

and ten miles—perhaps it may exceed the latter. On entering the town, I soon perceived our Robookah friends, sent by king Tom to assist in the palaver; among whom, I was glad to notice Gov. War, or Jeammah, as is his country name. We were obliged to wait at least one hour in the hot sun for the appearance of the king, without whose welcome we could not presume to make ourselves at all at home; besides, it would have appeared quite vulgar, in the eyes of the nobility present, to manifest the slightest uneasiness in consequence of wet garments and empty stomachs. At length a long, lank Jonathan, made his appearance, and was introduced as king Toureh. He was decidedly one of the most contemptible, cross-grained, senseless-looking pieces of majesty that I ever encountered, and I became subsequently satisfied that a perfect correspondence subsisted between his person and character. After waiting a proper time, he offered me a house for my luggage, and a he-goat as a breakfast. Poor Capricornicus was despatched in a twinkling, and soon made his appearance in a more acceptable manner, with a pot of boiled rice. After breakfast, I formally made known my business to the king, and desired him to send for his colleague, belonging to the next town up the river. This he promised to do, and I believe forthwith despatched a messenger. Nothing could now be done until the return of the messenger; and I spent the day in receiving dashes from the head-men of the small towns, in the vicinity of which, I believe, there are five dependant upon Floroh. I also sounded the river for some distance, up and down, and found from four to eight fathoms—not less than the former in any place. It is about two hundred yards broad at Floroh. During the first night of my stay at this place we were favoured with a grand serenade. Being well slung in my hammock, I was enjoying sweet recompense for the disturbances of the previous night at Baphro's, when I was aroused by the most tremendous din—the strangest concord of discords—the most direful chaos of sounds, that ever offended the ear of mortal. I shall not attempt to analyze or describe this uproar, nor its effects on me. My first impulse was, of course, to make ready for an onset; for I expected that the grand devil and all his imps, instigated by our Half Cavally friends, had determined to take advantage of our situation, and fall upon us. However, I was soon undeceived by our native boys, who informed me that it was the grand devil going his rounds, to keep the town in order; that an additional dozen or so of fiddlers were added to his band that night, in honour of the 'nation's guest.'

GRAND PALAVER AT FLOROH.

On the next morning (Wednesday, Oct. 21) the messenger returned, stating that king Gunoa could not attend the palaver, that I must first visit his town. I now understood the whole matter. They hoped to get more dashes by dividing the palavers, and retaining me in each town as long as possible. After breakfast, king Toureh assembled the head-men, and sent me notice that he would take it upon himself and people to talk the palaver without king Gunoa, and that they were then ready to hear what I had to say. It may not be amiss, briefly to describe to you the general conduct of this palaver, as it was one of the most perfect specimens I have ever witnessed, and I believe I have never as yet troubled you with the details of one. That you may have a more correct idea of it, I will give it you in all the English that was used on the occasion. The place for holding a palaver is generally under some large tree, and we were this time favoured with the shade of an enormous one, close to the town palaver house. The whole assembly was first divided into two parts: one consisting of king Toureh and head-men; and the other, of your humble servant, his train of natives and colonists, and the head-men of king Tom's country. King Toureh was surrounded by the head-men of his town,—such as town governor, grand devil priest, orator, &c. They were in common dress, and unarmed. On his right, in regular order, sat all the governors of his small towns, backed by their soldiers, with fine burnished muskets. All communication with the king and assembly is made through the orator, who, while speaking, or being addressed, occupies the centre of the open place between the parties. When the orator, or any one, commences speaking, or finishes a sentence, and when he finishes his speech, he commands attention by crying out 'Bátee!' one, two, or three several times. He is responded to by the whole assembly, with 'bátee' at each time, with more or less vehemence, as his remarks are acceptable or otherwise. This has a very imposing effect, and adds much to the dignity of the assembly. The orator now demanded attention, and after a few words to the king, approached me and said:—'You be white man; you done come we country; pose you have word for peak; black man ready for hear what he be.' *Hall*.—'True, I have word for peak; no more he no be all same country man palaver, he be white man word I go peak; no country man word fit go side to him; he be one grand palaver; he never come this country first time. Your old father never hear palaver; all same; I go peak; pose you hear him properly; he do you good plenty; pose your heart no be good for that palaver; I can't peak him two time. First time God make world, he make one man; he be father for all man live this time. Long time man be few; he have one country, no more; by and by he grow big, he be plenty, he fill all country. One part go for that place, where sun come from; he live long way off—one part go for tother country; he be English, French, and

Paniard man. Tother part he be Africa man, your own people; live this country. Now all man live tother country. Sava make ship, musket, powder, cloth, and plenty, plenty thing you never look this country. What make this thing so? God make man all same; no more sun make Africa man black; he head be all same white man; he walk all same white man. Now, what make this palaver so?'

Answer.—We be black man; we can't sava what for this be so. We will for hear your word; you sava peak true. *Hall*.—'True I sava tell; you country people no mix; you no peak one word; you part—every man live he own side; you no will for let one man pass your country. Plenty bush man live back side to you, who sava make cloth and iron; but you no will for let him come your country; so you can't sava that thing. You no will for let white man live your country. You tief all him money; you make fight to him all time. You make fight for every town live close you. Every pickaninny king say, I pass all man. Every man make he brother slave for white man. This be why country can't come up for good.' Your country have big bamboo stick; he fit make house. Pose you take axe, and split him all pieces; he done, spoil; he fit burn for make fire, nothing more. All same your country; he done, split up, and spoil. This thing make white man heart sorry for black man. This time all white man in America country say, how can we do Africa man good? This he live he heart this time. This be what for he send me and plenty America black man this country. He say, Go black man country; peak him all that palaver live we heart, pose he will. Buy some country; set down long-side to him; make all people peak one word; make black man sava make house, make boat, make proper farm, make cotton for cloth; make he pickaninny one sava book. So that time he come up for more; he can fit white man. So long time past, I come this country; I buy Cape Palmas; I build town; I make farm; I make country-man sava work; I pay him money for every thing I take from him; I make school this time. Plenty country boy sava book; all same America boy. All this thing, you sava, I done do for Cape Palmas people. Long time I hear grand devil name; I hear big word for country live river side; my heart say I must look him; I must hear he word, pose he be good. I done look king Tom; we mix word; I done make boo' for he country. That book say he country be America country; this time all same Cape Palmas. That book make all country one; so they all be one people; all peak one word; every man pass where he please. No palaver live any place; every side be clear. Country-man can pass, bring trade, can work for money for America man. He pickaninny can go school; American man can come bush country, go river, build house any place he please. All this palaver live book. King Tom put he name for book; all he head-men like this palaver; he done send he head-men for peak you this palaver long side to me. You done hear their word; you done hear my word; I peak no more.'

Response.—We done hear your word; we tink he be good; we tank you. No more, he fit we look we head; then you can hear we word.'

Upon this, an adjournment took place for private consultation. In about an hour we were again assembled, and the orator spoke to the following amount:—We done look we head for that word—you done peak. All man heart be glad. We old, old father never hear white man peak word. That word you peak please all man; we will for that you peak. We will for you come this country for set down here; for do that, fash your heart please. We will for put our name for book all same king Tom. *We thank you—we thank you.*

DIFFICULTIES AT FLOROH.

Thus ended the palaver. After dinner, the deeds were executed, every specification was fully explained, giving to every clause the broadest interpretation, and much wrangling ensued previous to signing. After this the dashes were produced; this business had been in their hearts from the beginning, and like civilized people, they had affected to feel a great deal for the benefit of the rising generation, &c. while the present gain was the only incentive to action. At sight of the cloth, tobacco, &c. his majesty appeared quite indignant and sulkily demanded if the whole was a dash for him or for his people. He was informed that they were intended for him and people altogether, that he could divide them as he thought proper. His conduct gave a cue to the others—a scene of confusion ensued, which can only be witnessed in an African town. I quietly waited its termination near two hours, but in vain; reason and even words, were out of the question. Night was approaching and I ordered the goods returned to the house. They all menaced us by gestures at least, and declared that we should not go up the river; that we should go back as soon as morning came. To all of this I made no reply, and seemed perfectly indifferent to the clamour on all sides. This irritated them so much the more, and it seemed as if they would split their throats and throw their limbs from their bodies, so violent were their gestures. I feared no violence from them until we should attempt to ascend the river, but I doubted much if the palaver could be quietly set. I perceived from the first, that the Half Cavally people maintained a powerful influence over the minds of many, and although they talked palaver with us in the day, I was well informed that an embassy from Cavally opposed us in the night. I had determined not to move our goods from the house in which we lodged, but

to fix our swivel in the floor, capsize the roof and sides, and then clear the town, which we could easily do, as we were situated immediately in the centre, on the apex of the hill. First, however, I thought proper to use all palliative measures. In the evening, I sent privately for king Toureh, and dashed him as if for his kind entertainment, expressed my sorrow that the palaver was spoiled, intimating that I should leave early in the morning for home. In like manner I served several other head-men, unknown to each other, among whom was the G. D. Priest. He said that I must not go, that he would induce the king to set the palaver to-morrow. Early in the morning, king Toureh dashed me a bullock, and said I must stay until breakfast. I found the Half Cavally people had been up last night, and pressed their suit to have them turn us back very strongly, but their promises of remuneration fell so far short of my yesterday's dash, that they rather lost than gained by this movement. After breakfast the palaver was again opened, and was continued among themselves four hours at least. Finally, I was asked if I wished to go up the river; I replied, that I had talked my palaver, that it was good and they knew it, that they had behaved so, that I cared little whether they accepted my dash or not; that I would add a few things more, and if they took it, well and good; if not, I should do what I pleased. They desired that the money might be again produced; it was done, and I must own it gave me much pleasure to see the king roll up his tobacco in a piece of romauls. The receiving money is their only bond to a contract.

DIVISION OF THE PRESENTS AT FLOROH.

The moment the king's money was deposited in his chest, a scene of confusion ensued that almost killed me with laughter. All hands simultaneously seized upon the spoil-pieces of bleached cotton, which were coiled round and round their smoky houses, and dragged in the mire of the town in every direction. Some one more fortunate than his fellows would envelope himself in half a dozen folds, slash both sides with his cutlass, and clear for the bush. Eight or ten others would half agree upon the division of a piece, when some long two-fisted fellow would dash himself into the ring, fold the whole into his arms, paw some half dozen fellows into the dirt, and make his way off. I saw one old head-man of a small town entangled in a coil of shirting. He was so corpulent as to be hardly able to waddle—a few lusty youngsters, unmindful of his situation, were tugging violently at each end; the poor old man was rolled among the mud and rocks, at once crying aloud for help and mercy. Many other articles proved not so difficult of distribution, or rather division. The pipes and looking-glasses shortly fulfilled their destiny; cutlasses and knives were drawn through many a naked hand. The tobacco was saved by handfull. Many of the head-men were unable to secure even one leaf. One little fellow, a governor for a bush town, particularly excited my compassion and merriment. In the midst of the fray, they had torn off the cloth he wore from home, and he came begging for another. He was in a woful plight, indeed; entirely naked below a thick woollen roundabout, in which he was buttoned to the chin. That part of his face which appeared between this and a thick felt hat crammed over his eyebrows, indicated the deepest agony. He sobbed and whined so dolefully, that I gave him a fathom of romauls, which, at least, improved his appearance.

VISIT TO HAIDEE.

The palaver was now set in good earnest, and I determined to be off while the turmoil lasted. We accordingly took a hasty leave of king Toureh, manned our canoes, gave them a parting gun, and once more, to my infinite satisfaction, turned our prow up the stream. King Gunoa, of Haidee, had sent a man the night previous to escort us to his town. I took him on board my canoe. My old friend Jeammah was also one of our party. We left Floroh about four o'clock in the afternoon of Thursday, October 22d. The distance to Haidee is four or five miles. We arrived in time to witness one of those delightful mellow sunsets, which I had thought peculiar to an African horizon; at least I never before enjoyed one in Africa. The town is on the east side, and immediately overhanging the river, whose waters appeared to move onwards with unusual tranquillity. Opposite was the site of an old demolished town, noted only by the immense plantain orchard, which rose in the midst of an extensive rice and cassada field; beyond was the dense forest, occasionally overtopped by one of those magnificent trees, frequently noticed on the banks of the Cavally, whose dark green foliage formed not an unpleasant contrast with the soft world of light, fast fading in the west. I am not so world-worn but a scene like this would, under any circumstances, absorb my attention and render me contemplative. But now, after suffering three days and nights of clamour and confusion at that detestable Floroh, it was doubly soothing to my over anxious and troubled spirit, and seemed a harbinger of less troublesome hours.

I stated to king Gunoa, this evening, the object of my visit, and that I hoped, from what I had heard of his good name, that the palaver would be easily set in the morning, and I be enabled at once to pursue my journey. At this his majesty seemed not a little elated, and promised that I should meet with different treatment than he had been informed I had received at Floroh. With this promise I

turned in for the night, hoping to enjoy the rest which I so much required. But as ill luck would have it, the king's brother died that night in the house next us, and the dismal funeral howl dissipated all hopes of slumber.

The next morning, October 23d, nothing could be done until the man was buried, and this could not be until the sun had arrived at a certain point in his downward course, say two o'clock, P. M. consequently the day was lost. I sounded the river in sundry places, and found it from four to seven fathoms. About sun-down, the head-men convened, heard what I had to say, and promised to confirm king Tom's contract early in the morning. On Saturday, October 24, I came very near being again foiled. A man was to take saucy wood for witching or poisoning the king's brother, and all hands must attend. With much coaxing and dashing I overruled this movement, and set the man clear. We had nothing now to do but sit down, read and explain the nature of the deed, the obligations of both parties, and sign it. This was speedily effected. The dashes were now produced, and at once accepted, with, I believe, a sincere expression of thanks.

VISIT TO THE ORACLE OF THE GRAND DEVIL COUNTRY.

After breakfast, I asked permission to visit the grand devil, which, after much consultation, was granted. Accordingly a canoe was manned, guide and priest put on board, and we forthwith pulled away for the famous oracle. The creek which leads to it empties into the Cavally, close to the town. It is very narrow and deep, and comes down with considerable velocity. The water is not muddy like the river, but very dark, so that the bottom is perceptible in no place. The banks are covered with large trees, and a dense undergrowth of vines and other shrubs, often times meeting over head, rendering the passage exceedingly gloomy; and to a timid mind, even dreadful. From our first entrance into the creek, the priest standing in the bow of the canoe, dressed in all the insignia of his order, occasionally, in a deep hollow tone, called upon his devilship, informing him of our approach, and quality of his new votary. We pulled up the current about four miles, and then landed. The guide now conducted us, by a most miserable, shabby place, in a circuitous route to the top of a hill, elevated something like two hundred feet above the level of the creek, and a distance of at least one mile from the landing. Here we found a thatched shed and some blocks to rest ourselves upon until the priest should go and see 'if grand devil live home this time, and if he will for look America man.' On stepping a few rods into the bushes, he commenced his inquiry in the same hollow tone, and was shortly answered by a whistle at a distance. He soon returned with a favourable answer, viz. that we were welcome, and grand devil be glad for look white man. We were now joined by another party, who had come across the bush. We were here shown a certain tree, having a hard rough bark, which cuts like a knife, or rather scratches like a grater, against which all were directed to rub their bodies, stating that it served to preserve life: which it no doubt would if external irritation was necessary. The boys all rubbed their carcasses with great satisfaction. I declined the favour. His satanic majesty was now said to be waiting for us. We accordingly began to descend the other side of the hill, where no path at all existed except what was formed by a water course. This we followed near half a mile, often letting ourselves down several feet of perpendicular rocks, supporting ourselves by vines and bushes, then hobbling over masses of sharp stones, occasionally slipping into the brook, and wetting a foot or limb, and now and then receiving a gentle hint from some overhanging thorn to use more caution in a place so sacred. At length we overtook our priest and guide, the former seated under a rock about eight feet square, set in one bank of the rivulet, and slightly arched in front, where the priest was sitting. A small square rock rests in the middle of the stream, on which I had the honour to be seated, and which, I believe, is always occupied by any one consulting the oracle. I was then asked if I wished to consult the grand devil in any matter: I answered no! that I only wished to see the place and shake his hand, that I might put his name in the big book I was about to send to America. They now commenced their incantations, slowly at first, but soon with increased vehemence. After a proper time, a low growl was heard under the rock. All now appeared to manifest great joy and reverence. This growl was interpreted to me as a demand of my business. I stated it as before. Whereupon another growl followed, which was a demand to know what I had brought him. I practised the foolery until I satisfied myself whence the noise proceeded, and then declined further intercourse.

It has generally been supposed by the more intelligent natives that some man is concealed under the rock, but it is not so. On first seeing the rock and position of the priest, I readily concluded that he, himself, was the grand devil, and further observation confirmed me in this conclusion. During the exorcisms or incantations, I watched the muscles of his chest and abdomen, and perceived their action to be natural; but during the long deep growls I perceived his chest slowly to contract, until the noise ceased, and then the muscles acted as before. The devil had a wonderful faculty of throwing *maltum in parvo*, as one short growl formed three or four English sentences.