LIBERIA.

I was met by a Customs officer who told me there was no objection to my coming over and going up country where I liked. I found the officials at this place most obliging and civil. Just as I was starting off Chief Besikaia arrived. I thought he was not coming, and told him so. He was quite hurt and said he had made a promise to come and he always did what he promised. The old man had harnessed all the way. I said good-bye to him, giving him a ring I was wearing as a token of my gratitude until I sent him something from England, expressing a hope that he would then return the ring.1

The road I travelled by was good, shady, and practically level. There was much cultivation (rice) on either side and the oil-palm was abundant everywhere. The people in the villages I passed through appeared quite friendly, but I did not stop, except for a moment or two, to speak to an old trader (native) who asked me where I was going. On replying that I was going to the interior he said it was dangerous and that he would not go there because the people were bad and wild.

Eventually I reached a town called Dumba, where I determined to stay the night. The chief's brother gave me a house and brought me a fowl and some rice as a present and also sold me more later. I found the price of rice both here and at all other places in Liberia nearly double the price that it was in Sierra Leone. Before reaching Dumba I had been warned not to let my dog walk into the town but to carry it, after crossing a certain stream, as no dogs were allowed in the town. The dog was accordingly carried. After

---

1 This ring has now been returned to me in exchange for a present which I sent him and which Mr. H. C. Lukach (Private Secretary to His Excellency The Governor, Sir Leslie Probyn, K.C.M.G.) kindly forwarded for me from Freetown.
reaching the place I made inquiries, and was informed that the people of the town always killed any dogs that came there if they belonged to a black man, but that a white man might bring his dog if it was carried, and he gave something to keep away the "bad medicine" which the dog might bring—I accordingly gave the people a "dash" and some tobacco, which put matters right.

Leaving Dumba the next day, I passed through country which became more hilly, and less cultivated as we went on, though the oil-palm was still abundant. The road as far as Da is good.

Da is generally known as "La" by the natives on the British side of Mano River. It is a dirty town consisting of about twenty-five houses. On the outskirts of the town, on the west side, are "the Barracks." These consist of two long wooden houses side by side, with a raised verandah in front, facing south. These huts occupy an open space some 80 yards square surrounded by a stockade about 12 feet in height. The space between the huts and the stockade is used as a parade-ground for the detachment. Only eight men are at headquarters, as a rule, the remainder, one non-commissioned officer and fifteen men, being posted at different points along the frontier, to watch the ferries and fords and collect customs.

On reaching the town I went to the Barracks. Here I found the men on parade. The Commanding Officer, Captain Moore, shook hands and received me cordially, saying, "How do you do?" and "How's the fashion?" &c. He then invited me to sit down in his verandah, and we had a talk while he sent to get a house ready for me. After a time he conducted me to my house and left me.

During my stay at Da we had several interviews. He informed me that he was a Congo boy and had been on the Anglo-Liberian Boundary Commission, also that they draw all their supplies from the country, and that formerly there had been much trouble with the natives in his district, but that all was now quiet and peaceful and the people were well in hand.

The chief articles of trade which passed through his hands were trade gin, rum, palm wine, rubber, and some ivory. Regarding the rubber, he stated that there was a large quantity in the surrounding forests. I, myself, saw it in several places along the roads.

From Da I reported my presence in Liberia to the British Consul at Monrovia. The letter apparently never reached its destination, at least it had not done so when I arrived in Monrovia five weeks later.

Da is considered an important town from a strategical point of
A Tour from Freetown to Monrovia

view, as many of the roads from the interior, to the Mano River and the south, converge on it. It is surrounded by "big bush." The inhabitants belong chiefly to the Vai, Gola, and Mendi tribes; of the last named there is quite a large colony.

One or two incidents occurred during my stay in the town which may be of interest as showing the character of the people one had to deal with and the position one was in.

Before going out one day in search of elephant (Captain Moore had previously given me a free hand to go where I liked) I went to see him. Just then the sub-chief of a neighbouring town arrived, and I was informed that he (Captain Moore) had to make some arrangements about my shooting, so they must talk the matter over together.

I went back to my hut and waited. After a time Captain Moore, escorted by three men of his detachment (armed with rifles), arrived with the sub-chief, and came into the hut. After some talk, it was evident the sub-chief wanted a "dash," so I gave him some money and tobacco. It was then arranged that I should go to the sub-chief's town as the elephants were said to be near there. This did not apparently suit Captain Moore, who said the people wanted to go and consult about the matter, and that he must go with them. He did so, but as he went told one of his escorts to come into my hut and look after me. I remarked there was no necessity to do so, as I was not going to run away. He laughed and took the man out, but left him standing a little distance from the hut. After a time they all came back quite pleased, and said it had been arranged for me to go to the sub-chief's town the next day. To this I agreed, and they went away. Next day I started off escorted by two of the detachment, and on arrival at the town was well received by the sub-chief. On inquiring the direction in which the elephants were, I was told they were a long way off, and that I had better go on to the next "half town" (a small town midway between two large towns), and send back for my baggage. I would not agree to this, but said I would go back myself and pack up, and then come the next day if I thought it worth while. I did not, however, go, as my head boy got information that elephants had recently been seen along the Gissi road—the direction in which I wanted to go.

The next day I went to Gissi to make inquiries and found out that elephants had been in the neighbourhood a day or two previously. On my return to Da I was informed that two of my boys had been arrested for assaulting two women on the road, and frightening
them by pretending to be Poro boys. It is a great crime for a woman to see a Poro boy during the period of his seclusion and, also, for a Poro boy to show himself to a woman during that period. To avoid such a calamity when going about the women and girls are obliged (under grievous penalties) to give a peculiar shout or cry every few seconds, and the boys to make a noise (beating a tortoise-shell with a stick being a common method), as a warning of their approach. By mutual arrangement, without seeing each other, one party then hides till the other has passed or gone away.

Whether there was any truth in the charge or not, I do not know. However, soon after my return, I got a note from Captain Moore stating that two of my boys had been brought up for frightening women, and he had inflicted a fine of £3. I did nothing, but waited. Soon afterwards Captain Moore came to see me about the "palaver." He informed me that there had been a great fuss, and he only refrained from putting the boys in prison because they were my boys. I said he might do so, but suggested that, as there was apparently some mistake on both sides, it would be better to give some compensation to the injured parties, instead of my paying him £3, which would have to go to the Government, and for which I should want a receipt. He thought over this, and eventually agreed. They were all quite pleased. I have no doubt that it was a put-up job to extort money, as the Poro Society has great influence at Da.

The day after this occurrence I left Da, but before I went Captain Moore gave me a passport for free passage through Liberia to Monrovia.

After leaving Da I stayed a few days at Gissi. Almost immediately on arrival in the town I was threatened with another "woman palaver," as it is called on the coast. In this case one of my carriers had chanced to ask the wife of a man (Georgie Paul) to be his friend, in other words to cook his food for him, a common custom in Mendi country. Georgie, on hearing this, was very irate, and came to me and complained, saying it was a terrible offence to do such a thing in his (Vai) country. On inquiring further into the matter, I discovered there was no objection to the woman cooking the boy's food, but the trouble was that the boy had asked the wife to be his friend without first being the man's friend. The rule is that a man must first be the friend of a man before the woman can or may be asked to do anything for him. However, the mistake was explained, and nothing more was heard of it.

Leaving Gissi, I started off for Tappoima, the chief town of the
Gola tribe. Owing to the accounts I had received from Captain Moore, and the evident dread and respect in which the natives ("wild people") of that part were held by the Liberians whom I had met, I was naturally rather anxious as to what kind of reception I should meet with.

The road lay through hilly forest country. The first town reached was Vagre after a march of about three and a half hours. There was much cultivation round the town in all directions for a distance of a mile or so. The town consists of about fifty houses, built very close together. It is rather a dirty town. After a short stay I left. I took the Heye road and arrived there late in the afternoon. During the march from Gissi to Heye I noticed granite and quartz in several places. Laterite rock was, however, the most common and extensive rock formation that appeared on the surface. The town is a dirty one, and as the chief was away I had some difficulty in getting a house. However, after a little persuasion I was provided with one. There are about fifty houses in the town, and the country to the south is for some distance under cultivation. Here, as in most of the towns of the interior, I found myself a source of interest and amusement to the inhabitants. Many of the towns through which I passed had never been visited before by a white man, and consequently few of the people had ever seen one. At this particular town I had my dinner in the open outside my hut, and practically the whole village stood round to watch me eat it. In some places where I stayed a day or two and the people had got over their first impulse to run away, they would come, when I was sitting quiet, and touch my clothes and hands and go away laughing and making remarks.

On leaving Heye the acting head man accompanied me for a short distance to show the road. The march at first was through big-tree forest country, but afterwards we passed through much cultivated land, until Gondo was reached after crossing two rivers, the Mahei and the Yamasse. The latter has a fine native bridge, 40 yards long, over it.

Gondo is a fine town situated on high ground overlooking the Yamasse river. It has about one hundred houses. I did not stay more than a few minutes in the town, but pushed on.

Hundreds of people turned out to see the white man. They seemed very friendly. Some of the men escorted me on my way and showed the road to Tappoima.

After leaving Gondo the road lay through more hilly, forest country, until some two miles before the Dofa river is reached,
where there is much land under cultivation. The Dofa river is a fine broad stream at this point, and had to be crossed by canoe ("dug-out"). From this river to Tappoina the road is very good and practically level, the land under cultivation increasing in extent the nearer one gets to the town.

At last I was within reach of one of the objects of my tour, viz., the headquarters of the Gola tribe of whom one had heard so much, and for the most part not of a favourable nature. Coming round a bend in the road I saw before me a stockaded town. I was rather taken by surprise, as I had not had any information to lead me to suppose it was fortified. However, I went on, and, after crossing a small stream, ascended a gentle slope to a small gateway in the stockade, through which I passed and entered the town.

My guide led me through the town to a large barri in the centre. Here I sat down and waited while the chief was informed of my arrival. After some little time he came. He shook hands warmly with me in English fashion, and then sat down in his hammock. He is a remarkably fine-looking man and walked with a slow stately step, and has quite an imposing presence. He was a picturesque figure dressed in dark blue clothes consisting of short, loose trousers reaching a little below the knee, a sort of loose under-coat, and over this a large loose flowing robe. On his head he had a small pointed close-fitting cap of the same colour, over which was placed a large broad-brimmed, new and nicely-finished native-made grass hat, about two feet in diameter. Hung over his shoulder by a long knotted leather rope or strap was an ivory-handled sword, which he carried resting on his arm. He came alone, but was soon followed by several of his chief advisers and people of the village, who assembled in and around the barri. I told him that I wanted to get some shooting, and that, if he agreed, I would be glad if he would give me a hunting man to show me the bush (act as guide). He replied this was Liberian Territory and that he was under the Liberian Government. I said I knew that, but they were aware I was coming, as Captain Moore at Da had been informed about me and given me a passport. He said he must think the matter over.

I then told him how we had come and how his son did not know the way. He said something to the guide (his son), as I afterwards discovered, to the effect that he ought not to have let me come. The guide replied he could not help it, as I took out my compass and looked at it and then knew the road. The chief then wanted to see the compass and was much interested in it, but was also
rather afraid of it. He also examined my gun and rifle with much interest. He was certainly annoyed with the guide about something, who appeared much frightened in consequence. However, he, the chief, got me a nice house and kitchen for myself and boys and another for the carriers.

The town of Tappoima consists of about seventy houses situated on a hillock. It is clean and well kept and surrounded by a single stockade. On three sides of the town there is a small opening in the stockade about 4 feet 6 inches in height and 2 feet 6 inches broad. Each opening has a thick heavy wooden door. These are the gates of the town and the only means of entry or exit. They are always shut and bolted at night. Except on the east side there are streams within 100 yards of the town. These, after heavy rain, become rushing torrents and flood the surrounding low-lying ground and make approach to, or exit from, the town a matter of considerable difficulty. To the S.W., S., and S.S.E., are forest-covered hills rising 500 to 600 feet above the town and some half-mile distant from it, the interval being under cultivation. To the E., N. and N.W., the country is flat or undulating and covered with low bush for several miles where not under cultivation.

Tappoima is the headquarters of the Gwedji section of the Gola tribe. The paramount chief's name is Tavitadwa. He is the most powerful and influential chief in this part of Liberia, and though nominally only head of the Gwedji section of the tribe, appeared to be recognised by the other sections as their supreme head. He has never been really subdued by the Liberians, and though seeming to recognise their authority to some extent, maintains his independence and administers the Gwedji country on their behalf as commissioner.

The day after my arrival Chief Tavitadwa came to me and questioned me very closely as to why I had come to the country. I informed him that I was fond of travelling about and seeing new places, and that in addition to wanting to shoot I was collecting moths, insects, flies, &c., which made people ill by biting them. I showed him what I had already collected and asked him to allow his people to bring me more. He then wanted to know if I had got leave to come, to which I replied I had, and had got a passport to go where I liked. Also that I had reported to the British and Liberian authorities at Monrovia that I had arrived in Liberia, so that they must know all about it, and if he wished to find out if I was speaking the truth, he could send there to inquire. He seemed
satisfied with this, and I believe that he personally and most of his people were throughout quite friendly towards me. He gave me presents of fowls and rice, and accepted the presents I gave him with much gratitude. He gave me permission to go where I liked and do as I liked, and when my time came to go appeared to be really sorry after he had opened up his country, as he called it, for the white man. Also on parting he presented me with an elephant tail fly-whisk which he was using, saying that so long as I was in his country he would look after me.

On the third day of my stay in the town it was full of men mostly armed with swords, some with guns. I afterwards found out that it was apparently rather a critical period in my existence. The circumstances of the case are as follows:

The guide, so Tevitadwa told me, was one of his sons, but while in a Vai town he had gambled, and being unable to pay his losses had been seized and sold as a slave for £1. He had got into Besikaa's country, who then arranged an agreement with Tavitadwa for his release and used him as my guide. The fact that I had got to Tappoima and brought him as a guide was apparently displeasing. A meeting was accordingly assembled of all the sub-chiefs and principal men of the country to decide what was to be done. The point at issue being whether I was to be killed or the guide. It was apparently decided that the guide was at fault, and I was assured that he would have been killed had he not been a free-born man. On this ground he was banished from the town for a day or two and then allowed back. My boys also were warned not to go far from the town as they might be killed. There was undoubtedly some trouble as my boys were very nervous, and the guide came to me afterwards and told me what the meeting was about. He was evidently in a great state of fear at the time. I told him that I would make things all right again. I accordingly went about as if nothing had happened, visited and made a point of telling Tavitadwa where I was going, and presented him with a knife, to which he seemed to have taken rather a fancy, some tobacco and cloth. The time, however, was an anxious one, but things gradually quieted down and there was no more trouble.

One night I heard a good deal of noise in the town, so went to see what it was all about. I found that an exhibition of mesmerism or hypnotism was being given, so remained to watch for some time. It was most interesting. The mesmerist was a Gallinas woman and apparently was a great adept at it. I was informed that the "medicine" was a means of finding things which had
been lost. The method of procedure was as follows. The person to be mesmerised stood in a stooping position, knees straight, and with the left hand on the left knee. The right arm was extended at full length and in the hand was placed a small brush of fine grass pointing to and about 3 inches off the ground. The mesmeriser stood in front in a stooping position. With her right hand she smeared some "medicine," which was contained in a wooden bowl beside her, over the ankles, wrists, elbows, and shoulders of the person to be mesmerised, and also on the brush. She then shook the same hand, with forefinger extended, rapidly backwards and forwards just in front of the brush, after having told the other to keep her eye fixed on the finger. While this was going on one of the onlookers rattled a seghura (Mendi musical instrument) and the others clapped their hands simultaneously together repeating the words "Quay Majjora" in a monotonous and weird chant. After a time the brush, held by the person being mesmerised, began to tremble, then shake, and, finally, to vigorously sweep the ground. The mesmeriser then began to move, at first slowly, being followed by the mesmerised. By degrees they went faster and faster in and out among the houses, or wherever the mesmeriser wished, the mesmerised sweeping the ground as she went, the onlookers following. The mesmerised person was brought round by being suddenly caught hold of and given a shake.

I also saw a woman who did not know how to play the seghura made to play it and run round the town playing it. The method employed was similar to that used in looking for a lost article, except that the seghura was placed in a position ready to be played and the mesmeriser shook her finger in front of the instrument.

While I was at Tappoima, a man of the Berri tribe arrived there. The tribe is a cannibal one; I was informed that it was customary with them to kill and eat someone every time that a new farm or town was started, as well as on other festive occasions.

The trade of the Gwedji district consists chiefly in ivory, rice, and rubber; these articles are exchanged for gin, cloths, ammunition and guns. There is said to be large quantities of rubber in the surrounding forests. I saw some brought in during my stay in the place.

The population of Tappoima, with the exception of a few individuals of neighbouring tribes, was entirely Gola. They were of fine physique and very independent, but good humoured, civil, and obliging. Many of the men carry either a spear or a sword (sometimes both). The Golas do not appear to wear any tribal mark
on the face, as I saw none so marked in any of the towns which I visited. Many of the women are, however, tattooed in black, or rather dark blue, about the arms and body. The Bundu markings of the women and the Poro markings of the men are on the back, but some of the women have markings on the breasts also.

Two days after my arrival at Tappoima (May 4th) I sent off two boys, to Monrovia, to get a few stores and money of which I was in need. They returned on May 12th. As they brought tobacco and some things that I could give to the chief, I determined to leave the next day while all was well. Accordingly, I suggested that the townspeople should have a dance that night. This they did in the chief's barri. I then presented Tavitadwa with several heads of tobacco and some money to distribute.

On May 13th I left Tappoima after bidding farewell to the chief and thanking him for his hospitality and kindness. We passed through or near a considerable amount of cultivation during the first five miles, although the surrounding country was hilly and forest clad. The big-tree forest is then again entered.

On reaching our destination some fifteen miles from Tappoima, my boys built "bush" shelters, and here I remained five days and made long daily excursions into the bush. Near my camp there was a large stream in the pools of which small fish abounded. The boys spent much of their time in catching these with the aid of a bent pin and grains of cooked rice. They were excellent eating and made a welcome change in one's diet.

On May 19th I started off on the march to Monrovia. This I intended to accomplish as quickly as possible, partly not to miss the next boat to England and thereby be delayed for three weeks, but also to avoid being forestalled and held up on the road, should the Golas or any other tribe wish or attempt to prevent my getting through. In this I was successful, covering the distance 95 to 100 miles in four days. The road for the first sixty miles or so lay through hilly forest country, cultivation being met with only in the immediate vicinity of the towns and villages passed through. The hills gradually decreased in height as one approached the coast. During the last forty miles the ground under cultivation steadily increased in extent and the forests correspondingly diminished.

The first town passed through was Yedui after two and a half hours' marching.

At Yedui I saw a prisoner, probably a slave, weaving country cloth. The method of manufacture was different to any I have seen elsewhere. The man sat on a high seat, facing one end of
the length of cloth, instead of on the ground at the side as is usually done. He worked with great rapidity in spite of the fact that he was in stocks. The people were friendly and sold me some eggs.

After a few minutes' halt I pushed on to Bopu, which was reached after a further march of two and a quarter hours.

Bopu is a nice clean town situated at the north-east corner of a plateau about a mile square. Practically the whole of this plateau was under cultivation in cassava. In the distance some three or four miles away and surrounding the plateau, on all sides except to the south-west, were ranges of hills rising to the height of some 1,500 feet. About 200 yards to the south-west of the town were the “barracks.” These consisted of some four or five huts, and one large, partially-finished building. Wooden tiles were being used in the construction of its roof and walls. After a halt of a few minutes we went on, although the head man said we could not reach the next town that night, and we did not. During the afternoon a terrific tornado came on, accompanied by torrents of rain. We went on, however, until reaching a small river about 6 o'clock; here I decided to halt for the night; everybody and everything was wet through but the rain had stopped. We got fires lighted and made ourselves as comfortable as was possible under the circumstances, sleeping in the open by the side of the road.

The next day I marched to Gave, which we reached shortly after three in the afternoon. We were eight hours on the road and passed only one small village called Bombamma.

The head man of the village was quite pleased to see me and wanted me to remain there. He was one of those who had been summoned to Tappoima to attend the council of chiefs at which the fate of my guide and myself was discussed. He reminded me that I had given him some tobacco, a fact which I had forgotten, but which had evidently made a favourable impression, as he was most friendly. So I gave him some more. When I said I could not stay, but was going on to Monrovia, he was quite concerned about it and shook his head as much as to say “Better not go.”

Gave, also, is a small village like the preceding, situated on a slight rise in the midst of the forest, and surrounded by a couple of acres of ground under rice and cassava cultivation. It has only six huts. These and those at Bombamma and some also at Bopo are rectangular in shape. The walls were made of the central stem of the branches of palm trees, sometimes arranged horizontally and sometimes vertically. No mud was used for plastering the walls.
The roofs were thatched with palm leaves. The huts were evidently intended as permanent structures, but their construction is unusual so far as I know.

Between Bombamma and Gave, stretches of laterite rock began to appear on the surface of the road, and from the latter place, onwards to the coast, this formation became more and more pronounced. Between Bopo and Gave I met only two men on the road.

After leaving Gave the road continued through forest country. No village or town was passed until Beribu was reached after about seven miles march. From this town on the country became more and more populous and cultivated as one proceeded. Between Gave and Beribu I met men carrying loads, presumably ammunition, from the size and apparent weight. These loads were carried on the back, with supporting straps over the shoulders and under the arms, and a band across the forehead, after the manner of the hill coolies in India. This mode of carriage I had not seen used in these parts before, but subsequently I noticed it frequently. The usual method of carrying being, as in Sierra Leone, on the head.

After leaving Buribu I passed through Boila, Bau, Sangi, Boji, and Sobuta, reaching Suhi late in the afternoon. I found the people of these places perfectly willing to sell fowls and rice, had I needed them. Most of the towns appeared prosperous and possessed sheep, goats, and fowls in varying numbers. They were surrounded by cultivation of rice and cassava, and had papaw, banana, and sometimes cocoa-nut trees in and about them. The proportion of Liberians in respect to tribal inhabitants steadily increased. The first place at which I noticed a coffee plantation was Sangi.

Suhi is a clean town and well situated on high ground. The surrounding country is undulating, more or less open and, for the most part, under cultivation with coffee. In fact, from this point down to Bruxesville, it is practically a huge coffee plantation, with patches of high bush and cassava or other cultivation interspersed through it.

The Chief at Suhi received me most hospitably, giving me a well-built house to stay in. He thought I was an American until I informed him I was not. He informed me that there were American warships at Monrovia, and that some of the officers and men had been to Suhi to look at the country. The next morning I left for Monrovia.

The road was good and for the greater part of the way was broad enough for wheeled traffic. I saw one or two carts which
presumably belonged to the coffee estates one passed through. The country became more and more populous as we advanced, and wooden or stone (laterite) built bungalows, roofed generally with corrugated iron, more numerous.

At Bruxesville most of the houses stood in their own compounds. The town is situated on the Brusvil Creek of St. Paul River. On arriving at the “waterside” I hired a canoe, large enough to take my whole party as well as the baggage. The passage of the creek and crossing the St. Paul river took about half an hour on a slack tide. The St. Paul at this point is a fine river about three-quarters of a mile broad with a rather swift current. The feeling in some of the villages passed through as one approached Monrovia was certainly most unfriendly to the British. When the reply “English” was given to an interrogation as to whether I was an American off one of the warships in the bay it was greeted with derision and the greatest contempt and sometimes with hisses. The last two miles of the march were extremely trying, being either along the sea-shore, or a soft sandy road. My carriers were, in spite of their good condition, much fatigued and exhausted by it after the long marches of the previous days. On reaching Vai town I took the ferry and crossed over to Monrovia, landing at the Government Wharf.

On arrival at Monrovia I went to report myself to the British Consul-General (Major Baldwin). He was most kind and hospitable, and arranged for me to be put up at what had formerly been the officers’ mess of the Liberian Frontier Force. I told him I had written to him from up country, and also to the Secretary of State for Foreign Affairs, reporting my presence in Liberia. My letter had not reached him. During my two days’ stay at Monrovia, waiting for a homeward-bound steamer, I received much kindness and hospitality from the British residents there, especially from Captain Dinnan, Mr. Sharpe (Customs Officer), Mr. Horncastle, of the Bank of British West Africa, and the authorities.

Monrovia is situated on the promontory of Cape Montserado, and consists of residential, business, and native parts. The residential part occupies the high ground in the centre of the promontory. The houses, for the most part, are good buildings of stone (laterite), or wood and stone combined. Each house stands in its own compound. The business part of the town extends along the left bank of the Montserado River, and up the northern slope of the promontory to the residential portion. Here
the streets are narrow and the houses crowded together. Along
the bank of the river are several jetties and wharves. The native
(not Liberian) part of the town consists of two or more sections.
That called Krutown is situated on the south bank of the river,
to the seaward or north-west side of the business part, and that
known as Vaitown is situated on the right bank of the river,
opposite the angle of junction of the Montserado River with a creek
(St. Paul River Creek) which runs north to join the St. Paul
River. At the mouth of the Montserado River is a bar, over
which there is a considerable surf.

The water-supply of Monrovia is obtained from rain water,
collected in tanks, and from wells. It appears to be very limited
in dry weather, and the quality of a doubtful nature.

The sewage disposal is by the cesspit system. At Krutown I
noticed, several latrines built out over the river. This may be the
case in other parts of the town along the river bank, but I did not
notice it.

There is a lighthouse and a signal station near the point and
highest part of the promontory.

On the south side the slope to the sea, from the residential
part of Monrovia, is very gradual, and the shore is sandy. On
the north side the gradient is steep.

Before leaving, however, I wrote to the Secretary of State for
Foreign Affairs (the Hon. H. E. R. Johnson), Liberia, thanking
him for the courtesy I had received from Liberian officials during
my tour.

**List of Blood-sucking Flies collected.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Locality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tabanus secedens (Walk.)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
<tr>
<td>Tabanus kingsleyi (Ricardo)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
<tr>
<td>Tabanus sp.? (near T. secedens) (Walk.)</td>
<td>Sierra Leone.</td>
</tr>
<tr>
<td>Tabanus sp.?</td>
<td>Sierra Leone.</td>
</tr>
<tr>
<td>Tabanus arbucklei (Aust.)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
<tr>
<td>Tabanus argenteus (Sureouf)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
<tr>
<td>Tabanus socialis (Walk.)</td>
<td>Sierra Leone.</td>
</tr>
<tr>
<td>Tabanus besti (Sureouf)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
<tr>
<td>Tabanus poito (Walk.)</td>
<td>Liberia.</td>
</tr>
<tr>
<td>Tabanus marmoratus (Sureouf)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
<tr>
<td>Tabanus fasciatus (Fabri)</td>
<td>Liberia.</td>
</tr>
<tr>
<td>Glossina pallicera (Bigot)</td>
<td>Sierra Leone and Liberia.</td>
</tr>
</tbody>
</table>
A Tour from Freetown to Monrovia

Name.                   Locality.
Glossina palpalis (G. Rob. Desv.) ... Sierra Leone and Liberia.
Glossina fusca (Walk.)       ... Sierra Leone and Liberia.
Hematopota cordigera (Bigot) ... Sierra Leone.
Hematopota grahamii (Austen) ... Sierra Leone.

NOTES REGARDING THE HABITS OF THE FLIES AND THE LOCALITIES IN WHICH THEY WERE FOUND.

Tabanidae.—Nearly all the specimens were obtained in or near some village or town. These flies seem to prefer places where the “bush” has been cleared, to a greater or less extent, either for cultivation or habitation; probably because there is more sunshine at these places. They were seldom observed in thick or “big” bush where the sun did not penetrate. They do not seem to have any special love for the immediate neighbourhood of water, such as rivers, streams, or swamps, though they are often to be found in these localities, possibly because the sun’s rays are more abundant here than in the “bush.”

Their flight is very rapid, straight and direct, giving one the impression that they are bent on reaching one particular spot with the least possible delay. If disturbed when resting they fly to another position a short distance off, and are very persistent in returning to the neighbourhood of that on which they first alighted. Their flight is accompanied by a loud buzzing noise.

The bite is sharp, sudden, and painful; the irritation from it lasts several hours. They sometimes bite through clothes: I know this from personal experience, having been bitten through a cotton shirt. I did not identify the species that did this. The natives use bundles of grass, small rushes, or the end of an elephant’s tail as whisks to drive off the flies and protect themselves from their bites.

Tabanus secedens (Walk.), T. kingsteyi, (Ricardo) and T. sp.? (near T. secedens, Walk.) were common at most places, especially the two former varieties. On one occasion when halting near a barri (a shed with open sides), in a large patch of cultivation where much decaying vegetable matter was lying about, I noticed hundreds of flies, belonging apparently, for the most part, to these species. This was about 3 o’clock in the afternoon and the sun was shining brightly. The flies showed a much greater inclination to bite when I was under the shade of the barri than out in the open in the sunshine.

Tabanus sp.?—The towns, Gissi and Tungi, where these flies
were obtained are some 60 miles apart but somewhat similarly situated. They are both in hilly, forest country and about 100 to 200 yards from a small river, having much cultivated ground in the near but not immediate vicinity. At Tungi there were sheep and cattle, but at Gissi there were none.

*Tabanus* *arbucklei* (Austen).—One specimen obtained was caught in a bungalow, situated 850 feet above sea-level and about a couple of miles from the sea. The bungalow is surrounded by low bush and at the time of year (November) when the specimen was caught there is no running water, except from the water supply taps, within 700 yards of the place.

*Tabanus*? (form of *T. arbucklei*) (Austen).—Tappoina, where these specimens were procured, is a town of some seventy houses. There are two streams and much cultivation in the near vicinity. The town itself is moderately clean. There are a few cattle kept in the town.

*Tabanus argenteus* (Surcouf).—The towns, Dombolo and Gongo, where these specimens were procured, are situated about 100 yards from the Mano River, but at a distance of some 50 miles from each other. Each had some cultivation near it. In both towns the huts were in a bad state of repair, especially at Gongo. The huts are built of mud. Dombolo was moderately clean but Gongo very dirty. At Dombolo there were a few goats and many fowls; at Gongo there were many fowls but no animals of any kind, except one mangy pariah bitch with three unhealthy-looking pups. The people at both places were dirty.

A fakkai, where a specimen was also obtained, consisted of three houses. It was situated some 6 or 7 miles from the nearest village or town and in the midst of big-tree forest. I saw no water anywhere within 400 yards of the place. There were no cattle, sheep, goats, or dogs seen here, but there were a few fowls. There was a little cultivation near the houses and a considerable amount at a distance of some half mile away. The flies here though few in number were most persistent in their attacks, whether one was inside a hut or out in the sun. The time was about mid-day.

*Tabanus socialis* (Walk.).—Some specimens of this species were caught while feeding on a dead elephant in big-tree forest near a large swamp.

*Tabanus besti* (Surcouf).—The simbek (a camp) where this specimen was obtained was situated in big-tree forest, in hilly country, and 15 miles from the nearest town or village. A stream 20 feet wide flowed past the camp some 50 yards away. A herd of elephants had recently been in the neighbourhood.
A Tour from Freetown to Monrovia

Tabanus pluto (Walk.).—For a description of Gissi and the fakkai where these specimens were caught, see above.

Tabanus marmoratus (Surcouf).—All these specimens were caught in big-tree forest several miles (10 to 15) from any human habitation. There were, however, small, rough, tumble-down shelters which had probably been used, a long time previously, as temporary abodes by travellers or hunting men.

Glossina.—These flies are very quick in their movements, wary, and hard to catch. When disturbed they fly off and then settle again near the place from which they were driven. If disturbed two or three times they disappear, for a time at any rate. They seem to prefer resting in the sunshine on a rock or piece of wood, e.g., the side of a canoe. They do not appear to confine themselves to the immediate neighbourhood of water. Some of the specimens which were caught were obtained, so far as was known, several hundred yards from any water, river, or stream. No cases of sleeping sickness came to my notice, but at one place (Fairo) it was reported to be common. The flies bite through clothes, as I know from personal experience, having been bitten through my socks and khaki trousers by them. I did not, however, identify the varieties that did so. They settle very gently, and the fact that they have done so, unless actually seen, is generally unknown until their bite is felt. The bite is very sharp and gives rise to irritation which may last several days.

Glossina pallicera (Bigot).—The places where these flies were obtained were all towns with some thirty to fifty houses each. They were moderately clean and well kept, especially Fairo and Suji. Much ground was under cultivation round each place. At Bonnatown and Suji there were extensive coffee estates in the neighbourhood. There were sheep in all these towns, a large number at Bonnatown, and cattle also in Fairo and Tappoima. The specimen caught at Bonnatown was caught on a native. At Fairo, Suji, and Bonnatown the specimens were obtained some 200 yards from water. This species appears to be less active in its movements than either Glossina palpalis or fusca.

Glossina palpalis (Rob. Desv.) and G. fusca (Walk.).—These flies were found in many places, being more common perhaps near towns and rivers than in uninhabited bush. Some of both species, however, were procured when feeding on a dead elephant, several miles from any town. Two specimens of the latter species were obtained about 8 p.m. at a camp, at least fifteen miles from the nearest town or village, in big-tree forest.
Hematoptota.—These flies were found in hilly country covered with big-tree forest and generally some miles from any human habitation. I never saw them in or near any village or town. They appeared to be more common in the Sierra Leone Protectorate than in Liberia, especially in the Gola Forest. They seemed to be especially active and lively from early forenoon till about 2 or 3 p.m., especially if the sun was shining. They did not, however, show any partiality for places to which the sun's rays penetrated through the dense foliage overhead, but rather for those which the sunshine did not reach. They are most persistent and annoying in the way they hover round one's head when marching through those parts of the forest which they frequent. Their flight is rapid, with a slight buzzing noise. They seldom alight for more than a moment and then seem to select the hairy parts of the body, e.g., the scalp or the face where covered by the beard. They alight very gently and are easily disturbed, but not readily driven off entirely. The bite is sharp and painful, but seldom inflicted.

LIST OF TICKS COLLECTED.

<table>
<thead>
<tr>
<th>Name</th>
<th>Locality and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amblyomma holloni (Neumann)</td>
<td>Sierra Leone, from a dead elephant.</td>
</tr>
<tr>
<td>Amblyomma sp.</td>
<td>Ditto.</td>
</tr>
<tr>
<td>Ixodes rasus (Neumann)</td>
<td>Sierra Leone and Liberia, from dogs.</td>
</tr>
<tr>
<td>Haemaphysalis leachi</td>
<td>Sierra Leone and Liberia, from dogs.</td>
</tr>
<tr>
<td>Dermacentor circumvittatus (Neumann)</td>
<td>Sierra Leone, from a dead elephant.</td>
</tr>
</tbody>
</table>

My thanks are due to those who assisted me on the spot, and also to a friend at home who kindly put me in communication with the authorities of the British Museum and thus enabled me to collect natural history specimens which it otherwise would have been impossible to do.

I would also express my gratitude to the authorities of the British Museum (Natural History) for their kind and generous assistance in identifying the specimens which were collected. In this connection I would especially thank Mr. L. Fletcher, F.R.S., Dr. S. F. Harman, F.R.S., Sir George Hampson, Mr. W. R. Ogilvie-Grant, Mr. E. E. Austen, Mr. Edgar A. Smith, I.S.O., and Mr. Hirst.