Title of Document: Richard Bright’s Expedition to Moria in 1802.

Introduction (by Bruce L. Mouser): This journal was one of several official reports made by Sierra Leone officials regarding visits made into the Northern Rivers during the period of Company rule. In this case, Richard Bright represented the governor of Sierra Leone at a regional conference called in Moria for 1802. The conference was formed to deal with the results of the Nova Scotian Rebellion which had occurred in the settlement in 1800-1801 and in which several powerful leaders from the Northern River had taken part. The conference expected to bring closure to the rebellion and return a degree of normalcy to the relationship between Moria and the settlement. There also were other agendas that made this particular conference important. An earlier version of this report was published in Guinea Journals: Journeys into Guinea-Conakry during the Sierra Leone Phase, 1800-1821, edited by Bruce L. Mouser (Washington, D.C.: University Press of America, 1979), 31-113. This is an unfinished and unpublished revision of an uncertain date.

Source: PRO, Colonial Office, Series 270, vol.8, Journal of Mr. Bright’s Expedition to the Mandingo Country.

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Transcription: by Bruce Mouser, c.1970 and revised c.1990:

Having received my instructions, at 1 P.M. set off for Fouricaria in the King Kanta schooner, having on board Dalla Moodoo and W[illia]m Macaulay, who were to act as my interpreter and Clerk, Quia Booboo (or Bobicary), a son of the late king Setafa; Namina Moodoo, a brother of Quiaba Sinna, the headman of Malicoury; Isaac Blewer, and Eli Ackim, settlers; and about 40 Mandingoes, who had assisted Smart in the war which he is carrying on against king Koubelou and were now returning home. Gov[erno]r Dawes accompanied me some way out of the harbour. A fine breeze from the SbE. Course NNW 1/4W when the Gov[erno]r left us.

At 6' before 6 P.M. saw Koratoma, an island bearing NEbE. distant about 15 miles, not so large as the Bananas and destitute of water. It lies between the small and large Scarcies [rivers]. Yeelee Bouya is a small island near it. Saw the new moon.

Sept 29.

At 6 A.M. the Isles de Los in sight bearing NbE 8 or 10 Miles, the largest being in the centre. Matacong in sight on the lee bow bearing ENE. Sierra Leone still in sight. During the night, the ebb tide had driven us far to the Westward.

At ½ after 9 A.M. a remarkable bluff point with a lofty sugar-loaf summit in sight, being part of Sangarea bearing NbE. Another high point of nearly similar for visible also, called Nagea bearing NW. Both are connected with mountainous tracts, faced with bare precipices of rock, the height and grandeur of which astonish and delight the Beholder. C[ourse] ESE. Matacong, gently sloping from the water’s edge, has a pleasant and fertile aspect. It appears to be an intermixture of Grass and wood-land. It abounds in wild hogs and has a spring of excellent water. The mountainous land of Yangea Kory also in sight. At 20' past 12 P.M. C NEbE. Soundings under 3 fm. Sandy Island bearing NW, Matacong lying behind it. The soundings vary from 3 to 4 fm at low water.
The entrance to the Kisi\textsuperscript{20} is formed by a bushy point called Khabuk, on the larboard, bearing NNW. Double the said point at the distance of ½ a mile. The opposite shore is low and covered with Mangroves. C\text{ourse} to the [Kisi] along the mid channel between Sandy Island, Matacong, and Sama Point\textsuperscript{21}, which lies on the starboard\textsuperscript{22}.

At 10' past 2 P.M. run aground on a muddy bottom a few yards from some rocks on the starboard, which were covered at high water; Khabuk Point bearing SW, and Kisi Point which forms the entrance to the Fouricaria River bearing NEbN. Sounding the Northward channel, water 2 fm. The tide flowing, we soon off. Passed Kisi Point at 150 yards distance. Soundings 5 fm. Bareira\textsuperscript{23} River NW. C NbE & NNE. At 6 P.M. passed a Creek on the starboard which communicates with the Sama River. At ½ after 6 P.M., C\text{ourse} E. Heard the note of a bird called Tony, very loud and clear. C NE ½N. The river’s banks are covered with tall and strait Mangroves, the verdure and tapering form of which are soft and graceful. At 8 P.M. passed Ketteree\textsuperscript{24}, a small town on the starboard. Banna, a son of Pa Moriba the headman\textsuperscript{25} (not him of Bullom Shore\textsuperscript{26}) came aboard. Four or five days ago he saw Will\textsuperscript{27}, the son of king Tom, at the Bullom\textsuperscript{28} town (a town so called in the Sama River) whither he went to purchase Cassada\textsuperscript{29}. Will desired Banna to inform him, by an express, when any Sierra Leone boat\textsuperscript{30} came into the Kisi. At ½ after 9 P.M. anchored, Berica\textsuperscript{31} being ½ a mile ahead. We came to\textsuperscript{32}, at the request of Quia Booboo, who could not without much inconvenience go ashore with his baggage in the night.

Septr 30.

At 6 A.M. weighed. C\text{ourse} SSE. Sierra Leone by information bearing SW. The Schooner was towed, it being young flood\textsuperscript{33}; the river here is about ½ a mile broad. Quia Booboo’s people on board discharged their pieces several times by way of \textit{feu de joie}. Soundings 1/4 less 5. C SEbS. At ½ past 6 A.M. Berica in view, distinguishable as the larboard point opens by a large Pullom tree. C E&EbN. Berica lies on the Southern bank. On the right of the landing place is a Melly\textsuperscript{34} tree, the height of which may be 80 feet. The trunk is large and smooth; the bark ash-coloured; the leaves small and pointed. The
bark and young leaves, I understand are poisonous; in the trial of red water, in use among the Bulloms and Timmanies\textsuperscript{35}, an infusion of them is often mixed with the beverage when the person to be tried is friendless and his enemies determine to dispatch him by clandestine means. The timber of this tree is hard and durable, and the trunk sufficient in its dimensions for a canoe of middle size.

At 8 A.M. went ashore with Quia Booboo and Dalla Moodoo. The former was received with unequivocal marks of joy by the men, but his wives expressed their happiness at the sight of him by sounds so equivocal, that I really thought they were weeping and lamenting over the corpse of a near relation. Quia Booboo is, I believe highly beloved by his Dependents, and seems to merit their love by his amiable disposition. Berika was the residence of his father Setafa before he came to the crown, after which he removed to Fouricaria, where his son occasionally resides on the premises\textsuperscript{36}, formerly occupied by the Father, which are very spacious.

Berica is a town of the middle size. Quia Booboo’s quarters are handsome, especially the hall or palaver-house which is built of lofty brick walls, enlightened with well-proportioned windows, and pierced with triangular opening over them. The Walls within and without are whitewashed. At the upper end of the Sandahghee\textsuperscript{37} (the country term for a palaver house) is the Saree or principal seat raised from the ground about 1½ foot formed of mud beaten hard. Similar seats are ranged round the walls. They are used both for sitting and lying. The front and back parts of the building are protected from the sun by piazzas, an useful and necessary appendage to the houses of this country.\textsuperscript{38} The Women’s apartments are distributed round the back court.\textsuperscript{39}

The headmen being assembled to welcome their chief\textsuperscript{40}, Dalla Moodoo suggested the expediency of signifying to them the object of my mission. According with his idea I told them by my interpreter that the Governor of Sierra Leone, understanding that a meeting of the headmen of the Mandingo Country would shortly be holden at which the measures\textsuperscript{41} to be taken with king Tom would be discussed, had sent me to refute any falsehoods which he might allege to justify himself and impeach the colony and likewise to express the friendly sentiments which he bore to the Mandingo people\textsuperscript{42}. The
Alimamy\textsuperscript{43} and another old man replied to this effect: that they had never taken part with king Tom. The latter said in particular that he had seen king Tom a few days ago at Malghia\textsuperscript{44}, but that he was universally neglected. The meeting then broke up.

While I was waiting for Dalla Moodoo in the Porch or Lodge, a Mandingo who came with us directed my attention to three trees of pretty large Diameter in the trunk, but not very lofty, standing between the [word missing] and the Misseiree\textsuperscript{45} (or Mosque). Upon inquiring I learned that the species was called Keeree\textsuperscript{46}. It bears a fruit as large as a Cocoa nut, but somewhat longer. The pulpy substance within the kernel when dry is eaten, as are also the seeds.

The common salutation of the Mandingoes is \textit{Ianee Senna}, or \textit{Inne Famma} (singular) the answer to which is \textit{Marhabba}.\textsuperscript{47}

Quia Booboo sent his brother Amiata\textsuperscript{48} to accompany us to Fouricaria that he might learn when the meeting\textsuperscript{49} would be held. Amiata is a handsome, and seems to be a good-tempered young man. Like all whom I have seen of Setafa’s family, he is of a lighter complexion than the Mandingoes in general.

Dalla Moodoo tells me that, before the present war between Smart and Koulelou broke out, king Tom had given one of his Daughters in marriage to Quia Booboo. When he went to Malghia after the second attack upon us, he sent a message to his Daughter, in the name of her husband, signifying his desire that she should go and visit her father. Believing the message to be authentic, she made no scruple to obey. Shortly after her arrival, king Tom gave her\textsuperscript{50} to Fatima Foudy, thus revenging himself on Quia Booboo for accompanying Smart to Sierra Leone after the first attack.

Amiata says, a meeting will be holden in about 15 days, in consequence of Setantomany’s death.

C[ourse] from Berica NE. At 11 A.M. C NEbE. The land of Yangea Kory right ahead and stretching NW. Here it presents a gently waving outline. High water. C ENE. At 7 A.M. a heavy shower which lasted some time; from 10, fine serene weather; the sky so overcast as to temper the sun’s rays. C[ourse] EbS-SEbS-S½W-SSW. At 12 ebb tide, came to an anchor.
Weighed a little before sun-set. 50' after 7 P.M. passed Callimodia, a small town on the starboard, the headman of which is Callimodoo.

A little below this town, the breadth of the river is contracted to 100 yards.

At 20' after 9 P.M. the vessel grazed on a rock but received no damage. The pilot, a native in Dalla Moodoo’s service, says the rocks at this place extend across the river. Soundings after passing them ½ less 3. At 11 P.M. anchored.

Friday Octr 1.

At 7 A.M. weighed with the flood. Where the Vessel had anchored, there were rocks uncovered at low water chiefly on the larboard, but one is nearly in the centre of the river. They lie a little above an elbow of the river and a creek, both on the larboard side. Course at ½ after 8 A.M. SbE-SSE-E-EbN-NE. Soundings 2½ fm. A heavy rain fell last night from 11 to 6 A.M. 5' after 9, C NEbN.

Dalla Moodoo tells me the Mandingo priests receive tithes of rice from the headmen and also occasional presents. Every headman is entitled to three days labour from his people at planting time, and as many more at the time of harvest.

Monkeys & Parrots abound on the banks of this river and the Alligators are numerous. 23' after 9 A.M., C NE. 46' after 9, C ENE, Yangea Kory ahead. C at 20' after 10, ESE. 3/4 after 10, SE. 54' after 10, Soundings under 1/4 twain.

At 11 A.M. Fouricaria in sight on the starboard bow, distant about 1/4 of a mile. An American Brig, the Toper, Macfarlane owner, lies a wreck at the first landing place. Her masts, Bowsprit and one anchor are still in her. She was lost in an attempt to heave her down for the repair of her bottom. I afterwards saw a very full and handsome testimonial given by Macfarlane to Setan Soulimany for the assistance and protection he had afforded in saving the Cargo. Came to mooring in a 1/4 less two opposite the town.

At ½ after 11 A.M. west ashore with Dalla Moodoo and visited Setan Soulimany and Setan Bash, his Brother. Their houses are opposite, and within the same inclosure. The former is Alimamy (or Governor) of Fouricaria. The latter is subject to epileptic fits, and takes little part in public affairs. Both are affable, well-informed men; but Bash is said to
have more probity and punctuality in his commercial dealings than his Brother. Soon after my arrival the headmen assembled in Soulimany’s Tongkee or Palaver-house, which is a convenience and airy building. Dalla Moodoo suggesting to me the propriety of mentioning in a general way the purport of my mission, I told them that I came with a message from the Governor and Council of Sierra Leone, the nature of which I would explain when the headmen of the Country met. I added that I was happy to see them, their town and country for the first time. The meeting then broke up; and Mr. Nevil, the Bance Island factor, introduced me to his house and importuned me very much to dine with him, which I declined.

Thence we proceeded to visit a sister of Dalla Moodoo, the Wife of Bocary Conta, a headman of the town; after which the hour of prayer being come we went to the principal Miseeree or Mosque, from the piazza of which I could see and hear part of what passed within. The building is circular, lofty, and of large dimensions. A spacious but low piazza completely surrounds it. The Congregation stand in even and equi-distant rows which are marked out by strait lines raised a little above the surface of the floor, the spaces between them being sufficiently wide to allow the people to prostrate themselves according to the ritual of their service. These prostrations follow the frequent repetition of Allah Ackbar, which is pronounced in a low voice by the chief priest and repeated in a loud and screaming tone by an inferior that the Women, who are not allowed to form a part of the congregation in the Misseeree, may join in the prostrations at home. The response to this exclamation is made in a deep reverential murmur of Ameen. The Alimamy prays in a certain cadence between speaking and chanting. The Communicants are very attentive, and reverent. Prayers for the sick & absent [and] for friends & relatives conclude this service.

I expressed a desire to walk thro’ the town, and a person was appointed to attend us. Our progress through it and return, including several stops which occupied nearly half the time, lasted from 17’ after 3 to 35’ after 5. We entered the premises of several headmen, within each of which was a palaver house and the ground plot of a Misseeree, raised about one foot from the surface and of a square oblong form. Towards the East, as in all
the Mosques, is a projecting Niche for the Alimamy, having an entrance opposite to it.

Plan of an open Misseree, properly called Tuniee or Wausee.

With respect to the Mandingo Courts, and mode of administering justice, I am informed that in civil suits where the parties belong to the same headman, he tried the case. The Witnesses whether male or female are sworn upon the Koran in the Misseree. If the plaintiff can bring no written or oral evidence, the Defendant may clear himself by oath. Either Party, if Dissatisfied with the judgement, may appeal to the grand palaver which consists of all the headmen. In criminal cases, the matter is tried in the grand palaver by twelve men chosen among those who belong to the different headmen. After hearing the evidence they retire and confer together. The conference ended, they return and give their verdict in open court. If this be a verdict of guilty, the headmen consult their books (the Al-shara I suppose) and pronounce sentence in open Court. In all criminal cases, which admit of it, the law of retaliation is vigorously enforced. The murderer, for instance, is put to death with the same kind of weapon & in the same manner in which he perpetrated the murder.

The slave or the price of a slave is the Schoolmaster’s usual fee when the scholar has finished his education, which a boy of good capacity will do in three years if it be confined to reading the Koran, writing, and addition. The scholar, after leaving his Master, continued to show him great respect and to render him any good office in his power. An instance of this respect I noticed today.

Salt is manufactured lower down the Kisi and bartered to the natives living at the foot of the Benna mountain, which, I am told, is two days journey hence, I suppose with a load. Loads of slat are packed up in long baskets made of split reeds and palm leaves.
These baskets are from 5½ to 6½ feet long, the greater weight being atop. This varies from 150 to 200 lbs. The basket is borne on the head and shoulders, a pad for the former and braces for the latter being fixed to it at proper heights. With these the Carrier alternatively relieves himself; and when he stops to rest, he supports his load by putting a short stick under it without depositing it on the ground, by which expedient he saves himself the labour of lifting it on his back. The narrowness of the paths in these countries requires that the pack should be not across the back but longitudinally upon it.

In this town are several fine Keeree trees; oranges, limes and Plantanes about also. I likewise saw one specimen of a kind of palm, which, from the shape of the leaf, I believe to be the fan-palm; an elegant species. Fouricaria derives its name from the founder Mauri Fouricary. Such derivatives are common in this country. Mal[i]gai and Callimodia are similar instances.

Looms are in common use here. The fabric of the cloth is good, and the breadth of it does not exceed that of a hand & a half.

Saturday Octr 2d.

Dalla Moodoo who has gone by land from Fouricaria to Bareira says it is only 4 hours walk. But at this season there is much water in the path. Mr. Nevil tells me that, from the bar of the Kisi to Fouricaria a four-oared yawl going at the rate of ten miles per hour will convey you in two tides. The tide runs 6 hours, and below at the rate of 6 miles per hour. The Kisi has many windings, but I think the distance as thus given, to be somewhat exaggerated.

The towns on the Kisi with their respective headmen are as follows:

Above Fouricaria lie

Armaria Tanany, the property of Finda Moodo, the H[ead]man Amara FM’s Brother

Bassia - - - Callimodoo

Dary Salam - - - Setafa
Callimodia - - - Dareeza. A Brother of Dalla Moodoo lives at this town.  
Dembia - - - Old Callimodoo  
Bambia - - - Soulimany Seesee  
Krouia - - - Mousa  
Little Malghia - - - Bubicary

Below Fouricaria lie  
Catabe a Bullom slave-town  
Callimodia - - - Saydou  
Berica - - - Quia Booboo, or Bubicary  
Ketteree - - - Pa Moriba  
From Fouricaria to Armaria Tanay is a row of a tide.  
Yangea Kory bears NE, and the collateral points from the place where the King Kanta is moored,  
vis. opposite Soulimany’s landing place.

After breakfast, I went ashore and had a long conference with Soulimany; Dalla Moodoo and Lamina being present.

I now learned with concern, that the general meeting of the Headmen of the Country would not be holden till the rice was cut. The Malghia people, I understand, wish their town to be the place of meeting, but the preference would be given to Fouricaria. When the headmen met at Malghia to celebrate the funeral of Sentatomany, King Tom introduced the mention of his quarrel with the colony, alleging as the cause the high price of goods at the stores. Little notice however was taken of what he said, and he deferred to the general meeting.

Till this meeting takes place & determines what is to be done in his case, he cannot leave Malghia, where certain trusty persons are appointed to watch him. Setantomany, before he fell sick, intended to call a meeting, at which the conduct of Fatima Foudy and the other Mandingoes who joined King Tom would have been investigated. The former, being a headman, can be tried only by the headmen, Soulimany said, he was sure if any Mandingo henceforth assisted King Tom without the national sanction he would be
banished from the Country.\textsuperscript{83} Fatima Foudy on his return from the Quia was for some time in disgrace and retired to his lugar.\textsuperscript{84} Soulimany repeated in positive terms that King Tom could get no aid from the Mandingoes. But he could not say what the Bullom people might do.\textsuperscript{85} I mentioned the information which we had recently received, concealing the informant’s name, that King Tom had surrendered his rights in this river to Mauricanou\textsuperscript{86} was in the habit of boasting upon all occasions, but that, in fact, he could raise no considerable force. This he repeated afterwards. He said that the only matter of offence which our Government had ever given to the Mandingoes was the preference they had shewn to the Foula king in sending an embassy to him and neglecting theirs.\textsuperscript{87} This conduct, he thought, very preposterous. The former was at too great distance to serve the colony as an ally, which was not the case with the latter. He then produced and a read a letter which he had very lately received from Alimamy Boodoo, the king of the Foulas, the substance of which was, that having found the people in the Rio Nunez to be very deceitful and Knævish, he wished to divert the trade from that river to the Kisi. If the proposal pleased Soulimany, he should signify his assent; in which case the king would give notice to the white traders who resided in the Rio Nunez to quit that river. If they disregarded the message, he would send down an army and expel them.\textsuperscript{88} The reason assigned by the king for breaking up the trade in the Rio Nunez was its proximity to the Foula country which afforded his subjects the means of evading military duty when he had wars to carry on and caused trade to occupy too much of their attention.\textsuperscript{89}

Soulimany told me, as making, I suppose, some amends for my disappointment that he had not sent for the headmen of the neighbouring towns, who would arrive in a day or two and hear what I had to say from the Governor.\textsuperscript{90}

I replied at length to several particulars in this speech in which were intermixed many professions of attachment to the Governor and regard for the welfare of the colony. These I returned with some emphasis, to remove any idea that we confounded the Mandingoes in general with the few unauthorized individuals who had assisted our enemies.\textsuperscript{91} I endeavoured to impress upon the mind of Soulimay the real cause of the war, which was the hope of a rich booty. The Timmany people had been accustomed to use strangers in
this manner, and I mentioned Pa Jack, as an instance of this when he set down among them.\(^\text{92}\) I said, King Tom at least had no right to complain of the price of goods at the Company’s store, for it seemed to be a principle with him that they should cost him nothing, as he had paid no part of his debt for a long period. I believe his displeasure arose chiefly from his credit being run out. He had, however, with as much impudence as truth, avowed the leading motive of his conduct, which was, to be a rich and great man at one stroke. Happy was it for all his neighbours that he had hitherto failed; for, in case of success, he would have collected an army of vagabonds and outlaws and with these have attempted at least to subjugate those headmen whose names were comprised in the paper which was found in his house.\(^\text{93}\) I insisted upon the short-sighted policy of attacking the colony with a view to plunder it, saying, it would be an attempt to realize the moral of the fable of the hen with the golden eggs, which I knew to be one of Soulimany’s favourite apologues. Every native in these parts had an interest in the preservation of Sierra Leone, so beneficial to its neighbours were the principles upon which it was founded and had uniformly proceeded. The king of England had told the Company, they must keep the Colony; and had promised to supply their wants. The fort was now greatly strengthened, and I was convinced, that in the case of another attack, every man bearing arms would prefer death to slavery, or flight.\(^\text{94}\)

In replying to what had been said concerning the embassy in Teembo, I felt some embarrassment. I endeavoured however to account for it from circumstances peculiar and occasional, such, for instance, as a well-qualified person being then in the Colony, who was at leisure from other business and willing to undertake so long a journey;\(^\text{95}\) the extreme curiosity of Europeans to get certain information respecting distant countries;\(^\text{96}\) the desire of the Governor and Council to establish peace between the Foulas and Susoos, and to open a new path for trade.\(^\text{97}\) An offensive or defensive alliance with the Foulas was out of the question. We knew that they were too distant to answer those purposes.\(^\text{98}\)

Reverting to our conduct towards the Timmany Chiefs, I said that from the love of peace we had yielded to their wishes in every arrangement we had made respecting the boundaries of our territory.\(^\text{99}\) In a word, if King Tom, or any person in the country could
prove that he had just cause of complaint against us, I would admit that we had forfeited our pretensions to the friendship or esteem of others.

After dinner I went ashore with Soulimany and Setan Bash who had dined with me, and had a second and less formal conversation with the former. I said, I was very much disappointed that the General Meeting, to be present at which was the chief object of my coming, would not take place till after the harvest. Soulimany proposed that I should return to Sierra Leone after the meeting which was now to be holden and repair hither when the second meeting was about to take place, of which he would give me due notice. He said, he knew what the headmen thought and would do in King Tom’s business, and he did not like to make communications without an absolute certainty of being right.

I specified the rewards offered for Wansey and Carey. One of the rebel settlers he said had brought powder kegs for sale to Fouricaria. Him he would have secured and conveyed to Sierra Leone on board Dr. Willet’s craft, but he declined taking him. Wansey is still at Malghia.

In the evening Bocary Conta, Brother to the Contas of Bareira and brother-in-law to Dalla Moodoo, came to visit me. Though in the decline of life he still possesses a manly vigorous person and a countenance expressive of the Warrior and nobly caste. He is in fact a brave and gallant man who rescued his king, Mauri Morani, from a host of foes and was rewarded with the hand of his daughter. He has travelled a good deal, partly in the track of Mr. Park. I could not forbear telling him that if I were engaged in a public or private quarrel, I should like to have many friends, but not one enemy that resembled him.

I have made several inquiries about the shea touly and Tomberong tree; and find, they are not of the growth of this country. I remark here, once for all, that the more learned and intelligent part of my visitors were highly gratified with the information which the map prefixed to Mr. Park’s travels conveys. They admired its accuracy and confirmed either by their own observations on the spot, or from the testimony of other travellers, the relative situation of the countries therein laid down as well as many particulars specified in the body of the work concerning them.
In the course of the morning’s conversation with Soulimany, Lamina mentioned a circumstance which it may not be proper to omit. Being sent to Laiah, the capital of the Benna country, on a special mission from Soulimany to Setan Le Hai, the king, whose sister he is demanding in marriage, he saw Nara Moodoo there, who came to settle a debt, and took that opportunity to solicit Le Hai to join King Tom in the war against us. Le Hai inquired of Lamina whether the headmen in the Kisi had espoused King Tom’s cause or were likely to do so. Lamina assured him they were quite averse from it. He knew the Sierra Leone people having been twice among them, they were good people &c. Whereupon Le Hai told Nara Moodoo that he could not think of engaging in a war, the seat of which lay across the sea and so far from his own country.

Dalla Moodoo tells me that, when the general meeting is holden, Fatima Foudy, according to the custom of the country, must attend in person and give a good reason for making war upon the colony; alleging, for instance a specific injury received at such a time & place, the truth of which must be attested by a credible person upon oath. Without these requisites, no regard will be held to what he may say against us.

Sunday Octr. 3d.

Breakfasted aboard. Setan Bash, Lamina, & Momodoo breakfasted with me. Prayers were at 10. Present the King Kanta’s company and the parties above mentioned. My Mandingo Auditors were very attentive. The service pleased them, they said, especially the singing. Heavy rain all this morning. Setan Bash means to visit Sierra Leone in the dries.

In the evening visited Soulimany. We discoursed upon different topics. Mahadi, he tells me, was a native from Mandugo, the capital of Conya, which is one moon’s journey from Fouricaria. He came with an army of followers to this and the neighbouring rivers and beheaded some of the chiefs on the charge of heresy, saying they did not pray and read aright. His learning & address, which appeared to these people surprising in so young a man, and a celebrated passage in the Koran where a prophet to come is spoken of under the name of Mahadi conspired to delude the people. This imposter was killed by
Brama Sayou in the Benna country about 11 years ago.\textsuperscript{107} Visited two schools and saw more \textit{en passant}. Soulimany reckoned to me twenty one in this town, recounting the names of the respective schoolmasters.\textsuperscript{108} The number of scholars at each school varies greatly, being from 4 to 20 or perhaps more. When the scholar has finished his course of reading and writing, the former of which includes going thro’ the \textit{Koran} by heart, the Master receives 25, 30 or even 100 bars, according to the ability of the Parents, the time of this schooling, and the proficiency which he has made.\textsuperscript{109} The schools are open before dawn for three hours and again in the evening for two. The lessons are written in ink - made of the juice of certain leaves boiled down to a proper degree of consistence - on thin oblong tablets of smooth board covered with chalk, that the writing may wash off. The boys read their lessons by the light of a fire of brushwood in a loud or rather bawling voice, the intermission or abatement of which is followed by immediate correction, administered by the hand of the Master or of a head-scholar.\textsuperscript{110} What they read one day, they say by heart the next. The poor boys are almost blinded by the blaze and smoke of their firs which discolour and weaken the eyes extremely. The profession of a schoolmaster is in high repute among the Mandingoes and even Susoos. Men of the first families often practice it.\textsuperscript{111}

From Dalla Moodoo I derive the following particulars respecting the trade between these countries and Sulima. Not many years ago the Merchants formed an annual saffaree (or Caravan) consisting generally of 1000 men. Some place in the Benna country was appointed for the rendezvous. Thence it proceeded to Sulima, carrying sea-salt, cloths, tobacco, beads and an assortment of other articles. The season for the expedition followed that of the rice harvest.\textsuperscript{112} The Limba and the Kisi people\textsuperscript{113} (not those of this river) frequently attacked and plundered the merchants, before they travelled in such numbers, at a baiting place called Keeree Eeree. From Benna to Sulima is a space of ten days journey with a load. The route lies through part of the Limba country. Yaree Dee, the present king of Sulima, has never seen an European. He has, it is said, offered a reward to any man who will gratify his curiosity by bringing him a specimen of white men’s hair. It is probable, an European might undertake the journey to Sulima with safety
under the protections of a headman of this country.  

Near Bassia higher up this river is a watering place frequented by elephants.

Namina Moodoo, the brother of Quiaba Sinna arrived this evening from Malicoury. He says, Kota Modoo, the brother of Sentatomany, will have charge of Malghia, till Senasi (or Seaco) his nephew has acquired more experience. This arrangement will take place with the concurrence of Senasi.

Setan Soulimany, being a Tury by the mother’s side only, is not duly qualified to be a candidate for the vacant throne. The change now lies between Amara, the son of Mauri Morany the predecessor of Setafa, and Quia Booboo, the son of Setafa. There are so many palavers against Mauricanou in this country, that it is thought, he will not venture to attend the general meeting.

Monday Octr. 4

This morning Namina Moodoo came on board and delivered a letter addressed to me and Dalla Moodoo from Quiaba Sinna. As soon as I had read it, I perceived the necessity of acquainting Soulimany with the contents, if they were to be acted upon. But as secrecy was expected by the Bearer of the letter, it was requisite to obtain His consent to the communication of it. This being done obtained, tho’ with visible reluctance, I read the letter to Soulimany and begged his advice how to act. He advised me on no account to send the schooner to Malghia or Malicury in the present stage of the business. If Quiaba Sinna would send a headman to communicate the particulars of the scheme and it should appear to be feasible, Dalla Moodoo might then proceed thither accompanied by a headman from him and take the parties on board. After which, receiving me, the Schooner might sail directly to Sierra Leone. He was sure, however, the plan could not be effected without the cooperation of the headmen of Malghia.

He now proceeded to tell me how Setantomany intended to act, had he lived, with respect to King Tom. Himself, Quiaba Sinna, & Yansany of Furadugu had persuaded him to retain King Tom at Malghia until the headmen of the country should determine how to dispose of him. Setantomany, however, being overcome by King Tom’s importunities during his sickness, gave him permission to visit Mauricanou. Senasi,
hearing of this in time, expostulated with his father, and the permission was withdrawn before King Tom could avail himself of it. Fatima Foudy being a headman, could be tried only by his Peers in the grand palaver. If King Tom were delivered into our hands, he would advise that we should transport him to England and exhibit him there, to convince our Countrymen that if some Black people had injured us, others had repaired the wrong according to their ability.\textsuperscript{121}

In my reply, I told Soulimany that the Governor and Council would prefer making a definite acknowledgement in money to the persons who delivered up the parties in question rather than remain under the weight of an obligation, which they might not well know how to return.\textsuperscript{122} And I specified 1000 bars for King Tom; 500 for Wansey; and 200 for Carey; omitting to mention the other rebels. I said, King Tom would be treated by us as a prisoner of war, being subject to no other hardship than that of restraint unless he were the cause of mischief to himself by attempting to escape. But the justice of the law would be executed on Wansey and Carey.

The conversation then turned on the election of a king in this country. He said Finda Moodoo might be king if he pleased.\textsuperscript{123} He had been offered that dignity before, but had declined it. Setan Le Hai, the king of Benna, Quiaba Sinna, Finda Moodoo and Mauricanou wished him to be a candidate;\textsuperscript{124} but unless it was the general desire of the country he should not canvass for it.

I now returned on board and wrote an answer to Quiaba Sinna’s letter which Namina Moodoo was to take the next morning. On reading it however to Soulimany, he objected to the specification of any rewards, as so direct a bargain, if it came to be known, would injure the character of those who gave them up. The letter therefore was written again and that passage omitted. In the evening it was delivered to Namina Moodoo, who seemed apprehensive at first that the subject of his Brother’s letter might become public and was not quite reconciled to the communication of its contents to Soulimany. But being made acquainted with the substance of my answer and reminded of his express permission to impart the contents of his brother’s letter to Soulimany, he seemed satisfied on that head.

This evening Soulimany introduced me to two of his brothers; also to some relations
of Dalla Moodoo, and other headmen who were come from the neighbouring towns of Callimodia, Little Malghia, and Bassia. They welcomed me to their country, in terms expressive of piety and good will. There is a wide interval, in point of civilization, between these people and the savages of our neighbourhood.

Setan Bash showed me today several letters, the contents of which were much to his credit, from Tilley, Pinches &c.\textsuperscript{125} and the copy of one also addressed by himself, Finda Moodoo, and other headmen to Tilley concerning Mauricanou’s conduct at the Isles des Los; in which he is stigmatised with the epithets of thief and rogue for his extractions from the slave-factors.\textsuperscript{126}

Tuesday Octr.5

Wrote this morning to Govr. Dawes by the Schooner, Mary Ann. Soulimany took me to see his Brother Miami Fournicary, who made a set speech which Lamina Seesee interpreted. The purport of it was that, at the general meeting, King Tom & Fatima Foudy would be made to answer for their conduct. He hoped the Governor would send me or some other person to be present at it. I answered with a declaration of the purport of my coming. After this, I walked to a lugar in the hope of getting a sight of some known part of the high land, but the clouds intercepted my view of it. The rice on the lugar, through which I passed and which I judged to be about 8 acres in extent, was thick and heavy. The rice is now in full blossom. Saw in a spacious grass-field some bullocks and goats. On my return I visited Sera Moodoo who is alike respectable in family, learning, personal qualities, and political importance. He seems to be rather of a retired than ambitious cast of disposition; is significantly neat in his person and dress, his houses, and domestic economy.

Mr. Nevil came aboard after dinner. He tells me Fatima Foudy has charge of Setantomany’s property till the legal distribution of his effects is made. This, I afterwards learned, usually devolved on a near relation, it being not thought decent for the sons to take immediate possession of their deceased father’s property. Fatima Foudy is the son of Setantomany’s sister.
Inquiring how domestic slaves were maintained, I was told that a sufficiency of land contiguous to the *lugars* which they worked was assigned them and that they were exempted from labour two days in every week that they might be enabled to cultivate their own ground. Upon this they depended for a subsistence. A head slave had charge of each *lugar* and of the produce, whether in the field or store.\(^{127}\) No rice is delivered out but in consequence of an order from the Master, even though his wife should require it.\(^ {128}\) Finda Moodoo is more indulgent and liberal to his slaves than the Mandingoes in general. He occasionally gives them rum and tobacco. They are much attached to him. Mr. Nevil is my informant; all agree that Finda Moodoo is the most powerful man in these parts.\(^ {129}\)

The soil of Fouricaria in and around the town consists of a thin layer of mould with small iron stone like that which is washed down into our vallies. The country to the foot of the hills is level and more fertile than the richest part of our flats.

Names of the Towns, and their respective headmen who are expected here, and to whom presents must be made.

Little Malghia - - - Miama Fourcary, Soulimany’s Brother.
Krouia or Kouria - - - Mousa and Samaia
Bambia - - - Soulimany
Dembia - - - Calimodoo
Bassia - - - Calimodoo
Callimodia - - - Mauri Saidou
Tanna - - - Yellee Antomany - - - Calimodoo
Headmen of Bareira (not present at the meeting)
Morisalia --- the Governor (superannuated)
Ansemany Conta --- the Acting Governor
Turung Kaba
Fatima Siree --- Brother to the former
Fatima Foudy, Morisalia’s son
Baru Kaba Conta
Not knowing in what proportion to distribute the presents which I had brought among the former, I reserved a sufficiency for the Bareira people and entrusted the distribution of the remainder, which fell short of the quantity intended for each headman, to Soulimany. I have reason to be satisfied with the result for I heard no complaints of neglect and was teased with no importunities.

A Messenger sent by Soulimany returned this day from Furadugu. Yansany says King Tom’s palaver must be settled there and no where else. I hear he is displeased with Sulimany for omitting to attend Setantomany’s funeral, notwithstanding the excuse which he made; viz, that Amara and Sera Moodoo, being absent from Fouricaria on that occasion, nobody except himself was left to administer justice in the town.

Wednesday Octr. 6.

Soulimany and Bash breakfasted with me this morning. The schooner being aground and heeling much, owing to her anchors coming home, and her taking a new berth, they were apprehensive she would upset and were glad to get ashore.

After breakfast I went ashore and visited Amara. He and his brother Senasi were educated in Teemboo and are accounted two of the best scholars in Fouricaria. Teemboo, he tells me, contains 2000 fighting men, and the whole country of Futa can raise 100,000. Persons travelling at their ease reach Teemboo in 12 days; but a poor man without a burthen will perform the journey in 7. He promises to introduce me to an Arab who has been to Mecca & Istanbul. He came hither from Teembo. Only two or three persons in this place can converse with him. Duncan Campbell, whom I saw today at Mr. Nevil’s, began to talk over his differences with the Commercial Agent, in the course of which he asserted that he had been ill used and that justice had been denied him at Sierra Leone. I was obliged in a peremptory manner to put an end to the conversation.

From Nevil’s I went to visit Sera Moodoo. At his place a Foula horse was shewn me, as a curiosity. It did not exceed fourteen hands in height, had an ugly head and a
heavy forehand. It has not yet been backed.

In this and the Susoo country, they make wooden bowls which are light and well-shaped. Some of them will contain 4 or 5 gallons. Calabashes of large size are very common. They preserve rice in capacious earthen pots of country manufacture which are ranged round the women’s apartments on mud banks. The best Mandingo dresses are made by Tailors; the open needle-work which adorns the fore-part of the garment is neatly executed. The Women clean, card, and spin the cotton, and the men weave it.

The Women, of whom however I have not seen many, are in general less handsome, their sex considered, than the men. A main policy with the Chiefs is to strengthen their interest by family-alliances with the kings and headmen of the neighbouring districts. The Mahommedans in these parts do not limit themselves in the number of their wives.

In the afternoon Sidi Mohammed a native of Fez came on board, accompanied by Senasi. The information I obtained from him concerning the countries through which he had passed, being conveyed through the medium of two interpreters, one of whom only understood any English, was very scanty and indefinite. He told me he had been at Mecca, and in his route from that place to the Kisi had passed through Houssa, Tombuketoo, Sego, & Teemboo. Houssa, he says, is a country not a city. Abou Abrahemi the king of Tombuketoo, whom Park mentions, is dead. That city can raise within its walls 20,000 fighting men. His account of the order and situation of the countries lying on the Joliba seemed to accord with the map in Park. He specified Jenne, Henbala, Al Bahr il Dibbee, Kemoo pronouncing it with a G hard. Of places in or contiguous to his own county he mentioned Sallee, and Gadir. His features and tawny complexion denote him a Moor.

This evening there was a violent Tornado which continued for an hour. The lightning fired the thatch of a house in Soulimany’s close but by speedy exertion the fire was extinguished without damaging any part but the roof and reed fence.

Thursday Oct.7.

This morning Blewer who arrived last night from Bareira brought me a letter from
Miss Heard\textsuperscript{143} dated the 6\textsuperscript{th} inst: in it she says, he she has some thing very material to communicate and wishes me to come round in the vessel. Blewer saw William Bond and James Edmonds\textsuperscript{144} at Bareira. Bond told him, that King Tom sent a Messenger to Moribia, while he was there, to solicit the people to join him in the war. The answer given was that they had no mind to go to the camp to be killed. From Dalla Moodoo I understand the true cause why the Moriba people lately seized a boat belonging to Sellars.\textsuperscript{145} It was done to retaliate upon Sellars for catching some of their people on Mauricanou’s account. A Brother of Mauricanou lives at Moribia but is not on good terms with him.\textsuperscript{146} Blewer was six hours in the path between Bareira and this place. Water lies in some places, but is nowhere above the knees.

The best course from hence to Bareira by water is to Kisi Point and then up the Bareira River. The creeks between the two rivers are numerous and winding and the course through them to Bareira is not easy to find without a pilot.

Soulimany and Bash dined with me today. In the forenoon, I took the bearing of a very steep and rugged hill, called Konteem Bonga.\textsuperscript{147} It lies N67E or Fouricaria. The distance I guess to be 10 miles. Also the bearing of another hill called Bassia, bearing from Fouricaria N89E distance perhaps 15 miles. Not having a convenient stand for the Compass, I doubt very much the accuracy of these bearings.\textsuperscript{148}

In the afternoon I visited Callimodoo of Dembia, an old man of a very respectable appearance, also Ali a brother of Quia Booboo.\textsuperscript{149}

I learned today, that Soulimany had not intimated to Quiaba Sinna, thru’ Namina Moodoo his brother, the reward which I had offered for King Tom. I am persuaded he is scheming to get the credit and a part of the profit on this account to himself while the Malghia and Malicury people are resolved to keep both. I incline to think they will surrender King Tom before the Country meets, lest they should be deprived of their advantages.\textsuperscript{150} Answered Miss Heard’s letter by Blewer, saying I would come to Bareira.

Friday Oct. 8.

A Sister of Quia Booboo, who on account of ill usage lives separate from her
husband, came on board this morning. A public divorce to which the husband must consent is requisite before the Woman can marry another man. This lady had the countenance which interested me. An air of resignation and composed sorrow was, I thought, perceptible in it. The complexion of this family is one or two degrees darker than a Mulatto. All The members of it are handsome.

The Susoo women, and indeed all the Cofferee women upon this part of the coast indulge themselves in a slovenly and disgusting practice of anointing the face, neck, and arms with butter made of sour curds; or wanting this, with any other grease which they can procure. The husband, however great his abhorrence may be of a custom repugnant to personal cleanliness and female delicacy, has no right to interfere in this toilette-concern. Nor is it an easy matter, I am informed, to bribe the lady into a dereliction of it. To their praise be it spoken, the trail of barbarism is seldom visible among the Mandingoos.

Spanish or Sierra Leone Dollars\textsuperscript{151} are commonly worn about the Ladies necks, and once or twice I saw a guinea applied to the same ornamental purpose.

The inhabitants of Fouricaria manufacture their own cloth in looms which answer the description given by Park.\textsuperscript{152} The Cloth, though not fine, is strong & close-woven.

Rice and fowl seasoned with onions red pepper and palaver sauce compose the favourite dish of the Mandingoos. Kola, the kernel of a lofty tree is the chief ingredient in the last.\textsuperscript{153} It is oval, bipartite, of a brown colour, and gelatinous quality.\textsuperscript{154} Bassia is famous for producing it, but the tree does not grow here. This kernel is inclosed in a shell. The rice and meat are served up together in a large pewter basin, the sauce being poured over the rice and the meat lining the sides of the Basin. In eating, the use of spoons is dispensed with, the Company dipping their hands into the same dish.

Adultery among the Mandingoos is punished with stripes. But the parties, if free people or even domestic slaves, are not sold. The latter however, for this and other heinous crimes, are whipped to death.\textsuperscript{155}

When a headman solicits the daughter or sister of another Headman in marriage and the match is agreed to, the former sends presents of considerable value to the father or brother of the lady. But presents of a still greater value are returned by the latter when the
Bride is sent to the Bridegroom.\textsuperscript{156}

This being the day appointed for the meeting of the headmen belonging to this town and the towns of the neighbourhood, between 200 and 220 persons assembled at 2 Oclock in the principal palaver house. The business of the meeting was opened by the Garangi\textsuperscript{157} who, after addressing vows to God for the public welfare, as I understood, spoke in a complementary strain of the principal headmen present. What he said was repeated in a loud voice by a man standing in the centre of the building. A short prayer then followed. These ceremonies being ended, I was desired by Soulimany to read the Governor’s letter, which I accordingly did, Dalla Moodoo interpreting. I then addressed the assembly in a few words; the purpose of which was that the Governor and Council of Sierra Leone, understanding that all the headmen were to meet about this time to settle the country and that King Tom’s business would then be brought forward, had sent me to refute any falsities which he might utter against the people of Sierra Leone and to tell the headmen the real truth. I was sorry to hear the general meeting would not take place at this time because it would deprive me of the opportunity of declaring the truth in the face of King Tom, Fatima Foudy, and their accomplices. I added that I was happy to see them and their Country; and thankful for the kind reception I had met with. After I had spoken there was a short prayer.

Callimodoo of Dembia said, there must be a general meeting of the headmen of the Country to determine about King Tom.

Dalla Moodoo rose and entered at large into the circumstances of the war as they respected himself. He mentioned that one of his people had been shot and his store plundered. Nara Moodoo was present on that occasion. When King Tom was beat off and fled to Momundo the sense of the country was taken upon his soliciting the Mandingoes for aid. After this Fatima Foudy was sent by Setantomany, as he understood, to mediate a peace. Instead of which he forced King Tom and the Timmanies to make a second attack, in breach of the truce which in the most solemn manner they had pledged themselves to keep. But the second attempt was unsuccessful as the first. Since this time King Tom had been at Malghia, and Fatima Fouday was still actively employed in procuring him allies.
Dalla Moodoo added that, if the Malghia people persisted in abetting King Tom, they would bring war upon the Country; for he should certainly remain at Sierra Leone as long as the war lasted; and if one of his people should fall in a subsequent attack, he would bring his father and all his connections upon King Tom and his allies.

Amra said that he knew Nara Moodoo had been concerned in the war, for as he was taking some ivory to Dalla Moodoo, Nara Moodoo met him and told him not to proceed for he forgave him the debt, intimating thereby that the property in Sierra Leone belonged to him, which he made no question of taking.

Old Callimodoo said, he had never heard of the Mandingoes making war with the white people before. It was an unprecedented thing, unauthorized by their books. Miami Fouricary, Soulimany’s brother confirmed these remarks.

Callimodoo added that the full discussion and final determination of this business must be reserved for a general meeting. It was requisite that Yansany and Finda Moodoo should assist at it. After a word or two from Soulimany, the result was that they would retired to confer together and then inform me what reply I was to make to the Governor on their part.

In about an hour afterwards I was called to attend a second meeting in the palaver house where about 40 persons assisted. They desired me to communicate to the Governor as follows. That they would be happy to see him, or me, or Dalla Moodoo at the general meeting, of the time of holding which they would send him express notice. Till that meeting took place, King Tom should not stir from Malghia; nor should any of their countrymen trouble the camp, of which I might assure the Governor. I was told, in a manner intended to convey the most satisfactory intelligence, that when they came to the discussion of the subject, the issue would be quite in our favour.

In reply, I told them they already knew for what purpose I was sent. I came to be present at the general meeting (which according to intelligence received by the Governor, was to have taken place about this time) that I might repel the calumnies of King Tom and his faction, but I had no commission to negotiate for peace with our enemies. I pointed out the loss which their country would sustain if the colony were broken up and
the positive mischief which might arise to all the neighbouring states if the plunder of Sierra Leone were to fall into the hands of so unprincipled a character as King Tom, a man whose known object it was, in case of success, to subject the headmen of this country to his arbitrary will. Of this the paper found in his house was a direct and undeniable proof. I inserted that the views of the Sierra Leone Company in planting coffee and introducing agricultural improvements were not merely or chiefly directed to their own advantage, but to that of their neighbours, and that their main inducement to uphold the colony was still the same. They did not aim to acquire wealth in the country and then forsake it, as other white men did after making their fortunes. But if the colony were broken up by the injustice of the Black people, no person in England would think of establishing another; and what would our king, who now protected and assisted the Company think of those who without any just cause were its enemies and destroyers. In short the people of Sierra Leone did not come to Africa to fight, but to trade, make *lugars* of coffee, sugar, &c, and shew the headmen all they knew themselves. But if any bad people came to rob or murder them, I was sure every man among them who could carry arms would defend himself and his property as long as he had life.

I concluded with saying that I could not promise that the Governor would send a white Gentleman to attend the general meeting; as to coming himself, it was out of the question as long as the war lasted. I begged them to accept my thanks and good wishes for the personal kindnesses which I had received.

Dalla Moodoo expressed a hope that the Gentlemen present would send persons frequently to Malghia, and endeavour to have a strict watch over King Tom and the rebel settlers lest they should escape from that place. Callimodoo replied that he would answer for the safe-keeping of King Tom and that he should do us no harm; but he could say nothing respecting the Quia people. Soulimany said was in commendation of the Gentlemen of Sierra Leone and to point out the difference between them and other white people.

Quia Booboo said, he knew that they prayed publicly for all mankind; as he had frequently attended their worship.
Callimodoo remarked that all the country was glad when the Colony was established, & sorry for the present war. They had never seen such another place as Sierra Leone, nor such people. He begged the Governor not to believe the idle stories which traders propagated to the disadvantage of his Countrymen.

Saturday, October the 9th.

At 1 P.M. arrived Maria Sinna, a brother of Quiaba Sinna and Namina Moodoo, from Malicoury. Quiaba Sinna engages to put King Tom, Wansey & Carey on board the King Kanta, if I bring her to Malghia. But he does not make it appear that the Malghia people consent to this measure. I suggested the expediency of putting the three persons above named in irons, or of securing their persons in some other effectual way before the vessel arrived. For, if they continued at large, they must be apprized of the design and would contrive to escape. I said this in the presence of Soulimany, Dalla Moodoo, Maria Sinna, and Yamba Demba, who is the man of estimation at this place. He enforced what I said by shewing that to go to Malghia under my circumstances would be as imprudent as if a headman were to venture his person in a place where his rebellious slaves had found asylum, and were at liberty to do him further mischief. He subjoined that Mauricanou had besought Quiaba Sinna to send King Tom to him, pretending that his object was to effect a peace between King Tom and this government through the mediation of the Mandingoes. Quiaba Sinna in rough terms refused to send him.

Dalla Moodoo, further shew the impropriety of dispatching the King Kanta to Malghia, recited the acts of treachery which King Tom had been already guilty of.

Sunday Oct.r 10.

Wrote to Quiaba Sinna by Maria Sinna. Dalla Moodoo at my desire told the latter that the Governor would give the sum for King Tom, which I had mentioned to Soulimany. It was agreed, by Maria Sinna, that the parties should be secured and sent to Sierra Leone either by the Schooner or a Canoe. If they could be got in time, the schooner was to call for them on her return from Bareira; if not, they were to be sent by the latter conveyance. I found that Quiaba Sinna was determined to have the merit as well as profit of the
surrender, and that Soulimany’s object was to get as much as possible of both. For this reason he was anxious that the rewards I had offered should not be communicated to Quiaba Sinna.

Monday Oct.r 11.

This morning I took leave of the principal headmen: Soulimany, Miama Fouricary, his brother Old Callimodoo, and Amra stopt me at the palaver house. Dalla Moodoo being come, I was desired to deliver the following message to the Governor; viz. that the scarcity which still prevailed had prevented the general meeting for the Country from taking place. But it would be holden some time next month. Yansany of Furadugu, Miama Fouricary and old Callimodoo were present when the late Setantomany delivered his cane to Fatima Foudy, and sent him to King Tom with a message to this effect “that he must not prosecute the war.” They understood that Fatima Foudy, instead of limiting himself to the delivery of this message, had joined King Tom in the war. When the General Meeting took place, they would require Fatima Foudy to shew by what authority he had acted in this manner. I might assure the Governor that King Tom should not stir from Malghia, nor any Mandingoes be permitted to aid him in the meantime. They reprobated a war with the white people as ruinous to the country; and what neither they nor their forefathers had ever heard of.

In reply to the foregoing, I promised to make a faithful report of their message to the Governor; and thanking them for the civilities I had received, said, I would inform the Camp people that they had nothing to fear at Fouricaria, but might come and go with perfect safety.

At 1/2 after 12 P.M. got under weigh with Soulimany on board, who meant to go as far as Callimodia. Soon after, the wind and tide acting strongly on the vessel drove her to starboard; and, notwithstanding the exertions of those who towed her, her bowsprit got entangled in the thick bushes. With some difficulty she got clear and then dropped anchor.

About half way to Callimodia is a rocky & dangerous part of the river called Saffa
Koury. Keep pretty close to the larboard shore.

At 10' after 5 P.M., fast on a flat rock in the middle of the river. Two trees, of unequal height but of the same species having expanded horizontal boughs, are just above this place on the starboard shore. The delay occasioned by this accident induced Soulimany to return to Fouricaria. At flood tide got under weigh.

At midnight came to anchor opposite Berica. Here a bed of rocks crosses the river in a line with a large Pullom tree, which stands on the Berica side. The rippling of the water over them serves to point them out.

Tuesday - Oct.r 12.

Quia Booboo (or Boobcary) who came on board & breakfasted presented me with a capon and a piece of country cloth. From him I first heard of a meeting at Moribia, the town which rebelled against Munkga Simba, the king of the Wonkapong; and was defended by Mauricanou and a body of Mandingoes headed by Setan Soulimany. It stands on a river of the same name situated between Tumbo Point and Quiaport River. Messengers had arrived at Fouricaria to announce this meeting while I was there, but Soulimany made no mention of it either to me or Dalla Moodoo. Quinny Le Hai the Alimamy of Quoke, a turbulent and ambitious character, has called this meeting, the object of which, I am told, is formally to require the Moribia people to build a miseree, and to conform in other respects to the rites of the Mohammedan religion.

Got under weigh at 1/2 after 11 A.M. Courses from Berica down the river, WbS, 1/2W&WNW. Keep pretty close round the starboard point which shuts in the Pullom tree. C[ourses] round the said point N, NWbN, WbN, NNW. The river is remarkable circuitous between Berica and Kitteree. Passed Kitteree which lies on the larboard. The landing place, a bare shelving rock to the waters edge, is very conspicuous.

Came to anchor at Kisi Point. On the larboard is a creek communicating with the Sama River. Here the river is more than 2 miles in breadth and presents to the view an extensive oval. At 20' after 6 P.M., received by the Mary Ann, a schooner belonging to Botefour, a letter from the Governor. Took a cable and anchor on board from the said
schooner for the *Peggy* belonging to B.n Curtis\textsuperscript{171}, which if the *Peggy* be not at Sierra Leone are to be returned to Mr. Carr.\textsuperscript{172}

Dalla Moodoo tells me that, when the Mahadi\textsuperscript{173} was in these parts, the inhabitants of Wonkapong able to bear arms were mustered, the number of them amounted to 1508. Fouricaria and Bareira, he thinks, may contain each 500 men of the same description, in which persons of free condition only are included.\textsuperscript{174}


At day-break got under weigh from Kissi bar. The morning rainy. Course up the Bareira River is round the Compass. Pass Makhbama on the larboard. Dalla Moodoo recounted to the me the origin of the Moribia war. This Town belonged to the Soosoos; but Inta Selly the Alimamy or Governor, wishing to render himself independent of King Munkga Simba, drew them into rebellion, in which he was aided by Mauricanou, who then resided at Moribia. Conscious of his inability to resist the king he solicited aid from the Kisi people who sent a strong body of men under the command of Setan Soulimanuy to re-enforce the inhabitants. The lure held out to these Mandingo allies was the conversion of Moribia to Mohommedanism and the strength which would thereby accrue to the Mandingo interest. Inta Selly and Mauricanou had pledged themselves to effect this conversion. Several other towns were confederate with Moribia in this war, viz., Kerrie\textsuperscript{175}, Boria Samia\textsuperscript{176}, Quoke\textsuperscript{177}, Sugata\textsuperscript{178} and others to the number of 7 or 8; all which, except Quoke, were taken and destroyed by the Soosoos. But in attacking Moribia they were not equally successful. The attack was made by two thousand men who entered the town by two breaches in the wall, but after an obstinate conflict, were beaten back. On this occasion Soulimany behaved with great spirit, rallying his men and bringing them a second time into action. The Soosoos, however, in spite of this check continued to blockade the town till they were hemmed in by fresh succours which arrived from the Mandingo country. They were not attacked in turn, but, though opposed in the front and rear, they opened a way, sword in hand through the enemy and effected a retreat. The war now ended in the independence of Moribia, which not chusing to throw off one yoke only
to wear another, has ever since preserved its liberty, though perhaps with the loss of its good faith; and been deaf to the requisitions of its Mohammedan allies, to assume the profession and establish the worship of Islam. One consequence of this is that Mauricanou has been ever since in disgrace both with the Mandingo and the Moribiya people.

Many years before the breaking out of the War, the Soosoos of Wonkapong and the Mandingo of Kisi had tried each others force in the field. The rise and progress of this former war will be touched upon hereafter.

I am told that if Finda Moodoo were to offer himself as a candidate for the vacant crown, he could be successful. His power and influence thrown into that scale would be a great increase to the Mandingo strength and promote, which I think must unavoidably and at no distant period take effect, the conversion of the Soosoos.

At 10' after 11 A.M., Yangea Kory right ahead, & Mania Gea on the larboard bow. Wonkapong lies in that quarter. At 10' after 12 anchored.

Thursday Oct.r 14

At 10 A.M. arrived at Bareira and anchored opposite Miss Heard’s landing place.

Breakfasted with Miss Heard; walked thro’ the town, which consists of four quarters separated from each other by open spaces cleared of brush; viz. Ta Foury, the old town, Tutta Dee, which takes its name from the wall surrounding it, Malghia and Contaar, which last division is chiefly inhabited by the Conta family. All of these, the pathways, walls, and buildings are in good repair. But no Misseeree or Palaver house at Bareira can view with the principal of those buildings at Fouricaria. The headmen of the town last mentioned are also more numerous, better dressed, and stricter Mohammedans. Bareira, to use Miss Heard’s expression, is half Soosoo.

Fouricaria is said to contain more houses that Bareira; but the latter has a more pleasant and diversified aspect; it stands on Higher ground; and the intermediate and surrounding walks are more airy and spacious. Oranges of the best quality abound. Of these there are two varieties; one large, of a courser pulp and thicker rind; the other
middle-sized, having a smooth thin rind, and a pulp more juicy and of richer taste. Ocra is equally good, and abundant; and Plantanes grow in great luxuriance.

Miss Heard’s domestic accommodations are large, and not unfurnished with useful articles of an European kind. By her I was most hospitably lodged and entertained during my stay at Bareira which I passed without experiencing the tedium which I occasionally felt elsewhere.

In my morning’s walk I visited with Turung Kaba, Soulimany Conta, Baru Kaba, a man of gigantic size, and Momodoo Conta, who all reside at Contaar except Turung Kaba. Ansemany Conta who is the Alimamy or Governor was absent. I visited also the quarter called Malghia of which Malghy is the Chief.

On my return I had some conversation with Miss Heard upon business. She told me that Setantomany, who is now dead, and Senasi (or Seaco) his son had made her a promise to deliver up the rebel settlers to the Governor. She is sure, she can get them now. I replied that the Governor would rather receive them from the hands of the headmen of the country when they met than from those of a few individuals whose conduct in so doing might not be generally approved of, and might possibly occasion palavers in the country. Miss Heard thought such a scruple on our part very groundless since nobody could blame us for getting possession of King Tom or the rebels by such means. Neither would the persons who delivered them up be responsible to the country under existing circumstances. She proposed therefore to dispatch a messenger to Malghia with the usual presents for the headmen; and, provided they agreed to deliver up the parties, she offered to go in the schooner and fetch them. I intimated to her Mouricanou’s wish to get possession of King Tom’s person. She expressed her conviction that it would be prejudicial to our interests if he did. I took this opportunity of stating our determination to retain the territory which we had taken from King Tom. She admitted our right to hold it according to the custom of the country; saying, that when at the instance of Setantomany she interceded for King Tom, it was not within her meaning that we should restore that territory.

With respect to the election of a king, she said, the old men would take their own
time and act in their own way, not regarding the precipitate desires of men much younger and of less experience than themselves.

In conclusion I said, I would refer what respected the surrender of King Tom to the Governor who would acquaint her with his thoughts upon that matter. As to the rest, it was agreed that a Messenger should be sent to Malghia to treat for the rebels, particularly Wansey and Carey.

Breakfasted this morning with Soulimany Conta upon fowl, rice, tea, and wheaten cakes. Here I witnessed a custom which prevails in courtship. The man sends by a friend a complimentary present of writing paper and cola to his Mistress. If cola cannot be procured, a fathom of cloth is substituted, as it was in the present instance. If the present be at first rejected, it is sent a second and a third time; when if the damsel or her parents persist in their refusal the lover is hopeless and relinquishes the pursuit. Upon this occasion the present was returned because the mother of the young woman was absent, but the father and the girl herself approved the lover’s suit.

On my return, I put the remaining presents into the hands of Miss Heard who sorted them as follows:

For the Headmen of Bareira - - 15 bars
For Turung Kaba & Herself (each 1/2 - - 1½ Baft.
For Bali Malghia - - 8 Bars - - 1/2 Cloth, 1/2 Tobacco.
“ Sira Siri, Turung Kaba’s brother - - 4 Bars
“ Foudy Karamoko - - 4 Bars.
“ Kota Modoo
“ Senasi
“ Fatima Foudyū of Malghia - - each 8 Bars

I was obligated to borrow one bar of Tobacco of Miss Heard to make the requisite number.

Wrote to the Governor by Eli Ackim who togher with Soulimany Conta is going to
Sierra Leone in the boat of Mr. Carr.

Saturday Oct.r. 16.

Having determined to embrace the present opportunity of visiting Finda Moodoo at Wonkapong who had sent for his son to set off this morning at 10 for Medina, purposing to go so far on my journey on foot, in company with Dalla Moodoo, Namina Foudy, and six attendants who carried our baggage and some provisions. The schooner’s boat took us a little way up a creek on the north side of the river where we landed. At 55' after 10 we came to a large rice lugar, bearing a luxuriant crop in full blossom; from which there is a noble view of the high broken land of YangeKory. The source of the Bareira River, which is called Bundea, flows down its woody swelling side in a copious stream, the light reflected from which strongly contrasts with the deep shade thro which it flows, and renders it conspicuous at the distance of 40 miles. Here however I judge the distance not to exceed 8 or 10.

At noon we baited at a rice-lugar where a guide to Medina met us. The lugares through which we had passed were extensive, and the rice everywhere made a fine appearance. It is usual to plant maize thinly among the rice. Woodland newly broken up affords the richest crops of every kind.

At 1/2 after 12 P.M. proceeded and forded a pretty deep and copious brook called Safia Koury. At 40' after 1 P.M. arrived at Medina, a neat-built and considerable town, the property of Finda Moodoo, who has placed Momodoo, one of his sons, in charge of it. The chief produce of the territory belonging to it is rice; its other productions are of find growth. Finda Moodoo’s boat-builders work here and have lately finished a sloop of 30 tons burthen, which is ready for launching.

Sunday Oct.r. 17.

At 2 A.M. the tide serving, got into a canoe and was rowed down the Medina Creek which runs into the Quoke River, where we stopped 2 hours for the tide. Thence we proceeded to the Moribia River which in breadth equals the Kisi. Falling down the
Moribia, by a creek we entered the Samia which lower down joins the Wonkapong. Proceeding up the Wonkapong to the Mouth of the Bompha which is the more considerable of the two, we entered that river and rowed up to Bompha where we arrived 10' after 10 A.M. Bompha is a Soosoo town of middle size. After breakfasting there, we crossed the river. A walk of two hours along a good path brought us to Wonkapong which we reached at 2 Oclock P.M. Here we met with a very hospitable reception from Finda Moodoo who is king of this town in fact, tho’ not in name, Munkga Simba being incapable of acting through derangement of intellect.

Wonkapong, of which there is a good view from a commanding spot on the road to Bompha, excites surprise at first sight from the number of its buildings and the extent of Ground which it covers. I presume, it may exceed Fouricaria in the proportion of one half, or rather one whole, both of houses and inhabitants. The town is neatly kept, neither bush nor high grass being suffered to grow in any part of it. Spacious grass-fields surround it which were formerly cultivated but are now applied only to the purpose of pasturage.

In learning of the arts of civil life, the inhabitants of Wonkapong appear to be inferior to those of Fouricaria. They maintain however a free independent spirit which disdains to bend to the yoke of Islam. That they will long preserve this is very problematical. The study of the Arabic, which in these countries is intimately connected with the religion of Mohammed, prevails much among the higher class in society; its effect in time it is easy to foresee will be the general reception and the public establishment of that religion. Fair and gentle means might have produced this effect already, but the progress towards conversion met with a severe check from the nefarious conduct of the Mohammedan School-masters. This Class of men came from Kisi to Wonkapong where they received the greatest encouragement, and drew to their schools almost all the youth in the Country. They were even permitted to build a Missereere; but this prosperous and growing state of things was blasted at once by the villainy of those to whose care it was committed. No inconsiderable number of the Susoo children, whom they had in charge to instruct, disappeared. Plausible reasons were given for their absence, and the rising anxiety and
suspicion of their Parents lulled to rest. At length the fraud appeared in full day; they had been sold, and carried out of the country. A secret meeting of the principal people took place, who consulted together upon the most probable means of recovering their children. They accordingly armed themselves and, entering the Misseereee at a time when they knew it would be uncommonly full, seized the perpetrators and as many of the same nation as came in their way. The Misseereee was instantly demolished and the captured persons detained, till satisfaction was made to the disconsolate parents. The Mandingoes, headed by Morisalia the present Chief of Bareira (a man of a persecuting spirit who is still living but superannuated), carried war into the Country but with ill success; for, though at first he took Mungatta from the Susoos, the latter soon recovered that town and invaded the Mandingo Country, taking Siria, the town in which at that time Morisalia resided. The Mandingoes however marched a second time to recover Mungatta in front of which they the met the Soosoos army encamped. An action took place on open ground, and the Mandingoes retreated with considerable loss. The Soosoos, receiving intelligence also that the enemy had a strong party posted at a place called Yubbee Eeree Gaeree under the command of Maury Morany, sent a detachment against them. A furious onset ensued which ended in the defeat of the Mandingoes and was followed by a peace. Eight years after, the revolt of Moribia from the Soosoos occasioned a second war in which the Soosoos took and destroyed, as has been before mentioned, the towns of Keeria, Moria, Samia, and Sugatta. But Moribia, in the issue, maintained its independence.

I had some private conversation today with Finda Moodoo in which he told me that King Tom would not be permitted to leave Malghia and that we should soon hear some good news. We had nothing to fear from the Mandingoes. Speaking of the present state of the Country, he said, it could be settled only by himself and three other persons. He meant to propose a headman for the country who might afterwards, if he appeared to be capable and worthy, be elected king.

Finda Moodoo keeps a good table, served very much in the English style and furnished with articles of English manufacture.

His premises are very spacious. They include numerous dwelling houses and two
roomy stores disposed along the sides of a pretty large and regular square which has a
outlet at three angles, the fourth being closed. His wives are very numerous. I speak of
those only who were then at Wonkapong for, I am informed, he has many besides at other
places. The same apartment serves to accommodate three or four of them. They are mere
drudges, distinguishable from domestic slaves only in their dress and the ornaments
which they wear about their persons.

The houses here as well as at Kisi and Bareira are commonly circular with lofty
upright walls and conic roofs. The walls usually consist of mud, but sometimes of ill-
moulded brick hardened in the Sun. Cow-dung is the plaster in common use. The roofs
are composed of Bamboo rafters, meeting in a point, and connected at intervals by long
wattles which cross them horizontally and are fastened to them by ties. The thatching is
of Grass. Every house has two entrances which admit a degree of light sufficient for
ordinary purposes and a current of air. Sheltered as these buildings are on every side by
the sloping roof and the Piazza which surrounds them, they afford an effectual defence
against the rays of the sun; but from the low situation and nature of the floors, they are
very subject to dampness, a defect which renders fires necessary, notwithstanding the
inconvenience of smoke and soot.

The interior of these houses is simple and nearly uniform. A narrow ledge, made by
the projection of the wall to the height of three or four feet, runs along the apartment.
Here utensils of a small size are deposited. Banks in length 7 feet, in breadth varying
from 4 to 6 feet, and 2 or 3 in height constitute the sleeping places, and afford convenient
seats. Wooden pegs are inserted in the walls at a suitable height, on which the headmen
seem fond of displaying their side-arms, and military accoutrements. A few hides and
mats are all the furniture which the men’s apartments contain. A hammock, in the lazy
luxury of which they take peculiar delight, is generally suspended in the Piazza. The
utensils of the women’s apartments, in which they both cook and sleep are more
numerous - comprising large earthen pots of country-manufacture for rice (ranged upon
banks), calabashes, wooden bowls (some of which will contain three or four gallons),
iron pots and a few tin or brass vessels. Their food and mode of cookery display little
variety. Rice, with fowl or goat-flesh in small quantities, and dressed with palm-oil, palaver sauce, and red pepper is the favourite dish. People of the first rank eat without spoon, knife, or fork, and dip their hands in the same dish; a custom subsisting it should seem from economy in the use of spoons of which however they are not destitute, and in the manufacture of which they display some ingenuity.

The only professed artists among the Mandingoes and Soosoos are Blacksmiths who work in gold and silver as well as in iron; and a Class of men called Garangies, or Yellies, whose functions are very complex and diverse. As artists, they work in leather with skill and even elegance. Besides this, they are professionally and exclusively the Musicians, Poets, Historians, Orators, and Heralds of the country. Thus the superintendence of religion and law, and the practice of medicine excepted, they exercise throughout the interior of Nigritia, as well as on this coast, the functions of our ancient Druids and Bards. Satire and Panegyric are equally within their province; but they are to consider truth in the use of these powerful applications to human pride, as a sacred obligation. In some instances I am told they practice it, which if done from pure motives, must be in them a virtue of no vulgar stamp; for, being the most important beggars in the world, they are under constant temptations to be influenced by self interest both in the use of praise and dispraise. These men always attend the army, exciting the youth to acts of valour by rehearsing the deeds of their ancestors, or reproving their degeneracy if they perceive in them a disposition averse from war and military enterprise.

Two black Traders connected with Bance Island\(^1\)\(^\text{86}\) came to visit me today - viz. Demain, and Samuel Rogers, whose real name is Seaco. He is a native of the Gallinas, but has resided at Wonkapong eighteen years. He speaks English well, is a sensible well-behaved and hospitable man. Demain, who assumes the English dress, is conceited and profane in his conversation. He treated me however with kindness and hospitality.

In the afternoon I paid my respects to the old king Munkga Simba who by reason of imbecility of understanding is incapable of business. He received me with an affable and smiling countenance which did not betray any symptoms of his complaints; but I was informed that even during the short period of my visit, he wandered from one subject to

\(^1\)\(^\text{86}\)
another and asked very unconnected questions. From the king’s permises which are spacious and handsom, I went to those of Bamba Momodoo, the chief Yelly of Wonkapong. On my return to Finda Moodoo’s I saw about eight persons praying in a Longhiiee or open misseeree for there is no covered mosque in this town, the one originally erected having been destroyed on the occasion\footnote{187} before mentioned since which none has been built to supply its place.

Monday Oct.r. 18.

I arose this morning after passing a restless night from the stings and buzzing of innumerable musketos. Having heard at an early hour the beating of a small drum, I inquired the cause and was told that a Maray was performing his exercise, of which singular description of men, I afterwards received the following account. A Maray is a native of Sulima whose profession is that of arms, to the use of which as well as to the hardships of war. He is trained by the constant exercises of fencing, running and leaping, as well as by a meagre and abstentious diet, consisting of a decoction of certain herbs which is supposed to render him active and swift of foot. I expressed a desire to see him exhibit, and Finda Moodoo said, I should have that pleasure, after breakfast. Accordingly about ten Oclock we repaired to the square, and the Maray made his appearance. He was a man above the middle stature, slim, boney, and active. His dress consisted of a close jacket with sleeves and pantaloons of an uniform colour being a rust brown marked with black annular spots. His head and face were completely covered with a hood, the forepart of which was made of scarlet cloth ornamented with rows of cowries and provided with sight-holes encircled with the same kind of shell. The scarlet was tipped with fur. Whenever an enemy is in sight the Maray throws his hood over his head and face. His waist and ancles were encircled with leathern belts to which small bells were fastened which sounded as he moved.\footnote{188} This appendage to his dress is merely ornamented and laid aside in time of actual service. In his right hand he brandished a drawn sword; in his left a stick not longer than a distaff. His step was high-raised, sometimes slow like a carnivorous animal stealing on his prey, sometimes quick and impetuous like the same
animal springing forward to seize it. He then made the feint of an attack, calling his followers to the spot with a growl and a bark, and parrying and thrusting with his sword. Observing a poor Foula among the numerous spectators, with threatening gestures, he commanded him from the spot.\(^{189}\) In the course of his exercise, he frequently poised himself steadily on one foot, resting at times on the point of his sword. No woman is allowed to see him exercise, lest, as I was told, his attention should be taken off from the business of the hour.\(^{190}\)

This man was redeemed from the chain some years ago by Finda Moodoo and has been employed since in the Moribia war in which he is said to have killed several with his own hand. Thirty more were engaged on the Soosoo side in the same war.\(^{191}\) It is said, this class of men in the Sulima Country compose a corps of one thousand under a Commandant whose name is Moury Sego. They are ferocious in the extreme and sometimes, it is said, they have been seen to suck the life-blood flowing from the wounds of an enemy. Riches as well as honour attend the Maray for he is both highly esteemed and has a larger share of the spoil than the ordinary class of fighting men.\(^{192}\)

The following towns and villages are the property of Finda Moodoo, viz.

Medina\(^{193}\) - - Here Momodo, one of his sons resides.
Tanany Bassia,\(^{194}\) near Old Bassia on the Kisi - - The adjoining territory yields him communibus annis 360 Belyes of Cotton,\(^{195}\) and a considerable quantity of Coffee\(^{196}\) both in a wild & cultivated state.
Armaria Tanany, the town hig[h]est up the Kissi. Amara, Finda Moodoo’s brother resides here.
Kaka - - situate on a river of that name.
Karkosa\(^{197}\)
Bareira Darea
Numo Khory
Fosa Kory Darea
Sungania near Medina.
Finda Moodoo tells me that common he makes 100 tons of salt and grows 100 tons of rice, exclusive of his own consumption.\textsuperscript{198} The salt together with the cloth manufactured from the cotton of his own growth and more which he purchases is sent annually into the Benna, Foula, Sulima and other countries. The returns are made in gold, ivory, slaves, and cattle. The salt made on this coast is preferred by the Foulas to rock salt, which, they say, does not agree with their cattle.\textsuperscript{199} Fouta is said to afford better pasturage than any country near the sea coast.

Tuesday Oct.r 19.

This morning I took the bearing of the Northernmost summit of Sangareea (or as we call it here Sangaree) which from Monkgha Simba’s back court bears N. 10° 1/2W. The round top of a hill called Tombillo bears from the entrance to Omorra Duba’s house in Wonkapong N. 75° 1/2E.

Finda Moodoo told me this morning that the Malghia people had sent to him several times with an offer to put King Tom and the rebel settlers into his hands.\textsuperscript{200} But business and the rainy season together kept him at home. He said there was one person only (meaning himself) who could make a solid peace for Sierra Leone.\textsuperscript{201} It would be necessary that Smart,\textsuperscript{202} Namina Moodoo,\textsuperscript{203} Pa Jack,\textsuperscript{204} Ba Sama,\textsuperscript{205} Ba Firama\textsuperscript{206} and himself should meet at one time and place. King Tom’s people must be driven entirely out of the country.\textsuperscript{207} I told him we had been particularly informed that Mauricanou wanted to get King Tom into his hands and then to prosecute the war on his own account, King Tom surrendering to him all his right and title in the country.\textsuperscript{208} He seemed to think it might be prejudicial to us if King Tom got into such hands. In case of emergency, he said, he would come to the Camp\textsuperscript{209} whenever the Governor required his presence. Smart was too much engaged in his own affairs, and Namina Moodoo, though well intended, was too weak to settle our palaver with the natives.

I endeavoured to interest him in the preservation of the colony by specifying some of the advantages which he and his country might derive in time by adopting those
improvements in agriculture, weaving, &ca, which would be introduced here and which it would be our object to propagate among our neighbours. He expressed his desire to have an English loom & an English weaver and also to adopt the West Indian mode of cultivation on estates, especially with regard to cotton and coffee. I suggested to him the idea of sending Dalla Moodoo to England with the Governor and of his returning with a black Overseer of good character from the West Indies, if such an one could be engaged on liberal terms for a certain period.

Our conversation now turned upon the Yange Kory war, concerning which he told me that, when the town of that name was taken, it was found to contain more than three thousand persons. These were divided into three classes; one of which was put to the sword; one doomed to the chain; and one dismissed. The territory of Yangea Kory was given to Finda Moodoo who commanded the army for his share of the booty. Not a year however had elapsed before numerous claimants to the land appeared, none of whom had disputed the validity of the grant before. Owing to this, Finda Moodoo’s right is at present in abeyance, to be prosecuted hereafter as may be expedient. This land affords the best pasturage in all the country and is equally adapted to the growth of coffee and sugar. The air is cool and salubrious, being sheltered from the sun’s rays by the high land near it. The Y. K. war lasted 13 years.

Took the bearing of the summit of Mania from Finda Moodoo’s parade from which it bears N.1° 3/4E.

The high rock under which the town of Yangea Kory is situated bears from the path leading to Tombia in the large field S.67°E.

This evening I was present at a grand concert of vocal and instrumental music with dancing performed in honour of Dalla Moodoo. The instruments consisted of a Balanghiee, three large drums, and a small one. The Balanghiee is composed of a row of sticks of unequal length placed horizontally on the tops of empty calabashes of sizes gradually diminishing, and making a tenor, treble, and Bass. In the choice of these sticks the instrument maker is very particular with respect to grain, texture, and hardness upon which qualities the harmony very much depends. They are struck with the palms of the
hands. The drummers play and dance at the same time, whirling round with great rapidity and shifting their drums alternately from the waist to the neck. Small bells are fastened to the loins and ankles of the Drummer which emit a tinkling sound like the cymbal. Numerous voices singing in unison swell the concert, the effect of which is almost deafening and to an unaccustomed hearer cannot fail of producing a head-ache. These Musicians are called Yellies or Jellies, a class of people whose functions I have already described.  

I am told there is a species of snake in this country of a nature so harmless and gentle as soon to become familiar to the hand. It is a favourite with many people in this town. I observed a buzzard (a species of hawk) alight several times and walk with great composure in Finda Moodoo’s yard, undisturbed by the people who were passing to and fro, and picking up offal in its way. This species the inhabitants never destroy nor molest in consideration of its services as a scavenger.

I dined today with Sam[u]el Rogers who entertained his company very hospitably. But our festivities received a check from the intrusion of a rude boisterous drunkard who felt himself offended because he had not been included in the invitation as well as a brother of his by the Father’s side. This so provoked him that he cursed his Brother’s mother, an insult generally avenged by blows as would doubtless have been the case in this instance if respect to Finda Moodoo, who was present, had not curbed the resentment of the offended party. The master of the house, though extremely mortified at the intrusion of such a madman, and of course exceedingly unwilling to gratify him, condescended at length to bribe his departure with a bottle of wine.

Musketoes are the plague of Wonkapong. They render sleep and rest hopeless. The vale which surrounds the town in which the water of the brooks is often stagnant, together with the largeness of the town and closeness of the houses, are probably among the principal causes. Some ascribe them to the black mangroves that line the river. The building in which I slept was, as I am told, expressly built to lodge one of our Governors from whom Finda Moodoo expected a visit.
Wednesday Oct.r 20

I had a sound and refreshing sleep last night under the protection of musketo Curtains; thanks to Mr. Rogers who, in consequence of a recital of my suffering from Mr. Demain, provided me with a bed at his own house. Dalla Moodoo tells me we shall go tomorrow and, notwithstanding his father’s hospitality, I begin to feel weariness and disgust at being surrounded with human beings who are gross in manners and uninteresting, both as objects of sight and objects of investigation. Compassion tho’ it may at first be exacted at the view is not long felt for those who seem to have no hopes, no conceptions of enjoyment beyond that of animal nature, who probably would prefer a grain of the dunghill on which they are treading to all the treasures of a cultivated mind.

Thursday Oct.r 21

Took the weight of several teeth of ivory, which Bemba Momodoo was about to send to the commercial Agent and wrote a letter which he dictated. Wrote also a letter to Gov.r Dawes in Finda Moodoo’s name and as he dictated. Before we parted I touched again upon Mouricanou’s intentions. He said, Mauricanou had no influence over any people in the Mandingo country except his own and they were not numerous. If he made any stir in the neighbourhood it must soon reach his ears and before he could collect a force he would be at the colony. Bemba Momodoo is to set off for Malghia tomorrow.

Having bid adieu to our friends who accompanied us to the end of the town, we proceeded on our journey back to Bareira, intending to walk as far as Bompha and to prosecute the remainder of the way by water. Dalla Moodoo’s mother shed tears at parting with him. She had presented me before with a handsome piece of country cloth, doubtless because she understood I was his friend. Our party consisted of two of Dalla Moodoo’s wives, his bother Ali, Namina Foudy and attendants.

At 1/2 after 4 arrived at a village called Bogaria where we baited until a canoe was procured to take us to Bompha which lies on the other side of the river of that name. Here I saw a shrub called Tilliminghee bearing tubular scarlet blossoms and narrow pointed
leaves of a dark green. The bark is used medicinally for pains in the stomach and bowels. Arrived at Bompha 18' before 6. Bompha is a Soosoo town of middle size where we met with a hospitable reception from Car Fouray the headman, a relation of Dalla Moodoo. We slept comfortably, the house having been previously smoked to dislodge the musktoes.

Friday Oct.r 22.d

At 6 A.M. left Bompha in a five oared canoe. Courses down the Bompha River WSW, SW, S, SbE. From the junction of the Bompha and Wonkapong [rivers], Course SW. The former river, being more considerable than the latter, ought to retain its name below the point of junction. But the political importance of the Capital of the Soosoo Country has deprived it of its natural right. At 40' after 6 A.M. entered the Samia [River] C S. This river falls into the Wonkapong, C SbW, S, SbE, SSE, SE, ESE. The town of Samia lies higher up. At 55' after 6 A.M. entered a creek which communicates with the Moribia River. C SbW, SW, SWbS, SSW, SEbE, SbW. At 1/2 after 7 A.M. entered the Moribia River which for breadth may vie with the Bareira River. Courses WSW, SWbS, SbW, SWbS, SW, SWbW, SWbS, SbW, S, SSE. Passed the mouth of the Quoke River at 52; after 9 A.M. C SSW. At 1/4 after 11 A.M. entered the Kaka. The bar of the Moribia River is about 4 miles below this place. Course up the Kaka, SE. Here we baited and took some refreshment. At 11; after 12 P.M. set off from the mouth of the Kaka C S, S1/2E, SbE, round to NbW, then SEbE, round to SbW, then SbE, SEbE. At 24' after 1 P.M. left the canoe and went by land to Kaka across swampy ground & a grass field while the canoe proceeded round to Gametta. Arrived at Kaka a small town belonging to Finda Moodoo where we dined.

Set off from Kaka on foot at 10; after 6 P.M. Travelling thro’ grass fields and thickets, we reached Gametta, a pretty large Bullom town, at 8 P.M. We found the inhabitants old and young of both sexes dancing to the sound of drums and cymbals with no other light than what the stars afforded. Our guide conducted us to a mean hut where it was intended we should lodge. This however we did not feel disposed to enter but seated
ourselves till supper was ready upon mats spread on the ground, observing a mournful silence. The gigantic Pullom trees and thick bush which shrouded the huts, the sky brightly spangled with stars, faint and frequent flashes of lightning disclosing by fits more distant objects, conspired to solemnize the scene which seemed to derive a more wild and savage aspect from the loud and discordant sound of barbarous music. At 12 A.M. went on board, & rowed down the Gametta River which runs into the Bareira, up which we proceeded and reached the King Kanta at day break.

Saturday Oct.r 23d.

Went ashore & breakfasted with Miss Heard. She informed me that her messenger was returned from Malghia and that Fatima Fouidy engaged to give up the Rebels if a boat were sent to receive them with the promised rewards. Kota Modoo & Senasi, Setantomany’s son, were parties to this agreement. Turung Kaba and his brother Fatima Siree coming in soon after, she entered more largely into the subject. Fatima Fouidy, conscious of his demerits towards the Governor of Sierra Leone, could not trust a man whom he had so much injured. He insisted therefore upon ready money for the rebels whom he regarded as his slaves. If the Governor would dispatch a boat with the goods, she would go herself to Malghia and be responsible for the event. Sentatomany, before he fell sick, had put this business into her hands, and no other person could manage it successfully. I said in answer that I was certain the Governor would not scruple to trust her with the goods but there might be other objections. It would be my duty to report the state of the business faithfully.

Some conversation ensued about Pa Carpenter and the fugitives whom he claimed at Sierra Leone. It was an account of these people that he had refused to deliver up the rebels while they were in his hands. I stated the difference between the two cases. The fugitives whom we harboured had been charged with no crime. Those we had applied for were notoriously guilty of the highest which a subject could commit. By delivering up the former, we should have rendered ourselves amenable to the laws of our country, but persons of the latter description were accounted unworthy of protection among all
nations. Dalla Moodoo proceeded further and, tracing the history of Bob & Domingo, as well as that of their wives, proved by fact that Pa Carpenter (or Pa Wamba) could claim no right to their services according to the custom of country. These people were originally slaves to a woman named Fatima, who died several years ago without bequeathing them away or leaving an heir to claim them. Pa Carpenter had been employed by their mistress as a free Grumetta and so became acquainted with the persons in question whom he now claimed as his slaves because, after the death of their mistress, they had lived some time under his protection.

After breakfast I conversed with Miss Heard on a variety of subjects. From her and Dalla Moodoo I received the following information concerning the Ula tribe of which Finda Moodoo is now considered as the head. The Ula is a family of Mandingoes originally from Bambouk and the most opulent and powerful of those settled in the Kisi. The Ula root has numerous branches, viz. Dumbia, Sankhon, Yansany, &c. Finda Moodoo’s father was a native of Bambouk who traded with this country in Slaves, ivory, and gold; making his returns chiefly in scarlet cloth, Aurungas (from cloth - native manufacturers), and mock coral. Finding many of his family settled here in respectable situations and the state of the country which was then at war proving unfavourable to the realization of his property and the recovery of his debts, he took his abode in it, residing first at Dumbouia and afterwards removing to Wonkapong where he died and was buried. This circumstance has rivetted Finda Moodoo to the same place for the natives of Africa carry the natural attachment, universally felt, for the spot where the remains of a parent are interred, even to a high degree of superstitious veneration.

The conversion of the Soosoos of Bareira to Mohammedanism was effected in this manner. More than thirty years ago, at which time Miss Heard was thirteen or fourteen years of age, the Kisi Mandingoes, accompanied by five hundred Foulas, came to proselyte the Soosoos. On their arrival at a town or village it was their custom to send for the headman and to propound certain questions to him concerning the first principles of religion; as for instance, the unity of the God head, the creation of the World, &c. Being sure to find their Catechist ignorant or heterodox on these points, they prepared him for
future instruction by the discipline of the whip. After which he was enjoined hospitably
to receive and maintain the Missionary whom they should send and to be able to give a
good account of his faith when the period of his examination should recur. National
songs extant to this day exhibit in a simple yet striking manner the injustice and the folly
of these tyrannic inquisitors. “Children, you must stand, though unable to sit, and walk
though unable to crawl; for the Kisi whip will fly about your shoulders.”

Morisalia followed up this persecuting spirit with the fury of a Bigot.

A Quarrel which broke out last year between the Benna and Furadugu people had like
to have been attended with fatal consequences. The history of this quarrel is briefly as
follows. Some Benna traders came to Yansany the headman of Furadugu with trade,
saying they must have powder and guns in return as their object was to cut off
Karmoudou (a headman of that country) and his family with whom they had a deadly
feud. It happened that one of Karmoudou’s sons was present in the room where this
design was disclosed. Indignant at the threats which he had heard and alarmed at the
danger impending on his father and his nearest relations, he laid a plot to catch those who
had incautiously discovered [disclosed] their intentions. He succeeded, and they soon
passed out of his hands into those of European traders and were shipped off for the West
Indies. The King of Benna charged Yansany with being privy to the plot and demanded
satisfaction. This being either delayed or refused, he advanced with a considerable force
into the Mandingo country and marched towards Malghia. The people of that town and of
Furadugu encamped against him & solicited immediate succours from the other
Mandingo towns especially Fouricaria which however were very backward in showing
any disposition to assist them. Thus critically circumstanced, the headmen of Furudugu
thought it advisable to purchase a peace by offering to deliver up the original offenders to
be put to death or dealt with as the Benna king might chuse. But this offer he generously
decided to be a number of slaves equal to those who had been caught.

Thus happily ended a dispute which threatened to terminate in a war between the
nations.

Some discourse ensued respecting the opinion of the Foulas and Mandingoes
concerning the obligation which their religion imposed upon them to convert the Cofferees. The Bigots say God will require at their hands every soul whom they have not endeavoured to convert from paganism and whom, in case of obduracy, they have not chastised. The only proof of this chastisement which will be admitted in the court of heaven is the scar which it may have left in the arm of the unconverted. Others profess milder & more moderate sentiments. These deem all means of conversion but those of persuasion & instruction to be unlawful, saying God abhors the service that is forced. The Predestinarians hold that some, in spite of human means, are predestined to damnation and others to salvation. Force is therefore unavailing and absurd.

It is holden to be the indispensable duty of husbands to question their wives, whether they have prayed at the stated times and, if they have neglected prayer, to chastise them with moderation. If they admit any excuse whatever - which the Wife may draw from attention to household duties - her punishment will fall upon the head of the husband.

Miss Heard informed me that Quiaba Sinna had seen her Messenger at Malghia and knew the errand upon which he came. This had caused him to expostulate with the headmen for putting the business into a Woman’s hands. They replied that, as it was a peace & not a war-palaver, there could be no impropriety in transacting it thro’ one of that sex especially one to whom it had been originally given by Setantomany.


Breakfasted at home, for so I may call Miss Heard’s house, under whose hospitable roof both I and Dalla Moodoo lodge and board. Here our wants are abundantly supplied by our friendly Hostess who secures us from the neglect of servants by her personal attention.233

The headmen of the different towns are returned from Moribia having obtained a promise from the people of the place that a Misseeree shall be forthwith erected. Some who pretend to know the disposition of these people say that the promise will be as religiously kept as the former.234

Miss Heard tell me that, commonly for three months each year, one hundred traders
from Sulima and other countries are quartered upon her who, not content with being lodged and fed, are incessantly importuning for presents. Last year the traders brought down only thirty slaves. Her loss by them amounted to upwards of one thousand bars. The Bareira people beat the war drum (the use of no other drum is allowed in the Mandingo towns) and collected ten tubs of rice to defray part of her expense. She complains much of the proneness of the Foula and Sulima people to exhort by dent of solicitation, whatever may supply their wants or gratify their desires.

My curiosity led me to ask LeHai Booboo, one of the most learned school masters of Fouricaria, what reason their books assigned for the difference of colour in the black and white people. He told me that, according to their books, that mark of distinction was the effect of Noah’s curse on Hama and his posterity for discovering their father’s nakedness, by which also they were doomed to sell each other to the White people.

The tract of country watered by the Kisi, Bareira, Wonkapong and the intermediate rivers originally belonged to the Bagos. The Bullom people expelled them and settled in it. They were driven out in turn by the Soosoos who came from Benna where the genuine Soosoos still reside.

Miss Heard, Turung Kaba, and Bemba Momodoo dined on board the King Kanta today. Kaba and Momodoo had no objection to a cheerful Glass, and the latter said he did not like to leave any life in the bottle. Before Miss Heard left the Schooner, I begged her acceptance of a loaf of sugar. Dalla Moodoo presented her with a string of Amber.

In the evening I read and explained to Miss Heard and LeHai Booboo several parts of our church service. Imperfectly as they were made to understand it, they were struck with admiration at the sublime, pious, and charitable spirit in which it is framed - - so superior to their own defective and bigoted system.

Since I came into this Country I have been twice questioned respecting the Company’s motives for declining to deal in slaves. I have answered this question by saying that the Company knew well the trade in slaves was the road to wealth; but regarding this traffic as contrary to the spirit of their religion and hurtful to the natives of this country, they detested & abjured it. They had founded this colony with the express
design of counteracting its ill effects on so large and fertile a region of the Globe. On several occasions, at Fouricaria, Bareira, and Wonkapong, I dwelt upon the great advantages which the headmen would derive in power, wealth, and personal enjoyment if they employed those slaves whom now they sold upon their own lands in raising cotton, coffee and sugar. I ventured to say they might derive nearly the same profit from their annual labour - if judiciously & skilfully directed - which they now received from the sale of their persons. It was visible they were struck with these remarks, the truth of which they readily admitted. But without a great and successful example before their eyes - such as Finda Moodoo perhaps would be able and willing to set were he a younger man - the force of habit, indolence, and the interest of the moment will prevail over reason and conviction.

In several conversations with Miss Heard & others on the religious doctrines, criminal laws, mode of trial, laws of war, and treatment of prisoners of war in use among the English, they ingenuously confessed their own inferiority and made remarks to their own disadvantage. I insisted particularly on the christian topics of forgiveness of enemies and renunciation of revenge. I specified instances of the heroic spirit of our soldiers and sailors in saving their enemies from a watery grave, tho at the imminent peril of their own lives.

The services rendered by the English to the sultan of Istanboul in expelling the French from Egypt were not omitted. I also represented the benignity & goodness of our Sovereign as well as his power and the interest he took in the preservation of the colony. On all these topics I found my Auditors very attentive.

Monday Oct.r 25.

This morning after breakfast my friendly hostess pressed me to accept a gold earing, a gold ring both of country workmanship, a handsome piece of country cloth, and five fine capons. I told her I would keep the ring as a memorial of her kindness and accept the capons but must decline the other two articles. With some difficulty she permitted me to have my way. She had presented me before with a piece of cloth, the thread of which was
of her own spinning.

I now wrote a letter to the Governor which she dictated. She endeavoured to convince me that no ill consequences could result to us from the Malghia people giving up the rebels and King Tom. The former they thought themselves authorized to sell as slaves. King Tom they would surrender to us as the price of peace and amity. For him no money would be required. I told her I was doubtful whether, upon my report, the Governor would be desirous to get King Tom, except he were put into his hands by the country at large. With respect to the rebels, I did not think he would have the same difficulty in treating for them. Wansey and Carey however were the only individuals of that class whom, on account of their inveterate hatred to the colony and the enormity of their crimes, he particularly wished to have in his power. What became of the others was indifferent to him. They who had them might dispose of them as they pleased.241 I wrote the names and occupations of Wansey and Carey upon a slip of paper which I left with Miss Heard. She said, she was sure, she could get them if she went to Malghia even without the goods.242 But in truth she was ashamed to go empty-handed as the demand for ready money had been made. She begged to know the Governor’s mind on the subject by the earliest opportunity, as the building of her new house would commence early in the season and render her absence from home at that time very inconvenient.

I now took leave of this liberal and benevolent woman, whose good sense and pleasing manners distinguish her from any of that country whom it has been my lot to converse with.

As soon as I got on board, I questioned Dalla Moodoo as to his opinion whether the Malghia people could justify to their nation the surrender of King Tom. He thought they could not and would by so doing involve themselves in a quarrel with the country. It will be alleged against them that the National character and good faith had been wounded by their misconduct and that by surrendering King Tom and the rebels, the means of vindicating it were taken out of their hands.243

Weighed anchor at 10 A.M.

At 41' after 1 P.M. anchored in a part of the river called Trong. Dangerous on account
of rocks. The tide did not permit us to proceed.

The Conta family, and I believe the Mandingoos of the Kisi in general, came from Sangarra or Sangarran, a moon’s journey with a load (15 days without) from Bareira. This country borders upon the Joliba & is perhaps the Sancurri of Mr. Park. It is true indeed that I have likewise heard, their original seat was a place far to the East called Sondy but I could gain no clear or decisive intelligence respecting the situation of this country which my informers (LeHai Hooboo before mentioned and another elderly man) seemed to confound with Arabia.

The several progressive stations of the Mandingoos in this country were Samia, Wonkapong, Tanna, Fouricaria. They came by the way of Benna. Munkga Maury Fouricary was the founder of Fouricaria, the date of which seems to be posterior by ten or twenty years to the commencement of the last century.

I am informed, the people of Sulima were subject at no distant period to the Foulas of Teembo who used to employ them as Baggage-carriers to the army and in other menial offices. At length, confiding in their numbers and personal valour, they revolted and have hitherto maintained their independence. This season is expected to produce a bloody campaign between the two nations. Alimamy Booboo & Yeeree Dee - the two dings - are warlike and ambitious. The last has already distinguished himself by killing in single combat a Koranko Chief of great fame called Callitighee. Under weigh at 35' after 9 P.M. Came to anchor at 1/4 after 10 P.M. on account of a strong eddy tide and head wind.

Tuesday Oct.r 26.

At 10 A.M. weighed anchor. At 1/2 after 10 A.M. arrived at Gemmi Sansany Gee. Rocks across the river here from shore to shore. Here is a creek which runs into the Kisi. Soon after, passed the mouth of the Gametta River which lies on the northern side. Course of the Bareira River at this place ESE.

After passing Gametta, C[ourse] SbW. Here we picked up a canoe which had drifted from Gametta and belonged to some person at Bareira. C. SW. At 52' after 11 A.M., aground on a shoal. At 40' after 9 P.M.weighed anchor. Anchored again soon after near
some rocks.

Wednesday Oct'r 27.

Reached the mouth of the Kisi at 6 A.M. Yangea Kory, as seen from the mouth of the Kisi, is a pretty extensive range of mountainous land trending ESE & WNW. The Bundea or source of the Bareira River is visible at this distance, and even further out, (with the aid of a Glass), flowing down the side of it.

At 7 A.M. passed the point which forms the western shore of the mouth of the Kisi, and opened Matacong on that side. The other point stretches in a Southern direction and is called Sama Point.

Sierra Leone bears SSW1/2S from the mouth of the Kisi. Matacong bears NWbW1/2W.

Finda Moodoo, I am informed, claims a right to Matacong by purchase, having bought it of Mauricanou and the Bullom people. He has not however taken possession of it as yet, and it still remains in the hands of the latter.

Nagea, the high land to the NbW, belongs to the Bagos.

Benna, Yangea Kory, and Sangarea stretch SEW & NW. Benna is the easternmost, Yangea Kory lies between Benna and Sangarea.

Beyond Sangarea is Nagea further to the West. C[ourse] S1/2W & SbW. I have the following anecdote from Dalla Moodoo. When Mahadi or (as he is often called) Fatta came into these parts, he sent for Finda Moodoo who was rather dilatory in obeying the mandate. However the handsome & costly present which he brought procured him a good reception. Mahadi even entrusted him with 18 prime slaves to trade with. This property (Mahadi being shortly after killed in the Benna country) remained with Finda Moodoo and made him ample amends for the value of his present.

The conspiracy against this false prophet, which grew out of the war previously existing between the Mandingoes and a rebel slave named Mumby, whom Mahadi, hoping to engage the slaves in his service, dismissed unhurt, was greatly promoted by an elderly woman who he had brought out of the Conya Country, and to whom he had been
once much attached. His frequent and licentious amours with the young women of the Countries through which he passed had converted his love into hatred. She assured his deluded followers that he was an imposter who, so far from being invulnerable as he pretended, had received two wounds - one in the arm, the other in the leg. Perceiving his life was aimed at, he attempted to abscond and, in the course of his flight, taking to a wood, he came to a ravine which his horse leaped with difficulty and, being much hurt & also entangled in the ticket, was unable to proceed. Here his pursuers overtook and brought him back to the Camp. Making it a point of conscience not to shed the blood of so extraordinary a scholar by the usual mode of execution viz. cutting the throat, they dispatched him with the stroke of a hammer. He deserved his fate though he had committed no other atrocity than that of causing the death of Quia Moodoo by the hands of his own brother, Alimany Setafa, whom he compelled to cut his throat. Jealousy of the learning of this unhappy victim, it is said, was the chief motive which prompted to this execrable act. The memory of the Mahadi is holden in the utmost abhorrence among the Mandingoes.

ANCHORED AT NIGHT.

THURSDAY OCT. 28.

At 6 A.M., abreast of the Scarcies. Benna, Yangea Kory & Sangarea full in sight. In the evening, the wind dying away, Dalla Moodoo and I got into the boat at 1/2 after 5 P.M. and landed at Freetown a little after 7.

The soil of the Country tho which I have passed on foot - and which comprehends only the environs of Fouricaria, Kbareira, and Wonkapong together with part of the district lying between the two last towns - appears to be light and of no great depth. It consists either of a loamy sand, black or white, or else of small iron stone mixed with the mould of decayed vegetable.
1. Forékariah, capital town of the state of Moria.
2. King Kanta.
3. Dala Modu Dumbuya.
4. William Macaulay, brother of Quiabubu. The name Quia generally indicated that that person was a native of Quia or Sumbuia country.
5. Sitafa.
6. Melikori was a large town located near the mouth of the Melikori River. It was considered to be one of the most important towns of Moria and seat of the lineage.
7. Isaac Blewer.
8. Eli Ackim was a Nova-Scotian settler who had arrived at Freetown before 1792. In 1794, when the Duke was burned by the French in the Sierra Leone River, Ackim was one of those who salvaged cargo from that vessel. He became radicalized when Zachary Macaulay ordered cargo returned to the Company. Ackim was not a friend to King Tom and he had not supported other Nova-Scotians against the Company. See E.G. Wilson, The Loyal Blacks (New York: 1976), 320-21.
9. Mandingoes as warriors for hire.
10. Gumbo Smart.
12. Bananas Islands - Cleveland.
15. Matakon.
16. Deal with ebb tide, tides, high, low, and so forth.
17. Likely Kokolima.
18. Yangikori.
20. Sama Point, Sama River, Sama.
21. Clearly define starboard. vs. larboard.
22. Bereira River, Bereira.
23. Ketrin.
25. Pa Moriba of Bullom Shore.
27. Bulloom, likely because language spoken there or link to lineage of Kafu Bullom.
28. Market for food stuffs, including cassava.
29. Likely meaning one belonging to the Sierra Leone Company.
30. Berika.
31. Came to an anchor, or stopped.
32. Young flood normally occurs at the time of the new moon.
33. Melly tree - red water.
34. Temne.
35. The implication here is that these premises referred to those owned by Setafa at Berika.
36. Santigi.
37. Piazza.
38. Sleeping arrangements and housing for men vs. women.
39. Dantika, palaver, welcome back. Also likely that knew of forthcoming discussion.
40. Measures - punishments? How to resolve defeat? And prisoners/refugees?
41. Me. Moria.
42. Aliamaami? Who? Also define its use for head of a village, as governor, and so forth.
43. Maliguia. seat of lineage. had joined in war against the colony. Fatima Fodi.
44. Misser - Egypt.
45. Kiri tree.
46. Find correct spelling for these.
47. See genealogical chart.
48. Would be a palaver to decide what to do with king Tom and others.
49. Would have been most extraordinary and unlikely.
50. Kali Modu, common for towns to be named after chief - “his town”.
51. Explain the role of a pilot, and the idea of service to someone. likely grumetta. or retainer?
52. It was common practice for ship captains to provide elaborate notations for obstacles found within rivers or along the coast. Rocks or reefs also needed to described with respect to tides.
The notation of frequent turns were meant to provide guidance to forthcoming captains.

Define these terms. Tithes. Present/payments for schools?

Deal here with notions of subalterns, retainers, domestic slaves.

That these parts were still in the vessel suggests that the accident had happened only recently.

This description is incomplete, but suggests that the *Toper* had struck one of the rocks reported earlier by Bright and had suffered significant damage. Major repairs would require removal of masts, rigging, and other heavy goods/cargo before the vessel would be laid on its side. In this instance, it is likely that damage was so severe that there was not time for those removals.

Surely, Macfarlane quickly had reached a landlord/stranger agreement with Setan Sulimani to the effect that, for a likely fee, Sulimani would provide workers for removing Macfarlane’s cargo and provide him and his cargo with protection against pilferage or outright theft. It was common practice along this coast that any vessel floundering upon bars or reefs would have been considered as legitimate salvage for peoples who lived there. Macfarlane was indeed fortunate that his ship had been damaged where a landlord held enough authority to guarantee compliance among local peoples.


Salt/rice.

Bright clearly encountered a dilemma in that he was expected to explain his mission, but he wanted to do that only once and at the proper time. Multiple explanations would likely lead to minor inconsistencies and would endanger his objectives. In consequence, he explained only that he would explain more later.

This is an odd and unexplained remark, suggesting that Bright found Nevil unpleasant or his attachment to Bance Island traders as unacceptable. In any case, the Sierra Leone Company regularly traded with Nevil, who also traded in slaves, and even sent missionaries (Peter Hartwig in particular) to live within his compound.

This likely referred to members of a lineage, or of a section of a town governed by a headman, or freemen who owed allegiance to the same headman or patron. It is unlikely that a slave would have been permitted to bring charges within such a system.

This may refer to multiple sections of towns, different lineages, or even different towns within a district. These courts, however, would necessarily be restricted to major disputes.

This likely was meant to imply “retribution.”

This is an interesting observation, although there apparently were differing levels of accomplishment expected by “scholars” upon the coast, and there were differing expectations for teachers as well. Some teachers (called Morimen upon this coast) came with

Describe salt manufacture.

See picture in Peddie/Dockard.

Paths are narrow, but it would have been necessary for carriers to cross rope bridges or climb down a river’s banks and cross it by foot. In such case, the placement of the load longitudinally would have made it possible for the carrier to maintain his balance.

Describe looms, strip making.

It is likely that Dala Modu was reporting time necessary to make that journey in the best of times. During the rainy season, however, rivers and creeks regularly flooded and turned otherwise gentle streams into treacherous torrents. Many of these would need to be crossed if passing overland. Rains are also heavy enough to saturate the soil, with the effect that grasslands turned into muddy fields.

Tanani. Amara Murani had a brother named Fendan Modu.

Bashia/Bashaya. Kalimodu was a common name.

Dar es Salaam. It is unlikely that this was the same as Sitafa, late ruler of Moria.

The sons of Fendan Modu Dumbuya of Wonkapong were many, but this reference to a son resident inland from Forékariah upon the Kisi/Forékariah River indicates how extensively that lineage was spread in the region.

The Sesay lineage was important within Moria.

That Kabata was a slave town and identified as Bullom is significant. In this instance, the term slave likely referred to a rank of subaltern that was attached to soil and could not leave without the owner’s permission. It is also likely that Bullom peoples originally occupied this section of coast, before the Mandingoes established their sovereignty over it in the mid eighteenth century.

Bright apparently was sleeping onboard the *King Kanta*.

This would have been a disappointment, because rice harvest generally began early in December, depending on the type of rice cultivated. During that season, all voluntary meetings would be postponed while the entire population gathered and stored harvests. Rice was an important source of income for people upon this coast.

This was a frequent excuse cited by settlers at Freetown. King Tom apparently had accepted their cause of discontent as his own.

Cite here who married whom, especially with Fatima Fodi.

In effect, King Tom was under house arrest and so were those Mandingoes who helped him against the colony.
83 In this instance, Sulimani was asserting that no Mandingo could join forces with others outside Moria without national sanction to do so.

84 The term *lugar/lugard* referred to farms or plantations. These were areas cleared of brush, and to him that cleared the land went also land use.

85 The implication here is that Sulimani interpreted two realities in Sama/Moria. One of those involved the actions of Mandingoes. The second involved the decisions of Bullom who were the original owners and likely still retained some tribute as firstcomers to the region. Mandingoes were more politically centralized and, as such, more ordered. The Bulloms, on the other hand, were not as centralized and apparently were willing to sell their service to others.

86 Morikanu history.

87 This likely refers to the expedition sent by the Company and conducted by James Watt and Thomas Winterbottom to Timbo in 1793/94. The Company hoped to open an international path (one guaranteed by parties along the way) between Freetown and Timbo. Such a path might go through Port Loko and Kambia/Kukuna, or it might begin from Moria, through Maliguia and Forékariah. In fact, Watt and Winterbottom returned to Freetown through the Moria path. For more than a year, Fula and Company met at Freetown to establish an arrangement for trade. Sulimani apparently thought that the Company could best serve itself by negotiating with the Mandingoes of Moria rather than the Fula of Timbo. Perhaps equally appertaining was the possibility that successful negotiations with the Fula might open a better path through Port Loko, one that might bypass the terminals in Moria altogether.

88 Without question, Sulimani was attempting to spread uncertainty in Fula/Company negotiations, by asserting that the Company needed allies upon this coast and that the Fula could not be relied upon because of their distance from the coast. His mention of problems associated with the Nunez path indicated either a unique perception of actual circumstances or factual discussions that may have been held between the Fula and the Mandingoes. To be sure, traders in the Nunez exploited their control of commerce on the coast by adjusting prices to their own advantage, but it is doubtful that the Fula would have fared much better in Moria. The Fula could have driven out the white traders, but that also would have meant that the slave trade would likely have ended in the Nunez, an unsought consequence for the Fula needed firearms and gunpowder with which to wage war.

89 This was a lame excuse, since the Alimaami at Timbo actually exercised little personal control of troops in any case.

90 Why?

91 In this instance, Bright sought to disassociate the actions of Mandingoes who had joined King Tom against the Colony and those of Mandingoes who had remained in Moria and not taken sides in the war.

92 Explain this instance with Pa Jack.

93 This paper has not been located.

94 Expenditures in building the fort. Rebuilding the wall.

95 This involved Sitafa of Segu. and others.

96 Review history of Park’s travels.

97 Generally refers to Benna, although it is clear that the term Susu, in 1802, was used in a generic sense for non-Mandingo Muslims in the region, if they also spoke Susu as their first language. Paths from Timbo to the coast along the Fuuta/Scarcies corridor inevitably crossed Susu territories, and alliances or agreements needed to be reached before those paths would remain open and secure for international travelers.

98 This may have seemed to be a shallow argument, from a Morian perspective. And it may have been interpreted as disingenuous.

99 Within the African/Temne context, land granted to another for use was only a temporary arrangement that needed to be renewed occasionally. In effect, such renewals recognized firstcomers and proper owners (the Temne) and, at least from the perspective of the locals, represented a landlord/stranger agreement that could be terminated by the host, if the outsider violated any condition of the arrangement.

100 It is surprising that Sierra Leone officials were unaware of the harvest cycle in Moria and the influence of that cycle upon palavers or meetings, especially those of national concern. To be sure, outbreak of war would cause an immediate palaver regardless of the planting cycle, but such concerns as the resolution of the colony/Temne war and the part played by Mandingoes in that war would need wait until all headmen could attend and when it was convenient.

101 Nathaniel Wansey was the chairman of Nova-Scotian tithingmen and was active in pressing the Company to appoint Black judges at Freetown. When the Company rejected those requests, he and others, including Daniel Carey, resolved in September 1800 to set up their own government and courts. In effect, theirs was a call for rebellion or insurrection. See Wilson, *Loyal Blacks*, 389-400.

102 Settlers who had opposed the Company in 1799/1800 and who had been identified as rebels had little option but to leave Freetown when their rebellion failed. Many, since they possessed valuable English language skills and some understanding of personalities and procedures at Freetown, found easy employment within the community of European, EurAfrican, and African traders who dotted the coast. For one former rebel to appear at Forékariah with gunpowder for sale would not have been unusual. All sorts of African products were readily exchanged for firearms, gunpowder, tobacco, and European/American manufactures.
This and the former sentences give testimony to the value of intermarriage and prevalent use of it in cementing ties between chiefly families. Bereira town was divided into quarters, and one of these was ruled by peoples of the Conta lineage. The Dumbuya family, as protectors of Sumbuya rulers, secured an alliance of sorts with this Morian town through marriage. Gift of daughters in reward for faithful service was also common, as note here with regard to Mori Morani.

This comment certainly refers to Parks earlier travels and his detailed list of towns and geographic features encountered along the path. It was common practice for Europeans to test the veracity of traveler’s accounts in such form.

Insert here a copy of Park’s map.

Full history here.

Perhaps it should have been expected that Forékariah, as capital to Moria and perhaps its largest town, would be a center of education and commerce and would attract a large number of teachers. It was normal practice for the largest or most respected school (madrasa) to be centered at the main mosque. Each school would have been mastered by a respected teacher, often coming from one of the schools in Fula country or from as far as the Niger River. Any important teacher would be expected to read and write Arabic and would be versed in Koranic teaching and law. Wealthy patrons obviously would sponsor the more expensive and best school or schools. Lesser schools would be led by learned persons, some of whom may have been well education. Lesser educated teachers received smaller payments than did better educated teachers.

Such payments obviously would also be rated according to ranking of schools and teachers. Some schools were more comprehensive and expected students to obtain a degree of proficiency, while other schools taught only basic prayers and laws without requiring any ability in reading or writing or speaking.

Such a school likely attracted boys who in the daytime might have been occupied in age-group tasks, such as herding cattle or tending to crops. The children of elites, in contrast, likely attended boarding schools in large towns or in the interior.

Similar to European families, surplus sons entered religious orders or became teachers. Not all could become rulers or heads of commercial enterprises. Once having received an education, these persons helped to maintain social ordering through preparing successor generations of leaders.

This is a most interesting reversal of what happened elsewhere along this coast. It was generally the practice that caravans formed in the interior and brought goods coastward where African products were exchanged for firearms, gunpowder, and other manufactures. In this instance, coastally produced items, including sea salt, kola, and cloth and imported goods were taken to markets in the interior. Benna, as a Susu state and a state that had cooperated with Moria and Sumbuya in suppressing slave rebellions on the coast, served as a collecting point where caravans were formed. A principal chief would act as protector and guarantor for merchants and would make certain that roads would remain open and safe. All of that, of course, would have been accomplished for a fee, perhaps a percentage of the caravan’s value. The method used in disbursing goods in the interior is not mentioned here.

The Forékariah River was often called the Kisi or Kisi Kisi River, and the mountain range inland from Forékariah know as Yange Kori was also known as the Kisi Mountains. The Morians were called by a variety of names, including Mandingoes, Morians, and Kisi. The confusion results from the fact that there also was a non-Muslim ethnic group located south and east of Sulima that was known as the Kisi people, and many of these had been taken as slaves in wars in the interior and sold to Mandingoes on the coast for transport to the Americas or for use in rice or salt production. In consequence, there were two groups called Kisi living in Moria, but they were distinctly different in nearly every regard.

This is a remarkable admission by Bright that Moria possessed sufficient connections as far as Sulima.

It is likely that Bright misunderstood this arrangement or he may simply have described it awkwardly. It is probable that at Sattan Tumani’s death, power should have passed to brothers, or, if they all were of a similar age, to his son, Senasi. Senasi apparently was young, and it was considered unseemly for a youngster to become Sattan or Alimaami of a town. While Senasi completed his education and achieved some experience, his uncle, Kutan Modu, would rule in his stead. This confusion was the source of a dispute and later war between Senasi and the legitimate ruler of Moria, Amara Morani, who would not be formally installed at Forékariah until 1805.

This refers to the vacancy for the whole of Moria that had been without a ruler since the death of Sitafa Morani in c.1796. In this reconstruction, rule was expected to pass in the Touré lineage, but only through the male side. The founder of the state, Mori Morani, passed rulership at his death to his brother Sitafa Morani. Sitafa was primarily responsible for suppressing the slave rebellion of 1784-1796. At Sitafa’s death, power could pass to either Amara, son of Mori Morani, or to Quia Bubu, son of Sitafa Morani. Amara had been sent to Labé and Timbo for Koranic education and political training, clearly assuming that he would follow as ruler. But, perhaps a bit like Senasi, Amara was without experience, and he had been away from Moria for nearly two decades, so the decision was made to defer appointment of a new ruler until a later date. In the meantime, a token person would rule, effectively meaning that there would be no strong central authority.

The reason for calling this meeting was not clearly stated. Bright apparently believed that it had to do with the Nova-Scotian rebellion and King Tom’s role in it and the role of Mandingo mercenaries. It is clear by this point, however, that perhaps two or three additional questions needed to be resolved, and the latter would need the attention of the whole of the Mandingo people. One of those would involve rightful succession to Setan Tumani; a second would regard rulership at...
when his father died and MoriKanu, like Senasi and Amara above, was considered to be too young to assume full authority.

MoriKanu’s father was part Bullom, meaning that he could claim “firstcomer” rights. The dispute arose primarily with his father died and MoriKanu, like Senasi and Amara above, was considered to be too young to assume full authority over his lands. MoriKanu was sent to Bullom Shore near Freetown to live with his relatives there. It was this interaction with Bullom relatives and closeness to Freetown that led to his interest in canoe commerce and inevitably to competition with the Dumbuya lineage that had established links to Freetown in the mid-1790s. During MoriKanu’s absence from Moria/Sumbuya, his lands there were occupied by others. By 1802, at the time of Bright’s visit, MoriKanu was reestablishing his claims in the region and was rightfully questioning the claims of others to his property. He pressed his claims forcefully, often seizing property (slaves or canoes) belonging to others and understandably created many enemies. His actions were sufficiently offensive by 1802 to give cause for a palaver. For Bright to have suggested here that MoriKanu would be unlikely to attend this meeting was instructive and indicates that Bright likely knew more about the situation that he reported here.

The context of this paragraph apparently was the instance that several Nova-Scotian rebels were still living in Maliguia, under the protection but house arrest of Fatima Fodi, who had sent warriors against the colony in alliance with King Tom. In this case, the “parties” likely included the rebels, and the plan was to return them to Freetown for trial and judgment.

Yansane lineage.

Bright clearly was impressed with the believed intentions of Sulimani and seemed sympathetic to the legal system that needed to work through a process before a final solution could be expected. He also understood that British and Mandingo systems were different and that those differences needed to be respected.

The Mandingo and Susu system effectively was built upon the notion of obligation. Muslim law, on the other hand, required certain actions, regardless of rights. Bright sought to avoid any obligation for the company and colony, especially when these might represent formal arrangements between nominal rulers.

This was Fendan Modu, likely brother of Alimaami Sitafa Morani and would have been of the Touré lineage.

The Fendan Modu mentioned in this sentence was likely the head of the Dumbuya lineage centered at Wonkapong in Sumbuya. In effect, the most powerful and most contentious persons in the region, reflecting leadership within Benna and Sumbuya and commercial prowess had indicated their support for Fendan Modu Touré.

John Tilley was the principal agent of John & Alexander Anderson whose commercial enterprise was centered at Bance Island in the Sierra Leone River and not far upstream from Freetown. Mr. Nevil at Forékariah was also a Bance Island trader/agent. Pinches is unidentified, but likely was associated with Bance Island commerce.

MoriKanu claimed that the Iles de Los and numerous salt producing islands and areas along the coast were among his rightful inheritance, but that these had been taken from him during his period of involuntary exile at Bullom Shore. Since MoriKanu could not easily force his will among the Mandingoes, he could extract fees or fines from Europeans conducting commerce at the Iles de Los. None of these Europeans were willing to antagonize claimants to land, for one could never be certain of the outcome of country palavers. The wiser choice was to pay whatever was demanded, but to complain also of double or triple charges.

In this case, Bright was referring to the storing of harvested rice. In other places, this head slave was known as the driver or overseer, and he was responsible for preparation of fields, organization of labour, harvest, storage of crop, and punishment for infractions.

This was a common practice, except that it was customary that a head wife or the owner’s mother would hold “keys to the store” or rights to distribute goods from the store in the owner’s absence. This latter practice was seldom used, however, for it generated disputes among wives.

The Mandingoes and Susu of this section of coast were known as ruling harshly over slaves and of exacting extreme punishments for infractions. This likely related directly to the slave trade and to a perception that slaves destined for the Atlantic market were temporarily used at harvest time and were housed in slave villages. Bright’s statement here of leniency is extraordinary, unless Fendan Modu’s slaves were in fact not market slaves. That Fenda Modu might provide his slaves with rum was highly unlikely. Bright ended, however, with the caveat that Nevil had been his informant.

Yansane lineage and importance of Furadugu in Morian state system. Historical roots.

Amara was still in Fuuta Jaloo.

The schooner’s anchors were dragging on the river bottom, with the consequence that she had run aground and was listing or leaning to one side, with the possibility that she might upset.

Duncan Campbell.

Fula horse vs. Arabian horse. Lively market for Arabian horses that could be gotten via the Senegal River trade conducted by Moors.

Wooden bowls.

This remains the principal division of labor in the region. Tailors execute the elaborate design work on the front of garments, women spin the cotton into yarn, and mean weave the yarn into narrow-striped cloth.
The Islamic prohibition against more than four wives was easily circumvented by defining wives differently.

Jobiba was the name given to the Niger River.

While it might have been unusual for a Moor to travel as far as the coast, Moors were recorded as visiting in the Nunez and Pongo, and as far as Freetown. Moors, many of whom lived on the banks of the Senegal River near the coast, traded extensively along the Senegal River and its tributaries. Their horses brought good prices in the upper Senegal and were highly sought by the Fula in the Fuuta Jaloo.

Along this section of coast, the term ‘tornado’ generally referred to rains of gale strength, accompanied by dramatic lightening. The beginning of October was still in the rainy season, although towards its end.

It was common for fences to be constructed of tree branches or of a bramble bushes. The object was to produce a “living fence”. In this case, however, the implication is that the fence, made of reeds, was burnable. Houses would likely have been constructed of mud or of daub, with roofs made of grasses.

Isaac Blewer, described earlier as a settler, had arrived onboard the King Kanta, with Bright.

Betsy Heard, also called Calamina, was the EurAfrican daughter of a British trader who likely was connected to the Iles de Los or Bance Island trades. She was sent to England (likely Liverpool) for training, and she returned to operate her father’s enterprise in the Bereira River. She was related (“had relations”) with important headmen in the Sumbuya/Moria region and was recognized as a mediator in disputes between Africans and Europeans. She was also acknowledged for her wisdom with respect to “native medicine.” She operated a trading factory at Bereira town at the turn of the century, and she traveled often to Bance Island and to Freetown.

James Edmonds, likely son of David Edmonds a Nova-Scotian settler, later attended school in London and returned to Freetown as pharmacist for the Company. See Wilson, Loyal Blacks, 376.

Sellers.

Explain the whole of the canoe trade here and the practice of seizing property in payment for believed debts or wrongs. On current maps known as Katinmbanga.

Bright was following typically British fashion of detailing observations, perhaps with a view that maps might be constructed from their notations.

Such attention to elders was customary and proper. It also legitimized ones presence within a town or region. By respecting the practice of “paying service” to hosts, arrangements between hosts and guests were formalized.

This implication here is that once the general meeting was held, the rewards would either be shared equally or be kept as a sum for some other purpose.

The most common currency used at Freetown was American coins. Only in 1808/09 was a law passed making the American coin unlawful currency in the settlement.

Find reference in Park.

Kola? In Palaver sauce.?

Kola are of different shapes. Many are tripartite. They often are used in a greeting ceremony, especially when visitors arrive in towns. “Breaking a kola” signified the establishment of a relationship of stranger to host. Kola also were considered to be dangerous, in that the bitter taste of kola often disguised poison. It was not uncommon, therefore, that the person being offered a kola would ask the giver to first taste it.

Punishment for adultery differed significantly from region to region and between sexes. Women often were put to death, while men might only be enslaved.

Exchanges of value depended on the status of the parties involved. In general, these exchanges symbolized the uniting of families and establishment of obligations for both families/lineages. In the event of sterility or barrenness, sums might need to be returned. Divorce also might involved a return of values to the giver. Gifts from the bride to her husband’s family generally were considered to relate directly to the costs of the marriage, cost of foods being distributed to those attending the ceremony, or gifts that might be given to others. The bride also was expected to come to the marriage with whatever tools or clothing expected to make a marriage successful. The larger the gifts, the more difficulty would come with divorce or incompatibility.

This palaver, held at Forékaria, treated Dala Modu as a guest rather than as a participant. It is interesting that the consensus reached indicated that Dala Modu would be invited to attend the upcoming general meeting as an observer.

In this instance, the term “camp” referred to Freetown and perhaps also the Sierra Leone governmental leaders.

This was a likely reference to temporary European merchants to came to the coast for commerce. Bright conveniently failed to mention that traders paid tribute/rent to landlords, as well as anchorage, waterage, and sales fees. It was customary for headmen to collect taxes of 5% for slave sales (1 slave for 20 sold).

The use of Quia in this instance, especially since the name of a headman of Melikori was Quiaba Sinna, would suggest that Bright meant it to identify Mandingoes from that town or district.

This refers to services held on board the King Kanta or Mary Ann. Quia Booboo, however, may have attended services in Freetown, for he traveled there frequently.

This likely refers to the incidence of marronage which occurred in the 1780s and continued to plague the region in 1802.
Bright apparently was aware of the earlier problem. There is no certainty, however, that this report was written in the field, that he was not assisted with final wording at Freetown.

164 It was common practice for location of obstacles to be identified in this fashion, assuming that trees would remain standing and unchanged. It was also common for objects to be lined up by sight, a practice that better situated locations. 

165 The flood tide would lift the vessel from its fast.

166 All of these points would be invaluable to captains entering the river. The rapids here may also have been a cause for the founding of Berika at this location.

167 The dates of this Moribaya War are not stated, but clearly had just been completed by 1802. As a town within Sumbuya, and ruled ostensibly by Mongé Smilah of Wonkapong, Moribaya would have had the option to adhere to Muslim practice in whatever way it chose. As a town within Moria, Moribaya no longer had that option. Headmen in Moria more strictly required adherence to a proscribed Muslim practice.

168 The reason for this failure perhaps lie with the fact that Moribaya had rebelled against Wonkapong where the Dumbuya lineage, of which Dala Modu was a part, was protector to the Sumbuya ruler, Mongé Smilah.

169 This likely means that the starboard point and the Pullom tree would have been at the same point by sight.

170 Daniel Botefeur was a German/French trader who operated a factory in the upper Rio Pongo and was associated with agents at Bance Island. It is likely that Botefeur also maintained a commerce in Sumbuya and Moria where slaves also were bought and sold. For more on Botefeur, see Peter Hartwig’s journal in B. L. Mouser and N. F. Mouser, Case of the Reverend Peter Hartwig, Slave Trader or Misunderstood Idealist? (Madison, 2003), 74-80.

171 Benjamin Curtis was an American trader, born in Boston, Massachusetts, who arrived at the turn of the century in the Rio Pongo. Curtis operated factories at Charleston and Boston (towns in the Rio Pongo) and established close working relationships with the important Kati lineage that centered its commercial and political interests at the nearby town of Thia. The Katis were the protectors to the Bara/Bangura ruling family that ruled from Bara, where a Fula representative also maintained a residence. Curtis was commercially active in the canoe trade of this section of coast, from the Nunez River southward to Freetown.

172 James Carr operated a factory on Crawfords Island, one of the five largest islands in the Iles de Los group.

173 Do a thorough review here of the Mahdi.

174 No slaves in army.

175 Kiria.

176 Samaya.

177 Coke.

178 Sougueta.

179 Essentially, Bright seems to have been convinced, already by 1802, that Islam would become the single religious base among the Susu of Sumbuya.

180 This is a likely reference to the circumstance that Moria had been without a state Alimaami since the death of Setafa Morani.

181 See map no./, which locates these rivers.

182 Mongé Smilah?

183 This is an interesting observation. Perhaps it means that Fula cattle, brought coastward during the dry season for markets, were grazed here during that period.

184 Bright, in this instance, was reporting comments from Fendan Modu of Wonkapong. It is likely that Modu meant to indicate that Sierra Leone had no reason to fear national action from the state of Moria. To be sure, Manding at Maliguia, especially those attached to Fatima Fode, were still allied in a sense to Temne and settlers who had opposed the settlement.

185 In this instance, Bright appeared to be equating domestic servitude with a status of subordination and attachment, rather than as a condition of ownership or property.

186 Bance Island was the center of slave trading in the estuary of the Sierra Leone River near the British settlement at Freetown. Bance Island was operated by the London-based firm of Anderson & Anderson, and administered on the coast by John Tilley. That Bance Island agents were located within Wonkapong for 18 years (1786) was a significant statement, and certainly indicated that the network of agents northward from Bance Island was extensive.

187 This is a reference to the cause of a recent war between Sumbuya and Moria, in which Marabout were accused of selling students to slave traders.

188 This description of headdress and costume resembles that of contemporary drummers.

189 This region, at least nominally, recognized the Fula as suzerains. It is likely that this Maray, as a native of Sulima, was demonstrating his disdain for the Fula who were traditional enemies of Sulima.

190 Such an explanation was perhaps disingenuous, for the Maray was demonstrating skills restricted to males and perhaps to be kept secret from females.

191 The suggestion that Fendan Modu had purchased his Maray’s freedom, in exchange for his employment, is intriguing. The Moribia War dates to the years of 1797-98. That Fenda Modu also engaged mercenaries from the interior recognizes a cadre of such persons available for hire. Bright’s comment about the “Susu side”, in contrast to the Moribia people’s side is
instructive, for it suggests perhaps that residents of Moribia were not considered Susu. This was a constant problem with respect to ethnic identification of players in these coastal wars.

Unfortunately, Bright makes no additional comment concerning payments or rewards to warriors.

Madina
Tanai Bassaya

In the following paragraphs, Bright noted particular use of this cotton, especially in the production of cloth that would be sent into Benna and Sulima countries as a trade good.

This is one of the first references to cultivation of coffee for an ostensibly local market. Unfortunately, there is no corresponding mention of coffee consumption or trade.

Kakofa

This is a considerable amount that was designated here as a surplus over local usage. As the following sentences note, the sea salt was intended for sale within the interior. The rice, in contrast, was likely sold to Freetown where dry rice production was meager, or it was sold to slave traders and ship captains for provisioning slaving ships loading cargoes of slaves upon the west African coast. It is interesting that Bright did not mention cola as a trade good with the interior.

Fula cattle preference for sea-salt.

Fendan Modu may have been considered a likely negotiant between the Mandingos and Sierra Leone for several reasons. The preceding paragraphs indicated that he held significant property and had relatives located inland from Forékariah and as a consequence was considered a “bigman” and “citizen” of Moria as well as being “protector” of the Sumbuya state, with his primary residence at Wonkapong.

During the recent wars between the settlers and Temne on one side and the British at Freetown on the other, only the Dumbuya family and its allies had come to the defense of the settlement, but perhaps for reasons that were not entirely apparent. Nevertheless, the Dumbuya connection in the Northern Rivers by 1802 was the principal vehicle for British involvement in these rivers.

Smart
Namina Moodoo
Pa Jack
Ba Sama, Bai Sama
Bai Farima

Bright relates these comments as though they were suggested by Fendan Modu. Without question, the Dumbuya family would be well served to have King Tom’s removal, for that would open the whole region to Dumbuya influence.

MoriKanu was the principal adversary or competitor with Dumbuya lineage interests in canoe commerce between Freetown and rivers as far northward as the Iles de Los. Title to land, especially those producing sea-salt and rents and taxes/duties paid by Atlantic-based strangers, were constant sources of friction between the Dumbuya lineage and that of MoriKanu of Moribia.

Camp = Freetown, Sierra Leone.

In this instance, Bright indicated a remarkable degree of accommodation and cooperation between himself, representing the colonial administration, and the interests of the Dumbuya lineage. Bright suggests here the introduction not only of European technology and invention, but also of the West Indian usage of slave drivers/overseers. While Bright clearly opposed slave trading within the Atlantic basin, he appeared here to be encouraging slave labor and the plantation system within the Northern Rivers. It is unclear that such overseers were technically free persons. On the other hand, such persons likely fit into the local practice of Grumetes, or persons of questionable subordinate status who were hired out or who hired themselves out for wages.

This is the only notice that there was a town and a mountain chain by the same name.

This war refers to a slave rebellion which began in Moria ca.1783.

This is an awkward sentence which perhaps was intended to indicate that the “drunkard” was Rogers’ brother, but not of the same mother.

Earlier in his report, Bright identified Rogers (aka Siaca) as a native of the Gallinas region south of Freetown who was associated with traders at the Bance Island entrepot and who had lived at Wonkapong for 18 years. As outsiders, and as persons governed by outsider-based legal conventions, the Rogers brothers perhaps were forgiven a violation of local custom.

Demain was described earlier as a profane but friendly trader, associated with the commerce at Bance Island.

Bright’s cultural arrogance is showing.

The identification of this “commercial agent” is unclear, but likely referred to a Company representative at Freetown.

In this instance, Bright used the term “neighbourhood” to refer to that region around Freetown.
The detail provided here by Bright would have been significant and helpful for any pilot negotiating the streams which connected the rivers in this section of coast. Bright clearly demonstrated that it was unnecessary, for instance, for canoe commerce to follow only the coastline.

As Bright noted earlier, the Baga had been the earliest occupants and owners of the land, but they had been conquered or replaced by the Bullom. In effect, Sumbuya state was a Baga/Bullom polity, with some towns Baga, some Bullom, some mixed with quarters, and some predominantly Susu. In this instance, Bright described a predominantly Bullom town. It is also clear here and earlier that Bright was more impressed with state structures where Muslims and Islamic law prevailed.

This was a common practice. Customary practice would have presented a host, in this instance the headman of Gametta, with a responsibility to provide his guests with hospitality that would have included housing, food, and protection, and perhaps entertainment as well, if that were available. In return for that hospitality, the host likely would receive a gift of cash or good equivalent in value to service rendered.

The King Kanta, the Company’s vessel used in the river’s commerce, had remained anchored at Bereira while Bright visited Forékariah and Wonkapong.

This version likely was that given to Bright by Miss Heard. To be sure, Fatima Fodi would have been uncertain to receive rewards, especially if his own status with regard to the earlier wars was as yet unresolved in Moria. Fodi also was still considered to be in alliance with MoriKanu and to be a relation with King Tom.

Heard was a slave trader. At the same time, she had relatives among the Susu and, no doubt, among the Baga and Bullom landowners. She spoke local dialects, and had many years experience in negotiating with local traders and headmen. She had been educated in England and perhaps was the best local resident to negotiate between the British, on the one side, with the Manding headmen at Maliguia on the other. Despite those advantages, Bright was still unwilling to commit the Governor to an agreement, without first reporting his observations and opinions at Freetown.

Bright clearly had visited the North to secure surrender of rebels among the settlers who had joined forces with King Tom in the latest war against the colony. Bright considered those fugitives as having engaged in treason/insurrection. The Pa Carpenter dispute, on the other hand, involved an inheritance issue in the death of a slave owner who had left no heirs. Pa Carpenter claimed ownership since he had provided them hospitality and protection after the death of their owner.

Free Grumetta.

The terms Ula, in this case, likely refers to Djula or “traders”. Bright uses the term Kisi here to refer to the district rather than the river.

This is extraordinary.

This episode does not make sense.

The Reverends Peter Hartwig, Melchoir Renner, Leopold Butscher, and Johann Prasse, all attached as missionaries to the Church Missionary Society, resided with Miss Heard at various times in the 1806 to 1814 period.

The Moribaya War, at least theoretically, had resulted in independence from Sumbuya, and with links to Moria for protection. That linkage would have included some promise regarding conversion to Islam and certainly agreement to construct a mosque within the town.

Surely Bright did not mean to suggest that interior-based traders remained as guests for the whole of the three-month period. It was common practice, however, for hosts to provide hospitality which generally included food, accommodations, and entertainment. It was also expected that guests would reimburse hosts during the bargaining process.

To be sure, coastal traders would permit such a circumstance to occur very seldom, because otherwise profitable trade could not continue for either party.


Bright was generally careful to characterize his guests and friends in friendly terms. This comment regarding two Muslims drinking alcoholic beverage was extraordinary.

In one way or other, Miss Heard would have been paid for her hospitality, likely in advantageous prices for trade goods. These extra gifts locally were called bunya or ‘dash’. Neither were large enough to represent payments for services rendered.

In this case, Bright meant the state of Moria.

An extraordinary statement!

The “goods” in this case likely referred to projected payments for the rebels.

Very confusing.

Sort this out.