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Ruton set in, during which he died of heart failure, the temperature rising to 104°F.

This case is remarkable for the length of time which elapsed between the cut on the thumb on November 14th and the onset of the symptoms on December 11th, an interval of twenty-seven days. The usual maximum interval is fourteen days.

Great hopes were entertained of the patient's recovery, as he stood the heroic treatment splendidly for nearly five days, but suddenly collapsed just before the close of the fifth day.

Travel.

ABRIDGED REPORT OF A TOUR
FROM FREE TOWN TO MONROVIA THROUGH THE PROTECTORATE OF SIERRA LEONE AND LIBERIA.

By Major A. Pearce.
Royal Army Medical Corps.

GENERAL INFORMATION.

Time of Year.—I was travelling in Sierra Leone from February 23rd to April 19th, 1909. On the latter date I crossed the frontier into Liberia, and remained in that country until May 25th, 1909.

The Route.—From Freetown to Kennemma, the journey was performed by the Sierra Leone Government Railway, but thence to Monrovia on foot, except for about twenty miles, when a hammock was used.

The road traversed first passed in an easterly direction to Mallema, and thence in a south-westerly direction along the Morro and Mano Rivers to Fairo. After crossing the Mano River into Liberia at Gene, the direction was north-east to Da, and then east to Bopu. From Bopu to Monrovia the direction was slightly west of south.

Roads.—From Kennemma to the Moa River, I traversed a road still under construction but even then much used. This is one of the many roads which, under the enlightened administration of the Governor, His Excellency Sir Leslie Probyn (then Mr. Leslie Probyn, C.M.G.), was being opened up throughout the Protectorate of Sierra Leone. These roads promise to be of much service to inhabitants of the country, and to afford the much-needed increased facilities for the development of trade with the interior. After
leaving the above-mentioned road, no other similar road was traversed until within some twenty miles of Monrovia in Liberia, where I passed through extensive coffee estates and the roads are constructed for wheeled traffic. The greater number of the roads traversed were native roads, sometimes mere tracks, badly kept and much overgrown. This frequently renders them difficult for hammock transport by four bearers, but there are very few places where hammock transport by two bearers is not possible, though perhaps difficult and tedious.

The Country.—The country, after leaving Kennemama, is slightly hilly and undulating. The hills are low and the gradients easy, but the further one goes eastward towards the frontier the higher the hills become. The gradients are in some places very steep, and the marching in consequence more trying both for Europeans and natives. From Mallem a the hills are high, but their height gradually diminishes the further one proceeds down the Mano on the Sierra Leone side.

The Bush.—Throughout the whole route the hills were covered with “bush,” except where cleared for cultivation in the neighbourhood of the towns and villages. No grass country was passed through except near Fairo and Monrovia. The low bush is dense and practically impenetrable; it grows to a height of some 15 to 25 feet and covers the low hills, but gradually disappears the further one proceeds, until the vast virgin forests are reached. These forests, “big bush” as the natives call them, consist of magnificent trees of great height and girth, among which the cotton tree is perhaps the most striking and imposing. The undergrowth here, though abundant, is not dense except in the swampy parts of the valleys. Small clearings for a night’s camp can readily be made. Marching through the “big bush” is much cooler than marching through the low bush, as excellent shade is afforded by the higher trees, so much so that I have on many occasions walked the greater part of the day without a hat of any kind. It is seldom possible, however, to get a view of the surrounding country. When one does happen to do so from the top of the hill or ridge, the view is most thrilling and awe inspiring, and one cannot help being struck by the magnificence, vastness, and solitude of the forests, as they lie before one, covering range on range of hills as far as the eye can see.

Population.—The country generally may be described as populous and especially so in the vicinity of the coast and big rivers. In the Gola country of Liberia, however, long distances
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(20 to 30 miles), may be traversed without a sign of habitation being met with.

Soil and Materials. — The soil throughout the “big bush” country appears to be of a loamy nature, though in places stretches of clay and sand are met with. Laterite rock is sometimes met with, though the sub-soil and underlying rock appears more often to be a kind of grey granite. It seldom however comes to the surface, the covering of soil being in most places of considerable depth. In many places, I noticed extensive outcrops of quartz on the surface of the ground which may be auriferous, but I saw no gold. Judging by the colour of the quartz seams and pebbles in some streams, iron appears to be fairly abundant. The nearer one is to the coast, the more continuous does laterite rock and soil appear to be.

Agricultural Products. — The oil palm is more or less abundant everywhere. Rice is cultivated everywhere, and could be obtained in varying quantities at nearly all the towns and villages. Cassava did not seem to be much cultivated by the natives living in the neighbourhood of the “big bush” forests. Sweet potatoes and peppers were common. I saw very little cotton and that mostly in the Niama and Mallema districts. The indigo plant was to be seen growing close to many of the villages, its dye being practically the only colour used by the natives. Rubber is said to exist in the forests along the Morro River, but I did not come across any myself. In Liberia, however, I saw it in several places, notably around Da. I also saw fresh rubber brought into Tappoima.

Bananas, plantains, pumpkins, and papaws are to be obtained in most places, especially in the larger towns; oranges and pineapples are also met with, though less frequently. The latter appear to grow wild in the bush.

Palm wine is a very favourite beverage with all natives, and in the unfermented state is a pleasant and refreshing drink. It is obtained from the palm by cutting away a small portion of the outer part of the stem of the tree and making a hole into its interior. Out of this aperture the sap oozes and is collected in bottles or gourds. It is drunk without any further preparation.

A kind of tobacco is grown at some villages and towns. It is used for smoking and for making snuff. The natives, however, prefer imported leaf-tobacco for smoking; and in villages and towns off the beaten track it is a very useful article to have by one, being much more appreciated than money. Nearly every native—man, woman, or child — smokes, one pipe doing duty among many
persons, being passed on from one to another, each taking a few
puffs at it.

Native Manufactures.—Soap: In some places a kind of soap
is made by mixing melted elephant fat and wood ash together.

"Country" cloths, of cotton grown and prepared locally, are
made in many places; the women prepare the thread and the men
do the weaving.

Hammocks made of grass or fibre are to be found in a very
large proportion of the houses of all villages and towns, but I only
once saw them in process of manufacture—viz., at Maiengema.

Fishing nets and fishing tackle are made from what appears to
be a species of grass. The leaves of this grass are some 2 feet long
and about 1 to 1½ inches in breadth at the broadest part. They
are cracked across and the longitudinal fibres drawn out, and then
rolled between the hand and thigh into strands of the required
thickness.

The live stock kept by the natives consists of cattle, sheep,
goats, pigs, ducks, fowls, dogs, and cats. I did not see any horses
or ponies. Cattle are scarce and seldom more than two or three
in number, even in the towns where they are found. The headman
at Niama told me that he lost a lot of cattle through sickness,
probably trypanosomiasis. Sheep are not common, though many
of the towns and villages have a few. Goats exist everywhere, and
I do not remember having passed a single village where either some
goats or kids, or their droppings, were not seen. I once tried to
obtain some fresh milk. I was unable to do so, however, as the
natives were afraid to milk the cows (these animals are generally
in a semi-wild state) and were unable to extract any from the goats,
neither they nor the goats being accustomed to the process of
milking. Pigs are practically non-existent. Ducks are scarce,
but a few, never more than half a dozen, were seen at one or
two of the larger towns. They were fine birds of the Muscovy
genus. Fowls exist everywhere, and there was seldom a village or fakkai, however small, where I did not obtain at least one, by
purchase, when required. It is, however, more difficult to obtain
their eggs, as the people are very reluctant to part with them,
saying, very truly, that if they sell the eggs they will not have
any fowls.

Dogs: Every village has its dogs; they are as a rule dirty,
mangey animals. They appear to live entirely on such offal and
filth as they can find in and around the villages, and are apparently
kept as scavengers.
Cats are found in most villages: they are often in a semi-wild state, but sometimes are made great pets of. There does not appear to be any natural animosity between the cats and the dogs, and they mix together freely.

Wild Animals, Birds, Insects, etc.—The forests and bush generally are full of all sorts of animal life, but owing to their vastness and the difficulty of getting through them one sees very little when on the move. If, however, one remains quiet for a time it is surprising how much one sees, especially of birds and insects. Elephants, found in the forests, are hunted by the natives, who kill them, I think, as much for the food they provide as for their ivory. The people are very fond of their flesh and eat practically the whole carcase, except the bones. The natives describe four varieties of elephants; the description, so far as I could gather, being based on the size of the animal. The largest variety is called "bini" by the Mendis. The smallest variety is said to be very small, even when fully grown, but to have comparatively large tusks. Bangles and anklets made from the hide or pads of elephants are often worn by the natives. They make rather interesting and, when studded with silver points, pretty ornaments. Leopards are plentiful but very rarely seen, though one often comes across their spoor, and occasionally hears them at night. At several places I saw traps which had been erected to catch them. At many of the villages the goats and sheep are shut up at night in big shelters for protection against these animals. A leopard's tooth worn by a native is a sign that he is "free-born."

Duiker and "bush goat" are numerous in some parts. They are both trapped and shot by the inhabitants. These animals are attracted by a peculiar sound made by the natives with a hollow reed. The hunter sits down in a favourable spot and, emitting the sound at intervals of about a minute, waits until the animal comes. If the man knows his ground he seldom fails to obtain a shot.

The "bush cow," or "reindeer," of these frontier forests are apparently the Bongo. They live in dense forest and are very shy. Pigmy hippopotami are called "mari" or "mali." They do not appear to be numerous, and are very shy and difficult to find. The natives seem to have a superstitious fear of them, and dislike looking for or tracking them.

Wild swine occur in fair numbers, and their flesh is much liked by the natives. Civet cats, known as "bush cats," are common. Monkeys abound in this part of the country. The
sound of a troop feeding or going through the trees is often difficult to at once distinguish from that of elephant feeding.

Crocodiles abound in all the big rivers. Their flesh is eaten by the natives.

Guinea-fowl are often met with in the "big bush" forests. They are shy and wary, and it is seldom possible to get a shot at one. They are generally found in flocks or coveys of from eight to twelve. I found one of their nests. It contained eight eggs, and was built on the ground at the foot of a cotton tree, being neatly concealed between two of its projecting buttresses, which were partially overgrown with creepers and brush-wood.

"Bush-fowl" are occasionally seen in dense forests far from human habitation or cultivation of any kind. They run at a great pace and soon disappear in the undergrowth. They build on the ground at the foot of moderate-sized trees, without any attempt at concealment. I saw two nests: one had three eggs in it but the other was empty.

Kites are great pests and work terrible havoc among the young fowls, and the villagers frequently complained to me about them. It is interesting to watch the mother of a brood of chickens keeping a careful look-out for these birds, and to see the rush to a place of safety, which takes place when one is seen on the wing, or on hearing the peculiar shrill cry which the cocks give by way of warning of the approach of the enemy. This cry is easily recognised, and is known as well to the villagers as to the fowls themselves. It is the signal for a general shouting and waving of arms by those in the vicinity. I shot several of these birds, always much to the delight and gratitude of the inhabitants, both on account of getting rid of the pest and because they are "good for chop" (good eating).

Butterflies are plentiful everywhere. Many of them are of great beauty. Moths are seldom found in great numbers. In some parts, especially in "big bush," I was much struck by the fact that they were practically non-existent, or at any rate rarely seen.

Tsetse and other biting flies exist practically everywhere. They are most annoying and troublesome pests. Ticks are plentiful, but seldom cause much annoyance except to animals. Scorpions do not appear to be numerous. Ants abound everywhere, the varieties which are most common being the driver ant, the red tree ant, the white ant, and a small brown variety generally to be found among one's food supplies, especially those of a sugary
nature. The driver ant is a great pest and much disliked by the natives. It is interesting to watch these insects when they are on the march or foraging for food, and to see how they surmount every obstacle and devour whatever they fancy that comes in their way. They can only be turned in their course by fire or by beating the ground with heavy sticks. The red tree ants are a source of annoyance only when disturbed or knocked off trees while passing. Both the driver ant and the red tree ant give very painful bites, the irritation from which lasts several days. The white ant does not appear to bite or to attack animal or insect life.

Climate.—In spite of the fact that I travelled during the so-called dry season a very considerable amount of rain fell. This was exceptional, from all accounts. Rain fell on twenty-three days in March, and nineteen days in April and May, giving totals of 15.85, 6.8, and 13.25 inches of rain respectively in these months. The amount was calculated approximately and not by rain gauges, and there were days in each month on which no records were taken. The records, incomplete though they are, give some idea as to the amount of rain which fell, and the character of the climate in these parts during this particular period. There was one day (March 7th) throughout which the Harmattan wind blew. It often blew during the mornings in March and April.

As a result of the heavy rains camping out in the bush was made most uncomfortable, and marching at times difficult owing to the swollen state of the streams and rivers.

"Bush" shelters are seldom rainproof until they have been in use for some days. I found the best means of preventing a new shelter from leaking excessively was to light a large fire in the centre of the shelter and to keep it burning as long as the rain continued. The shelters are built by cutting down several small trees; and, after having lopped off the branches, driving the stems into the ground some 8 to 12 inches. Lighter branches or stems are then fastened horizontally to the uprights by means of "tie-tie," and the sides and top covered with palm or banana leaves, or, if these are not available, branches of other trees which have large leaves. The "tie-tie," when a young or slender creeper is used, is simply bent and wound round the poles, which have to be fastened together—if, however, thick "tie-tie" creeper stems are used they are beaten and split up into long strips, which are then easily manipulated. The smaller kind of creeper is used by the native for tying up loads, &c.; in fact, for any purpose for which more civilized people would use rope.
Rivers and Streams.—Nearly all rivers above 100 miles from the coast, except the largest ones, are fordable in places during the dry season. The rise and fall of rivers and streams is often very sudden and rapid. On one occasion, while on the march, I was caught in a tornado accompanied by heavy rains, with the result that streams and rivulets which, under ordinary circumstances, were only a few inches to a foot or so deep were in an hour or two converted into rushing torrents knee or waist deep.

While in the neighbourhood of Yandahun I noticed that the Morro River fell about 2 feet in twenty-four hours, and in the succeeding twenty-four hours again rose 3 feet, and then in the following three days fell nearly 5 feet.

Bridges are built either on the suspension (hammock bridge) or trestle system. The former are made entirely of logs of trees or bamboo tied together and suspended by means of several strands of strong creepers or vines between trees or rocks on either bank of the river. “Canoes” or “dug-outs” are of various sizes; the larger ones are made from cotton trees and the smaller ones from trees of smaller size. They frequently leak, and owing to the small size and rough construction of some of them the crossing of rivers is often by no means devoid of risk. Rafts are constructed from the trunks of a tree called “Guvoi.” The wood is soft and light and the natives say it is the only tree that can be used for the purpose as all others sink. At nearly all crossings of the rivers, whether by bridge or boat, there is also a ford which is used during the dry season when the water is low.

Diseases.—The natives everywhere seem to have great faith in the power of the “white man” to cure disease, and in nearly every place where I remained a day or so some sick person came or was brought to me for treatment. With the limited supply of medicines and dressings which I had taken with me I was not able to do much, but I always found the people most grateful for anything that was done for them.

Fever, usually described by the patient either as “My belly hurt me, sar,” or “My head do hurt me, sar,” was readily amenable to a smart purge and some 20 to 30 grains of quinine, in 5- or 10-grain doses, according to the severity of the case.

Constipation was generally cured by 3 to 5 grains of calomel or a rhubarb pill; both were in great request at all times.

Conjunctivitis was generally easily cured with a weak boric acid lotion.

Wounds.—Those most commonly met with were cuts, lacerated
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and contused wounds, abrasions, and evulsions of nails of the lower extremities. These were generally due to injuries received while walking along rough roads, or when working on the farms. They heal up very quickly and readily, under a simple antiseptic dressing of boric powder and lint or wool.

Some of the sloughing sores and ulcers which I saw were very disgusting and foul, being generally the result of neglect or "country medicines," or both. A marked improvement was usually effected by thoroughly cleaning them, and the application of antiseptic dressing.

Earache and Deafness.—Much gratitude was gained in a case of earache and deafness, apparently due to collection of cerumen in the ears. The wax was moved by syringing, and the patient so enjoyed the proceeding that I was requested to continue it after the wax had been removed, and subsequently to repeat it, apparently on account of the novel and pleasant sensation which it appeared to give the patient.

Keloid.—I saw one or two cases of this disease. One of these, about the head and neck, was in a most foul condition. The stench from it was most offensive and sickening, so much so that the patient was continually holding his nose to avoid the smell.

Retention of Urine.—On one occasion, one of my carriers came to me for treatment for retention of urine due, apparently, to stricture (organic). Not having any catheters with me, I advised hot fomentations and sitting in a large basin of hot water, in the hope of giving relief before resorting to other measures. A short time afterwards, he came back and asked me for some money to buy "country medicine," as a man in the town said he could cure him. I gave him the money (four shillings) and he got the medicine. Some two hours later, he came to me again and said he was quite well, and had passed his water freely. I was never able to discover what the "medicine" was which cured him, as the man who had given it was unwilling to disclose the secret.

Craw-Craw. This appears to be a general term applied to any skin affection by the natives of the coast. They say it is caught in the bush and often caused by a minute species of tick (?). Certainly, when continually going through bush, as one does when shooting in this country, the skin of the exposed parts of the body, especially the back of the wrists and hands which are used in pushing aside branches and small trees, become very irritable, as I found from personal experience. This scraping of the skin against branches, damp clothing and excessive perspiration may be
the sole cause of the irritation, but I think not, as personally I found much relief was given by rubbing the part affected with an ointment of sulphur and camphor which I took with me. The natives themselves, after they have been going through bush or clearing ground for their farms, very commonly smear their legs and even the whole body with a preparation made from a white clay, which is found in many parts of the country. The reason they gave me for this procedure was to prevent "craw-craw" after being in the bush. There is, also, the custom of smearing the bodies of bundu girls and poro boys with this white clay, on the termination of their period of seclusion in the bush. Though this custom is apparently now regarded as part of the religious ceremony, I think the origin of it was probably purification and disinfection.

With regard to the small ticks (?) above mentioned, they are undoubtedly the cause of much irritation, and being extremely small, are difficult to detect and detach once they have firmly embedded themselves in the skin. They have generally to be picked out with the point of a knife, the act of removal being by no means pleasant. They are much dreaded by the natives, and from my own personal experiences apparently with good reason.

Sleeping Sickness.—I did not see any cases of sleeping sickness. I made frequent inquiries about the disease, but it was only at Fairo that it seemed to be known. Here the Chief, who is a better class of Mohammedan than is generally met with, and a well-educated and intelligent man, informed me that cases often did occur, though he knew of none at the time.

Rheumatism.—This disease, in the chronic form, appears to be rather common among the middle-aged and older people. I do not know what treatment, if any, is employed by the people of this part, but among the Limbas, in the north-west part of Sierra Leone, the partially-digested food (grass, leaves, &c.) from the stomach of a hippopotamus is considered a specific. I have seen men and women treading in the contents of the stomach of a hippopotamus, and smearing it over their legs, the reason given for so doing being that it was good for this disease.

Goitre.—I saw no case of goitre in this part of the country, mountainous though it was, but I know it does occur in other parts of the Sierra Leone Protectorate.

Hydrocele (?)—A man followed me one day and asked for some medicine for an enormously enlarged scrotum. He also complained of getting fever every day. I could do nothing but give him some quinine and advise him to go to Monrovia, when he got the
opportunity, for operation. I have put the query after hydrocele as I was not at all sure that it was one. There appeared to be fluid in the swelling, but as to the probable nature of the fluid I should not like to offer an opinion. The tumour had none of the characters of elephantiasis, except its great size.

*Molluscum contagiosum.*—This I saw in a child. The body of the child was covered with it, and especially the sides of the chest, and inner parts of the arms in the neighbourhood of the axillæ. I was anxious to confirm the diagnosis by removing the contents of one of the nodules but the mother objected. The child was apparently in perfect health.

*Sanitation.*—As a rule there is none, except, perhaps, the occasional sweeping out of houses and clearing the ground round them, and then depositing the refuse thus collected in a selected spot in, or just outside, the village. On one or two occasions I was, however, struck by the care exercised to keep the drinking water supply free from contamination. At Niama there was a recognised place, with a log to stand upon arranged over a small swampy stream, used as a latrine by the inhabitants. It was practically an open cesspit, which was continually discharging its liquid into the stream. This place was below the town and away from the source of supply for drinking water. At Tappoima the people of the town, of their own accord, prevented my boys from making a temporary latrine in a place they (the boys) selected, because it was too close to the stream where the drinking water was obtained. At most places, where attention was called to this matter, I noticed either that the drinking water was obtained from a stream distinct from that where the bathing and washing were done, or at a point higher up, if there was only one stream or river available. Possibly this natural aversion to fouling drinking water may to some extent account for the fact that bowel complaints are comparatively rare in the tropics of the West Coast.

*The Muriman.*—The chief attributes common to all those I have met is the undoubted influence they exercise over the superstitious minds of other black men, some connection with, or belief, however small, in the Mohammedan religion, and a greed for money. They are found among traders, itinerant or otherwise, hunting men, chiefs and headmen, boys and followers, teachers, and even those who have apparently had some education on European lines, and possibly been baptized Christians. Their influence is certainly great, and it is increasing among the tribes of this part of the West Coast. It is good in so far that it is a means of education, but bad
in that it gets and maintains its power by taking advantage of natural and inherent superstition of the natives to gain its own ends.

Their influence on the whole is against the European, and I think it is an influence which will before long make itself much felt. It appeals to the natives by permitting slavery, polygamy, and not interfering with and very possibly countenancing customs, manners, and secret societies which are viewed with abhorrence by civilised peoples. The Muriman is, perhaps, best described as being a hybrid between a Mohammedan and a pagan, having the vices of both and few or any of the good qualities of either. He is a very different stamp of man from a properly educated and true Mohammedan.

Knowledge of Native Languages.—The slight knowledge of the Mendi language which I had acquired proved most useful. It enabled me to understand much of what was said and what was going on, and also one was not always dependent on an interpreter when asking for information, &c.

Dancing.—I always found the natives, even in the smallest villages, fond of dancing; I witnessed several dances. The principle seems very much the same all over the country. The music is produced by the beating of cymbals and drums, while the women clap their hands in time with the music. In the Mendi country some of the women also play the seghura. All the performers and many of the onlookers sing (?) a monotonous chant, repeating the same words over and over again.

The performers form a kind of circle, and first a man leaves his place, runs across towards a woman, and then darts back again to his place; the woman next does the same. Repetitions of this constitute the chief part of the proceedings. Sometimes a man rushes out into the centre of the circle, throws himself about frantically for a minute or two and then goes back to his place. All the movements are done keeping time to the music. At times they get very excited, but usually it is rather a solemn performance.

Presents.—The custom of bringing presents to a person arriving in a town is still kept up in Sierra Leone. At practically every town or village where I stayed, and often where I only halted, a present was brought me, generally in the form of one or two fowls and some rice, and sometimes also a sheep, bananas, or oranges. Something equivalent in value was always given in return and is expected.

In Liberia the proceedings were generally the same, but at
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Tappoima I discovered that not being in my own country I was expected to give the first present. This I did and got something in return but certainly not the equivalent! However, it was meant to be a friendly act and was taken as such.

Method of Showing the Way.—A very good idea of the direction in which any town may lie can be obtained by asking a native to point towards the town. Distance, provided the person has heard of, or been to, the place, makes little difference. I generally found the direction shown was correct.

If on the march one of the leading party, on arrival at a point where the road divides, generally places a branch across the road that is not to be taken by those following. This is called by the natives “blocking the road.”

When wandering through bush, which has not to be cut through, away from the roads, the line taken is marked by bending over and breaking the tops of the stems of the undergrowth, by cutting off the tops of stems or projecting ends of small branches, or by slicing off pieces of bark from the bigger trees. This latter is generally used when a sudden and permanent change of direction is made.

Sierra Leone.

I left Freetown by rail early in the morning and reached Kennemma about midday on the following day.

Kennemma is the headquarters of the newly-formed Railway District, and while there I received much kindness and hospitality from the District Commissioners, Mr. Bowden and Captain Davies (West African Regiment). After leaving Kennemma the first town of importance which I reached was Giema. The town was full of people assembled to perform funeral rites over a man who had died the previous day, and in consequence there was much noise, beating of drums, dancing, and wailing throughout the night. Shortly after my arrival a Bundu girl was carried into the town on the back of a woman and deposited in a large Barri amidst much cheering and excitement. I found on inquiry that she had just completed her time in the bush and been brought home to her people, but that before she could mix with them she would have to remain three days and nights under supervision in the Barri where she could be seen by everyone. After that she would be free to go wherever she liked or to her husband if she was to be married.

At this town I was delayed several days by an attack of fever, the only one I had during the two and a half years I have spent on the
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coast. After leaving Naima the country became more hilly and big bush forests more continuous.

The next important town I reached was Mallema and there I remained three days. The people of the town from the chief down were very partial to tea, sugar, and salt. When given a lump of sugar the recipient would break it up and divide it among several of his or her companions. All appeared to relish their little bit very much, and endeavoured to make it last as long as possible by slowly licking it. When it had disappeared they carefully sucked their fingers. The chief and his old mother thoroughly enjoyed a cup of tea, and each came once or twice a day to ask for it. The old lady preferred it sweet, and when the cup was emptied scraped out any sugar that remained at the bottom with her fingers, which she then sucked.

While staying at this town I wandered one day into a Poro bush where were several boys who were just completing their period of seclusion. I found them seated round a large fire roasting chickens on stakes. At first they appeared frightened at seeing me. The court messenger who was with me, however, told them there was nothing to be afraid of, and they were soon at their ease and continued their cooking operations. No women are supposed to visit these abodes of the Poro boys. Seeing one there I asked why she was there, and was informed that she was a Poro woman, i.e., a woman who for some reason or other has had to be initiated into the mysteries of this society. The "big" (head) Poro man was also present. On my pointing to the marks on one of the boys and making a sign indicating that pieces of flesh had been torn out, he with much glee produced a small dirty and rusty piece of iron, shaped like a large fish-(unbarbed) hook, from a hole in the trunk of a large tree. With this he demonstrated how the scars were produced by imitating the process on one of the people standing by. He also showed me the knife with which the operation of circumcision was performed; it was blunt and rusty. It is wonderful how an instrument of the kind could be utilized for such a purpose.

The country round Mellema is very hilly and the hills are covered with big forest trees. The road to the next town, Tungi, is rough and steep in places and crosses several high hills. I made it my headquarters for a few days while making excursions into the bush towards the Liberian frontier. The surrounding country is hilly and densely wooded. Round the town there is much cultivation, and in it there were half a dozen head of cattle and a score of sheep.
On one of my excursions towards the Liberian frontier in this neighbourhood, while resting after having had lunch, my hunting man said to me, "Why master no fear?" I said, "What is there to be afraid of?" He replied, "Master only one white man and black man plenty this country, look, five black man this place," meaning the boys I had with me then. I replied, "Master no fear black man, black man no hurt white man when white man no hurt black man, and master no want for hurt black man." He said, "Black man no sabby white man. Black man fear too much, dey fear black man when they go another black man country." The above is a good illustration, I think, of the opinion of the native generally regarding a white man and men of his own colour, if unknown to him. Any sign of anxiety on the part of the white man is quickly appreciated by the natives, and, if they are unfriendly, promptly acted upon.

My original intention had been to strike across the Gola Forest in a south-easterly direction and thus get into Liberia, but I abandoned this plan owing to the difficulty of getting together sufficient supplies for my carriers.

Leaving Tungo I went in a south-westerly direction, the road following more or less the course of the Morro River, and passing through several villages, until Yandahun was reached.

Yandahun is a town of about a dozen houses, and is situated on the left bank of the Morro River, 1½ to 2 miles above its junction with the Bewa River. The village is clean and well kept. Here I remained several days while making preparations for crossing into Liberia. I also sent about half of my carriers to Hanga (a town on the railway) to buy rice and get other necessaries, including money, from the French Company's Stores there. It is, I think, remarkable how reliable one's boys and followers generally are in executing messages, even where money is concerned, when travelling in these parts. I have repeatedly sent a carrier or hammock-boy long distances for or with money up to £10 or £15, and have never, on any single occasion, lost a penny of it, though had they bolted or said some got lost, I would probably never have been able to recover it or find them.

As the Liberian authorities on the other side made difficulties about my crossing in the neighbourhood of Yandahun, I went to Fiama to arrange for letters being sent across to the officer in command of the nearest Liberian frontier post, viz., Da.

Fiama is the headquarters of Madam Yunga, the paramount chieftainness of the Noma Section of the Mendi tribe. She is an old woman of about 80 years of age.
Madam Yunga was not in the town when I reached it. She arrived, carried with much state in a hammock, the next morning. She, with her headman, came to the house in which I was staying and we had a friendly interview.

It was eventually agreed that a man should be sent back with me to tell the sub-chief of Yandahun to provide a messenger to take the letters across to the Officer Commanding at Da (La) to be forwarded on to Monrovia. After an exchange of presents I started off for Yandahun, but, after going a short distance, found that the man who had been promised was not with me. I stopped and sent back one of my boys to ask for him. Instead of the man I received a note and a "jewel" (a horn, mounted in silver, on a silver chain). The note contained the information that when the sub-chief of Yandahun saw the "jewel" he would give a messenger to take the letters, and that then I was to send it back through him.

Shortly after arriving at Yandahun I sent for the sub-chief and told him, at the same time showing him the "jewel." He did not seem to relish the idea at all, but said he would do what was wanted, as the "jewel" showed that Madam Yunga had ordered it. Eventually three men went off and I handed the "jewel" over to the sub-chief to take back to Madam Yunga. Two days later the boys returned, having delivered my letters. The next day I left Yandahun.

The road from Yandahun to Gogorihun is not good in many places, but this is chiefly the result of want of use. It was much overgrown and a good deal of clearing had to be done to enable the carriers with their loads to get through.

Gogorihun, an extremely dirty and wretched town of twelve houses, is situated on rising ground about 200 yards from the Mano River.

While at Gogorihun I made several excursions along the river. On one occasion, following a track down the right bank, I came to a place where the river was evidently fordable when the water was low. Here I wandered about and found marks in the sand resembling those of alligators and leopards. They occurred singly or irregularly in patches without any other marks leading up to them, such as would be made by the animals prowling about, nor were they like the ordinary marks of these animals. There were also men's footmarks about, and these, on being traced up, led towards an island in the centre of the river. During my stay in the village an alligator was caught. There was some kind of ceremony...
in which some of my boys took part the following day. I was not
able to get more out of them than that it was "medicine," the
country word implying a mysterious power either for good or evil.
The impression left on my mind by this village and the people in
it, and from the tone of the place, was that they were in some way
connected with one or both of those secret societies, the "Alligator
Society" and "Leopard Society," and that, probably, the marks
seen in the sand near the island in the river had something to do
with them. Some time afterwards, when making a suggestion to
this effect to one of my boys, he said, "I think so, sar, dem bad
man."

Leaving the place, I stayed a night at Wundi, a town belonging
to the Makberri tribe. It was clean and nicely kept. I stayed the
next night at Gissiwaru, a large, dirty town, and full of
Murimen of a low order.

From Gissiwaru I pushed on rapidly to Fairo, where I heard
there was a good chief. Arriving here late in the afternoon, with
only one boy, some three hours ahead of my carriers, I went at
once to see the Chief, Besikaia. He received me most hospitably,
gave me a comfortable house, and had food and a bath prepared
for me while I was waiting for my carriers to arrive. I cannot
speak too highly of the courtesy and kindness of this man. He did
all in his power to help me. Being educated and intelligent, and
a good Mohammedan by religion, I found him absolutely reliable,
and a man of his word. During my stay in the town I had several
talks with him, in the course of which he promised me a guide
to take me to Tappoima, the chief town of the Gola country.
I hope he may be well rewarded for his fidelity and loyalty to the
white man.

At this place I saw for the first time a man in the stocks; he
was undergoing punishment by order of the chief for some offence
which he had committed. Here also, just outside the town, I dis­
covered four old Spanish guns (cannon) which, I was informed by
the chief, had been there for many years and had been brought
from ships in the river near Gene, before the English came to the
country.

On the morning of departure I made all my carriers fall in,
and asked each one individually whether he would come with me
through Liberia. Each in turn agreed to do so. Being satisfied
on this point, I started off and got to the Mano River at Gene
(New) where I crossed over.

(To be continued.)