

I find myself bound to get the manuscript returned to you without delay - & I am sure H Exc will be most thankful for this journal. – Mrs Telfair joins in kind regards with your affectionate

C Telfair

Private

L: Lewis
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Title page

() Brackets are used to indicate pencil additions or what appears to be a separate pen

Lewis

Part 1st.

Voyages

to

Madagascar (, also,

[scratched out] History thereof, during the reign of Radama

and [scratched out] notes made

on a voyage to the)

Island of Mombassa.

(in H. M. ships Phaeton and Andromache)

(1817 and) 1825.

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Voyages to Madagascar in H. M. S. Phaeton from the 29th June to the 29th July 1817.

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On the morning of the 29th June I embarked on board H. M. S. Phaeton, (then commanded by) Captain Stanfell [‘as she’ crossed out and ‘RS the Frigate’ written above] lay [‘at her anchorage’ crossed out] off [‘the Bell Buoy’ crossed out and ‘the entrance’ written above] of the Harbour of Port Louis; two miles distant from the Port Wharf. – In the Evening Ratafike and Rahove brothers of RADAMA the supreme Chief or King of OVAH in the Island of Madagascar with their suite, came alongside and were received on board under a salute, as their departure from the shore had been announced by Princely Honors.

These Princes had been residing for some months with His Excellency Mr Farquhar(;) the Eldest was fifteen years of age of rather an implacable disposition, whilst that of his Brother two years younger was mild and tractable.

The Persons who composed their suite were as follows,

Mr Hastie (who was employed as) Guardian (to) the Princes during their Residence

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at the Isle of France.

Dremundersheman one of Radama’s right hand men and his Writer, who had been entrusted by the King with the care of his brothers Ratafike and Rahove.

Shermishe -	Suimaandaannow	
Lamasa -	<u>Ravailow</u>	
<u>Buddalla</u> -	Rafsus - Female Dwarf	
Remfride -	Ratheen -	} Females
Shemusasga -	Ratsamanalla	
Kessoomt -	Victorine -	
Mustache -	Ratsara -	

¹ ‘Ellis 159.’

Leeseera -	Dumon-a-cawn Indian	}	Mr Hastie's Servants
Salarn -	Aleb-a-cawn Indian		
Shapoutch -	Deeah Mozambique		

Among the suite who accompanied² the Princes, I have mentioned a Dwarf named Rafsus; this little Woman was three feet in height, her legs were a little deformed otherwise she was of perfect make, she wore ornaments round her wrists and neck composed of silver and glass beads, rings upon three or four of her fingers and toes, and ear rings; her hair was black and regularly platted and her eye brows and eye

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lashes of the same colour – her features were good but bore the stamp of age– her skin was of a dark copper colour and she was clothed in coloured European Linen obtained at the Isle of France.

About sunset we got under weight;³ the next day ^ [inserted above – ‘the 30th June’] a short and heavy swell from the S. E. much incommoded those who were not accustomed⁴ to the sea : – the 1st of July the weather was showry and there was an oppressiveness in the atmosphere – both of which circumstances did not act in a favourable manner upon those who were afflicted by the sea sickness.

⁵On the 2^d July We were in 18 S ° Latitude and 51° 50’ E. Longitude the weather had become fine and the midday heat by the thermometer was 74°. During the Evening my Friends called me upon Deck to observe a water-spout, but before I could reach them this phenomenon had in part disappeared–far in the west there appeared a dark zig-zag vapour of tube like form attached to a lowering cloud that was above, and underneath was a considerable vacant space with the surface of the Ocean bubbling or in a state of [‘effervescence’ has been crossed out and replaced with ‘commotion’ above].

⁶The 3^d July the weather was again showry, the wind had continued at S. E. from the period of our quitting

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Port Louis, and the observations of this day made us suppose that a Current had driven us to the Northward twenty miles since the preceding noon.

⁷Land was discovered at an early hour on the morning of the 4th, during the forenoon we passed to the southward of the L’Isle aux Princes, and before midday anchored off Tamatave.

The Bay of Tamatave is in Latitude (18°.10.) south, & longitude 49°.31 East [inserted above using ‘^’ is ‘the variation in the compass being 11. 56 West,’] the rise of the tide [‘^’ indicates ‘at 9.30 after Full & change of the moon’ above the line] is six feet and a half in the springs & eight feet in the Equinoxes ; the anchorage is good with hard sandy bottom – the entrance is between Reefs and the ships are exposed to an Easterly wind.

The Coast of this Bay from the Landing place or Point of land, to the south of the village, called la langue du Barachois, to the Northern Point named Pointe du Fancon, is sandy and the shore almost

² ‘29th June’

³ ‘30th June’

⁴ ‘1st July’

⁵ ‘2^d July’

⁶ ‘3^d July’

⁷ ‘4th’

every where low; the point of La Lague du Barachois consists of shifting sand that the tide and a strong current are continually moving, however as the ground rises it becomes firmer and at a short distance there is sufficient solid earth on which might be placed to advantage two [placed above using ‘^’ ‘or three’] pieces of Ordnance

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to prevent a landing – When we arrived , there was at the point an Anchor that was a great obstruction to Boats arriving at & leaving the Landing place and its being so gave rise to Captain Stanfell’s weighing it and selling it at Port Louis in order to purchase paint for the use of the Frigate.

To the North of the Village there is a Height called Simanohoo on which [placed above using ‘^’ is ‘was the breast-work of’] [crossed out word and then ‘a’] [crossed out word and written in left-hand margin next to it is ‘temporary 4 gun’] Battery furnished with a dry ditch – it [crossed out word and written above ‘was palisaded’] in the rear ; - elevated rather more than twenty feet above the level of the sea. – and at [crossed out word and written above ‘this period’] dismantled. This Battery embraced by its direction and fire the openings of the Bay between points du Tanion du Barachois, the southern pass and the Anchorage.

There are two Channels leading between the Reefs into the Bay, the one to the south-ward is generally made use of upon entering , that to the Northward passing close to Prince Island is used when the wind is scant and is considered the best Passage on leaving the Port.

The Village of Tamatave situated on the Point of Land forming the southern

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part of the Bay contains about One hundred and fifty small Houses on bases, interspersed with trees ; - at the foot of this village is a sandy Beach that continues far to the Northward, & is bounded by a wood that seems to extend from high water mark as far as the eye can reach into the Interior of the Country ; - as we drew near the Anchorage a Flag was perceived bearing a dark device resembling the English Union on the upper corner next the staff, it was flying above a Superior Building which afterwards proved to be John René’s (the Chief) and the dark part of the Flag what we had imagined – this Flag also bore a second device – two zazzais crossed , with a Cock coloured in red above them – there was a Bourbonaise standard near it and another at a short distance.

We came To an Anchor between two Reefs having a depth of water of sixteen fathoms & sandy bottom; within the reefs there were laying four small Crafts, Merchantmen can also Anchor there, and there is a sufficient depth of Water for Ships of the Line

We had no sooner Anchored between these Reefs, than we were informed that Radama was within ten miles of Tamatave with a powerful army of from Twenty to Thirty Thousand People –

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[A ‘Plan of Tamatave Bay’ is inserted between pages 6 and 7]

that He intended to punish Fish the Chief of the Village called Yvondrou for misdemeanour – that he was bringing down the Chief Damanzac (who had affronted the English and for which fault He had promised to punish him) as His Ally, & finally, that it was his intention to adopt John René as his son, that is to say his Inferior, and to take possession this part of the Coast.

In consequence of this unexpected report – Lieutenant Hoare & myself volunteered our services to proceed to the King for the purpose of ascertaining the true cause of his visiting the Coast, and acquainting him of the arrival of his Brothers.

It was not long after midday when we quitted the Frigate accompanied by two Ovahs belonging to the Princes suite, on our passage to the shore we saw a Canoe in which the Chief Fish was proceeding to Prune Island – this tended to confirm part of the rumour we had just heard, as we naturally imagined that a fear of punishment had prompted Fish to make this precipitate retreat and to fly to an Island where he thought himself less in danger.

We were met on the Beach by a

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French Merchant named Glond who escorted us to his House and was very obliging ; this Building was of medium size & consisted of a Boarded ground floor with half partition dividing it into two apartments one of which used as a sitting room was lined or skirted with mat – the sides of this House were built of the ribs of the Fonse leaves and it was covered with leaves from the same genus of Tree.

From thence we went to John René's (the chief) whom we found in an Aide de Camp's Dress which had been sent him as a present from the Governor of Mauritius – His House was more elevated than that we had just quitted but similar as to the arrangement of the materials that it was composed of.

After a trifling hesitation, the Chief furnished us with a guide and we resumed our journey ; we passed about a quarter of a mile over a banky space lying to the south yet close to Tamatave & cutting off the point of Land upon which the Village is built, thus separating it from the Bay on the opposite side. – on this space was scattered many clusters of the Pandanus; a bush with small leaves called the Rarah, & others.

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⁸– here we met some Natives, who were above the general height of Europeans, of a dark colour , clothed in a Robe [~~crossed out word here~~] called Saimboa - which many had thrown over the shoulders, whilst others wore it in the manner of a scarf , & with a Langouté or Seddick [[^]] used to indicate 'girding the Loins it' above] completed their dress. Their hair was tied up in seven or nine large bunches in a manner unpleasing to the eye [~~full stop crossed out and~~ 'T/' raised above the line – likely corresponding to the section in the margin] – They were for the most part provided with a zazzaie or Lance – which [[^]] used, but the corresponding word is unclear] dart [~~crossed out word replaced by 'is'~~] about six feet in length of polished wood and very straight terminated by a Javelin Blade and shod with Iron. –

As we proceeded along the S. E. Coast, [~~crossed out word replace by 'at'~~] about half a mile we crossed near its embouchure a rivulet called Manang-a-raze, and continuing our route on the deep sandy Beach we observed among the Trees that bordered the Shore, the Pandanus or Vacoua so much spoken of by Voyagers , the slender and towering Filao not unlike the juniper in its foliage and generally known by the name of Casuasina , the broad leaved Barringtonia, and the smooth leaved Badamier.

We were conducted along the Beach led by the hand of the Ovahs with whom we had quitted the Frigate, and the Guide that John

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⁸ 'T/. The Nazarites are represented to have thus worn their hair, for it is related in the 6th Ch of Judges "that Delilah made Sampson sleep upon her knees (as he was probably reclining on an Eastern couch) and she called for a man and she caused him to shave off the seven locks of his head." – a Degradation as much looked upon by a whydah as a Nazarite –'

René had provided us with – On the one side we had a surf that would have been difficult for a Boat to live in, and on the other a Wood not easy to be penetrated, and which skirts the very Coast.

About seven miles from the rivulet “Manang-a-raze” we arrived at an assemblage of small Houses a little retired from the Coast, called [word placed above the line here though is unclear] Yvondrou⁹ – here we expected to find Radama – This Village was nearly deserted and we were taken to the residence of Fish the Chief where we found Mr Pye Agent of the British Government, in a House built in a similar kind of way to those we had entered at Tamatave, but of a smaller size; there was only one chamber and part of the matted floor of it was¹⁰ (cut away round a) fire place for culinary purposes. In this House we found one of Radama’s & one of John René’s head Men, the former wore a Saimbou and Seddick superior to the common people, a plain ring and chain round one of his wrists, and bead amulets or charms suspended from his neck ; a silver ring round one of his ankles, and a red and white band or turban round his head :– the latter had ornaments but not so numerous. – We had not been long (in the house) when two other Chiefs from Radama, namely

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Rampool and Ramanou entered ; they were provided with Ornaments, [‘^’ used to indicate ‘a zagaie and’] and Alze foutse or Battle Axe /¹¹ [crossed out ‘and zagaie’] : These were very robust Men, the former was of a copper coloured tint , (& commanded an) advance partly it was supposed, for the taking Prisoner or beheading the Chief Fish,¹² Mr Pye who had just returned from a fruitless attempt to meet Radama / the king being still (at) a distance from [‘Y’ crossed and replaced with ‘HY’ in ‘HYvondrou’] / mentioned his having fallen in with this Party, and that he did not doubt from the threatening looks of Rampool, that he intended to wreak vengeance on the Village ; however, as Fish had left it and from [‘Y’ crossed and replaced with ‘HY’ in ‘HYvondrou’] was almost deserted these Chiefs quitted us, saying, they must proceed to Tamatave as they had a commission from their King to John René– We here began to (re-mark that) some Natives who entered had a wisp of Straw about the head, but more generally underneath the iron blade on the top of the zagaie; and this we were informed was a tacit acknowledgement of submission to the Invader – by degrees the Natives departed, – we were left in quiet possession of the Premises and had time to look about us.

We found the Chief’s House and

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compound consisting of three other small Buildings, (situated on a rise) were enclosed by palisades not fastened together by nails but strung on cross pieces and fixed in the ground; the two gates by which the place was entered being [‘^’ used here indication ‘poles’ above the line] filed in a similar way but swinging and not attached at the bottom.–

At a short distance from Fish’s late Residence & facing the River [marking above the line here though it is unclear] Yvondrou, was the remains of a low square breastwork – two old dismantled Guns, four or five small Houses built of the Fouse, and a Flag Staff; here we were unexpectedly gratified with a view of a fine expanse of water formed by the junction of two rivers from W. and N. W. their fall was gentle & they flowed from a Country which in the distance appeared Hilly rather than Mountainous and clothed in Wood. – By the union of these Rivers there was formed a large Lake, in breadth about three quarters of a mile, as appeared to us to be the distance of a small Village called Maratounha on

⁹ ‘in the Madg. language means hy the article joined to the and “vondrou” a reed “Igha Communis” found in the river near to the village which bears the same name’

¹⁰ “Hy” the “vondroy” reed stream. It [three words are crossed out here though their replacements are unclear] owing to the quantity of reed Igha Communis found in river, the village close to it bears the same name.”

¹¹ * O battle axe! thou shalt be my weapon of war – Jer. LI v. 20 – ’

¹² ‘Θ for having said of the King that he was a boy, and not to be feared’

the opposite side : only a small portion of this Water passes into the Sea during the dry Season as its volume from the slight declivity of the ground has not sufficient

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power to completely disgorge itself, or remove the bar of sand formed of the Coast by the effect of the Tides.

This Sheet of Water in consequence of the above circumstances Stagnates, and being impregnated with decayed vegetable matter that the Streams bring into it, there arises a noxious vapour which the Southerly & Westerly wind that prevails during part of the Year carries to Tamatave to the injury of the Health of the Inhabitants.¹³

There is a branch [[^] used here to indicate 'which' above the line] parts from the N. W. Stream about four miles above Yvondrou & taking a circuitous course round the Skirts of the Village to the Northward & Westward nearly insulates it; in this branch we perceived a War Pirogue and Canoe laden with Goods and some of the Inhabitants who had lagged behind the flight of their Comrades; after the departure of these, scarcely a Native was to be seen, and with the exceptions of a Dog or two we were left in quiet possession of Yvondrou.

The Site of this Village is on banky ground of Sandy foundation formed by alluvion, and it appeared to [[^] used here to indicate 'contain' above the line] about One hundred and fifty Cases, which allowing five Inhabitants for each will give a population of Seven hundred and fifty Souls.

As the night began to close in fast upon us we returned to Fish's late Habitation where we proposed to sleep.

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In narrating this days journey I should acquaint you, that we met with two birds, the first called Papaunga was hovering over the Wood and appeared like a Buzzard, and the second Duork was like a crow or Raven only that the under part of the Neck and Body was white – and passing from the Coast into the Village I [^{We} indicated in pencil above here] observed a species of Palm, like to that [^I had[^] crossed out and replaced with 'which is'] met with in Africa where it is called the Brood-Boom or Bread Tree, and is mentioned under that name and *Zamia Caffra* by C P Thunberg MD., who, in his journey into Caffraria in 1772 takes notice of this Tree in the neighbourhood of the Kroome or Crooked River, on whose Eastern Bank I found it growing in 1816; – the Farmer who accompanied me and pointed out the Tree stated at the same time that the Hottentots prepared from its pith a kind of Bread, but unless it underwent a certain preparation it was pernicious and caused the Body to swell. With other Botanists the Tree we found here, which very much resembles that in Africa, it called the Jamble of Madagascar / *Cycas Circinalis* C 22 Ord 1. / or Sago Palm; yet [^I crossed out and replaced by 'We'] could not ascertain whether the virtues of its pith were known to the Natives: it is not the true Sago Palm "*Sagis farinifera*".

For our Supper, a Native that Mr Pye had taken the precaution to bring with him from Tamatave

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prepared us a Repast after the manner of the Islanders, it consisted of very white Rice well boiled spread on pieces of the Fonse leaf upon the Floor and a boiled Fowl taken to pieces and put in the midst of it; – we sat around and with fresh gathered portions of the same kind of leaf to act as plate

¹³ * I am here reminded of what Sir Robert Wilson says of the plague in Egypt, which he tells us "begins when the Nile begins to fall , and ceases to be fatal almost to a day after the 17th. June when the Nile is supposed to receive its first increase." (vide seasons at the end of MSS.)'

and spoon¹⁴ partook of it; this cleanliness of Vessels gave a high relish to the Repast and the Rice was rendered particularly delicious by being sprinkled with a succulent kind of well Seasoned Soup in which the Fowl had been boiled.

I have said this Building resembled those we entered at Tamatave, but I have not entered sufficiently into detail respecting the manner in which the Roof and Sides are constructed; – the Walls are formed of the ribs of the Ravenala or Fouse Tree leaves strung on small rods, and connected vertically with the Wall–plate; and the leaves entire of this Tree are placed lengthwise on the Building the Stems or ribs turned inwards and attached to the rafters of the Roof, so that the wings of the leaves making a double fold outwards form a covering that is impenetrable to Rain.

At length fatigued [~~‘from’~~ crossed out and replaced by ~~‘by’~~] the days occupations we prepared to seek repose, in this act also we [~~‘copied’~~ underlined and a word appears above though it is unclear] the Natives & for the most cogent reason in the World – being

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¹⁵ unprovided with other means – that is to say [~~‘The but first that-’~~ written above here] we did not take off our Clothes, but lay in them on a fine mat upon the floor and had a matted cushion for a Bolster ; however, not being accustomed to such a kind of Bed, it proved too hard to enjoy much rest on; yet–we little expected to [~~‘be provided’~~ is crossed out and replaced with ~~‘obtain’~~] with [~~‘so good a’~~ crossed out and replaced with ~~‘even a’~~] for the night. –¹⁶

[In the right-hand margin ~~‘5th’~~ July’ is indicated] On the ~~5th’~~ July As soon as the day had dawned we took a ramble in the Village; – in one of the deserted houses we found a Musical Instrument composed of a joint of Bamboo about two feet in length, having the internal divisions pierced for the Air to pass through and the epidermus (epidermis) raised at [pencil marking here though unclear what it indicates] certain distances in thin and narrow strips as cords which were supported by small bridges of Calabash at each Knot; so that it formed a kind of Cylindrical Violin, and the sound that a Native drew from a similar Instrument the preceding Evening reminded [~~‘me’~~ crossed out and replaced with ~~‘us’~~] of the pealing of Bells.¹⁷ – in another we found an Amulet or Charm consisting of the teeth of the Caiman (a kind of Crocodile found in these rivers) filled with Oil, Honey and other ingredients – – but generally speaking these Islanders have so little to carry away that few things were left behind, and these chiefly consisted of pieces of mat and small Boxes made of the [~~‘Vacoua’~~ appears to be corrected to ~~‘Vacois’~~ here] and Fouse leaf.

In passing over the banky ground [~~‘See p. 51.’~~]

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distributed among the Aloes and bushes upon which the Village is situated, we took notice of a Burying ground on an elevated spot encompassed by upright stakes driven into the ground so as to form a square – these stakes were connected together with a kind of guage or cross piece, and this enclosure was surrounded by a larger square built with sticks of a lighter description & the cross pieces attached with bark from a running plant which is very common here and not inferior in

¹⁴ * I have since found that about the year 1700 by Robt. Drury “he cut down “several boughs “with large leaves “upon them which “served very well “for dishes and “plates and cutting the roast “meat he brought “with him into “pieces he served “it up to his “mistress (P.136)’

¹⁵ ‘The natives as has been noticed , have only a light vestment to envelope the body so that the mosaic law in this country should have full force and “If thou at all take thy neighbour’s raiment to pledge thou shall deliver it unto him by that the sun goeth down; for that is his covering only, it is his raiment for his skin; where shall he sleep? – Ex. Ch 22 v.26&27]’

¹⁶ ‘X I could now better comprehend the saying “ take up thy bed and walk” –’

¹⁷ ‘See Joy P 42’

strength to our bramble in England. – During the ramble we observed some houses had wisps of straw hanging from them as an emblem of the owners submission to the will of Radama; – some Granaries of the People were also seen which consisted of a chamber or a house in miniature raised five or six feet from the ground on upright strong [crossed out word here replaced with ‘timbers’]

All being in readiness at about eight in the morning we took our departure [‘^’ used here to indicate ‘Mr Pye’] from Yvondrou, and proceeded up the N. W. Stream; we procured a Canoe, and were accompanied by four Natives three paddled and a fourth who sat aloft and steered us with a similar Oar. – We observed near the waters edge [crossed out series of words here replaced with ‘a species of (crossed out word) “Hedychium”], Longooz [‘^’ used to indicate ‘or longoze’ above] of the Natives; and a triangular bulrush called the Langa – sanga and Zouzoura by these People, which is the Papyrus of the Ancients; – We are told by the Abbé Rochon that the latter plant is used as paper in the Valley of Amboule situate above the mouth of the River Fansère which is fifteen leagues to the North¹⁸

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of Fort Dauphin; that the Pens the Natives use are made of Bamboo, and their Ink from the bark of a Tree called Arandrato.

As we advanced up this River some Ovahs were seen on the North Bank making towards Yvondrou; [‘I’ crossed out and replaced by ‘We’] remarked that the Caiman teeth charm before mentioned was worn by these People on the Arm.¹⁹

In about One and a half Miles the River is joined by a Branch from the Northward which we proceeded up, and soon observed some Ovahs crossing the Stream where its breadth was fifty to sixty yards and the water of considerable depth: some were on rafts composed of the Papyrus and other water plants, and some were swimming; – here we perceived among the Shrubs on the Eastern Bank which approached even to the River the Barringtonia of Naturalists more commonly known to the French by the name of Bonnet quarré – on the flat leaves of the Stellata which were floating on the water a kind of Moor-hen was seen called by the Natives Vooromb-sasa [‘^’ used here to indicate (“rallus porphyrus”)] a bird that these Islanders venerate – also, a black and white Kingsfisher; – some Rice birds, perfectly white; and couple of Wild Ducks of beautiful plumage, by the Dutch the Berg-eend

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or Mountain Duck, but more commonly known by the name of Barnacle; – We had proceeded about two miles up the Branch when on the Eastern bank which at this place is of some considerable height above the River & We perceived a small Village; – near to this place we entered another Branch still more Northerly and as we paddled along, a Tree was pointed out to [‘me’ crossed out and replaced

¹⁸ “The very old Egyptians used to write on linen; things which they designed should last long; and those characters continue to this day, as we are assured by those who have examined the mummies with attention. We are told the use of the papyrus was not known till after Alexandria was built. Ink or paint must have been used to write on linen, and pens must have been reeds or canes like those now used in Persia which agrees better with the Hebrew word we render pen” Harmer’s Observ. Vol II. –’

¹⁹ “–& which probably they looked upon as their Urim and Thummim and “placed it as a signet upon their arm.” – “The Phylacteries of the Jews were a species of talismans or amulets though ostensibly used for the pious purpose of reminding the wearer of his duty: The practice of using these sacred charms appears to have originated in the desire to act literally on the injunctions of Scripture, to ponder diligently on the commandment and also the sacred offices of religion; as for example “and thou shall bind them for a sign upon thine hand and this shall be as frontlet between thine eyes” Deut: VI . 8 . Bind them about the neck write them on the table of thine heart: Prov. III .3 . Phylacteries are still used by all the most scrupulous, indeed, we believe by all real Jews in whatever [continued to left-hand margin of page 19] Country or situation of life they may be placed”

with 'us'], said to be known in the Country by the name of Rara, a wild nutmeg Tree; from this nut an Aromatic Oil is extracted used by the Natives for the anointing of their Bodies and Heads, and when bruised it produces a kind of Pommatum for their hair;²⁰ – We afterwards saw a beautiful Kingsfisher and ['two' crossed out here and replaced with 'some'] more ['couple of' crossed out here] Ducks.

As we continued up the latter Stream we passed through an opening in a Weir or frame-work of Bamboo crossing it in the whole of its breadth, and thus placed we were informed for the purpose of entrapping the Fish that came down the River.

When advanced about two miles, – – the Western bank for this distance being low and morassy we here found that it formed an elevation of some feet above the surface of the water ; and upon

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this ['^' used here to indicate 'Elevation' written above] we were agreeably surprised by the view of a large assemblage of Ovahs, who in their anxiety and natural curiosity in seeing us as Strangers and dressed in our respective Uniforms, reminded ['me' crossed out and replaced with 'us'] of some Plates in books of Voyages performed by Cook, D'entrecasteau and La Perouse, in their Tours among the Islands of the Southern Ocean. [Marking below here though its indication is not clear]

At this place which ['I' replaced here with 'was'] reckoned about five and a half miles from Yvondrou, the Ovahs were bringing to a completion a Floating ['Paper Reed' is written above] – bridge that they had only commenced the preceding Evening; – this Bridge was simple and ingeniously formed; a short spar, but of some thickness was placed in the rear of two Shrubs, so that each might act as a prop to the end of it; a twisted Cable formed of the Rubus ['the Rubus' appears in pencil] creeper was fixed to the centre of the spar –this cable was taken to the opposite bank by a Native who swam across the Stream, and fastened it to a spar placed in a similar manner on that side ; the breadth of the Stream was about forty Yards and it was deep. – This operation was repeated for a second cable, to mark out the breadth of the intended Bridge, & these cables when tightened were made to appear a little above the

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surface of the water; having advanced thus far the Workmen²¹ proceeded in its formation by making Facines of the triangular bulrush and underwood near at hand of the proposed breadth, and placing them abreast of each other between the Cables;²² so as to form a layer; they fastened the ['^' used to indicate 'Facines' above] together by long plats of the creeper, and in the like manner they formed the next layer, and so on, till they had completed the Bridge.

We land – the Natives surround us – they were without Arms and full of prying curiosity; but very pacifically inclined, and did not shew the least desire to molest us.

Soon after Landing we entered a Tent, – – which could only be effected by bending our bodies very considerably, and creeping under the cover. We found it composed of two stakes placed nearly upright, with a top piece connecting them together, & a covering of cloth made from the fibres of the Tree called Rofia – it was in the form of the roof of a House. – here we observed some Ovah women; they were of a smaller size than the Men, their hair was platted in many plaits, and they wore many Ornaments of silver chain and rings.²³

²⁰ * this plant is the "myristica sylvestrios" or the palaboa of Aumphius-'

²¹ 'Workmen'

²² 'between the Cables;'

²³ * These Natives are uncivilized , so it is not to be expected that the "women adorn themselves in modest apparel," free of shewy ornaments.'

The pressure of the crowd having

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increased very much we [A series of words is crossed out here and replaced with 'left the tent'] and to avoid the heat as well as the eager curiosity of the Natives we made towards the shade beyond the boundary of the space these Natives had cleared away for an Encampment, and on which there were several Tents similar to that I have just described; chance conducted us to a spot where we found about the rotten stump of a Tree many Ants of the genus *Termes* the white emmit, – the *Collicutus* or hillock species I had met with in Africa and this the *Arborem* at Mauritius, where is also found another species which is well named by the French “*Termes destructeur*” as it destroys furniture, houses, trees, and any wood work that it once penetrates.

We did not remain long here, as we perceived the Ovahs still continued to flow in, and from this Station we had an indifferent view of them; we in consequence selected a better situation from whence to see them more advantageously, as well as the entry of Radama, which we momentarily expected, Mr Pye having sent a messenger to him when we arrived at the Encampment.

In this position there were bushes that the Natives had not cleared away bearing red

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berries much resembling the “*Capsicum frutescens*” or the Negro pepper of the Indies, and known in this Island by the name of Sakoy.

At length some Chiefs made their appearance – these Islanders fell back on all sides and we were conducted to a Tent, and scarcely seated on a mat that had been placed on the ground when a Chief one of Radama’s head Men, came to us; bringing the information that the King had given orders that his people should not annoy us, the road being bad – Radama wished us to remain here, and he would approach as soon as possible – This message was interpreted by Mr Aubert whom Mr Pye had brought with him from Tamatave.²⁴

[A marking in the left-hand margin here though its indication is unclear] The front of the Tent had been thrown open and this Chief made the Natives who were nearest us, seat themselves, in order to give a free circulation to the air; by this means we were enabled to examine these People more at our leisure, both in respect to their Person, and Dress; nevertheless, we could not have seen them to greater disadvantage, as they had journeyed twenty days through a Woody Country little frequented, and very dirty – [a marking appears above the line here though its indication is unclear] They were above

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the European standard, partly in their Person [‘,’ here is pencil] of shades in colour from the Boschesman to the Kaffer [‘Boschesman’ has a line with a ‘2’ on it above, and ‘Kaffer’ has a line with a ‘1’ on it above] or from deep black to copper colour, having good nature imprinted on their countenances – They were clothed in Saimbous and seddicks of Silk, Cotton, or Rofia manufactured in their Country; but being in travelling order the lower class wore a few ornaments – Whilst we were seated underneath the Tent,²⁵ there flew into it an Insect which lodged upon Mr Pye’s hat, it was a curious kind of Grasshopper of a light green colour and extraordinary form, it answered to the description of the “*Mantis Religiosa*” but the Natives did not appear to observe it, perhaps this Insect

²⁴ ‘ γ The sending of a Messenger to “prepare the way of the Great Chieftain” is of the Earliest antiquity – ‘The privilege of nobility among the Jews was to have a Herald go before to announce the name and dignity of (Buchanan’s Researches in India).’

²⁵ ‘[?] [?] ++ at leisure to observe anything that was missing’

does not attract their notice, yet I think these Islanders are more superstitious than the Hottentots by whom it is respected [‘venerated’ is written above the line here] & it is known in Africa by the name of the Hottentot God.²⁶

A shout announced the approach of the King – some of the Natives regularly equipped as Soldiers with muskets and fixed bayonets advanced by files in regular order [above is written in pencil ‘the bridge’] preceded by two Persons who blew the [‘^’ indicates ‘conche or’ written above] Helmet Shells to serve as [‘horns’ here is crossed out here]²⁷ – now a Song on all sides in vehement cry proclaims the appearance of the King – “Radama” was

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entering from the thickest part of the Wood seated on a throne and carried by his People some Soldiers followed in the same order as those that went before – the King entered a large Tent that had previously been prepared and his Guard of Honor were formed into a square around it.

We did not remain long before we were made acquainted that Radama was ready to receive us – we approached the Tent passing through a group of Females who welcomed us with a Song and by clapping of hands,²⁸ – We entered [An ‘^’ indicates ‘the Tent’ written above] by passing underneath its covering – The King received us kindly, shaking each by the hand, and directed us to be seated on a mattress which was rolled up in front of him – This Tent was about twice the size of those that surrounded it, covered with red cloth, and lined with a substance of lighter texture – The Chiefs and others that attended on the King were seated as is usual amongst these Islanders, on the ground some on one side, some on the other; and the remainder in front; they were clothed in a similar manner but in superior Saimbous and seddicks to the common people, a few wore a band round the head, or a turban; and they generally had silver Ornaments in chains

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or rings.

As I have endeavoured to describe the King’s Court it may not be displeasing to attempt a description of Radama’s person.

The King appeared [An ‘^’ indicates ‘to be’ above the line] a young Man about twenty six years of Age, of short compact stature; his black hair was regularly platted and of such a length as to resemble a wig ; more especially from a white band that bound his head underneath the plaits. – he wore a stuffed coloured forage Cap, a coloured Silk robe thrown lightly over his shoulders, a red waistcoat

²⁶ ‘B/ Mr Bryant speaking of the Plagues of Egypt observes “There was a deity styled Deus Musca, or Baal-zebub, who was particularly worshipped under the characteristic of a fly. This idolatry originated in Egypt, from whence it was brought by Capthorim to Palestine and by the Phoenicians, to Sidon, Tyre, and Byblos, and from these places into other regions of the World.” The Moors of Africa who as Mahommedans are opposed to the worship of idols, yet are attached to fetishism now, we are told, that fetish or fetich which is believed to be from the Portuguese language signifies any object in nature or art to which, by a process of consecration [there is a break here where the ‘2’ is inserted] of a supernatural or divine power is supposed to have been seen communicated, [‘&’ appears above the line] which is therefore deemed worthy of religious veneration and worship. A fetish is thus a kind of [this section continues in the margin of the next page] of / of idol, or visible representation of the deity, and may be ranked with the household gods and presiding genie of antiquity. The Moors of Africa honor the fetishes as divine beings of an inferior rank, and carry them about on their persons as amulets or charms. In Whiddah and other parts of Africa towards the south a small insect; called the creeping leaf (species of mantis) is highly honored; he who gets the sight of one considers it a happy omen, and he who kills one despairs of success in his undertakings.’

²⁷ ‘2/ trumpets “for the journeying of the camps”’

²⁸ ‘* after the manner of their country: this reception bears some resemblance to the honor shewn to David by the Women of Judea on his return from the successful encounter with the Philistine Sam I. chap 18 ver 6’

bound with black on which were Gilt Buttons bearing the “Leo Rampant”, and a shirt with sleeves and Collar; two or three charms or amulets were suspended from his neck, and he had a pair of white trousers, but was not provided with either Shoes or Stockings – The Chair he sat upon had served as [An ‘^’ indicates ‘the seat of’ written above the line] his Throne and was similar to those often imported from India into the Isle of France.²⁹

I hope this faint description will convey to you some idea of the [An ‘^’ indicates ‘King and his’ written above the line] People who surrounded us; & I shall proceed to the motive of our visit.

Mr Pye as Agent to the British Government informed Radama, through the

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medium of his interpreter Monsieur Aubert, that he had come to pay his respect to Him owing to the commotion in the Country, and with a wish to be informed whether the King’s intentions were amicably inclined towards the English and John René their friend.

Radama replied, that he had undertaken this journey as the friend of the English and of Mr Farquhar, for whom he had the highest esteem and friendship; and to punish the Chief Damanzac, who had insulted His Excellency’s Representative –

– Without completing[sic] the reply it may not be amiss to inform you, that Mr Farquhar’s representative here alluded to was Lieutenant Lesage of H.M: 22^d Regiment of Foot, who whilst proceeding through this Chief’s district into Ovah was stopped by Damanzac, and obliged by him to pay a sum of Fifty Spanish Dollars before he would allow the English party to pass – The King was urged to take notice of this affront, – which he promised to do when the Season admitted of His proceeding to the Coast – this delay – occasioned Mr Lesage on his return to Tamatave

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to mention the circumstance to John René, who anxious to signalize himself proceeded sometime after into Damanzac’s Country, which is distant from Tamatave about Ninety miles and famous for its produce of Rice, Vegetables and Fruit, and for the Breeding of Cattle; & J. René made the offender pay a large fine in Cattle and burnt his Village of Amvoubouhauza –

– Radama continuing his reply, said, he had brought Damanzac with him to be tried at Tamatave in presence of the English, thereby expecting to satisfy the vengeance of the Governor Mr Farquhar more completely if possible, than John René had done ; .. – tho’ Fish the Chief of Yvondrou had incurred his displeasure –

– But Radama was approaching [‘But [?] the [?] [?] [?]’ is written above in pencil] the Coast with a Force of between twenty and thirty thousand People, and a Report had been circulated that he was bringing down Damanzac as his Ally ; that he intended to adopt John René as his Son, or a subordinate to his Standard, and to take possession of the Coast– [There is a marking here though its indication is unclear]

– An explanation was therefore solicited of this part of his Conduct which appeared

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So much in opposition to his professions; as did his not having punished Damanzac as he promised.

The King in answer said that his visit to Tamatave was at the request of Mr Lesage who had often said to him, “You who are King of the Country descend to the Coast and adopt John René [an ‘;’ appears

²⁹ * Radama is the first who has assumed the name of King in Madagascar, vieing in this respect with Aristobulus of the Maccabees who first of all, of that nation, took upon himself that dignity’

above the line here] as your Son, he being the Friend of the English Government” but, added Radama there appears to be some misunderstanding between us which perhaps has arisen through the Conduct of Hector, (a free’d Slave Mr Lessage’s interpreter) I should be sorry to disoblige the English Government and I hope it is not yet too late to exculpate myself of any supposed neglect.

The Views of the British Nation were then explained to Radama, and he was informed that the sole object intended by the request that He should approach the Coast and adopt John René as his son, was, that He should thereby draw closer the tie[sic] of Friendship that existed between himself and the English.

The King said, that he was willing to approach so near to Tamatave as might not prevent

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him restraining[sic] his People from plundering that Village, when farther conferences might take place; – this being settled in an amicable manner, Radama added that he was not angry with John René for carrying on a War against Damanzac, and regretted that he had not partaken in the Glory of it; but Fish’s affair was a subject for future discussion between John René and himself. Yet he promised at Mr Pye’s request to consider favourably Fish’s cause and to accept his excuses.

Having thus far effected the object of our Visit we took leave of the King, who shewed us the same civility as when we entered, but he did not rise from his Chair at either the one time or the other.

The Encampment, as we quitted the Tent, distributed over an unevenness of ground recently cleared of Trees and Brushwood and surrounded by Wood, afforded a singular and novel appearance; – a Body, of more than Twenty thousand Natives were collected at this place; Banners of different colours were here and there flying, much resembling those that are introduced upon the stage when there is

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a wish to represent the March of Troops; and the many small Tents generally erected with three, sometimes five, but rarely seven posts & covered with cloth, were much soiled from the Wooded and dirty Country the People had passed through.

The generality of the Tents of these People answer well the description of the Winter Tents of the Laplanders which they are said to remove from one place to another; we are informed by Linnaeus in his “Lachesis Lapponica” or “tour into Lapland” that they consist of three poles two of which are forked at the top and when erected the whole is covered by Walmat or coarse Cloth

It was about midday, and we were ready to depart. – Returning to our Canoe through the Encampment, we remarked a Female taking great pains in plaiting a Man’s hair [An ‘^’ here indicates a ‘O’],³⁰ –this we were told was a regular custom among them; –indeed all those who attended on the bank (near to the Bridge they had constructed) to witness our departure, had their hair twisted in a similar manner; which uniformity, and the Natives being about the same height had a singular effect.³¹

We stepped into the Canoe and were

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³⁰ ‘O. parting the hair from the crown of the head & forming a multitude of laces and plaits all around the head.’

³¹ ‘P/. “Plaiting the hair-” is mentioned in I. Peter. Ch. 3 v. 3 – A:D. 60. – The law of the Nazarite is to “let the locks of the hair of the head to grow without cutting” Numbers C. h v. 5. –’

now paddled by only one Native as his Comrades had been sent on an errand by Mr Pye – a light current was in our favour and it was wonderful with what exactness this man steered so frail a conveyance, especially through an opening in the grating of Bamboo which crossed the River [pencil ‘;’ here] as [‘I have’ is crossed out here in pencil] before taken notice of [pencil ‘;’ here] and where there was not much more than sufficient room to admit of the Canoe to pass.

As we passed down the stream a rustling noise near one of its banks and afterwards a plunge into the water attracted our attention, this was said to have been caused by a Caïman, but we were not fortunate enough to have a distinct view of it; – in about an hour [pencil ‘;’ here] or one O’clock [pencil ‘;’ here] we arrived at Yvondrou.

Circumstances prevented us from breakfasting till this late hour, but did not diminish the relish we had for a repast prepared in a similar way to that we had partaken of the preceding Evening; whilst at this meal a Chief entered who had been ordered by Radama to visit this Village and Tamatave for the purpose of announcing to the People that he was the bearer of the King’s commands that all Property should be held sacred. – We afterwards proceeded to Tamatave; Mr Pye, who had been much weakened by ill Health

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travelled in a [‘hammock’ is crossed out here in pencil and replaced with ‘cot’ in pencil] which by means of a Bamboo was converted into a vehicle of transport and carried by two Natives; – a curtain was thrown over the bamboo to protect the Traveller from the Sun – Mr Hoare and myself walked.

In two hours and a half we arrived at Tamatave where we dined with a Monsieur Lagardère – in the evening Mr Pye assembled Messrs.. Glond, Brag³², Ducas, and others, Inhabitants; for the purpose of acquainting them with the termination of his mission; and took his leave of them, on repeating the Order from Radama that their Property should be respected.

As we entered the Village on our return from Yvondrou we found it nearly in the same state as the latter, that is to say almost deserted; the Women and Children had quitted it for the Isle aux Prunes and the Men had proceeded along the Coast to the Northward.

Thus closed this eventful day, full of incidents which from their novelty have been so impressed upon my mind that they will not be easily forgotten.

³³[‘The’ is written in pencil in the left-hand margin and ‘The 6th.. of July was passed in [word crossed out and replaced with ‘collecting’] some’] Historical information on this part of the Island of Madagascar, [‘which’ crossed out here] together with the Statistical notes

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enabled me to draw upon the following remarks.

Vegetables and Plants

Eleven kinds of Rice, the [‘(dioscorea)’ written above the line – pencil brackets] [‘;’ crossed out in pencil] Cambar [‘^’ here, could be referring to ‘dioscorea’] igname epineuse or prickly yam [‘^’ here indicating ‘an another species called koffekee’ [altered in pencil]]; grand Cardamome, amomum Angustifolium [pencil ‘;’] Galanga, Thavoole or Arrow Root; several varieties of Canameles or Sugar Canes, nine varieties of Tobacco, Brede (Brède and Morelle Malgache; Ravensara or Allspice, Nourouc [‘or’ crossed out here and replaced with ‘a species of the’ in pencil] Indian Bean Tree; hairy leaved with seven other varieties of Indigo [‘^’ in pencil here indicates a ‘x’] which corresponds to a

³² ‘+ died afterwards from the effects of the climate.’

³³ ‘X 6th.. July’

paragraph in the right-hand margin. It states: ‘x the White bromelia or pine apple; “vepeta houmina” the potemine of the natives – “cyprus altonifolius” which grows in morassy places “vangueria edulis” [‘voa’ crossed out and replaced with ‘voua’] – vaug producing a small fruit good to eat and which yields a violet and black dye.] [Crossing out here and ‘&’ inserted] Sonze or a species of the Chou caraïbe [‘^’ here indicates “anum colocasia”, are [Crossing out here and ‘indigenous’ inserted] to the Country: the [‘^’ here indicates ‘Cotton plant’] Mamioe, Mais, sweet Potatoes and others have been introduced.

Forest and Fruit Trees.

The Vontac [‘(Stryemos)’ written above]³⁴ Gum Elastic [‘(ignatia) ‘vahè’-)] crossed out and replaced with ‘vona-héné Tanguin’ [“(cebrera)” written above], Ravenala [‘(Urania)’], Dianella, [‘superb’ written about the line] Barringtonia, Filao - the Casuarina of Forster and Linnaeus the Son; Rara or wild nutmeg, smooth leaved [‘^’ indicates ‘tevertna’], and little Badamier [‘^’ indicates ‘vua-fatre’], Rofia [“(Sagus rofia or raffia)” above the line here] Hause–Leafan, or Zagaie wood; Olive, Pinnato Mango [‘^’ indicates ‘voua-sourinda’ or ‘voa-sordina’ without the pencilled corrections] Tamarin, Sago Palm. Lime, Citron, Orange [‘vangifsaye’ crossed out above the line and ‘vouing’[?] written in above ‘Orange’], Vine, Green Mulberry, Plum [“(flacourtia ramoutelic)” written above ‘Plum’], Bananier Malgache or Plantain Tree, with two other varieties and eight other Species; Banane Barabahabé the Banana

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Tree, and Figures Bananes together with ten other Varieties; and [series of words crossed out here and ‘a’ written in their place are indigenous. There is also an ‘≐’ corresponds to a paragraph in the right-hand margin of page 34. It states: ‘≐ species of quercus, oak bearing a red acorn [series of words crossed out “ambora tambourissa” handsome tree though the wood is not good for anything – their tambours or drums are made of this tree. – “colophyll inophyllum” the Fata – maca and known to the natives by the name of fou-ra-ha, one of the finest trees of the woods in appearance and the most valuable for its timber, “canarium faramé” a tree of singular appearance with branches & on the top having a handsome crown of drooping leaves. “morus ampalè” white mulberry – the “Areca madagascariensis” the voa-soura of the native cycas circinalis called fahau (corrected to ‘fahou’) [crossed out word] the fan-excelsa” – [crossed out word] called lovoulou (corrected to ‘lavoulou’) – hymenaea verrucosa locust tree called tandrou-voha [this word appears to be corrected to ‘tandrou-vouha’ in pencil, but it is not entirely clear] – the copal tree of Madagascar (“and his meat was locusts and wild honey”) [There is a section below a line here, though it is not clear what it corresponds to] - shaa or the firntree “cynthia cinchona staduianni[?] (species of Jesuits bark.) leelabè [though it appears to be corrected to ‘leelahè’ but neither word is clear] – and “tacca madag:”]

– There are also some useful Plants such as the Pandanus and Wood Aloe; Papyrus, Bamboo, [Series of words crossed out here and replaced with “mimosa phyllocantha”]; likewise the Tataque, or Guinea Grass; and some Planks and Woods for dying – the Hoonet [‘^’ used to indicate ‘a creeper’ written above the line in pencil] is used for red colour, Saffron for yellow, a Bogwood for black, and the Sumaunga [‘violet’ is written above the line here] Tree for blue.

[An ‘Ø’ is used here which corresponds to a paragraph in the left-hand margin. It states: ‘Ø Ornamental “corypha madagascarinis” or the Madagascar palm – the marginati, latifolia and pyramidalis species of draceena – “maranta coagoza” – [crossed out word] buddleja vinca the periwinkle of Madagascar – “asclepias ordoradissima” sweet smelling swallow-wort “aralia capitata”, tufted flowering angelica – poplar leaved sida indian mallow and of the Syrian mallow “Hibiscus tiliaceus” called nolchè. guilandina madag : nichin-bush [‘indigenous to the country’ has been crossed

³⁴ ***Robr Drury says “I cut “down a vounturk to make “a vessel like “a tub to put “my honey in” P. 165-166”

out] “sophora tomentosa” [the word here is very unclear, possible ‘castomy’ or ‘castovy’] sophora – “euphorbia Breonii” spurge or burning thorny – plant of M. Breon King’s Botanist at the Isle of Bourbon. an elegant plant – “ficus coriacea” which like the Banjan Tree which stows down roots from its branches that afterwards become trunks and supports to them – there is also another species of fig called avi-avi [series of crossed out words] “amaranthus spinosis” the amaranth of Madagascar where it is called ampoutsi – beautiful creeper “fabouga paniculate” [appears to be a pencil closed bracket here] [there is an ‘*’ that corresponds to a paragraph below. It reads: ‘* “combrectum coccineum” called amounoue-hè-boungā’] whose beautiful red – flowers have the appearance of an artificial plume. – “bignonia cauliflora” [appears a closed bracket here and an ‘^’ indicating ‘or racumosa’ above the line] trumpet flower called [‘touhoun felin’ crossed out here] [the following series of words appear in pencil] liven-soui-mena-felens.’

Animals

Cows & Oxen, [‘a/’ above the line here] hairy broad tailed sheep, [‘a/’ above the line here] [‘^’ appears here to indicate a paragraph above the line. It states: ‘by this sort of cousin to the sheep is more congenial to the animal in the climate than of a more woolly texture’] Pigs, Goats, Dogs Boars; Tandrac, a sort of hedge-hog, and Make [‘^’ indicates (“lemur catta”)’ written above the line] a handsome species of Monkey, both peculiar to the Country; Caïman a variety of Crocodile, [‘also a species of Fox’ written above the line] and large Bats commonly known under the name of Flying Foxes – [‘a/’ above the line here] The Ox is the Bos Indicus of Naturalists and is peculiar for having on its withers a mass of prominent flesh which sometimes falls on one side and shakes when the Animal moves. – Here are also found large Chameleons and some that have horns; and many Lizards. (35)

Insects

Black and White Ants; Locusts Butterflies Fire-Flys [crossed out word] Silk Worms [An ‘^’ here indicates an ‘*’]³⁵ & Bees³⁶ [three crossed out words replaced with ‘and frogs with a variety of’] Snakes

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[An ‘^’ here indicates ‘Domestic Poultry’] Birds.

Rice birds, King-fishers, Poule Sultane [An ‘^’ indicates “rallus porphyrio”] Wild-ducks, small green Paroquets, Black Parrots, Blue Pigeons [An ‘^’ indicates ‘Wood Pigeons and another variety called by the French touloupelle’] Ravens with white underneath the neck and body, Buzzards [An ‘^’ here indicates ‘and other species of the Falco genus – also a species of owl,’] Pheasants, Partridges, Quails & Heath-Cocks; Pentade, or Guinea-fowl originally from Guinea and Senegal, but now naturalized in the Island [An ‘:’ here corresponds to a paragraph in the margin. It states: ‘Two or three species of the lanius or butcher-bird, olive breasted fringilla or finch, the variegated, toulsa, and [‘heavenly’ crossed out and replaced with ‘sky blue’] (transpose from the specie name [‘celestis’ crossed out and replaced with ‘rulea’] that Messrs. Hilsenberg and Boyer have given to it), **species of cuculus or cuckoo** [words in bold spread onto page 37] the violet & red and green plumaged carthia or creeper, - merops africana or bee-eater, “merula cinerea” merle – several species of the muscicasa or fly-catcher : the egret species of heron – tek-tek “fiedula virido-olivaiea” Flamingo – called “Toumote”] and European Birds of the Finch genus.

³⁵ ‘(*which suspend their nests from the branches of trees)’

³⁶ [‘Θ’ ‘Beetles variety of the coccunella or lady-birds, weevils, cozambies[?] cockroaches, ‘species of the cuautis of the vepa, water scorpion, & was of the cimen or bees - also a scorpion’ / which [continues in the left-hand margin] is venomous’

The principal object of the Agriculture is Rice, which is cultivated with little care; the Land is badly tilled and the grain being sown – the rest is left to chance; yet a new cleared ground from the nature of its Vegetable Soil produces an hundred fold.

[‘The Virtues and Vices of’ is crossed out here] The Natives are [‘few; - they do whatever they please provided it does not hurt a fellow creature’ they are not acquainted with either locks or bolts) and replaced with ‘uncivilized. They do much according to “that which seemeth right in their own eyes”’]; - they live in [‘very’ crossed out] frugal manner, use a great deal of Vegetables, little Flesh and are particular in seeking good water. [In pencil ‘but in Fonse Island they have unfortunately [?]’]³⁷

The frames of the Houses near the Coast are generally of round timber easily selected for this purpose; and the walling or sides are ribs of the Leaves of the Ravenala [An ‘^’ indicates ‘and’] or Fonse Tree. – Each Family occupies a separate Building;³⁸ their Household Furniture consists of

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a variety of mats; a few Baskets made of the Vacois [corrected in pencil] and lined with Fonse leaf in which they keep their Clothes and Trinkets – they have also a cushion for sitting upon, and a matted bolster, both of which are filled with Ravensara or Allspice leaves; cooking vessels, a small felling axe, wooden Mortar and Pestle, a winnow, & a Loom.

The Diet of these People chiefly consists in Rice, this they boil in an Earthen vessel made in the Country which being seldom cleaned there adheres to its sides a thick and burnt crust; - when the Rice is taken out they put some water into the vessel to warm, and it forms for them a pleasing beverage of which they copiously drink. They season their Rice & sometimes eat with it fish and flesh – among the Natives [An ‘^’ indicates ‘(excepting in the immediate neighbourhood of the coast)’] sickness is rare; they attribute their good health to the eating of wholesome food. [‘P. 50 & 51 age’ written here in pencil]

The Natives are very fond of drinking even to excess, and using intoxicating drugs; ‘the latter they procure from’ crossed out] the Arabs, who visit them with Merchandise] – (they prefer liquors that are fiery; (yet the use of these Spirits and Drugs does not alter their mildness of Character though it certainly induces them to throw off every restraint if such existed

In the Dress of the different Ranks

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of these People, the higher class wear a long and very fine robe or Saimbou, which appears to be made of Silk or Cotton; the inferior wear [‘a’ crossed out] coarser ones made of Rofia – with these Robes they partially envelope the Body; the Men throwing one end over the Left Shoulder whilst the Women throw it over the right [?].³⁹ – They are partial to their [‘Natural’ altered to ‘Native’ here] Dress, they delight in its simplicity, and the ease with which they can disencumber themselves of it; some imitate the Arab Turban and many are fond of the Turkish Cap – they also delight in Ornamenting their Persons, but the desire of possessing such ornaments does not encourage them to Industry.

OVAH, an extensive Country, united under its King,

³⁷ ‘See 37 [?]’

³⁸ ‘O. the dwellings of the Natives are generally small – usually – about 15 feet long 12 wide & the wall plate about 5 feet high –’

³⁹ ‘O According to Pennant the British soldier in the Reign of Nero, dressing after the manner of his country, had only two garments – a short lower one fastened round the waist by a girdle; and a long sagum, or plaid flung over the breast and one arm ready to be cast off, in time of action.’

and not liable to that petty warfare which so frequently occasions the low Country People to abandon their Homes; contains many Villages : – the Capital Thanaanarive [An ‘^’ here indicates ‘a name which implies in the Madagascar language, a thousand Collections of huts or (small) villages, from tanaan village, and arive thousand.’] is the Residence of the King – In this Country the Houses are much more substantially built, for the most part of other materials than those on the Coast [pencil ‘,’] and are thatched with the Papyrus ; or Hayrara, another reed:

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– Here as in the Low Country each Family occupies a separate Building and from the Stationary situation [An ‘^’ indicates ‘of the People’] the Household furniture is numerous.

It does not appear that Industry has introduced much Riches into the Country of the Ovahs, but that the Slave Trade is the source from whence their [An ‘^’ indicates ‘possessions in that way’ have been drawn; – Historians differ as to the time of its Introduction, but all are agreed that this Inhuman Traffic has been carried on many years, and were it still to find a Market might ultimately cause the depopulation of the greater part of the Island.

It appears that a desultory war is carried on by this Nation; their object is the taking of Prisoners which supplies the Slave Market, and like the Romans during the period of their Republican Government who “were almost continually “engaged in Hostilities with the Neighbouring Nations” the Ovahs are often at War with the other Tribes. –⁴⁰

The Ovah’s well know the use of Money and their love of it is extreme – they are particularly fond of decorating their Persons with Silver and Glass bracelets and rings and it is for scents and baubles only that they will part with their money

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freely.

Pages 40-43 are not transcribed

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– there are no roads, the Paths are very bad, & in some places where they pass over Swamps, are even dangerous; The rapid Streams have many large Stones and Stumps in their Beds & are in some places crossed by a Tree felled on the Bank – Canoes are also frequently seen of such a size as to prove they have been constructed from immense Timber –

The impediments that are met with in this intercourse and the not using of Cattle for either Draft or Burthen, the Indolent disposition of the People & the deceitful Conduct of Persons who have visited their Country⁴¹ are the Chief obstacles to commerce in this Island; [significant section crossed out] –

⁴⁰ ‘↑ In England, in the reign of Nero – i.e in the year 60, Slaves were a considerable object of Export from London, and wars among the Petty Monarchs (as related in Pennants History of London) were promoted for the sake of this Traffic see page 47 ↓ End

⁴¹ ‘* ↑ as a French traveller of celebrity says “ l’inconduite, l’ignorance et l’interêt personal de ceux â la tête des establishments jadis, out été les veritable causes de leur destruction, et qui se serout encore, s’il n’y apporte tous les soins” – ↓ ’

the Country is susceptible to Improvement with respect to Rice & Corn [significant section crossed out]*⁴², & more attention might be paid to the Breeding of Cattle.

The Ovahs carry on a Trade both by barter & by Money; that by barter chiefly consists in Slaves, Rice & Cattle which are exchanged for Arms, Clothes, Ammunition, & Money, that by Money is for Scents, Baubles & the like.

A value in Money is the medium by which Slaves are commonly bartered, and the

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⁴³Price depends entirely upon circumstances; previous to the Prohibition of the Traffic, they were sold in the Interior from eight to twenty dollars; a smaller portion is always paid in Money, and the balance in Cloth at nearly threble its cost at the Mauritius; or Gunpowder or Arms at six times their cost – This is one third of the Price that Slaves are sold for at the Coast – The Exportation of the Silver Chains and Rings, weapons of Defence, and other articles ingeniously manufactured by these people, is in no ways restricted; and an Importation is made of the Silver that is converted into the Ornaments made of this metal; but there is no import of Provisions as the Country affords them all they stand in need of.

⁴⁴The Ruling Power has been Hereditary in the Line of Radamas family, but amongst his Allies or subordinate Chiefs, the Divisionary or Secondary Power is often Elective; the people are not⁴⁵ of an aspiring disposition, & should a Man of Abilities arrive among them and succeed in gaining their Friendship, as the King is anxious to attract Foreigners on any terms as Settlers, a want of Hereditary claim would not be questioned: many instances have proved this assertion to be well founded –

No

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No Constitutional Laws respecting the Succession to the Crown or on Criminal and Civil Justice have as yet been [An ‘^’ indicates ‘Established by written document’], and the Despotie disposition of the present King does not afford any hopes that such will be issued by him; as he prides himself on his Word being the Law, and is perfectly Arbitrary.

The rest of page 46 and page 47 are not transcribed

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the most remarkable Forests are Bathee-an-thanaan on the high ridge, and from Streit [pencil marking on page here though it’s meaning is unclear] to Elamazout or Anamazout which is about fifty miles – there is also an extensive marsh called Manaka much frequented by Wild Fowl.

At the Village of Thanaanarive, heavy Rains accompanied by Thunder and vivid Lightening, commence in October about three o’clock in the Evening of each day, & this Weather often continues till February; the mornings are mild and foggy, the Sun hot at noon, and the moisture generally absorbed before the ensuing rain begins.

⁴² ‘* many of the Inhabitants might be employed in opening the bosom of the Earth and working its abundant Treasures of Iron-ore, Potter’s Clay [‘and’ crossed out here] Plumbago – [‘& Tin (This is included in article)’ in pencil]’

⁴³ ‘article p.238’ written in pencil at the top left-hand margin

⁴⁴ ‘article p.239’ written in pencil here in the left-hand margin[?]

⁴⁵ ‘generally’

Let us see how this agrees with the account received from one of the Survivors of the Expedition lately sent by His Excellency Mr Farquhar into this part of the Island of Madagascar a Mission to Radama; his name was Byrns, a Gunner in the Royal Artillery, and an intelligent man. – in the course of our conversations I gleaned the following particulars –

On the 21st. December 1816 we arrived he said, in a District called Ovah at a Village named Thanaanarive; situated about One hundred and sixty miles from the Coast, and three hundred from Tamatave; it was the Residence of the King, and we continued

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here till the 5th. of February following; during this period the days were generally warm with clouded Sky, and the nights accompanied by Rain, Thunder, and Lightning – The immediate neighbourhood of this Village is not Wooded; the undulating features of ground that surrounded it produce Rice in the hollows, [possibly pencil ‘,’] Manioc, and other Plants on the rising grounds, together with grapes and other fruits.

As for Disease – The Natives, formerly, were seldom afflicted with Sickness and then only in old age; but lately the Small Pox has crept among them, and carried off many of this populous District. – the Inhabitants of the Capital are computed to amount to about Eight thousand Souls.

The closely Wooded Tracts that separate this Country from the Coast, have not the advantage of a free circulation of Air or even of the effects of the Sun excepting that it draws from the moist decayed vegetable soil its noxious vapours, there communicate their pernicious effects to the whole body and Foreigners after [An ‘^’ indicates ‘crossing the Lakes near the Coast where the water is Brackish and passing this there Tracts are upon their arrival in the Interior affected by intermittent Fevers and Agues: – let us on this head again refer to Byrns, who says; – – Our minds had been kept upon the

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alert in the expectation of seeing a strange Country, but the day after our arrival the mind being at ease, we were afflicted with a disease producing fainting fits swellings on various parts of the legs and body, Ague and Fever, and so powerful was this disorder that only eleven out of the Party (composed of Mr Lesage, a Doctor, Commissary, Naturalist, Clerk, a Conductor, and twentysix Soldiers) returned to Tamatave to relate the sad fate that had befallen their comrades; three of that number died on their Passage to the Isle of France, and I believe five are only now (13th June 1817) remaining, and we are all in a very sickly state.

Among the Natives, Murders are scarcely known, but Visitors from their unwarrantable behaviour have provoked the People to massacre them – [Pencil ‘(’] Maternal Love prevails amongst the Madagascar Women, – the King always provides for Orphans [Pencil ‘)’] – Suicide is unknown – Poisoning sometimes occurs, and this is carried into effect by making use of the nut of the Tanguin Tree [An ‘*’ here corresponds to a paragraph in the right-hand margin. It states: ‘* This superstitious custom is productive of the worst of consequences a person being accused of a heinous crime is given of the fruit of the Tanguin – “Cerbera tanghin –” If he dies he is supposed to have been guilty of the crime; if he recovers, then innocent. Such is their presumption, as if, in a right cause, they could “drink any deadly thing and it was not to hurt them” – St. Mark Ch 17. v18. St. Paul’s reception at Melita, now Malta, conveys an idea that the kind hearted inhabitants of that Island were superstitious in the like degree.” For they having “Kindled a fire and received “them every one because of the present rain and “because of the cold, (with no little kindness) and “when Paul had gathered “a bundle of sticks and laid “them on the fire, there came “a viper out of the heat and “fastened on his hands and “when the Inhabitants “saw the venomous beast “on his hand they said “among themselves we doubt

“this man is a murderer “whom though he hath “escaped the sea, yet vengeance suffereth not to live “and he shook the beast into “the fire and felt no harm “How be it they looked when “he should have swollen “or fallen down suddenly: “but after they had looked “a great while and saw no “harm come to him They “changed their minds and “said that he was a god” (Acts ch.28. ver.2-6). There was also a punishment of casting men from the rock – – “and they rose up and “thrust him out of the “city, and led him unto (T) [continuing into left-hand margin of page 51] (T) “the brow of the hill “whereon their city was “built, that they might “cast him down headlong. (Luke. ch 4). Tananarive is similarly situated and there is a rock from which this punishment took place.’] Very few instances have been known of People being drowned. [Pencil line here though difficult to read: ‘see p 43 [?] – but among [?] [?] 37’]

In the Ovah District there has never been known a scarcity of Provisions; Rice is⁴⁶

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their principal food and this is so easily cultivated, that there is always an abundance of it; for the Arable Land far exceeds the quantity necessary for producing a sufficient subsistence for the Population and the King allots each Person an ample Portion.

These Islanders from their plain manner of living arrive at a great age, eighty years is not uncommon, and some of them live even to an hundred. (a)⁴⁷

The Native is always admitted to the presence of the King to report cases of oppression & he tho. Despotic causes such complaints to be investigated with care. –

The Native is excluded from Employment as merit meets with due regard, & by it a Person of the lowest class may attain the highest situation as Birth neither excludes from, or ensures the [‘Royal crossed out and replaced with ‘King’s’] favor.

(b)⁴⁸ All possessions belong to, and are at the immediate disposal of the King; but owing to Political motives, he never disturbs those to whom he has granted property, and these possessions descend in a

⁴⁶ ‘I may here remark as Captⁿ Franklin does of the Copper [Franklin calls them ‘Sheep Indians’ – also, A Journey to the Polar Sea was written in 1824 so these corrections were clearly some time later] Indians – “a report of their being cannibals may have originated in an imperfect knowledge of them” – P.85 Journey to the Shores of the Polar Sea Vol. 2) –’

⁴⁷ (a) This they are enabled to calculate by reference to the Forked Posts set up at their Circumcision Feasts and their ideas of time are further regulated by the revolutions of the Moon and computed in Days Weeks and Months for which they have names corresponding with those in our generally used Almanac. The Madagascar year is twelve lunar months. The Feast commences on the day ensuing Kings beginning the formality by bathing publicly, and this formality always takes place on Thursdays or Saturdays. In the days of Pharaoh a like [An ‘^’ indicates ‘of bathing’] prevailed among the Egyptians “get thee unto Pharaoh in the morning, lo he goeth out unto the water; and thou shalt stand by the rivers brink against he come” Exodus ch. 7. v. 15. (W) (W) What is the reference it may be asked that is made to the Forked Posts; it is by observing the number notches thereon, each of which indicates the holding of a circumcision Feast. “The Romans were accustomed to number their years by the clavi or nails which were fixed on the temple doors. The prator consul or dictator drove one annually into the walls of Jupiter temple on the ides of March. And Solomon says, the words of the wise are as goads and as nails fastened by the masters of assemblies, which are given from one shepherd (Ecclesiastes ch.12. v.11.)

⁴⁸ (b). “one of the principal “rights of man is a “right of property in the “fruits of his industry, “ingenuity or good fortune. “The chief care of the Gov^t “of Great Britain, is to “declare, ascertain and “defend this right; nay “it gives right where “nature gives none; it “protects the goods of an “intestate; and it allows “a man at his death “to dispose of that property “which the law of nature “would cause to revert into the common stock” at Madagascar the “law of inheritance agrees “with that delivered “by Moses, that is to say.’ [The text continues in the main body.]

direct line of Inheritance and so easy is it to obtain Land that disputes on this subject seldom occur.
[‘P.52’ written in pencil here]

The Native of one District is not at liberty to quit the same, and settle in another; if he is discovered in emigrating without leave, he is arrested in the Province or District to which he belongs

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, and is punished at the discretion of his Chiefs. – Θ⁴⁹

The Possessions of a Native commonly consist of his house, & cattle, and [An ‘^’ indicates ‘he has the use of’] any quantity of Land he pleases to demand on the promise of cultivating it.

The Land is not cultivated by Cattle, except in one instance in which Oxen are used for the purpose of trampling of ground to plant or sow Rice in – the Land being previously watered the Cattle are drove on it till it becomes soft, and Women complete the work. *⁵⁰

The Native rears for himself an family, Cows, Sheep, Fowls, Ducks and Geese –

When a Parent dies, the Elder of the Family possesses the whole of the Property [underlining in pencil]; but as no Native shews an inclination for more Land than he can cultivate, he subsists as many of his Family as he is able, and the King points out a new Property to those who apply to him for it.

These People when solicited, do not perform the most trifling service without payment or an equivalent, tho’ they are not devoid of Hospitality and will voluntarily do a kind act.

The Villages are generally built upon small and irregular eminences in the Neighbourhood of

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good Water, ranging from a small number even to sixteen hundred Houses – These Houses being mostly of very flammable materials, it is surprising that they are not often set on fire, especially as the fire place is inside – they have no chimneys, and the Natives are very careless. [Crossed out pencil words here, possible ‘(P. 56) 251’ and ‘these [?]’]

Previous to our arrival at Madagascar the Ovah’s were prohibited the use of Tobacco and Spirits, on pain of Slavery, or Death; but when Radama reached Tamatave, permission was granted for [‘the’ crossed out but the word replacing it above is unclear ?] former, and it was singular to observe with what eagerness they wishes to obtain it; there was scarcely a thing they were not willing to part with in order to procure some of this intoxicating herb, [‘P.37 See p 53 [very unclear] murders’ written in pencil here] which demonstrated but too clearly their partiality for this Plant.

Respecting Coins, the smallest money current at Tamatave and from thence to Yzeit (a distance of about One hundred and sixty miles) is a Crube or a quarter of a Dollar; in the Ovah District the Natives shew most partiality for the Spanish Dollar – this they cut into an unlimited number of pieces, & the value of each is ascertained by means of small Scales extremely neatly made and well balanced, & they take every description

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⁴⁹ ‘Θ This accords not with the Mosaic Law which ordains that “the Servant which is escaped from his master unto thee; he shall dwell with thee even among you, in that place which he shall choose where it liketh him best: thou shalt not oppress him” Deut. ch.23. v.15 & 16.’

⁵⁰ ‘* This is something similar to the Ancient custom of the Egyptians who it is said sowed the grain immediately after the receding of the Nile and caused droves of Pigs to pass over the Land thus burying the Seed in the Sediment which the Waters had deposited’

of Silver in any state by weight; indeed for Silver Coin they shew so much partiality, that it is the best medium of Traffic for Provisions or otherwise: but in all intercourse with these Natives it is essentially necessary to adhere most strictly to the [‘^’ indicating ‘Christian virtue’] Truth; to perform with peculiar care every promise that is made to them, and even to avoid speaking on a doubtful subject; a deviation from this line of Conduct will be considered as a fair ground for resorting to gross abuse and retorts; and will in some cases induce them to proceed even to violence and treachery. Θ⁵¹

Such is the information that I have been enabled to obtain, assisted by a Series of Questions drawn up by Count Berchtold in order to lend a helping hand to those who may visit Foreign Climes; but I am more indebted to Mr Hastie Guardian to the Princes Ratafike and Rahove, who, during their residence at Mauritius, obtained much knowledge in their Language and the History of their Country which he afterwards visited, and always being near the Person of the King collected such information that might not have fallen to the lot of another though possessed of a similar thirst for knowledge; Mr Hastie is a man firm in his conduct and of the strictest veracity mild and benevolent in his disposition and moreover viewed every thing with an unprejudiced eye;

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⁵²such is the Person to whom I am under obligation for [‘this days’ crossed out and replaced with ‘the’] knowledge [‘^’ indicating ‘first stated’] of a Class of People little known, and whose Country till a short time since had never been visited by an European. We have had accounts from Port Dauphin to the South, Bay D’Antongil [corrected in pencil] N.E, and the Neighbourhood of Cape St’ Sebastion to the North; Bombetoec on the North Western part, and Bay St’ Augustin o the Southward of the Western Coast; but never till this period that I have heard of, have we ever had any satisfactory information on the Natives who reside in the Interior of this Immense Island. Mr Hastie not only replied in the kindest manner to questions I put to him, but perceiving my anxiety to be instructed in the History of these People, he sought and gave me information unsolicited and has corrected it since his return – he also drew up for me an Alphabet on the letters that inter into the Madagascar Language with a corresponding pronunciation in English, which I have prefixed to this voyage for the inspection of the curious; it is written from right to left and its genuineness may be relied upon as it bears the Signature of Radama’s Scribe who is the writer of it. *⁵³

On the 7th.. At an early hour in the morning the Young Princes were dressed in their most shewy suits,

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⁵¹ Θ Fova’s Stratagem is applauded in Warfare as is Chicanery in all their Dealings when not accompanied by falsehood – The Madg. should be treated as Capt. Franklin behaved to the Northern Indians of America who thus mentions the circumstance “It may be stated that we gave a faithful explanation to all his (Akaitcho the chief’s) enquiries, which policy would have prompted us to do if a love of truth had not; for whenever these northern nations detect a falsehood in the dealings of the Traders, they make it an unceasing subject of reproach and their confidence is irrecoverably lost.” (See Franklins Journey to the Shores of the Polar Sea). & Capt. Franklin says that little reliance can be placed upon these Indians when their interests jar with their promises” P. 114 Vol.2. – idem –’

⁵² ‘X’

⁵³ ‘-x- The characters of the Madagascar language assimilate with those commonly used in the Hindoostanee and Persian languages. “The learned are not agreed whether we have any remains of the primitive Language of men. Sir Wim. Jones is of opinion that the primary language is entirely lost. He says “it appears that the only human family, after the flood established themselves in the northern parts of Iran (that is Persia); that as they multiplied they were divided into three distinct branches, the Indian, the Arabian, and the Tartarian, each retaining little at first and losing the whole by degrees of their common primary language” – and to these three roots, namely the Hindoo, the Syriac and the Tartarian he traces all the languages in the World.” (Dr. Tomline on the History of the Jews) It may be that the Ovahs are intermixed with the Js[‘^’ indicates ‘h’]maelitish People from their intercourse with the Arabs – 7 July’

and their followers in Military Clothing; a Signal from the Shore that had been agreed upon between Captain Standfell and John René, was to announce the entry of the King into Tamatave;—he had encamped the day before about a mile from the Village, at a short distance from the Coast and near the Rivulet of Manangaraze: all hands were on Deck upon the look out for this Signal for the purpose of leaving the Frigate, when a shower of Rain fell and drove us below – at last, white banners appeared flying on the rising ground to the West of the Village, and by and by the appearance of a large assemblage of Natives left us no longer in doubt of the arrival of Radama, which was verified by the Signal agreed upon being hoisted on the Flag Staff at the habitation of John René. – We quitted the Frigate in three Boats under the fire of a Royal Salute, and on landing were received by a Guard of Honour (sent by the King) which escorted us to the ground that Radama had taken up for the purpose of receiving Ratafike and Rahove; this was on the banky space to the West of the Village, and where we had seen the Natives collecting from on board the Frigate; the King had taken up a Commanding position and was seen seated in his Car, supported on the Shoulders of many of his

[Inserted pages with possibly different hand and unnumbered]

γ For further account of Ratafe and Rahove see P. 16 Part 1.

“Ratafe, own brother to Radama & who had taken up his residence at Mananzari situated on the Eastern Coast”, and is the same place as that spoken of by Drury, under the name of Mannongaro was afterwards put to Death by Starvation – “It is related that for a period of four or five days his cries were most distressing – but that he survived upwards of eight days. Some hours after he had ceased to groan the Captain of the guard opened a window to ascertain if he was dead, when the wretched and exhausted sufferer, unable to speak, pathetically expressed his wants by an earnest motion of his hands towards his lips. The captain of the guard was touched with pity, but durst not afford him relief. He was buried in the same grave with his mother & sister

Freeman & Johns – narrative of Persecutions in Madagascar.

[End of page]

O [‘Omit//’ written in pencil above the line here] Ratafe afterwards held the command at Tamatave. This prince “of mild and amiable deportment; visited England in 1821. (see an % thereof at P. 16, Part 2nd). He was brother-in law to King Radama and naturally solicitous as to the safety and welfare of his only son, he imprudently quitted his post; made arrangements for the management of business, and with his Wife proceeded on their journey towards the Capital they had not gone far when they were met by some troops who were on their way to him with a message from the queen. they were ordered to return to the Coast and accordingly went back to Tamatave, sorrowing on their way, for the messenger conveyed to them the deeply afflictive intelligence of the death of their beloved son. X⁵⁴ Shortly afterwards Ratafe was summoned to Tananarive to take his trial on the charge of having abandoned his Station & proceeded towards the Capital without permission from the Sovereign. – The offence was declared in Cabar. the public assembly of the people as high treason and he was immediately speared to death – the trial was held merely to save appearance. The resolution had been previously taken to put Ratafe to death, and he as if aware of his fate, told the executioner, on their entering the [‘area’ crossed out] house where he had been kept prisoner, that since Radama was dead, it was impossible he could be regarded otherwise than a guilty person. His near relationship with Radama and his first expectations as to the succession of his son to the throne, were sufficient circumstances to seal his doom on the death of the King Radama: eldest sister the Wife of Ratafe

[End of page]

⁵⁴ Rakotobe

was detained some months on the Coast, where she was again expecting shortly to become a mother. Before this event could occur she was starved to death, by order of the Queen.”

Freeman and Johns

Narrative of Persecution in Madagascar.

[End of inserted pages]

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People, richly clothed, & holding in his hand a red umbrella, which sheltered Him from the rays of a Warm Sun: [‘.’ seems to be corrected to ‘;’ in pencil] the Natives were seated after their manner on the sloping ground before him, and on that interspersed among the bushes around: a convenient spot having been agreed upon for the meeting, we approached from opposite sides – the King’s guard forming an open passage for the Car he met us preceded by two of his brothers in law, (Ratafe and Ranent) [brackets possible in a different pen] gaily dressed, short and powerfully made, and dancing [‘^’ indicates ‘expressive of their respect towards Radama’] in a gymnastic manner in front of the procession – we met. The Car was lowered and the King received his Brothers, γ^{55} by the hand and as Children, without shewing the least Fraternal affection towards them. He descended ^{*56} – [‘Immediately’ crossed out and an ‘^’ indicates ‘when the King descended’ in pencil] there was a general Salute of muskets from every side; after this we proceeded to the height of Simaiohoo where was situated Mr Pye’s House, and under the Virandah of this Building, which commands part of the dry Ditch of the Work; Radama, John René Captain Stanfell, Mr Pye and others, were seated for the purpose of seeing the Kings people pass in review; that is to say, an armed Mob proceed along the bed of the Ditch at pressed time.

Whilst this was going on I took the

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opportunity of more narrowly observing Radama’s Dress, it being considerably more splendid than that He wore upon our first interview – His Coat was blue embroidered, with two Epaulets and Black Velvet facings; his hair platted as before with light blue braid round his forehead under the plaits – gold earrings – frilled shirt, a Cravat of colour similar to that of the braid – white waistcoat – – embroidered belt with handsome sword, and some silver charms on a worked belt girding his loins; – Yellow large Pantaloons – – green morocco boots with gold binding and tassels – and to complete the whole, a Crown of red velvet with gold band and trimmings, bordered by sham Pearls and terminated by a tassel of the like gems. – Such a perfect change of Dress has been my motive for entering so much into detail, and I must remark to you, that not one of the several parts that composed this costume, with the exception of the Amulet or Charm, had been manufactured in Ovah; – the rest had

⁵⁵ Not clear what this refers to

⁵⁶ * * ↑ And [‘^’ indicates ‘and the followers of the princes’ written in pencil] like the Moabites [‘I’ in pencil here] and the Syrians who [‘became David’s Servants and’ crossed out here] brought Gifts [‘^’ indicates ‘to Samuel’ written in pencil] (II Samuel Chap 8 Ver 2 and I Chronicles Chap 18 Ver 6) [‘the followers of the Princes’ crossed out and ‘They’ inserted in pencil] gave to Radama Rupee’s and Dollars [‘on testimony of fealty and to insure the good will and approbation of the King’ crossed out and ‘according to the custom of his country’ inserted in pencil]. This presenting of gifts is a custom that has prevailed in the East from time immemorial. [The following is in pencil] Instance [‘also’ crossed out] the Wise Man who presented gold (or money) unto our Saviour, thereby acknowledging his majesty agreeable to the [‘^’ indicates ‘usual’] manner of the people when they approached Kings, Matt, 2 Ch.11 & 20’ [A horizontal line across the margin here segregates the following section] ‘We are informed it is customary in the East “for the very poorest “to bring an offering, “whether a quince, a date or a flower, when they come into the presence of a superior. ↓

been forwarded from the Mauritius by order of His Excellency Mr Farquhar when Mr Lesage was charged with a mission from that Governor to Radama.

It is necessary however to remark that the Natives are fond of Splendid appearances and that they seemed, of anything, to take more notice of their

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King in this showy Dress than in more simple Clothes, yet at all times his will is their pleasure.

It should ['may' inserted in pencil above the line here] also ['^' indicates 'be' in pencil] mentioned that the Chiefs and others of the Ovah class of People were upon this occasion decked in their gayest attire; but describing what each wore, even if time had permitted, would only have been entering into a tedious detail; it may nevertheless not be unsatisfactory to state, their dress varied from the common Saimbou and Seddick to those the most superior; a few of the higher class of People ['^' indicates '(as the Chief Ra-Farla commonly called Farla)'] were adorned with valuable Amulets or Charms, others had Plain, and some ornamental head dresses, most of the Natives were armed with Muskets and Zagaies; we perceived among them a few Atze's or Battle Axes; and some of them were provided with Shields.

The Form of Review being over; Mr Hastie was introduced to the King as having been Guardian to his Brothers and strongly recommended to Radama by the Governor Mr Farquhar's desire – We now quitted the Virandah and passed out of the Battery – a shout from the Natives welcomed the return of the Princes who were taken upon the Shoulders of two of the tallest Men, and in their Splendid Dresses shewn to the Multitude – the

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King mounted his Car, consisting of an Arm Chair in a kind of open oblong frame, the Chair was covered with a red embroidered Cloth that had also been sent him as a present, this vehicle was constructed on two ribs of the Rofia Tree running lengthwise, and was carried as ['I have' crossed and replaced by 'already' in pencil] noticed, on the Shoulders of many of his People – the Crowd began to seat or again to crouch themselves as before, until Radama had passed through the interval they had left as a passage, when they arose and followed him; some shouting, and others here and there among the bushes firing their muskets; this Procession was preceded by the Guard of Honor, the Princes Ratafike and Rahove, some of the King's household, his dancing Brothers, and two Natives who were each provided with a drum consisting of the trunk of a ['^' indicating 'small'] Tree followed, and the ends covered with Bullocks hide. S⁵⁷ We had proceeded some distance when finding that the King was returning to his Encampment at Manangaraze, we retraced our steps to Tamatave, but could not refrain pausing a moment on the higher ground to observe the march of these People, who were passing along the Coast occupying a space of nearly half a mile in length and in some Places of no inconsiderable breadth; whilst the Wood bounding them on the one Side and the Sea on the other, gave to

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the whole a singular and pleasing effect.

In passing into the Village we found a Serpent laying dead which had probably been killed by one of the Natives; its back was of a brown colour speckled with black & it was of a light colour underneath, & somewhat resembled what is known at the Cape of Good Hope under the name of the Cobra

⁵⁷ 'S/ Speaking of the advance of an army Robert Drury acquaints us that "they "came dancing, " each with a gun "in his right hand, "their shells "sounding, their "drums beating and as they approached they fired some musket by way of salutation – P.257.–'

Capella [The following is in pencil – The serpent does not appear to be at all an object of worship with the Madagasque]

[8th. July is written here in the left-hand margin] On the 8th. July Soon after the day had dawned I accompanied my namesake the master of the Frigate in his Survey of the two Channels, and afterwards to Prune Island; we first steered in a N.N.E. direction (from the Flag Staff at John René's habitation of the Village of Tamatave, towards the Island) – with a depth of water from ten to fifteen fathoms and when within a mile of Isle aux Prunes, being then in the Northern Channel, this passage was found to take a direction about East, having a depth of water from twenty [~~three~~ crossed out here in pencil] to thirt[the 'y' is crossed out in pencil and '13' is written above in pencil] fathoms with sandy bottom and a breadth of Channel of about three miles – We afterwards steered into the Southern Pass, which the Master ascertained to be about three quarters of a mile in width, with a depth of water from fifteen to twenty fathoms in mid-channel shoaling to five halfthree close to the breakers on each side; there was generally,

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a heavy swell in this Channel, and Ships passing through it for the purpose of anchoring at Tamatave, have solely for their guide the Lead and Breakers; there being no land marks [[^] indicating 'on the Shore'] that can assist them.

The weather appeared doubtful as we quitted the Ship, and we had afterwards a shower of rain; a⁵⁸ as we steered for the Northern channel [[,] in pencil here] some mountains were seen to the N.W and N.N.W. of considerable extent and a long distance off; they seemed to run North & South, were irregular in their summits, and much reminded me of some Scenery in the interior of Africa; b⁵⁹ these were at the present period much beautified by part of a Rainbow that was above them; brilliant in its colours and of considerably breadth; & from our position the Prune Island appeared like a large rock, but as we neared it, the Scene shifted into wood and bushes.

In the trip [[^] indicates 'to Prune Island.'] which is six miles to the N.W.E. of Tamatave we saw some Porpoises, [~~two~~ crossed out here in pencil and replaced with 'and' in pencil] Whales, a Thrasher; and some Sea Swallows.

The Isle aux Prunes is surrounded by a coral reef, and only affords an indifferent passage for Boats to the S.W.; near this [[^] indicates 'entrance'] we anchored, being in the barge, and were taken on shore in a Canoe manned by three or four Natives using small oars, and

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wearing a Seddick round the loins, and a Saimbou girding the waist; they landed us among a group of Natives, chiefly Women, who were clothed in different coloured stuffs from the blue Cloth of Bengal to the Rofia Cloth of their own manufacture, and having a peculiar and tight method of wearing their Jackets or vests which cover only halfway down their waists [[^] indicates 'and their hair being'] tyed up in bunches gave them at first and unprepossessing appearance; but this wore off when we regarded their pleasing and good-humoured countenances.

We landed & visited their little Encampment; which consisted of small Tents about five feet in height erected in the hurry with sticks and Stakes near at hand, and generally covered with the Rofia Cloth; but there were a few with a mere covering of a long Parasitical leafy plant, found in the hollows formed between the spreading limbs of the Trees; a species of Scolopendrium but more generally known to the French under the name of the Langue de Boeuf.

⁵⁸ There does not appear to be a corresponding note

⁵⁹ There does not appear to be a corresponding note

The Chief Fish who has been mentioned as proceeding to this Island on the 4th Instant, had continued here ever since; and under fear of our being a party who were Landing to seek him, the Natives had hid him among the Trees and Bushes.

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Having satisfied our curiosity in these respects, a Tour was made of the Island; on a part of the reef that nearly surrounded it, there were two Men with spears in their hands who appeared to be looking for Skate and Cat Fish; which are common in these Latitudes, and are eaten by the Natives – the latter is the [“” in pencil here though it is unclear where it closes] Sepia Octopus and emit a black liquor that the Ancients are said to have used as Ink: and from the “Officinalis” species of the same genus of Fish, we are informed, is produced the substance known under the name of the Cuttle Bone, which may be picked up on the Shores wherever this Fish is found. [Markings in the right-hand margin here though unclear]

Having sat myself down to observe the Natives, they appeared to me to be as athletic as the generality of Europeans; they were well made, they had intelligent countenances, their hair was tied in bunches, and they wore the Seddick as well as the Saimbou, but the latter instead of being used as an Envelope was folded round the waist. – { [the following section is in pencil ‘answering [‘^’ indicates ‘as we may say’] to the scriptural expression of these Men having “Girded up the loins” –’]

[‘I’ crossed out in pencil and replaced by ‘We’ in pencil] reckoned this Island to be a mile and a half in circumference, and that it was formerly though perhaps many ages may have since past, only a reef; its foundation is of coral, Birds it is probable have sown the seeds of the Trees and Bushes that now

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clothe it, and its vegetables Soil had been increased by the decay and decomposition of [‘^’ indicates ‘its productions’] which appear similar to those that grow upon the Coast; we found the Bonnet quarré, Tacca and Badamier, Filao and Dianella as Forest Trees; and among others of the Bushes near the Water edge the Downy Bombeya; bearing bunches of white flowers, & having leaves that were downy and of a Silvery hue underneath. [crossed out word here though it is illegible]

The Natives we found on Prune Island were chiefly Women, there were however a few Men and some Children, the whole amounting to between three and four hundred; [‘:’ appears to be amended to ‘;’ using pencil] these People had been only four days on [‘this’ corrected to ‘the’ using pencil] Island, yet many were afflicted with head aches, a natural consequence [‘^’ indicates ‘arising’] from the noxious humidity of the Earth newly occupied, and their being obliged to partake of brackish Water, the only quality to be found on the Island [Marking above the line here in pencil though its meaning is unclear].

When walking round the Island a white bird was seen, commonly called the Rice Bird; one or two birds of the Certhia or Creeper genus; [Marking above the line here in pencil though its meaning is unclear] on one of the Trees a large round and dark Coloured nest, made by the Termes Arborem, – and two of those singular Animals called Vampyres or Flying Foxes, which were hovering in their dull flight over the summits of the Trees, and when on the wing and at a distance might be taken

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for Crows. – We were informed that these Animals usually remained on the Main Land during the day, where perhaps they were less disturbed, & that in the dusk of the Evening they returned to [‘Sleep’ crossed out in pencil and replaced with ‘roost’ in pencil] upon the Island. – It was at the same time mentioned to us that the Natives were fond of eating them.

The Vampyre is the largest of the Bat species, and has been given the name it bears (The Flying Fox) from its head & the fair on its body resembling that of the Fox; ⁶⁰ – Captain Flinders relates his having found the same species at Shoal water Bay on the East Coast of New Holland (2^d Vol. p 44 Voyage to Terra Australis August 1802.) Monsieur Labillardière mentions his having met with it at New Ireland an Island in the Eastern Ocean to the North of Guinea (1st. Vol p 240) and afterwards speaking of Tongatabon one of the Friendly Islands, he says “nous aperçumes sur les arbres beaucoup de grosses chauves souris, de l’espèce nommée “Vespertilio vampyrus, que les Habitans nous dirent “être fort bonnes à manger”; (Vol 2 p 148. V. à la recherche de la Pérouse. Germ^e. 1791.) in fine, in October 1773 when Captain Cook visited the Society Isles, he mentions his having seen large Bats in abundance; and the Inhabitants of New Caledonia are said to weave

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its hair into Ornamental Articles. [Marking on the page here in pencil though its meaning is unclear]

Near the Encampment, there were two Women pounding Rice [‘see p 36’ and indicator in pencil here and crossed out in pencil] to remove the husks previous to boiling it; for this purpose they made use of a Wooden pestle and Mortar, the former not unlike and as long as the pole of a mop, and the latter low, so that they are able to pound this ground in an [‘easy’ crossed out in pencil and replaced with ‘standing’ in pencil] position, and after the manner that [‘we’ crossed out here in pencil and replaced with ‘the milkmaids’] in England churn. *⁶¹

Near our landing place there were two or three War Canoes, one of these we examined and found it to be thirty six feet in length by six in breadth; it was furnished with seven seats admitted into the gunnel for the small Oars, and it was made of Planks obtained from the Tacca Tree (a variety of this genus said to be peculiar to Madagascar) which next to the Teak is mentioned as the best wood for constructing Vessels; these Planks were connected together with a rush between them as the heads of Casks are formed by Cooper’s, and fastened with the fibrous substance of the Rofia Tree or bark from a runner; and both head and stern were run up considerably higher than the Gunnel at the center and terminated in a point: a piece of Rofia Cloth is sometimes thrown over one end of the Canoe for Shelter, and it sometimes

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happens that the head is much more raised than the Stern [pencil line very unclear here?]

Between two and three P.M. we quitted the Island and having the wind against us we steered towards the Main Land in the direction of a Village called Yvoulne, distant from Prune Island about two, and from Tamatave five miles; its position was pointed out by a flag we saw flying on a small height, and as we approached the Shore we perceived a few houses (situate near the Coast,) whose site appeared to be on banky ground formed by alluvion: when we were at as short a distance as we could venture without risk, we tacked and beat towards the Frigate – the Evening was dull and it closed with rain – as the day departed a sudden blaze was seen in the direction of Yvondrou, and this was observed a second time before we reached the Ship at about seven P.M.. [Pencil word here though very unclear?]

⁶⁰ ‘⁶⁰ and also from its possessing a great degree the offensive smell of that animal – The Vampyre was known even to the earliest Portuguese Voyages, Castaneda relates that the Fleet under command of Pedro Alvarez Cabral anchored in the small Bay of Cananore on the Malabar Coast in January 1501 and found in the neighbourhood “Bats as large as kites “with head like a Fox “and similar Teeth, and that the Natives often “eat these animals – And from the “Observations of other Voyages it appears to be an animal very generally known in the East.’

⁶¹ * This method of pounding or grinding is very ancient. Job [‘^’ indicates ‘probably’ alludes to it when he says – “Then let my wife grind unto another” that is, for another (ch.31 v.10) See p. 36. The possessions[?] of the [?] in the Interior see p.52 to the wood hut + 1[?]

[‘9th July’ written in the right-hand margin here] On the 9th July Captain Stanfell, John René, Mr Pye and myself breakfasted at Monsieur Lagardère’s [accent appears a later pencil addition]; *⁶² when the repast was ended, John René quitted the Table for the purpose of assembling the Merchants; and we were soon after informed that Radama was ready to receive [pencil brackets used here] (Captain Stanfell and [marking above the line here though it is unclear, perhaps ‘no’] Mr Pye –) we assembled at John René’s House and from

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thence proceeded to the Kings Encampment – It was a cool and pleasant day, the Sun was obscured and there was a light breeze from the Southward; as we passed along we observed [‘some’ crossed out here in pencil and replaced with ‘two rows of’ in pencil] stakes placed at a certain distance apart and [‘which’ written in pencil above] we were told they had been erected by order of Radama with the design of forming a boundary for his People so as to prevent them from molesting the Inhabitants of Tamatave, the Line at a short distance from the Village had been the Limit traced out for the day, and that near the Encampment for the night; having crossed the rivulet of Manangaraze, we proceeded by a path well beaten by the Natives along the skirts of the Wood, where we found [‘^’ indicates ‘among the underwood’, and ‘among’ has been crossed out and ‘interspersed with’ is written above in pencil] some Lemon Shrubs; – having advanced about a quarter of a Mile we arrived at the Camp of the Ovahs and were shewn to the Kings Tent; we found Radama in dishabille, that is to say, the Forage Cap was substituted for the Crown, and instead of the splendid dress we had seen him in on the 7th, he wore a Shirt, white trousers and braces of the same material, a chair concealed in an embroidered Navy sword knot suspended from his neck, round each of his naked ankles a row of beads, and [‘to’ crossed out and replaced with ‘on’] his feet a pair of Shoes.

The King occupied his usual Chair,

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and Captain Stanfell, Mr Pye, and others, closing with John René on his right, sat on other chairs around him; – except that in an interval between Radama and John René, there was Dremundersheman, who in a stooping posture copied in the written characters of the Country as interpreted by John René (who is well versed in both the French and Madagascar Language) a Treaty that had been drawn up in Triplicate in both French and English, having for its purport the confirming of a reciprocal Friendship between the King and the Chief of Tamatave. {Dremundersheman was the scribe a person of Dignity in Radama’s Council – & bearing comparison with Elishama the Scribe who in the reign of Jehoiakim, sat among the Princes Jer. c.36. v.12 –

Some of Radama’s Household were seated after their manner within the Tent; whilst the Guard without, clothed in [pencil ‘^’ indicates “long clothing” that is’ in pencil] white Shirts and Trousers and armed with Muskets, kept the crowd at a distance, and holding up the skirts of the Tent permitted the air to circulate freely around us.

During the time that the Scribe or +⁶³ [‘writer’ crossed out and ‘is’ is also crossed out and replaced with ‘was’ in pencil] copying the Treaty and entering into a common place book of pocket size the substance of such, as dictated to him by Radama: I set down [‘,’ in pencil] in some detail [‘,’ in

⁶² [Pencil section here]: Jean Baptiste Lajardière, né à Jémoux [?], département des Hautes Pyrénées, âgé de 47 ans environ, est décédé île Maurice le 21 Mars 1824, portant avec lui les regrets de tous ceux qui l’ont connu. Je puis bien dire ((says M. Matthieu the writer of this paragraph) pour le louange de ce cher ami de mon coeur que presque tous les marins de Maurice qui l’ont connu, surtout ceux qui ont fréquenté Madagascar que bien loin d’entrouver un seul qui m’en ait dit du mal, tout au contraire, m’ont toujours chanté ses louanges. M. Lajardière was in the habit of passing the bad season of Madagascar in a frozen [?] to April.

⁶³ ‘+ Amanuensis.’

pencil] the features of the King, [‘as I was’ crossed out and replaced with ‘being’ in pencil] enabled to do so from being very near and opposite him.

His nose was much dilated at the

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nostrils, his complexion between a deep black and copper colour, lips broad and prominent, teeth a little black at that part near to the Gums on account of some substance which he had used, as I was afterwards informed for the preservation of them – a slight appearance of beard on his upper lip, with a bunch of hairs of some length on his chin; his eyes of a deep brown colour, and his eyebrows and eye lashes as well as [a tick appears above the line here in pencil] his hair black. [‘a – C’ is written above the line here though it is unclear what it refers to] Some time after (I had finished) this (description) Radama [‘King’ is written above here in pencil] felt Cold, and there was given to him the embroidered red cloth of his Car, which served as an excellent Robe; and not only proved a great acquisition but it also added dignity to his Person.

(I remember to have read) [‘b–’ is written above the line here though it is unclear what it refers to] in the travels of Mr Foster who during the years 1783 and 1784 journeyed from Bengal through the Northern part of India, Cashmere, et cetera – to England [‘^’ indicates in pencil above ‘it may be’]; that the Asiatic Princes (like Radama) were in the habit of having occurrences recorded by one of their Scribes; may it not be probable drawing the same inference as this Gentleman does from the circumstances that much interesting information may be gained respecting this large Island from such Subjects as are manufactured under Imperial Inspection. *⁶⁴ The

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The Treaty being approved of, it was signed by the several Persons interested in the Cause; – Radama and John René placed their Seals opposite to each other, and added thereto their Signatures; underneath of these were, Francis Stanfell on the one side as Captain of H.M.S. Phaeton, and T..R. Pye on the other as Agent for the British Government – The substance of this Treaty was as follows – The King acknowledged John René as his Brother or Ally, and they promised mutually to assist each other in repelling an external or internal Enemy; and if any dispute arose [possibly corrected from ‘arise’] between them to refer the same to their Friend, Father, and Benefactor, Mr Farquhar. [words in pencil above the line unclear here]

This Treaty being signed, it was Solemnly ratified by an Oath of S/⁶⁵ Blood; which took place in the following manner – a piece of ginger was divided into four parts representing the number of Individuals engaged in the Contract; these were put into a flat bottomed pewter bowl or (soup) [pencil brackets] plate, over which the King explained the nature of the Oath that they were about to take, and in a vehement manner called down vengeance upon him who should be the first to break it; then Radama [pencil symbol here though i’s indication is unclear] taking the four pieces of Ginger presented two of them to John René, and having

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⁶⁴ “‘Baruch was amanuensis to Jeremiah, he was of illustrious birth and belonged to the Tribe of Judah” – Cornwallis on 36. Jere. v.4.’

⁶⁵ ‘S/ See extra sheet This ratification and confirmation of Friendship is somewhat different from that wh. Took place about a century since when an Alliance between two Chieftains was confirmed by an ox being killed. The liver roasted and stuck on canes and as Robt Drury tells us (P.148-9) ate “between them – “repeating the imprecation that they “wished it might “prove poison, and “a further curse “might be sent by “God upon that Party “who first broke “the Alliance.”

each of them cut their breasts with a [pencil markings above the line though their indication is unclear] small pen knife – they imbrued (part of) [pencil brackets] each of their pieces with their Blood, – made an exchange, and having ate them, shook hands; surely [‘^’ indicates ‘thought [second word unclear?’]] this Oath cannot fail to bind in the strongest manner the Engagement just entered into, (T)⁶⁶ [pencil brackets] and it was of a nature that essentially effected the British Government in respect to our Trade with this extensive and fertile Island. Θ⁶⁷

Cordiality ensued – Fish was forgiven and reinstated, – and Damanzac pardoned; – there was an alternate whisper and shake by the hand – in fine – we quitted the Tent: Radama’s Guard and People approached; the former arranged themselves on each side – the Natives whom he had made Prisoners on his journey to the Coast were in a sitting posture [word above the line here is unclear] in front, and his People were around amongst Tents scarcely as high as themselves. *⁶⁸

(There was a dead silence – but previous to proceeding farther) [pencil brackets] In [pencil capital] order to point out the position that Radama occupied, (I must give you) [pencil brackets] [‘a notion may be given’ in pencil above the line] the arrangement of the Camp. – imagine then, in the midst of Bushes and Shrubs that you perceive (some banky) [pencil brackets] [pencil text above the line here unclear?] ground interspersed with Small Tents, and upon rather a more prominent (feature) [pencil brackets] [word above the line in pencil here though it is unclear]. that of the King; such

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was the Manangaraze Encampment; and upon this light eminence on which was Radama’s Tent, the King (was to) [pencil brackets] be seen dressed in the red Robe [‘I have’ crossed out and replaced with ‘as’ in pencil] before alluded to, with John René at his side, explaining to the Natives the Treaty that he had just signed and ratified; during his harangue there was a great silence; save at intervals when he referred to his People on some particular points, when he was unanimously answered in a direct affirmative, or negative; and at the conclusion of his Speech when with some emphasis he expressed a wish that they would consider John René as his acknowledged Brother, they did not content themselves with a general assent but uttered a clamour in testimony of their joy – this having ceased a Chief came forward and spoke to the King, and being answered, he turned round to the Natives as if to ask whether he had done right, – they appeared to sanction his Conduct; & his example was followed by another Chief who having received Radama’s reply retired among the Crowd – After this the King and John René accompanied by some of their head People re-entered the Tent, where they had a short conversation; during this period the Guard resumed its station at a short distance from, and embracing as much of the contour of the ground upon which Radama’s Tent

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was erected, as their force would admit; and when the King made his appearance and notified that every thing was settled, the Guard fired a Salute; this was taken up by two field Pieces on the Heights near the Village of Tamatave & was answered by a Royal Salute from H.M.S. Phaeton.

Now Radama and John René, alternately, Arm and Arm, Shoulder over Shoulder, and hand in hand [‘^’ indicates a ‘+’ though its indication is unclear] proceeded to the beach, where the Guard who had escorted us & [pencil ampersand] amounting to about three hundred Persons, were formed at open

⁶⁶ ‘T/ “This oath or vow is binding upon the soul and cannot be broken without sin”.’

⁶⁷ ‘Θ at the sealing of the covenant as stated in Nehemiah (Ch.10 v. 29) it is mentioned [two words above the line illegible here] they “entered into a curse and into an oath” to obverse the statutes thereof. In conformity to a solemn covenant made between God and his People as vested in 24 Ch. 5 & 6 ver of Exodus – “And Moses took half the blood of the oxen sacrificed as peace offerings, and put it in basons, and half of the blood he sprinkled on the altar”

⁶⁸ * [‘Fish Chief’ crossed out and replaced with ‘Fish was’] a venerable looking old man with a long beard. He was afterwards, in a dispute that took place at Yvondrou, sagayed [‘^’ indicates ‘& killed’] by his own people. –

Ranks sixty or an hundred feet apart facing each other, with some colours of blue and red upon Zagaies held by Men who were placed in front of them and between us and the Sea; through these Ranks and near to the waters edge, was seen a Young Heifer that had just been Slain as a sacrifice to God on the Kings soliciting Supreme Protection for a few of his People to whom he had granted permission to plunge into the Surface of the Ocean – After these Men had amused themselves for no inconsiderable time, sometimes diving into & at other times making their appearance beyond the Surf; they returned into Radama's presence in order to intimate that this Sacrifice had been propitious to his wishes – *⁶⁹

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After this some Bullocks were presented by Radama to Captain Stanfell, and we took our leave under a general rejoicing and the sounding of the [[^] indicates 'Conche or' written in pencil above the line] Helmet Shell. [Refer to Θ upon page 84' is written in the right-hand margin here]

[^{10th} July' is written in the right-hand margin here] On the morning of the 10th July the Ovahs were [[^] indicates 'employed'] removing some Canoes from the Shore of Tamatave and were taking them to the Sheet of Water formed by the junction of the Rivers on the Western side of the Village of Yvondrou for the purpose of crossing the Lake and by this route proceeding to their Country.

Having landed, I took a walk about Tamatave to enable me to have a just idea of the construction of the Cases or small Houses that composed the Village; the method of enclosing the Gardens which are attached to them, and the Exotics with which these enclosures are provided; the Port of Tamatave having been a long time a Place of Traffic resorted to by the Natives and the French and English.

Not much Iron work was to be seen, nor did it appear that any Glass was made use of; the Houses were generally of a small size, unprovided with either a loft or Chimney, and chiefly built of the Fonse or Ravenalla, which is L'arbre du Voyageur of the French and Urania Speciosa C.6. Ord.1. of Botanists; this Tree is indigenous to Madagascar,

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it delights in moist places, often attains a great height, and except that it throws out its leaves in somewhat a Fan like form vertically, resembles a Plantain ['Tree' in pencil here] [^{(musa);} in pencil in the left-hand margin here] when an incision is made in its bark, it yields a glutinous juice, said to be very nourishing; M. Rochon introduced the Ravenalla into the Isle of France in 1768 where it now thrives in many places but its value is not [[^] indicates 'generally' above the line] known.

Some of these small Houses had only a door way; others were supplied with one, and some with two openings on the sides of this Entrance, used as windows, and closed with a Shutter of Wood; also in the internal economy of a few of these buildings, the Floor had been laid on joists, and sticks crosswise; was covered with Bark, and afterwards a Mat. These Cases were either enclosed with sticks like unto those in [(the West of) crossed out here] [section in the left-hand margin here, though it is unclear?] England for the training of Hops, and connected to cross pieces tied by twigs; or, surrounded by stronger uprights gauged through by a piece of proportional strength placed at right angles with them – the Entrance into these enclosures was at a kind of Gate composed of a number of poles made to swing on the upper cross piece placed near the head of the Palisades, and when one has entered, as these poles meet with a resistance from a foot – bar or otherwise, they immediately

⁶⁹ ** Here I am reminded of the circumstance of a Grecian, who, one day meeting an Egyptian thus addressed him "you pay adoration to an ox; I kill and sacrifice it to the Gods."

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return to their vertical position. – In and about these Gardens were to be seen some Cocoa Nut Trees, the Bois Noir, a Mimosa indigenous to Egypt; the Papaw an Indian fruit, the milky juice of which is said to be a powerful vernisage; the Gourd, Balsam Apple, some European Vegetables, a few Pine Apples; and Mango Trees.

No other information was gained this day, excepting [‘I was’ crossed out and replaced with ‘We were’] told that the King was known to the Ovah People under the of “Radamax⁷⁰ Lahi Manzaka” on Radama King of Men; and John René from his colour is called Panzaka-maina P⁷¹ or the red Chief; Panzaka being Chief and maina red.

[‘11th July’ in the right-hand margin here] On the 11th July It having been notified to Captain Stanfell that Radama wished him to take some of his People to Mauritius on a Mission to Mr Farquhar, the former acceded to the King’s wishes; – and on this day John René was acknowledged as the Chief of Tamatave by a Salute from the Frigate, which met with a suitable return.

[‘12th July’ in the right-hand margin here] Mr Hoare and myself slept on shore on the night of the 11th. and about 7 [word crossed out here and replaced with ‘oclock’] the following morning proceeded to Yvondrou; as we passed along the S.E. Coast the Surf was beating on it with so great a swell that we imagined a Boat could not live in it.

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We arrived at the Village in two hours and there we found traces but too evident of the unwarrantable desire of the Ovahs for destroying and laying waste; in two different places some buildings were burnt, the Chief’s house was ransacked and as well as a great number of other Cases had its [‘theirs’ written above the line in pencil here] sides removed for the purpose of making Rafts with which the Ovahs crossed the River, and so well succeeded in passing to the other side that only four were lost; these were carried by the current on their small raft through the embouchure into the Surf, and unfortunately perished. – We Breakfasted in one of these small Houses, which from the mark on the Fire place inside it, appeared to have been recently occupied; its sides were as usual of the ribs of the Ravenalla leaves; – the [‘^’ indicates ‘Roof’ written in pencil above the line] covering of leaves from the same genus of Tree, and it was partially floored with joists crossed by sticks over which were pieces of mat. – During our repast, a Native passed by the Case, and being in need of water we made signs for him to fetch us some, this he willingly did, in a Bamboo about six feet in length and three inches in diameter, having its interior divisions excepting the lower one adroitly pierced; so that [‘you’ crossed out and replaced with ‘the reader’ - a ‘^’ possibly indicates this] may imagine this Cylinder afforded no inconsiderable quantity.

(Each of us had a fowling piece) [Pencil brackets]

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[‘that we had brought from the Frigate’ crossed out here in pencil, though what replaces is above the line is unclear[?]] in the hope of being able to obtain a Canoe to pass up the River Yvondrou for the purpose of shooting some Wild Ducks; [‘we’ crossed out and replaced with ‘they’] were however frustrated in [‘our’ crossed out and replaced with ‘their’] hopes respecting the Canoe and were almost prevented [‘of’ crossed out and replaced with ‘from’] roving about the environs of [‘this’ corrected to ‘the’] Village, as it continued showry during the whole of the Forenoon; nevertheless, at intervals [‘we’ crossed out and replaced with ‘they’] were able to sally out, and [‘we’ replaced with ‘they’] did not always return with our hands empty; [‘for’ is written in pencil above the line here] in discharging

⁷⁰ ‘γ Rer. or Ra designating title’

⁷¹ ‘P/ Panzacker or [‘^’ indicates ‘King’ above the line] of Drury’

[‘our pieces we’ crossed out and replaced with ‘their pieces they’] procured [‘some Individuals of each of the feathered tribe that we met in this Neighbourhood’ crossed out]; [‘Viz’ crossed out and replaced with ‘the’] White Paddy or Rice Birds [there is possibly a closed bracket here though it is unclear] called Voorombfoute; Crow or Raven; small Green Paroquets; [‘^’ indicates ‘03’ [?] above the line here] and the common Chimney Swallow.

About midday we entered a Hut [‘See P.90.’ written in the right-hand margin here] where there were some Natives partaking of [~~‘the common Repast’~~ crossed out and replaced with ‘Rice /R/ & [?] & X 15’ [?]], we added our [‘Stock’ crossed out and replaced with ‘Provisions’] to theirs & shared the whole among us; superstition had entered so fully into the mind of a female Native of our group, that she could not help shewing her admission of two Principles; one supremely good, and the other extremely wicked; for the former she had no dread, and in order to pacify the latter, she would not taste a drop of Wine till she had thrown some over the side of the Glass accompanying the action by saying “Pour le Diable. in allusion to Satan or the Evil [‘^’ indicates ‘Spirit’ written above the line] The pharisees believed in the existence of spirits. This is something of the Doctrine of Purgatory –

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Between three and four [‘PM’ crossed out and replaced with ‘oclock in the Evening’] left the Village and arrived at Tamatave precisely in the same time as we took to proceed to Yvondrou, that is to say, two hours; we found that the communication between the Shore and the Ship had been cut off during the day owing to bad weather and it was with some difficulty we got on Board.⁷²

One day as we were taking a Walk through Tamatave we met a Native carrying a Lad who had been circumcised; having afterwards mentioned this circumstance to Mr Hastie, he informed me that at Yvondrou he had observed a forked Post with horns tyed in the division, and upon enquiry, the Natives told him that after the Rice was gathered in, the Chief of the Villages hold a Feast, when all Male Children above ten months of Age are brought to it by their Parents and are circumcised; at this Ceremony a Bull is tyed with a cord passing through the Fork, and is sacrificed; every housekeeper in the Village contributes to the Feast, and makes a present to the Chief [‘;’ corrected to ‘.’ in pencil] I/⁷³ – [‘the’ corrected to ‘The’] horns of the Bull are placed on the Forked Post,^{*74} and the Festival concludes by the Aged relating remarkable occurrences that have taken place on similar occasions; whilst the Young dance, play on the Valleyah, the

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Lovcaunga-jedge, and Sing. In Ovah Circumcision is performed with great attention to Ceremony, and is considered a very necessary operation.

In laying down the principal points of the Island of Madagascar for the purpose of ascertaining its Length and Breadth; as well as its Superficies; I have availed myself of the observations of M. D’Après [‘;’ in pencil here] Mannevillette, Captain Purvis and Officers of H.M.S. Magicenne, [‘^’ appears here though what it indicates has been crossed out until it is illegible] Le Gentil, Steel, and those furnished by the Admiralty; assisted by the Manuscript Chart of M. Lislet Geoffroy.

⁷² ‘Robt. Drury says (at P.231-232) The day being appointed messengers were dispatched all round the country to invite the relations and friends and for three or four days before the ceremony people went about blowing of horns and beating of drums both night and day and toake was given them to drink – and they brought such presents as they could afford, some a Cow others a calf, or beads, shovels, hatchets and the like. The Bull with its legs tied fast is thrown upon the ground – the operation being performed the umofsee [Although Drury appears to spell it ‘Umoffee’] [?] G/ [continues in a section above in the left-hand margin] ‘ G/ gives the benediction “Let the “Great God above make a great “man of him: may he prove as “strong as this Bull and overcome “all his enemies” (for Good Days and Bad Days see Mss 2)’

⁷³ ‘ I/ In Heb. IX. 22 we read “Without shedding of blood is no remission.”

⁷⁴ ** “bind the sacrifice with cords, yea, even unto the horns of the altar”; Psalm. H8 V.27.’

M. D' Après informs us, that, "by a course of observations of the Sun and Stars, he "determined the Latitude of the Village of Foule "Pointe to be in 17°.41'.30"; this took place I believe in 1757; Mr Le Gentil by OC in 1762 made Foule Point in 17°.39'.53" in 1818: representing the Longitude, M. D' Après mentions his having "observed during the night from the 30th to the 31st—July 1757 an Eclipse of the Moon, which was equally "observed at Marseilles, Toulouse, Rouen, and "Beziers, of which he had received the corresponding

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"Observations; from whence he concluded that Foule "Pointe was 3H. .. 9'. 5" more to the East than Paris," and consequently in 47° 16' 15" East Longitude which with us is 49°. 36' 15", [~~'being'~~ is crossed out here and replaced with 'or'] 2¼ [though the number is not entirely clear] Miles more to the East than that of the Magicienne's; +⁷⁵ it is the latter however [~~'I shall'~~ crossed out here and replaced with 'we may'] give the preference to, not only from the exactness attendant on the Observations taken by Captain Purvis and the Officers, but from the improvements made in Astronomy within these last Fifty Years.

The Island of Madagascar is in length from Cape St. Marie to Cape D' Ambre about Nine hundred and eighteen Miles, in breadth from Tamatave to Matombagh Three hundred and fifteen, and about Two hundred & fifty six thousand seven hundred and thirty Square miles in Extent. – It is bounded on the West by the Mozambique Channel, and on the North, East, and South, by the Islands of the Indian Ocean.

It is divided into several Provinces Ovah, Ansianac, [~~'Tassimo'~~ is crossed out here], Sacalave, [~~'Anthalout'~~ crossed out here], Baythaanamaina, Baysimesarac and others.

The Capitals of the above named are

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Thanaanarive, Thanaanbay, [~~'Manave-weve'~~ crossed out along with another illegible word] Mainabay [~~'Bombetoc'~~ is crossed out here], Tamatave, and Foule Pointe.

[~~'See P.11.'~~ is written in pencil here] Each of the several Tribes call themselves Malgash, [~~'^~~ indicates 'or Madécasse' written above the line'] but are known to one another by the name of their respective Province; such as, the Ovahs name those who reside near Tamatave Baythaanamaina, and vice versa, and so on with the others. their Dialect varying as in some Counties in England. ▼⁷⁶

On the 4th. July the day we arrived at Tamatave we had Thirteen Sick, and when we quitted it on the 15th. we had fourteen, so that we were extremely fortunate in our visit to this unhealthy Coast; but it [words crossed out here and illegible, replaced with 'is necessary'] to mention that the Seasons are

⁷⁵ +– being [several words crossed out here until illegible] 49°. 38'–45"

⁷⁶ ▼ It is difficult to say who were the first people that Established themselves on the Island of Madagascar [~~'yet "in the course of my reading" (as Junius says)'~~ crossed out here] I [~~'have'~~ crossed out and replaced with 'remember to have'] met with a remark in the History of the Voyages of the Portuguese by Herman Lopez de Castaneda that may perhaps show some light on the subject Castaneda stated that Vasco de Gama touching at Melinda a sea port on the Eastern coast of Africa in April 1498 found there four Merchant Ships from Cambaya [~~'(now Cambay Lat 22° 23 N. and Long 72:45 E.)'~~ is crossed out here] of the Indies, belonging to Gentiles called in their Language Gozerates which [~~'I imagine'~~ crossed out here and replaced with 'probably'] is the origin of the word Guzerat, the modern name of the Country or of the Province around The Gulf of Cambay, these merchants of Cambay are described "as people of a brown colour, of good stature and well proportioned, the hair of their heads long like women and platted & having turbans" – this description agrees well with that of the Natives of Madagascar and leads me to form a conjecture that some of the Gentiles from the Province of Guzerat might have at early period established themselves on this Island and I feel that I am further supported in the same idea from Castaneda observing that these merchants had some Knowledge of the Algrave or Arabia Language'

divided into two Periods, – Good and Bad; the former is from April to November including both months; [several words crossed out here and illegible], and the remainder of the Year is Bad; – the Waters of the Rivers not being able to overcome the Bars of sand formed by the Tides at their Embouchures [‘^’ indicates ‘during the SW Monsoon’ written above the line in pencil] are in consequence thereof thrown back on the low ground where they lye stagnating till [‘^’ indicates ‘by the effect of the opposite or NE Monsoon the bar is in part removed and’ written in pencil above the line] the fall of rain affords a sufficient body of Water to overcome this obstacle. – The midday heat by the Thermometer on board was never lower than 70 of Farenheit and it never rose higher

[Page inserted between pages 84 and 85. It reads as follows:]

Like as at the Cape so at Madagascar, Ships outward bound touched them leaving the time of their arrival and departure on a stone; My Friend Lislet Geoffroy gave me a Mss note [several words crossed out here and illegible, and though ‘– as follows’, is legible, it is also crossed out. They are replaced by ‘which was to this effect’ in pencil above] –

Tl y a à l’isle Mazosse dans la baije D’ Antongil plusieurs inscriptions, toutes dans la même langue qui sont depuis 1606 à 1696 ; mais la plus visible est celle cii dans la baie de la Bourdounais comme suit

An. 1632 Zbre 23
TSCHIP DER VEERA.
GEARIVEERT. I.°
VERTROCKEN. 10/21.

An 1632. Zbre. 23 le navire le Veera, arrivé le 1°. Parté 10/21 ~

[The following is in pencil on the reverse of the inserted page] And the name of the Island Madagascar may owe its origin to the Natives of the Country of the Macasses on the East Coast of Africa, having crossed the Mozambique Channel & inhabited the Island previous to its discovery by the Portuguese; as Lajardière informs us, Les [‘^’ indicates ‘Macasses’ written above the line in pencil] practiquent la circoncision, et croient aux magiciens, aux empoisonneurs et à un mauvais genie qui leur envoic “la pluie, le tonnerre, les tempêtes” which is also the case with the Madicasse or Malgash – [‘Mss–Journal’ is written vertically on the right-hand side of the page below this text]

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than 74°, the days were generally cloudy and often accompanied by Rain; the Wind at times scarcely felt, and at others Pleasant, or brisk, varying to the West and East of South.

[‘15 July’ is written in the left-hand margin here] On the 15th July the day of our Sailing we had strong squalls with rain from the S.E. which became on the 19th a Gale accompanied by a Swell from the Southward; the weather continued squally with Rain till the 22^d., when the Wind have gradually veered Eastward, we had for three days light and gentle Breezes with find Nights.

On the 25th the weather was Cloudy, we were according to our noon observation in Latitude 21° 52 S. and Longitude 55° 40' E. & had the long high Land of the Isle of Bourbon in sight; between 4 and 5 P.M. there appeared a magnificent double Rainbow which ['I take' is corrected here to 'is taken' in pencil] notice of, as a Phenomenon that I have never seen on the North of the Line*⁷⁷; we had afterwards light winds and fine weather to the Mauritius; where we arrived on the 29th after a passage of fourteen days., which was reckoned rather long, and perhaps arose from our running so far as the 24° of South Latitude.

In 15 S. Latitude we saw some

Pages 86 and 87 are not transcribed

Pages 88 and 89

Comprises an Arabic alphabet, captioned:

This alphabet was written on Board HMS Phaton 3rd July 1817

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continued from P.87.

['art. Religion –' is written in the left-hand margin] The Malgash believe in the Immortality of the Soul. "Those notions they have of God and of the essential difference between Good and Evil bear great evidence to this truth and the whole economy of the Worship, that is those sacrifices which they offered year by year continually (Heb.Xv.I) were typical of greater and better things –" The Natives certainly appear "to be in the dark and guess only what is the will of God whom they know not. They have not strength to perform what they imagine to be His will; and they understand not the meaning of the Sacrifices and lustrations derived to them by Tradition." ['And' crossed out here] The world never had, before the Gospel Revelation any express promise of Immortal Life.

"The Madecasses believe in a Supreme Being, infinitely good, and likewise in an evil genius. They believe in the immortality of the soul"

See Dr. Prichard; Natural History of Man p 343.

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Pages 92 and 93

Comprises a chart entitled:

Log

Voyage to Madagascar in H.M.S. Phaton 29th June to 29th July 1817.

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[blank]

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⁷⁷ ** but I have heard nevertheless that is not uncommon in England'

[on a slip stapled onto page]:

Mr Hastie died at Radama's Court on the 18th of October 1826

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Comprises a newspaper article pasted in, concerned with Lewis's journey and the Ovahs, entitled: *Hull Packet and Humber Mercury: Hull, Tuesday November 20, 1825. Literary and Philosophical Society*

(NB Another article from *The mirror*. 16 January 1836 also accompanies the manuscript)

Back paste-down

[At top left of page]

John René

Death

[On right of page]

'The painful and lamentable duty devolves on me,' says Radama in his letter to Sir G L Cole Govr. of the Mauritius dated Tannarive 25 Oct 1826 'to tell you that Mr Jas Hastie, the enlightened and faithful agent of your government at my court for several years, is no more. He died on the 18th Oct at one o'clock in the afternoon, at last, having been very ill for a long time. Of his wise [...] and powerful assistance I am bereft. I lament his loss as of a friend of my people, as their father. To show my regard for his [...] my people to give as honourable a funeral to his remains as can be done in my country. We learnt the sort is found [...] I gave orders to my ministers to collect [...] and prepare [...] he was buried according to this custom I witness.'

T / The law of the Nazarite is 'he shall come at no dead body.' Numbers C.6.v.6

[Also included as part of the manuscript is a separate fold-out map of Madagascar]