by one. On the 2d of July two were attacked with fever; and Roger M'Millan became so delirious, that not having the means of bringing him on, and the least delay threatening them with the worst consequences, they were obliged to leave him behind. Mr. Park deeply lamented the necessity, as this man had grown grey in the service of his country. He had been times out of number, says the narrative, corporal and serjeant in his regiment, but an irresistible propensity for drink
had as often reduced him to the condition of a private; and thus intoxication not only kept him low in the world, but also rendered him less able to support the fatigues of the journey.

The 4th of July was occupied in transporting the baggage and party across a river, but there being only one canoe, it proved a very tedious business. As the guide, Isaaco, was crossing over, a crocodile rose beside him, and instantly seizing him by the left thigh, drew him under water. With admirable presence of mind, he felt for the head of the animal, and pushed his finger into its eye. It immediately quitted him, and he endeavoured to gain the opposite bank, at the same time calling out for a knife. The crocodile soon renewed the attack, and seizing him by the other thigh, a second time drew him under water. Isaaco resorted to his former expedient, and pushed his fingers into its eyes with such force, that it again left him: and when it appeared on the surface it flounced about as if stupified, and then swam down the middle of thestream. Isaaco, bleeding much, proceeded to the other side; and when Mr. Park went over in the canoe, he found him greatly torn. The wound on his left thigh was not less than four inches long—that on the right was something smaller, but very deep, and there appeared several marks of single teeth on his back. This accident was doubly unfortunate, since every delay brought
the party under the influence of the rainy season: as Isaacoo, however, was the only person on whom Mr. Park could rely, he was obliged to remain three days where he was, and in the meantime sent forward to Serracorra for a supply of rice.

The difficulties of Mr. Park's journey were much increased by the thieving disposition of the natives; they made free with every thing they could lay their hands on, and at last became so audacious, that orders were given to the soldiers to shoot the first person that attempted to rob the baggage.—On one occasion, Mr. Park and Mr. Anderson were proceeding together, when they were overtaken by two persons—one of whom hurried on, while the other lingered behind. Mr. Park suspecting their intentions, desired Mr. Anderson to look after the one, while he followed the other. At a turn of the road, the latter, sheltered by some bushes, stole a great coat which lay upon a load. Unluckily for him, Mr. Park got a glimpse of him as he made off, but not being able to overtake him, was obliged to fire, by which the unfortunate wretch had his leg broken, and was forced to restore the cloak he had stolen.

On the 23d, Mr. Park had an interview with Serenummo, the king of Bangasi, and was obliged to present him with goods to the amount of one hundred and seventeen bars, and his son and attendants with articles to the amount of about forty more. On this occasion, his
majesty asked, whether Mr. Park was the white man who had once before travelled through the country, and what was his motive for returning? Mr. Park replied, that it was not his object to procure slaves or gold, nor to deprive any man of his livelihood or money, and that he had not in view the acquisition, but the diffusion of riches. On the 25th, our traveller purchased two asses, and while he remained at this place, obtained a plentiful supply of milk, but his party remained very sickly. One of them had been left under the shade of a tree, a small way from the tents, in the evening, and was very near being devoured by wolves; when he awakened, they were close at his feet, and set up such a dismal howl, that notwithstanding his illness, he ran to the tents, before the sentry could reach him. One of the men died that evening, and a second they were obliged to leave behind with the Doóty of the village. On the 27th, four more lay down, declaring their utter inability to proceed; these, likewise, were left in charge with the same person, with directions that if any of them recovered, they should be carefully forwarded to Bambakoo, and the person accompanying them, would be rewarded with a piece of East India blue cloth, or ten bars of scarlet, at his option: Mr. Park himself was also ill, but no sooner had he reached an eminence from which were to be seen some distant mountains on the banks of the
Niger, than he forgot his sickness, and thought of nothing but gaining their blue summits.

On the 3d of August, the rain continuing with violence, one of the soldiers fell behind, and four more were too ill to be able to drive their asses: Mr. Scott also being very sick, was mounted on Mr. Park's horse, while Mr. Park was obliged to drive an ass. Indeed all the men were so much exhausted, that when the loads dropped off, they had not sufficient strength to replace them.

On the morning of the 6th of August, two soldiers dropped behind, and a seaman became unable to proceed. On the 9th, Michael May, a soldier, died, through excessive fatigue, and was buried. Next morning, they set forwards for Bambarra, and proceeded with considerable speed till four o'clock in the afternoon: soon after, near a stream, Mr. Park came up with several soldiers sitting, and found Mr. Anderson lying beside a bush, to all appearance dying: Mr. Park carried him over on his back, the water reaching up to his middle. On this occasion he was obliged to use the greatest exertions, and suffered much from fatigue, having crossed the stream sixteen times, taking over the ass he drove, his horse, baggage, &c. Mr. Anderson was so very ill, that he could neither walk nor sit upright, but Mr. Scott was a great deal better.

On the 12th of August, they set forward, Mr. Park leading Mr. Anderson's horse by the
bridle: After they had advanced a considerable way, they heard, on their left, a noise very much resembling the barking of a large mastiff, but terminating in a hiss, like that of a cat. Mr. Park conceiving it to be some large monkey, was remarking to Mr. Anderson, "what a bouncing fellow he must be," when another bark succeeded, and soon after a third, still nearer, followed by a growl. Mr. Park now suspected an attack from some ferocious animal, although he yet saw none. Before they had advanced an hundred yards, coming to an open space among the bushes, Mr. Park was greatly astonished to see three lions proceeding towards them. They were not red, like the lion he saw formerly in Bambarra, but of a dusky colour like an ass. They were very large, and came leaping over the long grass, not in a line, but all abreast. Mr. Park was determined to attack them at a distance, lest his piece should miss fire, in which case, they would all be devoured. He therefore quitted the bridle, and advanced to meet them. As soon as they were within a distant shot, he fired at the one in the middle. The shot did not apparently hit him, but they stopped, looked at each other, and bounding off a few paces, one of them halted, and looked at Mr. Park. He was too much engaged in reloading to watch their motions, but was very glad to see the last of them retiring slowly among the bushes. About a mile further on, they again heard a bark and a
growl, very near them, among the bushes. Mr. Park, therefore, fearing that the lions meant to follow them till dark, when they might be able to attack them unprepared, whistled as loud as he could with Mr. Anderson's call, and they neither saw nor heard them afterwards.

From this to the 15th, several more of the men dropped behind, and one died. On that day, Mr. Anderson was carried forward in a cloak, slung like a hammock below a stick, the ends of which rested upon men's heads. Towards night, they reached Doombulia, a distance of about 17 miles. Here Mr. Park had the inexpressible pleasure of meeting his former friend, Karfa Taura. This worthy man, having learned that a person named Park, who understood the Mandingo language, was leading a party of whites through the country, resolved to see his friend. He accordingly undertook a journey of six days to Bambakoo, and not finding Mr. Park there, he came on. He likewise brought three slaves, to aid Mr. Park in getting forward. Mr. Scott having fallen behind, a man returned with a horse for him, nearly as far as Koomikoomi, but came back without any information regarding him. He never joined afterwards.

On the 19th, the party began to climb the mountains south of Toniba, and coming to the brow of the ridge which divides the Niger from the Senegal, Mr. Park once more beheld the Niger rolling its mighty waters through the
plain; his pleasure was, indeed, checked by the reflection, that three-fourths of the soldiers had perished, and that he had lost all his carpenters except one. Yet it was some satisfaction to think, that he had demonstrated the practicability of conducting a party of Europeans, with a great quantity of baggage, for more than five hundred miles, without giving offence to the natives, or having been seriously molested by them.

Between Toniba and Bambakoo, they lost three men, which reduced the party from thirty-four soldiers and four carpenters, to six soldiers and one carpenter. On the 20th, the wolves tore out the bowels of a bullock close to the hut. On the 22d, having procured a canoe, Mr. Park and Mr. Anderson embarked with the baggage on the Niger, while Lieut. Martyn went down with the men by land. The river was then about one mile broad, and the current carried them forward at the rate of about five miles per hour. On the 23d, they landed at Maraboo, and were joined by Lieut. Martyn, and the rest of his party, except two who came up next day.

Being now arrived in the territories of Mansong, Mr. Park dispatched his guide Isbaco, with the chief part of the presents he intended for the king, and instructed him to inform the prince's minister, Modibinne, that the remaining articles would be sent as soon as an assurance of Mansong's friendship was received.
To his great satisfaction, the gifts were received very graciously; for on the 8th, Bookari, the king's singing-man, arrived with six canoes to convey the travellers to Sego. On their way they were met by Modibinpe and some others, who were sent to inquire into the object of Mr. Park's visit: they brought a white bullock, as a present from the king, and a mark of his favour, which was very fat.

On the 24th, two more soldiers died. On the 25th, Modibinpe brought a favourable answer from Mansong, offering to protect Mr. Park till he should arrive at Tombuctoo, and granting permission to build his boats at Sego, or Sansanding, the latter of which places was fixed on by Mr. Park, as best adapted for the purpose.

Sansanding, where Mr. Park now established himself, contains about eleven thousand inhabitants. The only public buildings in it are two mosques, which although constructed of mud, are not devoid of elegance. Different articles are sold in a large square, on stalls, protected with mats from the sun. This place is full of people from morning till night. Mr. Park observed one with sulphur, and a second with copper and silver rings, and bracelets. In the shops fronting the market-place, may he had scarlet, amber, silk from Morocco, and Levant tobacco. In a corner of the square is the salt market. The common price of a slab
of salt is eight thousand kowries. A large butcher's stall, or shed, occupies the centre, and fat meat may be purchased every day, equal to any in England. In the beer-market, which was held a little way off, beside two large trees, from eighty to a hundred calabashes of beer, each containing not less than two gallons, are deposited for sale. At a little distance is the place where red and yellow leather is sold.

Mr. Park had been obliged to wait longer for the canoes promised by Mansong, than he had foreseen. In the mean time, he thought it expedient to procure an additional supply of ready money. He therefore opened shop in style, displaying a great variety of European goods, to be disposed of either in wholesale, or by retail. His run was immense, the receipts of one day amounting to 25,756 kowries, which seems to have excited the envy of his brother merchants, as they endeavoured, but in vain, to prevail upon Mansong, either to put him and his party to death, or to banish them from the country.

Modibinne had learned from Isaaco, that two large canoes would be the most acceptable present that Mr. Park could receive, and accordingly after some delay, two canoes were sent to him, out of which he contrived to make one good boat, forty feet long, by six broad; and which, being flat bottomed, drew about one foot of water. On this vessel Mr. Park bestowed the name of His Majesty's Schooner
Joliba, (the African name of the Niger, on which he was about to embark.) On the 28th he met with a severe affliction in the death of his friend Mr. Anderson, who had been ill four months. This event rendered him a second time a lonely and friendless stranger, amidst the wilds of Africa. On the same day Issaaco arrived from Mansong, who intimated that it would be prudent for the travellers to depart before the Moors understood of their coming.

Mr. Park, therefore, having provided whatever was thought necessary, prepared for his expedition. Previous to setting out, he wrote a letter to Sir Joseph Banks, from which it appears to have been his intention to keep the middle of the river, and to make the best use he could of winds and currents, till he reached the termination of this mysterious stream. His resolution, he says in another letter, was fixed to discover the termination of the Niger, or to perish in the attempt; his letter also to Mrs. Park, written a few minutes before his embarkation, is an interesting proof of the affection he entertained for his family, and of the courage which always supported him, even when about to face dangers still greater than any he had hitherto undergone.

"To Mrs. Park,

"Sansanding, 19th Nov. 1806.

"It grieves me to the heart to write any
thing that may give you uneasiness; but such is the will of him who doeth all things well! Your brother Alexander, my dear friend, is no more. He died of the fever at Sansanding, on the morning of the twenty-eighth of October; for particulars I must refer you to your father.

I am afraid that, impressed with a woman's fears and the anxieties of a wife, you may be led to consider my situation as a great deal worse than it really is. It is true that my dear friends, Mr. Anderson and George Scott, have bid adieu to the things of this world; and the greater part of the soldiers have died on the march during the rainy season; but you may believe me, I am in good health. The rains are completely over, and the healthy season has commenced, so that there is no danger of sickness; and I have still a sufficient force to protect me from any insult in sailing down the river to the sea.

"We have already embarked all our things, and shall sail the moment I have finished this letter. I do not intend to stop or land anywhere till we reach the coast; which, I suppose, will be some time in the end of January. We shall then embark in the first vessel for England. If we have to go round by the West Indies, the voyage will occupy three months longer; so that we expect to be in England on the 1st of May. The reason of our delay since we left the coast, was, the
rainy season, which came on us during the journey; and almost all the soldiers became affected with the fever.

"I think it not unlikely but I shall be in England before you receive this. You may be sure that I feel happy at turning my face towards home. We, this morning, have done with all intercourse with the natives; and the sails are now hoisting for our departure for the coast."

Having delivered these letters along with his journal to Isaaco, who was to convey them to Gambia, for transmission to England, he embarked on board the Joliba, on the same day, accompanied by Lieutenant Martyn and three soldiers, one of whom was deranged; and here closes the account of his journey as written by himself. To the present hour no certain information of his subsequent proceedings, or untimely fate, has reached Europe, though from the period which has since elapsed, there is too much reason for believing that, together with his four companions, he fell a victim to the fierce hostility of the barbarians through whose country he was obliged to pass. In January, 1810, no intelligence of Mr. Park reaching the British settlements on the Gambia, and strong apprehensions being entertained that he had perished, Governor Maxwell engaged Isaaco to undertake a journey to ascertain the truth. Isaaco returned in Sept. 1811, with an account, of
which the following is a brief summary, and though it is not easy to admit all the parts of the narrative as true, there appears too much ground for believing the principal fact, namely, the death of Mr. Park. Isaacco states, that on arriving at Sansanding, he met with a person named Amadi Fatouma, who had sailed with Mr. Park as his guide. This person related, that having conducted Mr. Park, and his four companions, down the Niger, as far as Haoussa, he left him and went ashore. The next morning he proceeded to pay his respects to the king of the country, not at all expecting an unkind reception from him. On entering the house, he found two men, who came on horseback, and were sent by the chief of Yaour. They said to the king, that although the white man had several articles of value with him, he had given no presents to their chief; and adding several other complaints of the like nature, at last persuaded the king to send an army to a village called Boussa, by the riverside. There is before this village, a rock across the whole breadth of the river. One part of the rock is very high; there is a large opening in this rock, in the form of a door, which is the only passage for the water to pass through: and the tide current here is very strong. Their army went and took possession of the top of this opening. Mr. Park came there after the army had posted itself, and he nevertheless
attempted to pass. The people began to attack him, throwing lances, pikes, arrows and stones. Mr. Park defended himself for a long time; two of his slaves at the stern of the canoe were killed: they threw every thing they had in the canoe into the river, and kept firing: but being overpowered by numbers, and fatigue, and unable to keep up the canoe against the current, and seeing no probability of escaping, Mr. Park took hold of one of the white men, and jumped into the water. Martyn did the same, and they were drowned in the stream in attempting to escape.

Whether this account of Isaaco be true or false, we have little reason, as already mentioned, from the length of time which has since elapsed, to doubt of Mr. Park's death; were he still alive, he must either have proceeded on his voyage, or be detained in the interior. In the former case, he would most likely have reached some place from which he might easily gain an European settlement, or supposing the latter, he would before now have found means to convey information of his situation. We therefore are forced to the melancholy conclusion, that this amiable and distinguished traveller at last sunk under the difficulties which beset him. He had borne the severest sufferings with patience and even cheerfulness, and no doubt this very disposition supported him for a long time under all
his trials. All his actions were performed with a modest but persevering courage; and had it been the will of Providence to conduct him in safety to the end of his journey, he would have justly ranked amongst the benefactors of mankind. As it was, he communicated several important facts with respect to this portion of the world, and has afforded to future travellers an example worthy of imitation. The reader, also, will, it is hoped, draw from the narrative this instructive lesson, that even in the midst of the greatest dangers, we should not yield to despair, since exertion may extricate us where indolence and inactivity will not fail to cause our ruin; and that even when apparently divested of every ground for hope, a trust in Providence will animate us to fresh efforts; and, whether we are destined to succeed or not, give us resignation, cheerfulness, and courage.

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