Another boy of about 12 years old was to be sent to the Sussoo country to learn Mandingo book as they say, but he refused it saying he wished to learn whiteman's book. His relations insisting upon his becoming a Mohammedan, he ran away and came to me secretly and begged me to teach him English book. I spoke to the King and to his relations about it and the boy was permitted to stay with me; he came to the settlement in May last.
to be exorced.

"The head of all these Lukohs is Bay the King. At his acceptance of the title and authority of the King of the country he chooses a Nensukoh and a Nengbanah as his assistants in ruling the country: All three are respected by the people as Kings, wherefore they some times call them the first, second, and third King. They are stationed in different places yet at such a distance that in two or three days time they may all meet at the Kings place. All the other Lukohs or Headmen are accountable to them for any palavers and they report it to the King; if there be any great palaver such as murder or witchcraft these must be settled before the King at Yongroo. Should any of these three Kings happen to die, the inhabitants of his residence are permitted to plunder in every place they choose till another headman is appointed into the Palace of the deceased, sometimes they cannot immediately fill up his place with a good man, then the widow or the eldest daughter puts on men's clothes and is considered as headman of the vacant place, yet the plundering goes on. I was eyewitness myself of their desire to destroy a number of plantain trees and catching of fowls &c where they passed through; to prevent such mischief to be done at the settlement I applied to the King for protection, and was requested to give powder, cloth and Tobacco which at the burial and at the settling of the cry amounted to L 2.10. During the time from the death to the burial of Nensukoh the inhabitants from the neighbourhood brought their fowls & sheep to me for protection. At the same time another headman died who had often lent me his Canoe and always been friendly to me, his relations begged me to give something to his burial which amounted to L 1.5. Two great headmen being now killed by some witches the Kolloh was very much grieved at it and came out of his recess to dance and cry for the loss of the heads of the country, and to drive out all young people to dance at nights and to cry with him, or to lament the loss of these headmen, by drinking palmwine, and honeywine which is prepared almost through the whole country and brought together to the place of the cry which lasted

CAI/E5 13 cont'd 2

"Here about 2 months. Kolloh is the name of a great spirit who is supposed to exist in the neighbourhood of Yongroo, he never comes out of the woods except on such mournful occasions as the above, or if a person has been buried without his relations making a cry for him, then the Kolloh, who has intercourse with the departed spirits feels himself so much hurt that the is obliged to leave his abode at nights, and to go to the houses of those relations to rouse them and to trouble them every night till they procure rum and palmwine &c and have a good drink and dance publicly in remembrance of their departed friend. The Kolloh is made or platted of bamboo sticks in the form of an oval basket about 3 feet long and so deep that it goes over the mans shoulders, it is covered with a piece of a fishing net, or a net perhaps made for that purpose, stuck all around with porcupine quills, the head is made of something black, I suppose leather; the tongue is scarlet, the teeth white, two very long porcupine quills on the nose, the mouth and nostrils stand wide open. It is frightfull to look at. Children and old people run and scream at its appearance. A certain man pretends to have some very intimate intercourse with this Kolhou and therefore he is called by the spirit to take it, the Kolloh, on his head to go about with it, to see that the dances, drinkings, and howlings are carried on regularly through the whole night that all the young people who are at work through the day are at the dance at night, and if any are missed he is permitted to enter the houses and to drive them out by force, and he is a faithful servant of the devil. Some people stay out in the fields through the night to enjoy a little rest after their daily fatigue. The Kolloh man is naked, has washed himself over with white clay, has fringe of packing mats or plantain leaves around his waist, knees, and ankles, he is not permitted to speak to any body, when in his service; to give notice of his coming he sounds a bell which is fixed inside of the cap or basket what we call it; he has a switch in his hand to show his authority. If any person pass by his abode which is hear
"the public road he sings out see with one tone. If any people meet him in the road they must either hide themselves or else go back otherwise he catches them and carries them to his place, keeps them there for a few days teaching them something of his arts, which the people keep very secret; he makes them swear and tells them if they discover the secrets the Kollah knows it, and makes their bellies swell and they are dead in the moment they say anything of the secrecy. After the people, chiefly children of 10 or 12 years, sometimes young men, have been taught in the mysteries of Koloh, they engage in his service and go about with their teacher beating on a small turtell shell and singing. He came also to visit me, standing before the door and sang out his long eee the children all running to hide themselves. I asked what it meant, and was told that this was the devil and as the great headmen of the country were dead he was much troubled about it and came out of the woods to make cry for them, and now he came to give me service. I said, I accept of no devil's services, I am come to drive him out of this country."

Richard Wilkinson and Jellorum Harrison are cousins.
revival of the slave trade. 2 weeks ago, vessel picked up over 200 slaves.
first vessel in a year.
M. Bake didn't have anything to do with this last vessel. but they expect 5 more in the
near future.

Reports that Ormond, who had left the river, is back now and closer to Bashia than before.

re landholding. "No land or ground is sold among the Susus, so that the buyer may
leave it uncultivated & uninhabited without running the risk that the headman may sell
it again to another man. The buyer has, indeed, the first right to sell his place
to any man, or to make it over to any of his children; or to ask the headman to keep
the place for him, provided he gives to the headman the customary tribute, or the
expected presents from time to time: but as soon as the owner of place does depart
from it, and settle in another place, and does not himself appoint a person to take
possession of it, or does not pay to the headman any interest to keep the place for
him, the headman gives the place to whom he pleases. When Br Butscher departed
from Basheia, Br Renner was allowed to keep the place in possession. So in case Br
Wenzel should die, nobody had any right to drive me out of Canoffee-Settlement, or
make me buy the place afresh; but should we both die, or leave the place without paying
interests of it by presents to the headman, no missionary sent out afterwards by the
Society could make any claim to the settlement."

Reports that on Aug 20, an American Slave trader called Mr. Gale came into the river,
picked up 220 slaves and left on the 25th.
Lewis Gomez has left the Pongo for Bissau with his father. "At the Islands de Loss, I was informed by a Port Capt. that Lewis Gomez lived with him during the rain time and that he begged the Capt. to allow him every morning one hour for his devotion to read the Bible and to pray." Evidently Gomez's father wants him to become an R.C.

Why so many missionaries in the Río Pongo when there can be no protection for them there. Would be better for them to centralize their efforts where they are wanted.

Seems clear that here that the only friend of the mission in the Pongo remains Fernández and this position greatly depends on how Harrison handles the situation. If Harrison uses his influence, the mission could grow.

18 Oct. 1815
London, Pratt to Nylander

"Friend at another hotel. Nylander & Sperber. Suggest move elsewhere."

Prest + others are wrong, to squabble.
Wilhelm unjustly criticized.

18 Oct. 1815
London, Pratt to Wilhelms

Prest finds Wilhelm refreshingly reliable in spirit & conduct
Compared to freq. bickering & complaints of others.

8 Dec. 1815
Goree, Hughes to Pratt

Hughes denies all knowledge of anything he may have done to injure his character or sacrifice Pratt's confidence. Only spoke his mind as was his duty. Mrs. Waterton's report that Mrs. Hughes claimed deception by a comet member was false.
Re the previous letter and question about obtaining more land by the society in the Pongo. Harrison says that in conversations with his uncle, Fernandez, the topic was brought up and Mr. Fernandez had thought it over. The custom in this country is that anyone who comes into the area becomes a stranger and remains thus. As a stranger he has no right but is at the mercy of his landlord. If Fernandez grants them the use of the land, he is worried about what will happen when he dies and for those families that will come after him.

Harrison is particularly worried about the rumors he has been hearing among the missionaries. He wants to know what the society is planning to do? Go to S.L. or remain in the Pongo?

Renner states that Wenzel has brought news from the colony that the Governor has determined that no child shall be brought out of the colony for the society's settlements in the Pongo. "I hope this will not be the means of his Excellency to bring us out of the river for which he is very much. He intimated that if he could see Mr. Pratt but for five minutes, he would have us all out of the river."

Renner is clearly not happy in the prospects of going to the colony and giving up the Pongo settlements. He implies that it is the determination of the Governor that may be the deciding factor.
Butcher certainly does not think very much of Major Appleton, who led the raid in the Fongo. —"Pray give my kindest regard to Major Appleton, & inform him that I could not altogether agree with him respecting Wm F. unworthiness of the present (as he stated to you): He went there in his red coat demanding slaves belonging to a white man, and to receive headmoney afterwards wither here or in England; to gain his point in he gave Wm F. some Bafts & Powder; although Wm F. not altogether willing to give slaves out of his country; yet to avoid future suspicion & wishing to live agreeably with the British Government, he gave M. A. I believe 15 or 20 slaves."

re Klein. Says that Klein left Bramia because they liked the Isles de Loox better and were persuaded by the Merchants Leigh and Carr to move there. Carr gave them his house also. Carr is living in the Colony. Yet Mrs. Klein told a Mr. Nicol of the colony that Mr. Carr and Leigh were conducting "illegal trade" and Nicol contended Carr and then the 3 of them confronted Mrs. Klein with this and she denied it.

58 letter from Klein 13/12/15 stating that Mr. Carr had ordered them out of his house. Now they are building a settlement of their own on the islands.

Mrs. Klein has much abused Leigh & Carr, their benefactors at Isles de Loox; she told Nicol they carried on illegal trade, when confronted she said she could not substantiate. (She accused them for bad for general slovenliness, & withdrew 15 children from the sch. Harrison witnessed all this.)
21 Dec. 1815  S.L., K. Macaulay to Z. Macaulay

He sends report on missionaries requested but cannot allow to duties of all charges made.
Many addicted to drink
Others also indulge according to height & care

Buchan is worldly & cares for little save money
Respected by no one

Klein's health great at Leicester but temp. but will not survive the heat, only competent to assist

Nyländer by far the best - seems earnest, diligent, successful
Spends little time in S. L. & Macaulay not been to Bullom
Wenche shows some of Nyländer's virtues & Macaulay knows nothing of Wilhelms

Klein given to much drink & laughing stocks all who call at the island, Mrs. Klein rules him & is herself given to grudge. She would have her husband made head of missionaries on coast & this caused-committee family want him & Buchan.

Mrs. Klein spread stories of height & care engaging in slave trade so Klein had to leave the island

Nyländer told him that reports had reached Brett of licentiousness among the missionaries. He cannot believe this.

This letter contains a description of all the wrong doings of the missionaries, which are excessive drinkers, liars, etc. In particular, the Kleins seem to have alienated the merchant community. The numbers of liberated children in the colony are increasing rapidly and are very desirous of education. But the determination of the missionaries to remain in the Pongo, a fruitless and bad adventure, is costing the colony of education and enabling the spread of Islam up to the very borders of the colony. The missionaries at the Pongo are not teaching the children of the colony the right ways of behavior. Many of the girls of the colony return to the colony and become mistresses.

This is supposed to be a true and free report by K. Macaulay

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Klein's Journal    Mid Sept. 1816
(probably in Oct.)
"Today, Dalla Samba, a Chief, called on me. I told him he had been so much among white people he must have heard much about the Scriptures from them. He answered "yes; when Macaulay was Gov. of S. Leone, and also Mr. Daws, I used to go thither, and I always attended Church with them."

"At present it appears to me that the peculiar advantage of my situation is, that I have the opportunity of conversing with stranger from the surrounding countries, many of whom are either Chiefs, or Bookmen, as the Natives call them."
"After I had discharged Richard Wilkinson I went with Mr. Harrison to Brahemia to visit Mr. Fernandez. I inquired of him, whether he did not know of any man qualified to teach me the Susoo language, telling him in what manner I had discharged Richard, & that it was my wish to furnish the Society with a Susoo dictionary & grammar, & translations of the Scriptures, if it should please God to spare my life; and that, in pursuit of this intention, I would pay a man deservedly for his assistance. He answered that he knew of no person sufficiently qualified for this purpose; but that he himself had assisted Mr. Hartwig in translating five chapters of the Gospel of St. John; and that he was also willing to assist me, and to spare every morning an hour or two for this purpose, if I did but live near to him. I did thank him for this kind offer, assuring him that I would directly avail myself of it, and beg him to assign me a place to settle near him; but that we are every day in expectation of the arrival of a Visitor from our Society; and that therefore it will be proper to let him decide respecting my leaving Canoffee & settling in Brahemia."

Nylander is concerned about the publications of the CMS which include stories about the Pongo. He is afraid that the Society is publishing material from letters which could get back to the Pongo via traders, therefore putting the missions in a difficult position with the local chiefs, etc.

1698. as above

He heard reports that Butcher engaged in mercenary practice at Gore. He is well off but no evidence of profiting.

Cannot believe missionaries' houses are sinks of vice & descends this to malicious rumours by slave traders.
Appeals that the Pongo experiment is not worth it. The colony is a much better place for the Societies efforts.

Missionaries of the Pongo and CMS are "not living in brotherly love"

Ex Dec. 3rd. went down to Bashia and found the church destroyed. "Br. Renner threw much blame upon Richard Winkelmann, affirming that he had spread the Monthly Missionary Registers among the slave-traders, and that they are exasperated against us on account of the incursions we had given against them: & that Richard therefore ought not to be continued in the Society's service." Wenzel later admitted that he had given the Register to one of the traders. Richard was certainly hurt by the revelations of the Register and got back at the society by distributing several copies of it around. The rest of this despatch is a repeat of Ex #67
Bick reports that the Kleins have moved from Isl. de Los to the mainland near Kapuru.

"We called a general meeting of the Headmen on the Rio Pongas at which M Fernandez attended. When it was agreed land should be given to the Settlement at Canoffee & the Missionaries should have full liberty to go to the Native Towns & preach the Gospel to such as chose to hear it."

Sierra Leone "...groans for Christian instruction."
charge of insolvency against Butcher Runner was exaggerated. Butcher seems innocent of trading irregularities.
Klein claims to drink at Rio Domba & stole de luxe but now seems reformed.
Mrs. Klein admits her accusations were exaggerated.

124 28 May 1816 Kaparau: Klein to Bickersteth
she asks that come in indulgent on those sent to intolerable climate, cause of husband's drinking.

CAI/E5A/61 12 Dec 1816 Gambia: Klein to Bickersteth
first started drinking at Kabara, dogged him since.

163 9 Apr. 1817 London: Pratt to Cannon
McCarthy urgently através harsh in criticising society (over)
Concerned w/Butschel's demonstrations of pride & indp. spirit
Something will have to be done
King Demba is ruler of the Kapporo area and of Isle de Los.

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do 124  Kapporo  28.5.16  Mrs. Klein

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CAI/E5  129  Sierra Leone  Bickersteth to Secr.  5/6/16

Reports that is taking passage to Barbados on way back to England.

Is bringing with him "...Simeon Wilhelm who can read & write pretty well & whose father wished me to take him. He will be a fair sample of the higher boys in the Rio Pongas School & I think if put under the care of J. Cunningham at [Bakerfield?] for 2 or 3 years, he may return to be a blessing to his Countrymen."
Reports that is taking passage to Barbados on way back to England.

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**Reports of the Missionaries.**

Klein: "Villages within a day's journey from Kapporoo towards the South." Kipp, Rodoma, Robanne Fuia, Cassuna, Dicksing Kamaing Tombo Butobina

"Towns within a day’s journey from Kapporoo towards North East."

Nuneo, Kapparoo-Kungy, Kompy, Sambia, Kobia, Backy-Singnia, Feddia, Hansmania, Kasson Booddimania, Debrica, Domia, Naffia, Kaeca, Kapaeleng, Kundai, Dumania(Ding Dumba's Residence.)

Baptised on Isles de Loss——

Samuel Leigh, the son of Wm H. Leigh and Maria his woman.

Ann Leigh the daughter of Wm H. Leigh and Simony his woman.

Baptised at Kapparoo 1816

Sally a slave girl belonging to Mr. Benj. Lewis on the Rio Nunez.
Klein:  "Villages within a day's journey from Kapporoo towards the South."  
Kippy, Rodoma, Robanne Futa, Cassuna, Dicksing Kamaing Tombo Butohina
"Towns within a day's journey from Kapporoo towards North East."
Nuneo, Kapparoo-Kungy, Kompy, Sambia, Kobia, Backy-Singnia, Feddia, Hansmanio, Kasson
Borddimania, Debrica, Domia, Maffia, Kaeia, Kapaeleng, Kunda, Dumania (Ding Demba's
Residence.)

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Samuel Leigh, the son of Wm H. Leigh and Maria his woman.
Ann Leigh the daughter of Wm H. Leigh and Simony his woman.

Baptised at Kapparoo 1816
Sally as slave girl belonging to Mr. Benj. Lewis on the Rio Nunez.

"6. East to Canoffee Jesulu the Town of Munkge Tombe 1 1/2 miles  One
Mile further Sogoe--To the North Kacara Monke Fantimany 1. Dombe Jungjei Mange Kuree
6--Sumbri Munkge Fant. Mah 9 -- Kongdeja Baroka  To the West. Lioso Munkge Beke opposite
the River.---To the South Sumbia 1 mile Kronjied.

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do, do. Renner.  Extracts from the Church Register Book at Bashai

Elisabeth, d to Thomas Curtis--Bapt. 20/7/1812
Jane, d to David Lawrence, --Bapt. 20/7/1812
John Ormond Lightbourn, s to Miles Lightbourn, bapt. 6/3/1813
Thomas and Eliza Catty, bapt. 10/7/1814
Richard, s to Thomas Catty, bapt. 10/7/1814
George, s to George and Mary Irving
Thomas, s to Thomas Curtis
James, s to Benjamin Curtis
Mary, d to C. "Skelton, bapt 30/6/1814 at Kissing
Margaret Holman, d to Samuel Holman, bapt. 7/1/1816
George and Mary Dixon, children to Jacob Dixon, bapt. 7/1/1816
George Irving and Mary Lawrance were married 14/4/1812
Thomas and Eliza Catty, mar. 24/1/1814
Richard Sangary and Sarah Thomas mar. 8/6/1815
Jellorum Harrison and Margaret Holman, mar. 22/6/1816
John Pearce, Schoolboy, died 1813 and buried in Bashia.
Richard, Son to Thomas Catty died the 18th of July 1814 and buried in Bashia.

Jimmy Wilson died at Kacara and buried in Bashia 1815.

Moode Wahman died in Bashia, and is buried in Bashia.

Jane E st, School girl, died the 31st of Aug. 1815 and is buried in Bashia.

Elisabeth Fantimany, died in Kacara, and buried in Bashia. 1815.

Dick has arrived back in London. "The Committee of the Society have directed me to return you their unfeigned thanks for your kind reception of mr. Bickersteth, and for the assistance he rendered to him in the objects of his visit. They fully coincide with you Excellency in considering the Colony, under all its present circumstances, as the most important and promising field of labour."

Bathurst has agreed to provide 1000 pounds to support the churches in S. L.