from the trees (a place where there is a number of large trees is always picked out) on either side of the river and both sides of the bridge, to the railings. Thus the bridge is strongly supported by the butments and the suspending vines from the trees, and will bear the weight of as many persons as can crowd themselves on it. They generally last, with a little repairing, from three to four years. The great SALI-SHIRONG (or devil, as we call him) of the country always superintends the building of bridges, consequently no woman knows how they are constructed, but believes that the devil builds them. No woman would under any circumstances show her face when the sepulchral voice of the SALI-SHIRONG is heard in the town, or any where in the neighborhood. The word SALI, in the Pessah language, literally means medicine, and the word SALI-SHIRONG means medicine-man or doctor. These doctors are much feared by the people on account of their supposed power over life—it is thought that they are able to kill or cure without being present, or even in the same town where the patient may be. Besides this, the doctors possess the power of cursing the country with pestilence or famine. The principle SALI-SHIRONG is called NGAMU: and like "Egugun," the great devil of the Yoruba people, (as described by an American traveller) is a "tall fellow," (about ten feet) "fantastically clad from face to foot," and is, with some tribes, "a personification of the executive or vindictive power of the government, but all women are required to believe that he is a terrible spirit who takes vengeance on violators of the law." The women have a *pollondoi*, or devil bush also; the head woman is called Zo, and is, generally, the oldest woman in the country, and none but old women are allowed to associate with her while performing the rites of the devil bush. Zo would no sooner pry into the secrets of *Ngamu*, nor *Ngamu* into those of Zo, than a boa constrictor would, knowingly, crawl into a bed of drivers. All the tribes I met with have some notions of a supreme being, "the unknown, the cause and preserver of all things," they have a name for God, but are ignorant of his true character. These people have a number of idols, which they worship merely to protect them from evil. Every man has two or three which he carries every where he goes. These little idols are generally from three to four inches long, made of clay and decorated with cowrees. Whenever a man is about to take a long journey, he makes a sacrifice to his idol and earnestly implores its protection. Whenever a man is taken sick, he attributes it to the displeasure of his idol, to whom, immediately on his recovery, he makes a "grand" sacrifice. The most acceptable oblation that can be offered to one of these idols is the juice of the Khola, which, after being chewed, is spit upon the idol; sometimes the blood of goats and chickens (white) is sprinkled on the greegree; and on particular occasions a libation of palm wine is added.

Slavery exists in Barlain, but in the most modified manner; the master and slave labor together in the field during the day, and sleep together on the same mat at night: the slave calls his master father, and if the children of the master be younger than the slave, they must call the slave father; nor is any man allowed to call a bond-man a slave; he would be made to pay for it. The slave has a voice in all palavers as much so as the richest man in the country. Another beautiful trait in the character of these people is, that they will not make slaves of their own people.

I wish to say something here about the "great Mama palaver" which originated in the interior about the year 1854. It was thought at one time by the Liberians that this secret league of the natives was propagated by the crafty and warlike prince Boombo, during his visit to Bassee

Darn, King of Barlain, in 1856. The Liberians were under such serious apprehensions, too, in regard to Mama, having heard that it was a secret move by which Boombo had managed to draw all the interior tribes into an alliance with him for the purpose of attacking the Republic; but the Mama fraternity owes its origin to motives entirely different.

The following is a correct account of the origin of Mama. It is well known by most Liberians that the natives living between the settlements and the interior natives have always made it a practice of preventing the interior natives from coming to the "beach," and, in fact, they have tried, and partly succeeded, in cutting off all intercourse between the Liberians and the Barlains, Bousas and other tribes whose countries are rich in the production of camwood, palm-oil, &c., and from whom alone ivory, cattle, cotton and gold dust can be procured. Whenever the people from the interior attempt to come down to trade with the Liberians, they are stopped and forced to do their trading with the natives above named, who pay them whatever they please; and if any complaint is made, they are taken (the interior natives) and made slaves. These pirates then take the stolen produce, bring it to the beach, and make the Liberians pay almost as much for it as it is worth in Europe or America. This is an every day occurrence. The King Boatswain people are the ring-leaders. I have seen, at Bo-Poro, from eighteen to twenty men robbed of all they had, (some three hundred dollars worth of produce,) and sold into slavery, because they refused to pay one-half of what they had for the privilege of passing through the town. Similar depredations gave rise to Mama. At length the interior people became tired of such treatment, and resolved to make war on the King Boatswain, Goulah and Pessah tribes; but the latter, having the opportunity of procuring guns and powder any time from the beach, had a decided advantage, and after a hard fighting, succeeded in shutting their enemies up in their own country. Things, with the interior natives, now became desperate. They saw that their bows and arrows and short cutlasses were but toys in their hands, when standing before powder and balls, rifles and genuine Kentucky bowie knives; consequently, they had to resort to stratagem. Accordingly, Mama, a Bousa prince, convened all the different tribes in his neighborhood, who, after deliberating on their almost hopeless condition, swore an eternal alliance with prince Mama against every tribe which was not a member of the league. By this means, prince Mama soon became very powerful; the fame of the secret league was soon spread far and near, and people came hundreds of miles to "take the Mama greegree." Now, to show the intentions of the interior natives in getting up a secret fraternity, I will present to the reader some of the leading oaths that every man is obliged to take before he is allowed a voice in the "Mama bush." First, the man must swear that every Mama's cause shall be his cause—and that he will defend a brother Mama, if it is necessary, unto death; and that he will use all his influence in opening a road by which the interior people may have intercourse with the Liberians. Besides the oaths above mentioned, no two tribes or men who are Mamas can fight. Mama became the watch word; and a sort of masonic sign, which nobody but a Mama man knows, is now a protection to a member of the league amongst all the people living beyond the Dey country. Memmoru, king of the King Boatswains, became a member in 1857, and, to his astonishment, found that, without breaking faith with Mama, he could no longer prevent the interior natives from coming to the beach and trafficking with the Liberians. So great was the excitement in the King Boatswain country on the return of the king from Barlain, whence he

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