been three and a half hours on the passage: the distance is between eight 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 our 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 Ploroh. 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 Ploroh. 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 disturbance 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 PLOROH.

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

colnnists, 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 'Bàteo!' 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 like that 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; you live this country. Now all man who live tother country, sava make ship, musket, powder, cloth, and plenty, plenty thing you never look in 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 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 man; 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

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