

*Another* Way of Carriage from DE BRY



Kongo  
Kingdom

will be diligent in her daily Labour; and, lastly, whether she will prove obedient. If the Husband finds her faulty in any of these Points, he immediately lends her back to her Parents, and has the Present restored: But when the Fault is on his Side, he can recover nothing. Though the Woman through any Defect, either in Person or Behaviour, be returned, yet is she not looked upon as the worse for it, but soon after generally undergoes another Trial.

It must be observed, that the Father of the Maiden, when he receives the Present, though it be ever so little, must not complain, for that would be selling his Daughter: Wherefore to prevent such a Crime, the Tax is settled what every Man is to give, according to his Quality and Ability. The Parents of the Girl look upon all they receive on this Account as due to them, for maintaining their Daughter to the Time of her Marriage; so that those who have most Daughters, are esteemed the richest.

Acts of the  
Councils

It sometimes happens among the meaner Sort of People, that when a Man, who has taken a Woman for his Wife, without being lawfully married, draws near his End, he, to save returning the Portion, leaves her to some Kinsman. To prevent this Practice, the Missioners have ordered, that he who receives a Woman in such a Manner shall be bastinadoed. One of the Blacks of the better Sort, who had taken his Cousin to Wife, having been brought before the Author, he first admonished him, and finding that did not do, proceeded to Menaces; but all the Effect they had was, that instead of quitting her, he made a new Present to her Father, and thereby insinuated, that he had fulfilled the Law: Hereupon, causing both him and his Spouse to be apprehended, after a short Sermon, to shew the Heinousness of the Crime, upon their farther Obstinacy, he delivered them up to the Discretion of the People, who severely scourged them, and deprived the Man of a very profitable Office which he held.

To read  
the Law.

WOMEN have the same Liberty of trying the Men, as the Men of trying the Women, in which Article our *Captains* avers, that they are commonly much more obstinate or fickle than Men; for that he always found they ran away or made Excuses when they came to be married, although the Men were often willing.

MANY Cases of this Nature happened in his Mission, of which he relates one more. Being called to confess a sick Woman, whose Daughter lived with a Man upon Trial, he told her, that he could not give her Absolution, unless she

obliged her to marry. The sick Woman readily answered, *Father, I will never give my Daughter Occasion to curse me after I am dead, for obliging her to marry where she does not fancy.* The Missioner replied, *What, do you then stand more in Awe of a temporal than an eternal Curse?* The Daughter hearing this, immediately began to tremble and weep, and calling her Husband to her, swore that she would marry him the first Holiday that came. Accordingly, soon after they went a-fishing together, and happening to have good Luck, solemnized their Nuptials. Hereupon *Mersilla* presently confessed the sick Mother, who not long after died; but some Mothers have rather chosen to die unconfessed, than to concern themselves with the Marriage of their Daughters.

*MEROLLA* says, after marrying according to the *Rambo* Rites, both Parties prove extremely loving, and that the Females rarely go astray: Inasmuch, that so long as the *Europeans* have traded here, there has not been found one Bastard among them. He adds, that these Women have a particular Aversion to Heretics; that many of them meet together on the first Day of *Leut*, and oblige themselves to a strict Continence till *Easter*: Likewise, that they are the most rigid Observers of all Fasts.

In this Country, when any one obtains a Pipe out of a Woman's Mouth to take a Whif, it is a probable Earnest of farther Favours; and the Author tells a silly Story of a Woman who could not be prevailed on to gratify a *Dutch Captain* with a Whif, from whence he would prove both her Chastity and Aversion to the *Dutch* as Heretics; though her Noncompliance could proceed only from one of those Causes.

In Case of Adultery, the Man is obliged to give the Value of a Slave to the Husband, and the Woman to ask Pardon for the Wrong; otherwise, if he comes to know of her Crime, he may easily obtain a Divorce. Such as are found to cohabit together without being lawfully married, are fined so much of the Country Money as amounts to the Value of nine of our Crowns.

THE Economy observed between Husband and Wife is as follows: The Man is obliged to procure an Habitation, to clothe his Wife and Children according to her Condition, to prune the Trees, to grub-up Roots from the Fields, and carry home the Palm-Wine to their Houses as often as the Vessel fills. The Woman on her Part is to find Meat for her Husband and Children, wherefore they only have the Care of Marketing. As soon as Rain comes, she goes into the Fields and works till Noon, whilst the Hus-

Manners and  
CustomsManners  
CustomsMark of the  
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Councils

\* *Mersilla's Voyage*, p. 624, & seq.  
a Title below, as an Instance.

b He brings the silly Passage about the *Dutch Captain*, mentioned  
\* *Mersilla*, as before, p. 644.

c But the Husband is to find Palm-

Wine.

band enjoys himself at home, and at her Return gets all Things ready for Dinner. If any thing happens to be wanting, she must either buy it out of her own Money, or barter Cloths for it. The Man sits alone at Table, while the Wife and Children wait to serve him in what he wants: When he has dined, the Remainder comes to the Wife and Children, who may sit down if they please, yet they generally stand, looking upon it their Duty so to do; a Notion being carefully propagated among them, that they are born to serve and obey the Men, Portions being given with them for that Purpose: Contrary to what the Poet *Claudian* affirms, that Women were born to keep-up the Race of Mankind, and not to be Slaves to Men.

Gold Coast.

*DAPPER* says, it is a prevailing Custom among them, that if there be three Brothers, and one of them die, the two Survivors share his Concubines between them; and when the second goes-off, the third takes all: After his Decease, the Concubines remain in the House, and become his Duc who happens to dwell therein afterwards.

Other Captives.  
Jiviers.

THE Maids have a Custom, that in what Place soever their Courses come first upon them, they must continue, though without Doors, till one of their Kindred arrives to carry them into the House; then they have two Female Servants and a separate Apartment assigned them, where they must keep locked-up two or three Months together, and observe certain Ceremonies, such as, not to speak to any Man, to wash so many Times a Day, to anoint themselves with *Takulla* (or *Takili*) Duff, tempered with Water, and the like. If they omitted this, they are of Opinion that they should never be fit for Procreation, though Experience shews them the contrary. This Superstition is by them called *The Caskets of Water or Fire*.

OUT of a like Superstition the Women, when with Child, clothe themselves from the Loins to the Knees, after the Country Fashion, with a Sort of Rind taken-off the Murrone-Tree. This is like a coarse Cloth, but so neatly interwoven, that it rather seems the Work of the Loom, than the Product of the Earth.

## 2. Their Children, Diseases, Deaths, and Burials.

*Charms fastened on Children. A pleasant Passage. Weaning of Children. Injunctions laid on them. Names given to them. Diseases and Remedies: Agues: Head-Aches: The Pox: Death, the*

*Call. Funeral Ceremonies and Revels. Some Manner and buried alive and sacrificed. Burial-Places.*

WHILST their Children are young, these People bind about them certain Cords made by the Wizards, (or Priests) uttering a Kind of Spell at the same Time. They also hang about them Bones and Teeth of divers Animals, being Preservatives, as they say, against the Power of any Disease. Some Mothers are so foolish, says *Mirrella*, as to hang *Agnes Dei's*, Medals and Relics to the above-mentioned Cords. Foolish indeed to make use of either Sort of Charms: However that be, it seems neither Sort of Spells can prevent the Wearers from becoming a Prey to wild Beasts. Now and then the Parents would come to *Carli*, complaining, that a Wolf had devoured one of their Children in the Night, as if they expected he ought to look to them, for he says they take no more Care of them when they are big, than if they were none of their own. It is more probable he had promised, that the *Agnes Dei's* would protect them from Danger, and they came to reproach him for deceiving them.

If the Missioners find such Cords about the Children when they bring them to be christened, they order the Mothers to be scourged on their Knees till they recant their Error. A Woman, whom *Carli* ordered to be so chastized, at the first Stroke fell on her Knees, and in great Confirmation cried-out, *Father, pardon me, I beseech you, for the Love of God, for I took-off three of these Cords while we were upon the Road, and designed to have removed the fourth as soon as I had Opportunity, but forgot it.* This Simplicity of the Woman caused great Laughter in the Standers-by, and induced the *Capuchins* to send her away unpunished.

BEING to wean a Child, the Parents lay him on the Ground, and whilst they do what the Author would not for Modesty name, the Father holds him by the Arm, for some Time hanging in the Air, believing that will make him more strong and robust. This Ceremony, which he thinks the most impudent and superstitious that can be imagined, they call *The Lifting of a Child*. They keep their young ones always naked on the Ground, that they may grow hardy and active, and when able to walk alone, tie a Bell about them, by which they may be found when strayed.

THE Mothers present their Infants to the Wizards (or Priests) as soon as born, to know what good or ill Fortune will betide them: The

<sup>1</sup> *Mirrella's Voyage*, p. 625, and p. 684, & seq.  
<sup>2</sup> Before, p. 625, & seq.

<sup>3</sup> The same.

<sup>4</sup> *Ogilby's Africa*, p. 534.

<sup>5</sup> *Carli's Voyage*, p. 570.

<sup>6</sup> *Mirrella*, 20

Kongo Kingdom.

false Prophet taking the Child in his Arms, turns a and winds it about, while he makes his Observations on the Muscles and other Parts of his Body, and then tells the Parents what he thinks fit. The same is done to sick Persons, to know what has been the Cause of their Dilemper: If they happen to guess wrong, or the Patient dies, they never want for Excuses to come-off.

Travellers told on them.

It is customary for the Parents or the Wizards to order the young People to abstain from eating either some Sorts of Poultry, the Flesh of some Kinds of wild Beasts, such as such Fruits, Roots either raw, or boiled after this or that Manner, with the like ridiculous Injunctions, called *Kejilla*. These Rules are as inviolably kept, as they are strictly enjoined: They would sooner fast for several Days, than taste the least Bit of what has been forbidden; and if the *Kejilla* has been neglected by their Parents, they think they shall presently die, unless they go and receive it from the Wizards. A young Black upon a Journey, coming to a Friend's House at Night, his Host next Morning had for Breakfast dressed a wild Fowl, which is much better than a tame one. The Guest hereupon demanded, if it was a wild Hen? and being answered, no, fell on heartily. Four Years after, these two meeting together again, the Country Black asked his Friend, who was not yet married, if he would eat a wild Hen? The young Man answering, that he had received the *Kejilla*; and therefore could not, the other fell a-laughing, and asked, what made him refuse it now, when he had eaten one at his Table so many Years before? At hearing this, the Black fell a trembling, and by the Effects of Imagination, died in less than twenty-four Hours.

Name.

The *Kongo* Blacks, before the Arrival of the Portuguese, had no fixed Appellations; the common People were called by the Names of Herms, Plants, Stones, Fowls, Beasts, and living Creatures. The Lords bore the Title of the Territories they commanded, as the Lord of *Songa* was called *Muni-Songa*, that is, Lord of *Songa*; but at present both Men and Women of all Ranks, even the King himself, commonly receives a Name in Baptism.

Diseases and Remedies.

In this Country of *Kongo*, they have no Apothecaries or Doctors, nor any Physic but what they themselves make of Plants, Barks of Trees, Roots, Stones, Water, and Oil, which they administer for Agues, Fevers, and almost all Maladies. Nor have they any great Need of Physic;

for living under a temperate Climate, and neither gorging themselves with Variety of Meat, nor overcharging their Stomachs with Wine, they are not much troubled with those Diseases arising from Indigestion.

THE Ague, which is the most common Disease here, rageth most in Winter, occasioned by the Heat and Moisture produced by the continual Rain. They cure this Disorder by anointing the Body two or three Times from Head to Foot with the Powder of Sandal, or Sanders, mixed with Palm-Oil.

THEY cure the Head-Ach by letting Blood in the Temples; they first cut the Skin, and then applying a little Horn, suck the Blood. They use the same Operation for Ailments in any other Part of the Body. This Method is practised also in Egypt.

THE *Khitangas*, or Pox, is not so dangerous as hard to expel as in Europe. They cure it with the same Uncction of Sanders, whereof there are two Sorts; one red, called *Toula*, the other grey, and named *Khitango*; which last is most esteemed, for they will not scruple to give a Slave for a Piece of it.

THEY purge themselves with certain Barks of Trees made into Powder, and taken in Drink, which have a powerful Operation; yet they make no Scruple to go abroad after taking them.

THEIR Wounds also they commonly cure with Herbs, or the Juice of them. *Lepen* saw a Slave who was shot seven Times through the Body with an Arrow, and was recovered only by Application of such Remedies.

WHEN a Husband or Wife dies, they blame the Survivor, firmly believing such Persons could not die without being called: To explain this, the Reader must know, that they conceit none die either by Poison, Violence, or otherwise, until their Friends in the other World call them; whereupon the Relations of the Deceased take away all Things from the Survivor, and for eight Days afflict him or her by shaving the Skin, and the like, saying, *Thou must see the Punishment, if guilty, for having a Hand in the Death of our Friends*. The eight Days being expired, they bring the Party to a new Trial, by Pleading: If acquitted, he is suffered to dwell still in the House; if found guilty, he is banished thence.

In the Kingdoms of *Kakongo* and *Angoy*, they do not bury any of their Relations till all the rest are assembled, though living at a Distance,

\* Why are these more ridiculous than the Prohibitions of a like Kind in their own Church, as from Fleish-Meat, Eggs, Butter, Milk, &c. on certain Days and Occasions? In the Original, *Chejilla*. The same Kind of Injunctions are observed in *Leongo*. See before, p. 231.

\* This, *Dapper* says, is done with a little Shell sharpened. \* *Merella's Voyage*, p. 626. \* *Pagose*, a's Relation of *Kongo*, p. 123, & seq.

\* *Ogilby's Africa*, p. 535.



They begin the *Tumbi* or Funeral Ceremonies by a killing of Hens, with the Blood of which they sprinkle the House both within and without: Then throw the Carcasses upon the Top of the House, to prevent the Soul of the dead Person from coming to give the *Zumbi* or Apparition to any of the future Inhabitants; they being of Opinion, that the Person, whom the Deceased shall appear to, will presently die. This Persuasion is so deeply rooted in the Minds of these poor, ignorant People, that the Imagination alone oftentimes brings them quickly to their Ends, of which the Missioners have seen several Instances. They affirm, that the first Deceased had summoned the second, especially where there had been any Difference betwixt them whilst living.

*And People.* THE Ceremony of the Hens being ended, they proceed to lamenting over the dead Person; and if Tears are wanting, they hold *Siliquestro*, or Indian Pepper, to their Noses, which causes them to flow plentifully. When they have howled and wept for some Time, they of a sudden pass from Sorrow to Mirth; teasing heartily at the Expence of the next a-Kin to the Deceased, who all that while lies unburied in the House. The Feasting over, the Drums beat, and they go from the Table to dancing, and so the Ball begins. All Sorts of People, as well as the Relations, are permitted to dance. After they have done dancing, they retire into appointed Places, where they are locked-up together in the Dark, d alleging, that at such a Time it is lawful for them to intermix without Restraint. At the Sound of the Drum the People run to these Meetings with a more than ordinary Inclination. It is almost impossible for the Mothers to hinder their Daughters, and less possible for Masters to prevent their Slaves, who will break-down Walls, or force Iron Bars to come at them. What is no less remarkable, when any Master of a Family dies, his principal Wife exposes herself to all who have a Mind to enjoy her; on this Condition, nevertheless, that none offer to speak the least Word in her Chamber.

*Some buried alive,* WHEN the Corps of any great Lord or considerable Person is to be buried, they spread the Way with Leaves and Branches: He must likewise be carried in a strait Line to his Grave; and

therefore if any House or Wall happen to hinder his Passage, it is immediately pulled-down. They commonly shut-up some living Persons in the Tomb with Meat and Drink, that (as they say) the dead Lord may want for nothing in his Grave. A certain *Copacabin* having understood, that there were two People immured alive in the Sepulchre of a great Man, went thither in great Haste to free them from their infernal Dungeon, but found that they had expired a-while before. Sometimes at the Death of any of their Friends they kill one of their Slaves, that he may attend him in the other World. When the Missioners accuse, and get them corrected for so doing, (for, it seems, these are Christian Blacks) they pretend Innocence, affirming, they know nothing of the Matter, even though they have the plainest Evidence. A *Copacabin* having been informed, that a poor Negro was just going to be sacrificed as a Victim to his dead Master, ran immediately to the Widow to prevent it: She at first denied it, yet afterwards confessed it, and gave Orders to have those inhuman Proceedings stopped. In the Author's Time also several Instances of the Kind happened: But the Persons concerned always found so many Shifts and subtle Evasions to conceal their Offences, that the Missioners could never proceed methodically against them, in order to bring them to Punishment.

THE Burial-Places among the Pagans are, for the most Part, in the Fields, with something or other placed over them, according to the Quality of the Person interred: Some have a large Heap of Earth raised upon them; others a long and strait Horn of some strange Beast, an earthen Platter, Pipkin, or any other Vessel made of Earth set over them: Some erect Arbours, with a thousand superstitious Interlacings and Interweavings performed by their Wizards. They do not make use of a Coffin, Chest, or any other wooden Thing to put the Corps in, but wrap it up in good Cotton-Linen sewed close together, and adorned on the Outside with several superstitious Fooleries. As for the poorer Sort, their Bodies are wrapped in a Sort of Straw-Mats, after the Mode of the Country, and so laid in the Ground.

\* This must be the Call above-mentioned, much like the Notion of the Fetch in these Countries. \* *Mr. Nella's Voyage*, p. 674, & seq.

*Don Alvaro King of Kongo giving Audience to y<sup>e</sup> Dutch, in 1642.*  
*from Harper*



## C H A P. IV.

## The GOVERNMENT of Kongo.

## SECT. I.

The King's Authority, State, Revenue, Power, Coronation, and Funeral.

The King's Authority: His Titles: State and Magnificence: His Clothing. Audiences. Dutch Embassy. Public Processions. His State at Meals, and feasting his Lords. All Property in the King alone: His Revenue; Power and Force. Way of fighting. Inheritance of the Crown. King's Coronation. The Coronation Oath. Homage paid him. Oath of Allegiance. His Queen and Concubines: His Funeral.

a Guard likewise of *Anzili* and other Nations for State and Security.

His Apparel is very rich, being, for the most Part, Cloth of Gold or Silver, with a long Velvet Mantle. He commonly wears a white Cap on his Head, so do his *Fidalgos*, or Nobility, who are in his Favour; and indeed this is so eminent a Mark thereof, that if the King be displeased with any of them, he only causes his Cap to be taken off: For this white Cap is a Badge of Nobility or Knighthood here, like the Star or Garter in Europe.

He gives Audience publicly twice a Week, but none speak to him except his Lords. In 1642, when the Dutch Embassadors from *Luanda* waited on the King of *Kongo*, immediately after the taking of that Place from the Portuguese, they had their Audience at Night; passing to it through a Gallery two hundred Paces long, lined on both Sides with Men holding Wax Candles in their Hands.

His Majesty sat in a small Chapel, hanged with *Ruth-Mats*, from the Top of which a Branch hung with Wax Candles: He was dressed in a Cloth of Gold Coat and Drawers, and had about his Neck three heavy Gold Chains: His right Thumb was adorned with a very large *Granate*, or Ruby-Ring, and his left Hand with two great *Emeralds*. On the left Sleeve of his Coat a Gold Cross was fastened, richly enclosed in a Piece of well-polished Crystal: He wore on his Head a fine white Cap, and on his Legs a Pair of *Russet Boots*. At his right Side stood an Officer, who sometime gently fanned the Air with an Handkerchief; and at his left Side another, holding a Tin Bow, and a Tin Scepter, covered with a fine striped Cloth. His Seat was a red Velvet *Spanish Chair*, over which, upon a Border, was embroidered in Letters, *Don Alvaro King of Kongo*. Right before him lay spread a great *Turkey Carpet*, and over his Head hung a Canopy of white Satin, wrought with Gold, and trimmed with a deep Fringe: Lastly, a little on his right Hand knelt *Don Bernarâo de Menezes*, his Interpreter and Secretary.

When the King goes abroad, not only the *Path*, *Port*, *Palace*

The King's Authority.

THE King of *Kongo* is an absolute Prince, the Lives and Properties of his Subjects being entirely at his Disposal. They approach him in the most submissive Postures, and whoever fails to pay their due Respects and Obedience, are punished with perpetual Slavery.

His Dominions formerly were very extensive in Comparison of what they are at present, as may appear from his Titles In the Time of *Leopold*, who says, he is styled King of *Kongo*, and the *Abundis*, *Matapan*, *Quizama*, *Angio*, *Kakangi*, the seven Kingdoms of *Kongere Ambara*, and of the *Pangulungu*; Lord of the River *Zaire*, the *Anziquas*, *Anzili*, and *Leongo*. But in *Dapper's* *Fernand* of his Title several of those Countries are omitted: He is there styled *Mani* (or Lord of) *Angola*, *Makemba*, *Okanga*, *Kamba*, *Lulla*, *Zema*; Lord of the Dukedoms of *Botta*, *Sunda*, *Bamba*, *Ambeila*, and the Territories thereof; Lord of the Earldoms of *Senge*, *Angy*, *Kakangi*, and the Monarchy of *Ambenda*; Ruler of the great and wonderful River of *Zaire*.

To advise him in Matters of State, and such as concern Peace and War, he hath a Council consisting of ten or twelve Persons, who are his Favourites; and by them likewise all Orders are published in his Name.

The King's Retinue is very numerous: He is attended by several of the Nobility who dwell in and about his Palace, besides his Domestic and other Officers of his Household. He hath a

His Title.

State and Allegiance.

\* *Osilly's Africa*, p. 338.

\* The same, p. 336.

before, p. 45. d.

Vol. III.

\* *Pigafetta's Relation of Kongo*, p. 18.

\* A Portuguese Word used on the like Account in other African Countries. See

*Osilly*, as before, p. 339.

\* *Pigafetta*, as before, p. 180.

\* *Osilly*, as before.

\* *Pigafetta*, as before, p. 180.

\* *Pigafetta*, as before, p. 180.

L 1

Nobility.

Knights  
England.

Nobility, but also those who dwell about the Court, or by Occasion are found at that Time, attend him; some going before, others following, but all dancing and tumbling with antic Postures to the Music of certain ill-tuned Drums, and long Ivory Flutes like Cornets, till the King enters his Palace. *Pigafetta* says, that on these Occasions his Guards sound their great Instruments, which may be heard five or six Miles off, to give Notice that his Majesty is going abroad: This happens very seldom, but when he does, all his Lords do accompany him, and likewise the Portuguese, in whom he placeth great Confidence.

According to *Dapper*, when the King goes to Church, the Portuguese, both temporal and spiritual, as well as the Grandees, must wait upon him, and again back from the Church to his Palace; but he adds, that they are obliged to such Attendance at no other Times.

When he appears in public, he is always attired in his richest Robes, that is, a great, long Mantle, or Cloak, of Silk Velvet, or fine Cloth, most splendidly beautified: On his Fingers he hath some Gold Chains, intermixed with fine Coral; and on his Head, a bordered Cap richly adorned.

After the King was converted, he reformed his Court in some Measure, according to that of the King of Portugal. When he eats in public, there is a Table set for him upon a Floor raised with three Steps, and covered with Indian Tapestry; also a Chair of crimson Velvet, adorned with Bofies and Nails of Gold. He always eateth alone, the Princes standing about him with their Heads covered. He hath a Service of Plate of Gold and Silver, and a Taster for his Meat and Drink. *Dapper* adds, that he hath in his Palace about an hundred Waiters, who all have Lodgings in the Court, and wear Mantles of black Bayes.

But his Majesty's Pomp and Grandeur appears in nothing more than when he treats his Courtiers and Nobility, who are servicable to him. At Noon he cauleth all the Noblemen, then in the Bounds of his Palace, to be numbered; and then all the Pots are set before them, one with boiled Beans, another with Flesh, and a third with Millet, seasoned only with Salt and Palm-Oil. To the greatest Lords he sends each his Meats in a wooden Platter, with a small Flask of Palm-Wine: But those of less Quality are by Name called-up, six, seven, or eight toge-

ther, and appointed such Pots of Victuals as the King thinks fit.

When the Feast is ended, they come all into the King's Presence, and falling upon their Knees, clap their Hands, and bow their Heads in Token of Thanks and Submission; after which they depart home, only some Favourites stay the whole Day out, smoking Tobacco and drinking Wine with the King till they are all so fuddled, that they cannot stir from the Place.

In Kings the King hath the sole Property of all Property Goods and Lands, which he can grant away at Pleasure, as well as Employments, so that no Person can dispose of either to his Heirs, whence there are but few Suits or Quarrels, except about Words. To this Law the King's own Sons are subject. Hence, if any neglects to pay his yearly Tribute, the King taketh away his Government, and giveth it to another. An Instance of this happened in the King, who reigned when *Lopez* was at the Court; for this Prince (when a private Lord) being naturally very bountiful, especially to his Servants, and not able to discharge those Impositions which the King (his Predecessor) had laid on him, he became *Tamboukade*, that is, was deprived of his Government and Income, together with the royal Favour.

The Revenues of the King consist especially in yearly Tributes paid him by the Dukes of *Bamba*, *Batta*, *Sunda*, *Nambuganga*, *Bumit*, *Musful*, *Oande*, *Quingbanga*, and others, under the Titles of Earldoms, as those of *Pemba*, *Pange*, and many more. This falls-out on *St. James's Day*, when the King rewards them with some small Favour. Some have not scrupled to affirm, that the whole Income of the King amounts not to above one hundred and twenty French Crowns, exclusive of the small Presents made by every Lord over and above his Tribute, the greatest whereof rises but to a couple of Goats, most of them giving only Fruits, as Plantains, Wine, Nuts, and Palm-Oil.

When the King goeth abroad, attended by his Nobles, with white Caps on their Heads, he sometimes puts on a Hat; then resuming his Cap, he puts it on very loosely, on Purpose that the Wind might blow it off. As soon as this happens, his *Fidalgos* run and bring it him again; but his Majesty, as if offended at the Disgrace, will not receive it, and goes home much discontented: Next Day he sends two or three hundred Blacks abroad to gather in Taxes; so punishing his whole Kingdom for the Offence of the Wind.

\* *Ogilby's Africa*, p. 538, & seq.

† *Dapper* adds, Cushions for his Feet.

‡ *Pigafetta*, as before.

§ *Ogilby*, as before.

¶ The same, p. 548.

\* *Pigafetta's Relation of Kinges* p. 180.

† Red or green, according to *Dapper*.

‡ *Pigafetta*, as before, p. 97, and 180.

§ *Ogilby*, as be-

¶ *Pigafetta*, as before.

‡ *Ogilby*, as

Kongo  
Kingdom.  
War and  
Terror.

THE King of *Kongo* is a very powerful Prince; a Sometimes they set aside all the Children, and give the Crown to a Brother or Nephew.  
for his Subjects being entirely at his Command, and obliged to take the Field on the least Notice, he can, at any Time, form an Army of what Number he pleases. According to the Report of *Carli* and other Travellers, one of those Monarchs marched against the *Portuguese* with nine hundred thousand Men; an Army, one would think, sufficient to conquer the World: Yet the *Portuguese* gave him Battle with only four hundred Musketeers, and two Field Pieces; the Terror of which, loaded with Partridge Shot, joined to the Death of the King, put them to Flight. The very Man who cut-off the King's Head, assured the Author, that they found the Utensils belonging to him of beaten Gold.\*

Governor.

King's Law.

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Way of  
Fighting.

THE great Advantage which *Europeans* have over them in War is chiefly owing to their Want of Discipline. Their Way of Fighting (as used in *Segus*) is very awkward. When both Parties are come to the appointed Place, and drawn-up in Sight of each other, they begin to argue the Case coolly; then proceed to abusive Language; till at length, their Blood being fired, from Words they fall to Blows: Then their Drums begin to beat confusedly. They who use Guns, after the first Onset, throw them away, having them more to fight than offend the Enemy. They set them against their Breast, without taking any Aim, by which Means the Balls generally fly-over without doing them any Harm: Besides, the adverse Party, as soon as they perceive the Flash in the Pan, squat down, and after having received the Fire, rise-up, and run forwards. Then both Parties besake themselves to their Bows and Arrows. When at a Distance, they discharge them into the Air, to do the greater Execution; but when near, they shoot them in a direct Line. They sometimes poison their Arrows, the Wounds made by which they cure with Urine, and gather-up the fallen Arrows to use again. The short Arms they employ are great and small Knives, Axes, and the like, which they buy of the *Europeans*. Those who are conquered become Slaves to the Conquerors, if taken; and if not, they often kill themselves for Anger. In *Kongo*, when there are no *Romish* Priests there, Christians make Slaves of Christians, often upon very slight Quarrels.

Isolation  
of the Crown.

IN the Succession to the Crown they observe no Order; neither Legitimation nor Seniority taking Place farther than the ruling Grandees please, who esteem all alike honourable; and chuse him among the King's Sons, for whom they have the most Respect, or think the fittest:

\* *Carli's Voyage*, p. 572.

\* *Marcella's Voyage*, p. 645.

*Kongo Kingdom.* was propounded to him; and assuring them, that a the Natives, they have quite laid aside burying *Governors*  
he will study nothing more than the Welfare of People alive.  
his Kingdoms; and the Propagation of the *Res-  
mish* Faith.

*Out of Alliance.* THE People of *Kongo* take the Oath of Fidelity to their King, like other Christians; but forget it quickly, rebelling and murdering him upon any slight Occasion: So that within these forty or fifty Years they have had many Kings: For if all Things go not to their Minds, if it rains too much or too little; or if any other Accident happens, the King bears the Blame.

WE meet with the Names of but few of the *Kongo* Kings in late Authors. *Carli* mentions *Don Álvaro*, who reigned in 1666; and *Merella*, *Don John Siman Tamba*, and his Successor, *Don Sebastian Gritho*, who governed in 1688.

*Queen and Concubines.* THE King hath one married Wife, whom they call *Mani*—*Mamlada*, that is, *Queen*, besides a great Number of Concubines, not minds the Reproofs which the Priests deliver in their Sermons. For the Wife's Maintenance, there is an annual Tax, called *Pintello*, every Houle in the Kingdom paying a Rate for their Beds, viz. a Slave for every Span's Breadth; so that if it be three Spans broad, they pay three Slaves.

THE Queen hath her Lodgings in the Palace apart, with her Ladies of Honour, who wait in Turns: The rest go almost every Night abroad to take their Pleasure, and to gratify their wanton Desires. Nor is the Queen herself less willing to indulge her Inclinations, provided she finds a convenient Opportunity, or a Person who dares venture over the Straw Walls in the Night to her private Lodgings: But this she doth with great Circumspection; for if the King should hear of it, it would endanger both their Lives.

*His Funeral.* FORMERLY, when the King was buried, a Dozen young Maids leaped into the Grave, where the Corpse was placed in a sitting Posture, and were buried alive to serve him in the other World. These Maids were then so eager for this Service to their deceased Prince, that, in striving who should be first, they killed one another. Their Parents and Friends used to put all Sorts of rich Cloaths into the Grave for their Accommodation in that strange Country.

THE Funeral of the King, instead of other Mourning, is celebrated eight Days together with continual Eating and Drinking. This Kind of Mourning they call *Molala*, and is every Year after solemnized in the same Manner.

THE same Custom, which is observed also for the Nobility, according to their Quality, continues to this Day; but, since the Conversion of

## SECT. II.

Administration of Justice, and Way of Swearing.

*Governors, civil and criminal. Administration of Justice. Punishments. Law-Suits. Oaths and Tests. Cruelty of a Mulatto. Species of the Khilumbo Test. Other Ways of discovering Theft and Sarcery. Way of absolving Oaths.*

THE Provinces of *Kongo* are governed, under the King, by *Mani*, or Lords; and each contains lesser Provinces, or Territories, governed also by *Mani*, but of an inferior Nature: Thus the *Mani Fama*, or Lord of *Fama*, which is but a District, or Division, of a Province, is inferior to *Mani Bamba*, who is Governor of a Province. These Governors, according to *Dapper*, have assumed the Titles of Dukes and Earls, in Imitation of the *Portuguese*, who introduced them; but the *Portuguese* stile themselves all *Senas*. They also taught these Governors, when they appeared in public, to affect great State, sitting in large Velvet Chairs; with Velvet Cushions, and rich Tapestries spread before them, by this Shew of Grandeur to strike the greater Awe into the People.

*MEROLLA* says, that the Office of the *Mani* (or inferior Governors in *Segno*) is to receive the King's Revenue, and to employ Husbandmen to manure the Crown Lands, when the Ruins have rendered them fit to till. At the Time of Reaping, these Officers reserve a certain Part of the Corn for themselves, as a Perquisite annexed to their Employ.

THE King appoints a Judge in every particular Province, to hear and determine civil Causes and Disputes. As there are no settled Laws or Statutes, these Judges imprison and release, or impose a pecuniary Mulct, or Fine, according to the Rule of Custom: But, in weighty Matters, every one may appeal to the King, before whom all criminal Causes are brought, in which he giveth Sentence; but seldom condemns any to Death. For Offences committed against the *Portuguese* by the *Mesti* *Kinghi*, they are tried by the Laws of *Portugal*. Upon Conviction for any Crime, the King banisheth the Malefactors to some desert Island, judging that to be a greater Punishment, than at once to deprive them of Life. If they happen to live ten or twelve

\* *Ogilby's Africa*, p. 540, & seq.  
\* *Ogilby*, as before, p. 530.

\* The same, p. 557, & seq.  
\* In the Translation, *Mesti*.

\* *Merulla's Voyage*, p. 609.

*Kongo* Years; his Majesty usually pardons them; and, if Persons of any Consideration, employs them in the Service of the State, as People who have been tamed and enured to Hardships.

In civil Differences, if a *Portuguese* hath any Suit against a *Mosi Kongo*, he hath Recourse to the Judge of *Kongo*; but if a *Mosi Kongo* sues a *Portuguese*, he citeth him before the *Portuguese* Consul, or Judge, allowed by the King.

THE *Kongo* Blacks, in transacting Business with the *Portuguese*, use no Writings, Bills, or Bonds, but only make their Bargain before Witnesses.

*Punishment.* WITCHCRAFT and Idolatry are punished with great Severity. All Sorcerers and Murderers, convicted by Witnesses, are condemned to die, the former to the Flames. When an Offender suffers Death, pursuant to the King's Sentence, all his Goods and Slaves are forfeited: And sometimes his Majesty, to supply his Coffers, condemneth Persons to Banishment for very slight Causes; sometimes upon a bare Suspicion, and without sufficient Proof, for sake of having their Effects confiscated to his own Use.

*Law-Suits.* MEROLLA informs us, that the Administration of Justice, whether civil or criminal, in *Sergis* belongs all to the *Mani*, except in some particular Cases, reserved to be determined either by the Prince, or his Delegates. The Plaintiff first urges his Reasons on his Knees before the Judge, who sits on a Carpet with a little Staff of Authority in his Hand, and under the Canopy of a shady Tree, such as are wont to grow in the great Mens Yards here. Sometimes the Judge hears Causes in a great Straw Hut, built for that Purpose. When the Plaintiff has told his Case, he, with the same Attention, hears the Defendant, and then calls for the Witnesses. If they do not attend, the Cause must be put off to another Day: If they appear and give their Testimony, the Judge, after having seriously weighed the Proofs and Allegations of both Parties, pronounces Sentence according to the Dictates of Nature and Reason, without the least Knowledge of any Kind of Laws. He in whose Favour Judgment is pronounced, pays a Fee to the Judge's Box, and then extendeth himself all along with his Face to the Ground, in Token of his Gratitude. All the Way home, his Friends and Relations sit-up their Throats, repeating the Conqueror's Case, and the Sentence given in his Behalf. At his Return, he is obliged to treat those who had accompanied him; and if the Affair be of Consequence, they commonly feast for three or four Nights together, to his no small Expence. Mean Time, the Person who loses

his Cause returns to his Habitation without the least Mummuring, or Ill-will.

On common Occasions among themselves, *Portuguese* they swear in the Name of their *Motiffs*, or, as they say, *Kissunga wi*, or *Kalliate wi*; that is, By *Kissunga*, or *Kalliate*.

In Controversies or Law-Suits they have a more solemn Oath (or Method of Trial) which they call *Motoma*. For this End they lay a Hatchet in the Fire, which the *Ganga Motiffe*, or Priest of the Idol, takes-out red-hot, and moves it near the Skin of the Party accused, or, if two, between their Legs, without touching them: If it burns, the Person is found guilty; if otherwise, acquitted.

Or the same Kind is the Oath *Khiama's*, which, as *Merolla* says, may rather be said to be applied than administered; for the Person accused hath a red-hot Iron passed over his naked Leg: If it causes any Blister, he is judged to be guilty; but if not, he is released. The Deceit of this, says our *Capuchin*, is, that if the Patient is to be acquitted, the subtil Wizard, with a certain Preparation, of an exceeding cold Nature, concealed in his Hand, strokes gently over the Part; by which Means, the Fire, when applied there, loses its Force; but, if to be found guilty, that Remedy is omitted, and then the Iron is left to produce its Effect.

On this Occasion, *Merolla* tells a shocking Story of a Mulatto, whose Son having been killed by his Slave pricking an Artery instead of a Vein, resolved, on a Surmise that his had done it on purpose, to have him undergo the Trial of *Khiama's*; and thereupon having caused the Slave to be seized and carried to one of the three Dwelling-Places of the Wizards, the red-hot Iron being passed over his Thigh, burnt him miserably. The enraged Father, not contented, had him bound Hand and Foot, and then thrust a flaming Torch several Times into his Face. This having been attested by two Witnesses, who added, that they heard the Slave was burnt and thrown into the River, the Author used all his Endeavours to get the Wizard into his Power; but that Miscreant fled. However, by Help of Friends, he caught the Mulatto, who presently produced the poor Wretch; but bound in such a cruel Manner, that it was impossible to loose him without cutting the Cords. The Mulatto undertaking to justify what he had done, *Merolla* sent them both to *Lobunda*; where he afterwards heard, that the Bishop had discharged the Slave, but shut-up his Master in Prison till he had satisfied for his Offence.

\* *Pigafetta's Relation of Kongo*, p. x80, & seq.

*Voyage*, p. 629, & seq.

*ibid.*, as before, p. 613.

\* *Purchas's Pilgrims*, vol. 5: p. 766.

\* *Ogilby's Africa*, p. 546.

\* See before, p. 172.

\* *Merolla's*

\* *ibid.*



Kongo  
English  
Species of the

THERE are many other Species of this Test <sup>a</sup> in their Lord's Feet have been washed, which is <sup>in</sup> *Gongu* of *Khilumbo*, such as those which follow; but the Author only touches lightly on them, in regard they are described more at large by *Miraculous*.

THE second Way of administering the *Khilumbo* is, by putting a tender and soft Root of the Banana-Tree into the Mouth of the Person accused: For if this Root stick to his Mouth, and make him seem to be eating something clammy, he is judged guilty; if otherwise, not.

THE third Way is, by eating the Fruit of the *Emba*, or Oil-Palm: This being first tasted by the Priest <sup>b</sup>, to shew that there is no Danger in it to the Innocent, is afterwards poisoned, and given to the Person intended to be convicted; but by greasing the Fists of the Distributers, he may escape.

THE fourth Trial is, by a Pot of boiling Water, out of which the Parties must, with their naked Hands, take a Stone thrown by the Wizard, who sets the Example himself: They who are scalded are reckoned guilty, the rest innocent.

THE fifth *Khilumbo*, which is chiefly practised in the Kingdom of *Kongo*, is to clap several Snail-Shells to the accused Person's Temples: If they stick, he is condemned; if not, he is discharged.

*Khilumbo*  
266

THE sixth, most in Use amongst the Blacks, is to quench a lighted Torch, made of a certain Bitumen distilled from Trees, in Water; and afterwards to give the same to the supposed Criminal to drink: If he be guilty, it will do him Harm; if not, it will cause no Alteration in him.

THE seventh is, to give the Water, in which a red-hot Iron was quenched, to those who take the Oath. In case they cannot easily get it down, as it sometimes happens, through Apprehension only, they are pronounced guilty; but if they swallow it easily, they are discharged. This Form is practised only by Smiths, who are sometimes Wizards, and called by the Blacks, *Nole fuanzum da*.

OTHERS make this Trial by the Water where-

THERE are other Ways of discovering Theft <sup>in</sup> *Woz*, and Sorcery, with Methods for absolving any who have taken the aforesaid Oaths, in Use among the People of *Kongo* and *Angola*.

As for Theft, a commissioned Wizard, by the Name of *Nsofi*, takes a long Thread, either of Cotton or Wool, and holding one End himself, gives the other to the supposed Thief. This done, he applies a red-hot Iron to the Middle of the Thread, and if it burns, the Party is fined to the Value; or if the Value be great, he is made a Slave. Whether the Devil has any Hand in this, the Author could not decide, as not being thoroughly acquainted with the Fact.

To discover who has been dealing with the Devil, they make the following Experiment: The Root of a certain Tree, called *Ntufi*, being dissolved in Water, the Liquor is put-up in Vessels, and given to the Person accused to drink. Afterwards he is delivered into the Hands of several strong Men to misuse, and shake about in such a Manner, that he quickly falls down in a Swoon: Some imagine that this is rather occasioned by Poison given him, instead of the said Root.

WHEN a Person is to be absolved from any <sup>Woz of ab-</sup> Sort of Oath, a Minister, called *Gongo*, <sup>or John</sup>, or *Nzi*, rubs the Tongue of the Party with the Fruit of the Oil-Palm, and muttering some Words to himself, thereby gives him Absolution.

LASTLY, there is another Sort of Trial, performed not by the deceitful Hand of a Priest, but by a Person of some Quality. Two obstinate Fellows being at Law together, out of whom it is hard to get the Truth, the Judge summoneth them both to appear before him, and to each of their Foreheads fixes a Sea-Shell, at the same Time ordering them to bow-down their Heads: Now the Person, from whom the Shell first drops, is taken for the Liar, and the other acquitted <sup>c</sup>.

<sup>a</sup> This Author is mentioned often in the Voyage. See p. 182. e, &c.

the Word Wizard by way of Odium, and to prejudice his Readers the more, though indeed they are as true Priests as himself, and deal in the same Kind of Ware; but two of a Trade can never agree. <sup>b</sup> The Oath, called *Balsago*, has been described on another Occasion. See before, p. 172. <sup>c</sup> *Gongo* signifies a Priest in *Kongo*. <sup>d</sup> *Miraculous Voyage*, p. 614, & fig. This seems contrary to the fifth Form of giving the

<sup>b</sup> The Author generally uses his Readers the more, though indeed they are as true Priests as himself, and deal in the same Kind of Ware; but two of a Trade can never agree. <sup>c</sup> The Oath, called *Balsago*, has been described on another Occasion. See before, p. 172. <sup>d</sup> *Gongo* signifies a Priest in *Kongo*. <sup>e</sup> *Miraculous Voyage*, p. 614, & fig. This seems contrary to the fifth Form of giving the



A Chart or MAP of the  
Coast of ANGOLA, from y River  
Bengo to the Koanza, or Quanza.

Part of  
KONGO

SEA of KONGO

or

ETHIOPIC  
OCEAN

Part of

ANGOLA

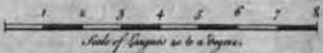
or

DONGO

Kingdom

REMARKS

- a. St Peter's Rock .....
- b. Walls, a Stone's Cast from Shore .....
- c, e. Channel between y Dry Sands & the  
main, having 15 feet at high and 14 at  
low Water, tis 30 fathoms wide yet only  
one Ship can enter at a time .....
- d. Bank between the Island & the main,  
makes y a Channel, 300 fath long &  
150 broad at low Water, in many places  
it has but one or two foot depth .....
- e. The large Channel, tis so shallow tis  
scarcely navigable for a shallow at high Water.
- F. Fort Fernandez .....
- g. Custom House .....



Scale of Leagues 1 to 8

C H A P. V.

A DESCRIPTION of the Kingdom of Dongo, or Angola, and Benguela.

SECT. I.

Provinces and Cities of Angola.

*Name, Bounds and Extent of Angola. Rivers: The Quanza, or Kuanza; its Course. Islands in it: Mafander; Mochiana. Rivers Lukala and Kalukala. Provinces: Sindo and Ilamba; its Districts: Ikollo; Enfaka; Mafingana. The King's Residence: Kambamba; Embakka: Lukala. Loanda Province and City: Hewes and Churches: Alim-Houje; Convents. The Jesuits bars. Number of Inhabitants. Productions and Water. Nature of the Soil. Fine Plantation.*

THE proper Name of this Country is *Dongo*, that of *Angola* being given to it by the Portuguese from the Prince who first usurped it from *Kongo*. It was formerly, and still is by some, called *Amabanda*, and the Inhabitants *Amabandis*.

THE Kingdom of *Angola* is bounded on the North by *Kongo*, from whence it is separated by the River *Danda*, some say *Bengo*; on the East by the Kingdom of *Matamba*; on the South by *Benguela*; and on the West by the Ocean. It lies between seven Degrees thirty Minutes and ten Degrees forty Minutes of South Latitude; and between thirty-two Degrees and forty-one Degrees twenty Minutes of Eastern Longitude: Being about five hundred and ten Miles long from West to East, and an hundred and ninety broad from North to South.

*PIGAFETTA* seems to include *Benguela* within the Limits of *Angola*, extending it Southward to Cape *Negra*, and placing the *Baia das Vacas* in the Center of its Coast; and indeed *Battel* says, that it hath under its Subjection many Lordships along the Coast as far as that Cape.

THIS Country is watered by divers Rivers; *The Quanza, 25, Bengo, Quanza, Lukala, and Kalukala.*

AN Account has been already given of the two first. We shall add to that of the *Kuana*, or *Quanza*, that its Mouth lies about fourteen Miles Southward of the *Sleepers Haven*; twenty

a from Cape de *Palmarinho*; and seventeen to the Northward of Cape *Lodo*. Though it is reported to have its Rise with the *Nile* in the Lake *Zambre*, yet its Source is uncertain, as no Europeans were ever known to have been so far up it.

It resembles the River *Lukar* in Spain, being at the Entrance about a League and an half wide, and at the North Side deepest for Ships to enter. The Depth of the Channel is but twelve Foot at high Water, ebbing and flowing about four; but within they find Water enough, yet navigable no higher than the Village *Kambamba*, (an hundred and eighty Miles from the Sea) by reason of the strong Waterfalls. Its Course is from East to West, and very full of winding Reaches, whence by Water, from the Mouth to the Isle of *Matibiana*, are reckoned thirty Leagues; whereas the direct Way by Land is but twenty. In sailing by it, the Entrance can hardly be discerned, by reason of a black and woody Island lying right before it.

THIS River in its Passage forms several small Islands: That of *Mafander*, or *Mafandara*, a-finder, about fourteen Miles long, and two broad, lies thirty Miles from its Mouth. This Island produced many Sorts of Vegetables, especially *Manioka*, (or *Maniok*) which grows extraordinary thick; Millet that yields three Times a Year, besides Palm-Trees and *Goyaves*.

THIRTY-SIX or thirty-eight Miles higher Mochiana lieth another, called *Matibiana*, ten Miles long, and two broad, very low Ground; excepting two Mountains, beset with all Sorts of Herbs and Pasture, which feeds many Goats, Sheep, Hogs, and Hens. Some Years ago five or six Families of Portuguese lived here, who had many Slaves, and maintained themselves chiefly with *Manioka*.

THE River *Lukala*, by *Pigafetta* called *Luisla*, has its Source in *Anbelle*, near that of the River *Danda*, and running South-Westward, falls into the *Quanza* (or *Kuanza*) about ninety Miles from the Sea.

*KALUKALA* is a small River, which crosses the Territory of *Ilamba*, with such extraordinary Creeks and Meanders, that there is hardly

\* By others, *Abandi*, or *Abundi*. See before, p. 234. c. 6. § 499.

*Pigafetta's Relation of Kongo*, p. 57.

afterwards, *Matibiana* and *Matibiana*. In Dr. *Barth's* Map, *Matibiana*.

\* *Ogby's Africa*, p. 551.

\* *Barth's* Pilgrims, vol. 5. p. 766.

\* Here, *Matibiana*.

one of the two and forty Districts, into which this Kingdom is divided, that lieth above an Hour's Walk from it.

SOME Lakes appear near the Rivers *Quanza* and *Bengo*, the chief whereof are in the Lordships of *Barbeito*, *Angolene*, and *Khama*.

*ANGOLA* containeth several Provinces; as, *Loanda*, *Sisto*, *Nambo*, *Ilala*, *Enfaka*, *Maffingon*, *Embakka*, and *Kambamba*; each of which is subdivided into lesser Districts, under particular Squares, or Governors. *Loanda* contains nine b

*SANSO* is the Country situate to the North of *Loanda*, up the River *Bengo*.

*ILALA* M.B.A. or *Eloana*, a large Tract of Land, above an hundred Miles in Length, beginning South-East from the Territory of *Ilala*, and spreading from the River *Bengo* to the *Quanza*, and from *Kalunda* to *Maffingon*; growing wider the farther you advance; and every-where to well peopled, that every two or three Miles Distance there is a Village. This proceeds from the Negroes marking-out the Bounds of their respective Lands, so that the Whole stands divided into two and forty Districts.

THE first of these, bordering on *Ilala*, is called *Khenjo*; then follow successively *Nambla*, *Quambla*, *Bamba*, *Galanza*, *Makoa*, *Kuabi*, *Quitadel*, *Etemo*, *Quitalla*, *Kumbaita*, and *Alidanga*, *Quiamatta*, *Nambaquejamba*, *Kangelo*, *Quibaita*, *Konda*, *Angolene*, *Gumbia*, *Maffingon*, or *Maffagan*, *Kamila*, *Kabange*, *Karanga-Paji*, *Quenta-Atemo*, *Hianganga*, *Maffingapaji*, *Kamanga*, *Kabanga*, *Begghanger*, *Quibikapaji*, *Kofakaji*, *Nambla*, *Kallebanga*, and *Nimungia*. These are the chief Districts of *Ilala*, out of which may be raised ten or twelve thousand Arsects.

THE Societies preserve their Boundaries so exactly, that never any Complaint is heard of one wronging or encroaching upon another. This Territory hath neither Ports nor Woods for a Defence against their Enemies, excepting some little Groves upon Hills, which are of small Service; yet the Inhabitants cannot easily be conquered, because they observe good Discipline, shooting their Arrows either lying upon the Ground, or kneeling.

FROM *Nambo* North-West, and West North-West, lies *Ilala*.

*ENSALKA* begins six or seven Miles East of *Loanda*, and is situate between the Rivers *Quanza*

and *Bengo*. It is but a small Jurisdiction, which may be travelled through in half a Day. In some few Places the Inhabitants till the Ground. Two or three Miles up the Country, on the Hills, stands a Wood, enclosed about with Bushes and Thorns, which is a great Security to the Province; it not being possible to force the Inhabitants from this Retreat, unless for want of Water, there being none to be had but from the two Rivers above-mentioned.

THIRTY Miles Eastwards, and above the *Maffingon*, before-mentioned Island of *Mochiana*, in the Province of *Maffingon*, or *Maffagan*, stands a small Town of the same Name, (where the Portuguese have a Fort) erected between the *Quanza* and *Sando*; the latter environing it on the North, the former on the South: And about the Distance of two Hour's Walk they mingle their Streams. From this Conjunction the Town derives its Appellation, *Maffingon* signifying a Mixture of Waters. It was at first only an open, large Village, but having been since augmented with many fair Stone Houses, it is at length become a City. This City and Fort were erected by the first Portuguese Governor of *Angola*, in the Year 1578, at the Time, when assisted by the King of *Kongo*, he penetrated into *Angola*; and is now inhabited by many Portuguese Families, besides Mulattos and Blacks.

THE King of *Angola* holds his Residence a little above the City *Maffingon*, in a strong Mountain above seven Leagues in Compass; containing many rich Pastures, Fields, and Meadows, which yield a plentiful Provision for all his Retinue. There is but a single Passage to it, and that (according to their Method) well fortified; so that he need fear neither the Queens of *Singa*, nor the *Jaggas*.

*KAMBAMBA* edges upon the *Quanza*, where stands a Village denominated also *Kambamba*, Eastward of *Maffingon* about a Day's Journey. The Portuguese have a Fort here also inhabited by divers Families, and many free Blacks, who have good Store of Slaves.

ABOUT eight Days Passage up the River *Luila* (or *Luisia*) you arrive at *Embakka*, where is a Village of the same Name, twelve Days Journey from the Sea-Side. In this Place the Portuguese have their Bounds, beyond it claiming no Interest.

*LUIOLA* is a very strong Place, situate at the Confluence of the *Kanza* and *Luisia*, an hundred and five Miles from the Sea. These Rivers, a little above their Junction, separate again, forming an Island about a Musket-Shot over.

\* There seems to be some Mistake here.

† *Ogilby*, as before, p. 554.

‡ In *Ogilby*, this City of *Loanda de Sant Paulo*; perhaps by Mistake.

as before, p. 553, & seq.

§ *Ogilby's Africa*, p. 551, & seq.

¶ In *Ogilby*, printed *Machiana*, &c.

‡ In *Ogilby*, this City of *Loanda de Sant Paulo*; perhaps by Mistake.

§ *Ogilby*, as before, p. 553, & seq.

¶ In de P'le's

† In this

‡ *Ogilby*,

in

Angola  
Kongo

In this Island, at the Place where the two Rivers meet, there sits a Hill, which *Paul Diaz* surprized and fortified for his Security. Since that Time, from being uninhabited, it is become well peopled with *Portuguese*.

Luanda Province and City.

THE Province of *Luanda*, which is placed first, as being the most considerable, we describe last. The chief Place in it is *Luanda*. There is an Island and Town of this Name, the latter is called by the *Portuguese*, *Isola de San Paulo*. It is the Capital of all their Possessions in these Parts, and the Governor takes Place of all the rest. One Part of the City stretches to the Sea-Side; the other rises to the Top of an Hill. On the North Side of this appears another Mountain, called *Monte de San Paulo*, somewhat higher than that of the City, and so steep, that it is with much Difficulty ascendable; yet on the Sides thereof, the *Jesuits* have erected a Cloister, with three or four Houses adjoining.

THIS City was built by the *Portuguese* in the Year 1578, when *Paulo Diaz de Novais* was sent thither, to be the first Governor for them in this Country. It takes in a great Compass of Ground, having many fair Houses, Churches and Cloisters, but is neither walled nor fortified; only some Forts are raised at the Water-Side for securing the Haven.

Luanda, Province, and City.

THE City *Luanda* is large and beautiful enough. The Houses of the Whites are of Lime and Stone, and covered with Tiles; those of the Blacks are of Mud and Straw. Here resides the Bishop of *Kongo* and *Angola*, together with a Chapter of about eight or nine Canons.

BEFORE the *Dutch* subdued it, in 1641, the *Portuguese* had six Churches there: Two greater, one called *St. Maria de la Concepcion*, and the other *Corpo Santo*; and four lesser, one for the *Jesuit*, named *St. Antonio*; one for the Blacks, styled *St. Geese*; one Cloister and Church for the *Franciscans*, and an Alms-House, with a Church entitled *Miserordia*. Over the Alms-House, besides Receptions for Poor, are four and twenty Chambers for the Governor and other Officers, as, the Steward, Doctor, Barber, Apothecary, and the like. This House hath some Revenues of Land, which being but mean, have been augmented by a Rate upon Ships that put in here, each paying two Reys to the Treasurers.

Angola, Province, and City.

In *Mexico's* Time there were here three Convents, viz. of the *Jesuits*, Barefoot Carmelites, and Friars of the third Order of *St. Francis*. The Carmelites have a Mission out of the City up the Country, where at present lives a secular Priest, through the Scarcity of Regulars. Here

is likewise a House of the *Copuchins*, where the Superior resides, who is thence to support the Missions by the Charity of the Inhabitants. Their Church is dedicated to *St. Anthony of Lisbon*, and contains several Bodies of Martyrs transported from *Rome*. It is a Chapel-Royal, and has two Congregations of the Rosary. The Brotherhood has built a Chapel eight-square, with a large Capol of an extraordinary Height; which being a Thing uncommon here, is extremely admired. Under it there is a Vault for Burial, which is customary in the other Churches.

ANGELO says, there is a good Number of *Jesuits*, who are allowed, by the King of *Portugal*, a Pension of two thousand *Crusados* a Year, that is, two hundred and sixty-six Pounds thirteen Shillings and Four-pence. They keep Schools, preach and perform other Functions. To requite their Labours, the People of the Country have given them the Property of several Houses, and of twelve thousand Slaves of sundry Trades, as, Smiths, Joiners, Turners, and Stone-Cutters; who, when they have no Employment at home, serve the Public, and bring their Masters in a *Crusado* a Day. He also found Carmelites there, and some of the third Order of *St. Francis*.

THE same Author observes, that there are in this City about three thousand Whites, and a prodigious Number of Blacks: They serve as Slaves to the Whites, some of whom have fifty, some one, two, or three hundred, and even three thousand. He who has most is richest, for they being all of some Calling, when their Masters have no Use for them, they go work for others; and besides saving their Masters their Diet, bring home their Earnings.

AT *Luanda* they eat Abundance of Fish, Cow-Beef, which is the best Sort of Fiehl, Goat and Mutton. Each of the last may be said to have five Quarters, the Tail being the biggest of them; but it is not wholesome, because of its great Fatness; nor indeed is any Flesh in that Country. Instead of Bread they use the Root of *Munjeau*, as they do at *Brasil*, and Indian Wheat, of which they make little Cakes, and other Things of Paste, which yet are not so good as Bread. The Water they drink is very bad; it is brought from a neighbouring Island, where they dig a Trench even with the Sea, and the Water rises as it strains through the Sand, but not thoroughly. Else they go for it to a River twelve or fourteen Miles from *Luanda*, and load their Canoes, which are Boats made of one Piece of Timber. These Canoes have a Hole at the Bottom, which

*Pigafetta's Relation of Kongo*, p. 51.

*Ogilby's Africa*, p. 542, & seq.

*Ogilby*, as before, p. 553.

*Mexico*, as before.

*Mexico's* Voyage, p. 670.

*Angola*, as before.

*Mexico*, as before.

*Angola's* Voyage,

*Mexico*, as before.

*Angola  
Lopéza.*

they open when they are in the River, and stop it up when the Canoa is full enough. When they come home, they strain it from the Dirt, and let stand some Days to settle. Wine brought from Europe is sold for sixty Millreys the Pipe, that is, twenty Pounds Sterling; when there is a Scarcity, it rises to an hundred Millreys a Pipe, and sometimes there is none at all to be had.

*History of  
the Soil.*

THE Land about Loanda, for want of convenient Moisture, proves barren; but on the opposite Side, by the River Benga, it is fruitful, yielding Store of *Mandioka*, Millet, Beans, and many Sorts of Fruits and Herbs. This Quarter, upon the Portuguese first Arrival, was overgrown with Buihes and Brambles: But the Governor of Loanda, *Fernando de Sousa*, in 1629-30, commanded the Inhabitants, every one according to the Number of Slaves he had, to take a Piece of Ground at the River, and clearing it from the Buihes, Brambles, and Weeds, make it fit for sowing and planting; by which Means they brought it to the present Fertility.

*The Place  
fertile.*

THIS Order at first they with Difficulty obeyed; but when they saw the Effect, every one, eager to get a Plantation, took so much Ground as he could manure. In this Manner the Land was planted with Millet, Beans, and all Sorts of Herbage; and in Time became, as it were, a pleasant Garden for the whole Country: But afterwards, when the Dutch took the City Loanda, all was burned and ruined; so that this Tract of Land again became a Den for Lions, Tygers and other wild Beasts: However, after Peace was settled between the Dutch and Portuguese, their joint Endeavours restored it to its former Beauty and Fertility.

## SECT. II.

*Of the Island of Loanda, and Conquest of the City by the Dutch.*

*The Island Loanda: How formed. The Channel and Port. Town and Soil. Gardens and Improvements. The Coast adjacent. The Dutch from Brazil, take Loanda City. The Governor's Conduct: He is surprized and taken with his Soldiers. Loanda yielded to the Portuguese by Treaty. Mollé Fort built by the Dutch.*

\* *Angola's Voyage*, p. 561.

<sup>b</sup> *Ogilby's Africa*, p. 555.

<sup>c</sup> By our Map, the North

End of the Isle lies in eight Degrees thirty-seven Minutes, and the South in eight Degrees fifty-two Minutes. The Length is eighteen Miles, and the Breadth, where broadest, two; where narrowest, one.

*Pigafetta's Relation of Kongo*, p. 21; and *Morilla's Voyage*, p. 608.

<sup>d</sup> *Ogilby*, as before, p. 569, 2<sup>d</sup> fig.

*Pigafetta*, as before, p. 21, and 26.

<sup>e</sup> *Morilla*, as before.

<sup>f</sup> *Pigafetta*, as before, p. 21, and 25.

<sup>g</sup> *Ogilby*, p. 571. Our Map places Fort *Fernando* at this End of the Isle.

<sup>h</sup> *Pigafetta*, as before, p. 25.

<sup>i</sup> The time, p. 22; and *Morilla*, as before.

<sup>j</sup> *Dapper* says, that to this Score the Island may be called *The Mine of Kongo*.

For an Account of this Shell-Fish, see the Natural History hereafter. *Lopez* calls the *Simul*, *Loandé*.

THE Island of Loanda lies before the City in eight Degrees forty-eight Minutes <sup>South Latitude</sup>. *Lopez* makes it about twenty Miles long, and one broad at most; in some Places but a Bow-Shot over. *Morilla* says, it is about ten Leagues in Length about a Mile from the City. *Dapper*, that it is not above a Mile and an half across in the broadest Part, so that those who sail-by in a Ship may easily see the Sea run between it and the main Land. The Sea, a Musket-shot from Shore, hath not above seven or eight and twenty Fathom Water, yet a League farther a Line of an hundred Fathom can reach no Ground.

*LOPEZ* supposes this Island to have sprung, by Degrees, from the Settling of Sand and Mud thrown-up by the two great Rivers of Benga and Quanza. *Morilla* speaks to the same Purpose, when he says, that this Port is as secure as famous, being formed neither by Art nor Nature, but only by Chance; having a long Slip of Sand thrown-up by the Sea, which makes a low, flat Island, about a Mile from the City, behind which the Ships ride.

*LOPEZ* observes, that it is called *Loandé*, which signifieth *Bald*, or *Shaven*, because it is a Country without any Hills, and very low, scarcely rising above the Sea.

ACCORDING to him, this Island, in the narrowest Part of it, is so near the firm Land, that the People do sometimes swim over the Channel, where, at low Water, certain little Isles appear. This Channel hath two Entrances, one on the South called *Barra de Roimbo*, which heretofore had above five Fathom Water, but at present it is almost choaked-up with Sand: It was guarded formerly by two Batteries, but the Force of the Water hath almost washed them away. The Entrance on the North to the Port of Loanda is half a Mile broad, and very deep.

THE best Water in all these Countries is gotten in this Island, by digging only the Depth of two or three Hands Breadths. This may seem strange, but what is stranger, that it is freshest at the Flood, and saltest at the Ebb. Here, and no where else on these Coasts, are caught Crabs and Lobsters, as likewise Cattle-Fish, and those little Shell-Fish called *Zimbo*, (or *Simbo*) which pass for Money. Heretofore the King

*Angola's King* *De Go. 1793.*  
*Angola's King* referred to himself the Right of fishing a Haven; also the Clay-Ovens, or Lime-Kilns, where the *Portuguese* burn Lime and Oyster-Shell. Nine Miles from *Sleepers* Haven, you come to the River *Quanza*, where formerly stood the *Dutch* Fort called *Mishi*, described a little below \*.

*Towns and Soil.*  
 IN this Island there are seven or eight Towns <sup>a</sup>, called by the Inhabitants *Lubata*, the principal whereof is *Spirite Santo*. Here dwelleth the King of *Kongo's* Governor, to minister Justice, and gather his Revenue, arising from the *Lumabbe* <sup>b</sup>, or *Simba*, which amounts to eleven thousand Ducats yearly.

THIS Island is subject to him, though, by Report, he does not possess one Foot of Ground upon the Continent, to the South of the River *Bengo*. The *Portuguese* have two Churches, or Chapels here.

As to the Soil, it is very dry and sandy, only in some Places may be seen a few Bushes and Brambles, and on the North Side, here and there, a few Hawthorn Shrubs <sup>c</sup>. But it has neither Corn nor Wine. However, to make some Amends, here are Goats, Sheep, and Boars in great Numbers; which being tame at the first, afterwards became wild. Great Store of Victuals also, are brought thither from all the adjacent Parts, to exchange for *Lumabbe* <sup>d</sup>. Besides, the *Portuguese* have several Gardens and Orchards, wherein grow Oranges, Lemons, Citrons, Pomegranates, excellent Figs, Bananas, Coco-Nuts, Grapes, and other Fruits <sup>e</sup>. In short, it has been so well improved latterly, that *Morrell* calls it a pleasant Island, and says, that the Citizens of *Angola* delight themselves as much there as the *Napoletons* do in their Retirement to *Posillipo*. For this Purpose they have several little Houses there, which being intermixed with verdant Trees, afford a very delightful Prospect. They likewise cultivate the Soil, which being well watered proves very fertile <sup>f</sup>.

*Garden and Improvements.*  
 THE Islanders use Canoes, of the Bodies of Date-Trees joined together, in which they fight at Sea.

FORMERLY the *Yagga* abode here, but the *Portuguese* drove them out in the Year 1578, and pursued them to *Maffinga*, where they raised a Fort for their Security <sup>g</sup>.

*The Coast adjacent.*  
 ABOUT seven Miles from *Barra de Namim*, on the main Land, appears a little Promontory, in *Portuguese* called *Ponto do Palmarrinho*. Four Miles more Southerly, lieth the *Sleepers*

*Hinderjen*, to take *Angola* from the *Portuguese*.

THE Fleet, consisting of twenty Ships, great and small, manned with two thousand Soldiers, nine hundred Seamen, and two hundred *Brazilians*, set-sail from *Fernambuk* the thirtieth of May; and after many Oppositions to come about to the South, the nineteenth of July, in twenty-eight Degrees South Latitude, the Fleet began to wait fresh Water.

THE fifth of August, the Fleet came to Cape *Nigra*, in sixteen Degrees; from thence to *Elias Bay*, in fifteen; and, on the twenty-first, took a *Portuguese* Carvel, laden with Wines, from the *Madeiras*, called the *João-María-Joséph*, which served to bring them into the Haven of *Luanda*.

THE twenty-fourth, *Hinderjen* landed with *Fab. 1700.* his Soldiers, and marched against the City. The *Portuguese* Governor, *Caspar de Menezes*, stood not far off, on the Shore, ready to receive them, with nine hundred Whites and armed Inhabitants, and a great many of Blacks, besides two Pieces of Ordnance: But at the first Onset, the Enemy fled; the Blacks first, and then the *Portuguese*, followed by the Governor, leaving the Ordnance behind them. Hereupon, the City, with all the Forts and Batteries, was taken, without farther Resistance, none being bound therein, but one drunken Soldier and a very old Man. The Booty there, consisted of twenty-nine Brass Pieces, and sixty-nine of Iron; besides Store of Arms, Ammunition, and Provision of Victuals, as Meal, Wine, and thirty Sheep, small and great. But because there was

\* *Morrell's Voyage*, p. 608.

<sup>a</sup> *Pigafetta's* Relation of *Kongo*, p. 23, and 25.

<sup>b</sup> *Pigafetta*, as before, p. 23.

<sup>c</sup> as before.

<sup>d</sup> *Ogilby*, as before p. 571.

<sup>e</sup> These Trees seem to be the Mangroves, and the Fish, Oysters.

<sup>f</sup> *Linschoten* will hardly allow them to be Villages.

<sup>g</sup> *Ogilby's Africa*, p. 570.

<sup>h</sup> *Pigafetta*, as before.

<sup>i</sup> *Ogilby*, as before.

<sup>j</sup> See the Map, of *Guinea*.



no fresh Water, the *Dutch*, after their Conquests, fortified a House lying near the River *Benza*, for the Convenience of fetching it from thence; upon which the Blacks made an Assault, but were beaten-off with the Loss of eighty Men.

Two Days before the Appearance of the *Dutch Fleet*, the Governor had Notice of it; but supposing they were coming only to carry-off a Booty of Slaves and other Goods, gave Orders, that his Wives and Children, with the best Merchandizes, should be hidden: But when he saw what they came about, he by Letters complained to *Jol* of the Injury, and put him in mind, that the States of *Holland* and the King of *Portugal* were at Amity, and therefore expected the Surrender of the City. The *Dutch* answered, that if there was any such League subsisting, the Governor should have given them Notice of it before the City was subdued, and they had not been dealt with as Enemies; but that, for their Parts, they knew nothing of the Matter.

When the *Portuguese* Governor, who retired to *Mossogon*, found that the Unwholeness of the Air killed many of his Soldiers, and knowing himself too weak to recover *Loanda* by Force, he sent to desire a Truce for eight Days with the *Dutch*, intending, in that Time, either to declare himself for the States, or to depart: But as the Terms he proposed were not liked, he was required to retire with his Soldiers fifty Miles from *Loanda*, and declare, in nine Months, whether he would submit, or retire. Hereupon, *de Meneses* withdrew to the River *Benza*; where he began a new Plantation, and managed it with such Industry, that in a short Time he planted Gardens, which supplied not only his own Colony, but *Loanda*.

This raised a Jealousy in the *Dutch*, who having been farther informed, that he, to strengthen himself, had taken away all the Ammunition from *Mossogon*, doubled his Guards in *Benza*, and delivered out Powder and Ball to his Soldiers, expecting an Assault of two hundred Men out of *Bahia*, to prevent any farther Inconveniencies, it was concluded to send a Party of Soldiers privately to surprize him. To that End, in May, 1643, an hundred Men departing from the City, in the Evening came near the Camp: The Centinel, upon the first Discovery of them, gave fire, and was seconded by the rest of the Soldiers; whereupon, the *Dutch* fell-on, and being come to the Market-Place, the Guard before the Governor's House sallied-out upon them, as did also the *Moradores*; but were quickly routed, twenty being killed, and as many wounded: The rest, among whom was the Governor him-

self, were taken Prisoners, and with the Plunder brought to *Loanda Saint Paulo*; from thence they were all sent to *Fernambuk*, excepting the Governor and some of the chief, whom they kept Prisoners.

The *Portuguese* were highly discontented at these Transactions, maintaining, in their Declarations and Letters sent to *Lisbon*, that they were a direct Breach of the ten Years Truce, concluded in 1641; which, according to the first, second, and eighth Article, was to begin in *Europe*, and beyond *Europe*, as soon as ever the News of it could arrive; adding, that they had accordingly given Notice thereof; but that, on the contrary, the *Hollanders* sent Instructions to *Hartbeek*, their Admiral, to subdue all he could.

Till the Year 1648, the *Dutch* possessed this *Mali Fort* City; at which Time the *Portuguese* regained it by Treaty\*, on the twenty-first of August; and accordingly on the twenty-fourth of the same Month, the *Dutch* marched from thence.

While the *Hollanders* held it, they erected a Fort (mentioned before) on the North Side of the River *Quanza*, to hinder the *Portuguese* going up and down, to which they gave the Name of *Mali*, being two and thirty Paces long, and twenty broad. It was raised with Planks and Stakes, filled with Earth, and surrounded with Bulwarks. The Top of this Wall, about four Foot thick, was furnished with Port-Holes, where were planted four Pieces of Ordnance, with a Guard of Soldiers.

### SECT. III.

The Dominions of the Portuguese in Angola;

Their Manners and Customs.

Their Extent. Expedition of Diaz: He invades Angola: His Successes. Inhabitants of Loanda. Portuguese Women. Portuguese Wives mere Termagants: State in going abroad. Manners, their Characters. Enmities of Soldiers, and Slave-Buyers. Whites sell their Children. Black Slaves: Their Customs: Changing of Wives.

IT is not easy to define the Bounds and Extent of the Portuguese Dominions in this Part of Africa, for Want of some exact and particular Account of their Possessions here. We may however venture to say, that they are not near so extensive as they are commonly represented; and though Authors speak both of *Angola* and *Binguela* as being subject to the Portuguese, yet,

\* *Angole*, in his Voyage, p. 561, says, the Portuguese, with much Bravery, drove them out of Africa, p. 566, & seq.

\* *Ogilby's*

*Angola Kingdom.* in all Appearance, they have no Footing beyond the Sea-Coasts, except at *Moffinga* in *Bengo*, *Panda*, and a few other Places within Land.

*The Original of their Acquisitions there, according to Lopez, was thus: In the Time of King John the Second of Portugal, the Portuguese, by Licence from the King of Kongo, (to whom Angola at that Time belonged) carried on a great Traffic at Loanda for Slaves, whom they transported to St. Thomas, which they touched at in their Way thither. When this Trade began to encrease, they dispatched their Ships from Lisbon directly to Angola, and sent as Governor, Paulo Diaz of Newari, whose Ancestors first discovered this Coast. Don Sebastian gave this Diaz a Grant, to him and his Heirs\*, of all he should conquer along the Coast for the Space of thirty-three Leagues, to the North of the River Kwanza, and within Land as far as he could penetrate, in order to defray the Expences of the Expedition. There went with Diaz a great many Ships, which opened a large Trade with several Parts of Angola, whereof Loanda was the Mart. By little and little Diaz got Footing in the Country, and built an Hoofe in the Village Anzile (a Mile from the said River) which lay very commodious for the Traffic of Angola.*

*AFTER this, the Portuguese, in Company with the People of Kongo, traded freely to Kabanza, a Place belonging to the Lord of Angola, distant from the Sea one hundred and fifty Miles: But in 1578, they were all slain, and their Goods confiscated by Order of his Lordship, who acknowledged, that they came thither as Spies, and to take Possession of his Country. However, it was thought, that he did it only to gain all that Wealth to himself: considering, that those Traders were not dressed like Soldiers, but Merchant.*

*WHEN Paulo Diaz understood this, he gathered such Portuguese as could be found in the Country, and with two Gallies, and other Vessels, sailed up the *Quanza*; and subdued many Lords on both Sides of it, who became his Friends as well as Subjects. But Diaz understanding, that the King of Angola had assembled a great Force, applied for Succour to the King of Kongo, who presently sent him an Army of sixty thousand Men, under the Conduct of his Cousin Don Sebastian Mani Bamba, and another Captain; with one hundred and twenty Portuguese Soldiers, who were in those Countries. These Forces arriving at the River *Donga*, within twelve*

*Miles of Loanda, and not meeting with the Barks to carry them over, they crossed it on Foot, and going on forwards, met with the King of Angola's Army. In the first Encounters, the People of Kongo were Conquerors: But at length, after great Loss on both Sides, Victuals beginning to fail, the Men fell-sick and died; whereupon the Kongo Army broke-up Camp and returned home.*

*MEAN-WHILE, Diaz, though he could not join his Friends, who came to his Aid, yet set himself forwards, and passing over the *Quanza*, staid at *Luvila*, where the River of that Name joins the former; because it was a very strong Place. In its Neighbourhood are the Hills of *Kambambo*, producing infinite Store of Silver, which Diaz endeavoured to conquer. This was the grand Quarrel between him and the People of Angola, who did all they could to frustrate his Design. On the other Hand, the Portuguese made continual Inroads into the Countries subject thereto.*

*Is it be asked, how three hundred Portuguese, under Paulo Diaz, and others of that Nation, assisted by their Slaves and the Malcontents, the Rebels and Fugitives of Angola, amounting not in all to fifteen thousand Men, should be able to make so gallant a Resistance against a Million of Blacks, Lopez accounts for it by observing, that the latter were all naked, without any Armour, and their Weapons only Bows and Daggers: Whereas the Portuguese wore Jackets stuffed with Cotton and well quilted, which secured their Arms and Bodies, as low as their Knees; likewise Caps on their Heads made of the same Stuff, which were Proof against the Enemy's Weapons: Besides, they fought with long Swords, and some rode on Horses, of which Creatures the Blacks were greatly afraid; so that one Horseman was able to deal with an hundred Negroes, especially if he made use of Fire-Arms.*

*ACCORDING to Mirella, the Portuguese and other Europeans living in these Countreies, particularly in Loanda, are of three Sorts. 1. The Ecclesiastics, who are but few. 2. Such as come to command or trade; of these there are many. 3. The condemned Persons who are sent hither by Courts of Justice: Of these there is no small Number, but not near so many as of the second Sort. Amongst them there are several descended from the Jewish Race, who are named by the Citizens, *New Christians*. These are sent over by the Spiritual Courts, and are kept from*

\* What Right had he to do this?

† Let his Reason be what it would, could he be blamed, after such an unjust Grant of the King of Portugal to Diaz?

‡ *Pisigetta's* Relation of *Ango*, p. 45, & seq.

§ See before, p. 263. c.

coming to the sacerdotal Function for several Reasons: One is for a Crime frequently practised by them, which Modesty forbids to mention. Notwithstanding this, these People are the greatest Frequenters of Churches, and give the most liberally to the Convents and the Poor.

THE Women being bred among Blacks, suffer themselves, except some few, to be so perverted, that they scarce retain any Thing white about them, except their Skins. The worse Sort take upon them to lord it over their Husbands to such a Degree, that if they will not live according to their Fancies, they do all they can to drive them out of their Houses; or else humble them so far, as never to dare to go out, or take their Pleasure in their Net, according to Custom. The worst is, that while they are under this Confinement, they may choke for want of Water, this City having none fresh, but what comes from an Island about two Days Journey distant. Likewise, in eating, the Wife and the She-Black generally starve the Husband.

SOME of these Women keep their Husbands Cloaths from them, out of Pretence, that they do not belong to them alone, but to their Family in general. The Law here is, that whatever comes by the Mother descends to the Daughters; because the Sons have wherewithal to maintain them by Marriage. When the Maids are marriageable, if their Mothers carry them to Church, they are said to do so to sell them, and therefore, for the most Part, they lock them up at home. When they are married, they generally keep themselves up, on account of being big with Child, of Heat, wet Weather, or the like; and when they come to be old, they do not care for being seen, for Fear of discovering their Wrinkles.

THE Whites, when they go about the Town, are followed by two Blacks, with a Net-Hamock. Another Black walks by his Master's Side, holding a large Umbrello over him to keep off the Sun. When any two, who have Business, meet, they join their Umbrells, and walk Side-by-Side in the Shade. When the white Women go abroad, which is very seldom, they are carried in a covered Net, as is used in Brazil, with Attendance of Slaves, who kneel when they speak to their Master.

MEROLLA is more particular with respect to the Women. The better Sort, saith that Author, go to take the Air in their Nets, with a Carpet thrown over them, and attended by at least twelve Persons; namely, two to carry the Net, two to bear Umbrells on each Side,

and eight *Mistresses*, or black waiting-Maids: *They say* Four of these latter hold each a Corner of the Carpet, to kneel on when their Mistress goes into the Church.

WHenever there is any Stage-Play, or Tilt-ing, the Women, all, without Exception, go to it, even though they were sick. On *Holy Thursday*, they always walk on Foot, and without Attendance, which they never do at any other Time.

OR Mulattos, born of a White and a Black, *Mulatto*, there are great Numbers here. They hate the Negroes mortally, even to their own Mothers, and do all they can to be upon an Equality with the Whites: But this is not allowed them, they not being permitted to sit in their Presence.

THE Mulatta Women wear neither Smocks nor Petticoats, having only a Piece of Cloth girt under their Arms; but this is to be understood of such only as have no known Fathers. The Male Mulattos, who wear Stockings and Breeches, usually become either Priests or Soldiers, above which Condition they never rise. It was no small Trouble to the Author, to observe, that wherever these Mulattos were born, they were professedly designed for Priests; although there are great Numbers of them unqualified for Orders, as it was not known how they came into the World, or whether they were descended from Jews. To remedy this Abuse, the new Bishop brought Orders from Rome, that none should be dispensed with as to their Irregularity; and the Mulattos believing the *Capuchins* to have been the Cause of this Regulation, as they had frequently preached against the Practice, they bore them a mortal Aversion.

THOSE who are Soldiers, and travel about the Kingdom, exact as much Service and Respect *from the Blacks as the Whites*, causing themselves to be carried in Nets: And if it happen, that the *Señor*, or *Mani*, that is, Governor, does not immediately provide them with Porters, or treat them as they require, they draw their Swords, and take whatever they can find in his House, although they are going, not about the King of Portugal's, but their own Business. On the Road, they take whatever Estates they can meet with, without thanking the Black they have them from; and if he should happen to murmur in the least at their Injustice, instead of making him Satisfaction, they will pay him with Blows.

OTHERS, who turn *Pishires*, (or Boyers of *Indes* Slaves) in ranging the Country, commit a great

\* This Distance is too great, as the Island of *Lusida* must be meant.  
† *Alph's Voyage*, p. 561.

‡ *Merolla's Voyage*, p. 671.

Angola Kingdom.

many Enormities: Among the rest they will lie with the Negro Women, and getting them with Child; some Years afterwards returning that Way, will take them from their Mothers, under Pretence of better educating them at *Loanda*; but instead thereof, at a certain Age, do sell or barter them away for Goods; and thus grow rich by trading in their own Flesh and Blood. One Reason why the Blacks do not come in faster to be converted is, according to *Merolla*, because they observe the Mulattos commit so many ill Actions with Impunity.

Whites &amp; D. near Congo River.

There had Custom was, in the Author's Time, for a while discontinued, by the Governor's prohibiting the Mulattos to trade any more this Way, ordering, that on the Road they should pay for the Carriage both of themselves and their *Baggage*: Nor would the Abuse have been so great, if it had lain only among the Mulattos, but the Whites also had their Share in it, and traded like the others in their own Flesh. This comes to pass when their black Mistresses brings them forth a Child, and being of that Hue, it is generally a Slave, which coming afterwards accidentally to offend, is forthwith sold according to Custom: But the worst is, this is done upon the smallest Fault, and without any Regard to Nature or Relation.

A FATHER had two Daughters, the one a Widow, the other a marriageable Mulatto; having a Mind to marry the latter, he took away the other's Goods, and all she had, to give with this Mulatto: The Widow, in the Author's Hearing, said, *I will not displease my Father, let him do what he pleases, I will never oppose him; but when he dies I will sell his Daughter, because she is born of my Slave, and thus without Trouble or Contest will recover what is taken from me*; giving her Father to understand as much in a civil Way. In short, unless the Father declare one of these to be his lawful Son or Daughter, they are ever looked upon as Slaves.

Blacks Slaves.

As to the Negroes inhabiting *Loanda*, and the Kingdom of *Angola*, except some few who are free as being *Natives*, they are all Slaves to the Whites: Some are sent to the *Arms*, (or Farms) about one or two Days Journey from the City, as to *Bengo* and *Dante*, (or *Danda*) which are well watered with Rivers, when the other Provinces are almost parched-up for want of Rain, and consequently not fit for Tillage\*. Others of these Slaves are sent to catch Fish, which being more than sufficient to maintain their Master's Family, the latter, sells the Overplus. They are likewise employed in Building, which is commonly very slow. Whenever any of their

a Masters has a Child born, a House is begun, and goes on no faster than that Child grows. This is spoken of those Whites who are able to build a House for every Child they have. The Plaster here is made of Sea-Shells, which, burnt in Furnaces, make as white and good Lime as any in *Europe*.

MANY of these Slaves do the Office of Barbers, and are more expert than the Whites, as well in the Use of the Scissors and Razor, as in that of the Lancet to open a Vein. In short, some follow one Trade, some another; and when they have no Business to do for their Masters, they are hired-out at so much a Week or Month, the Profit whereof goes to their Masters; so that he, who has most Slaves here, is accounted the richest Man.

FROM the great Variety of Slaves of different Nations in these Countries, must needs proceed the like Variety and Difference in Humours and Customs; and although they are Christians, yet our *Capuchin* observed, that they seemed to perform the Duties of Religion more out of Fear of their Masters, than out of any Value they had for it. The Slaves are commonly guilty of a Fault, which is partly occasioned by the white Women, who not caring to be deprived of their *Makkamas*†, will not suffer them to marry, and therefore they steal from their Mistresses in order to maintain Men to satisfy their Appetites. If they happen to prove with Child, no Shame is imputed either to them or their Mistresses, who think no Harm in it; but the Missioners often have them punished, and force them to marry the Persons who debauched them, which they do with much Reluctance, using many frivolous Arguments to avoid that Restraint.

SOME of these Slaves, after they are thus married, will exchange their Wives for a certain Time, alledging, in Case of Reproof, that they are not able to eat always of the same Dish. The Women likewise, who live out in the Country at their Masters Farms, will hire each of them a Man, upon Condition that he shall not leave her till she has a Child by him, though she is to maintain him all the while. The Blacks make use of a crafty Deceit to extort Absolution from their Confessor, which is, that the first Day of  *Lent* the Men, parting from the Women for a short Space, appear before the Priest, and tell him they have left-off their lewd Courses, promising never to return to them; but a Week or Fortnight after *Easter* they go about till they are provided with one to satisfy their Lust all the Year, without having any more to do with those they forsook before Confession‡.

\* *Merolla's Voyage*, p. 671.  
before, p. 673, & 694.

† In this Place, in the Translation, *Makkamas*.

‡ *Merolla*, as

## SECT. IV.

The Kingdom of Benguela, or Bankella.

*Bounds and Extent. Rivers. Deadly Air. Bay of Cows. St. Philip, or Benguela City. The Inhabitants. Kafil Town. A vile Custom. Money. Forts and Houses.*

South and  
East.

THE Kingdom of Benguela\* is bounded on the North by Angola (of which some make it a Part;) on the East by the Country of the *Jagga Kaffanji*, from whence it is separated by the River *Kuenei*; on the South by *Mataman*; and on the West by the Ocean. It lies between ten Degrees thirty Minutes and sixteen Degrees fifteen Minutes, South Latitude, and between thirty and forty Degrees of Eastern Longitude; being in Length, from West to East, five hundred and ten Miles, and in Breadth, from North to South, three hundred and sixty.

IN the Time of *Lopez*, 1589, Benguela was considered as Part of Angola. That Author says, the Bay of *Cows* (where the City of *St. Philip* now stands) lay in the Middle of the Coast, and that from thence Southward to *Cape Negro* they reckoned two hundred and twenty Miles; the Country and Soil being like that to the North, and possessed by many Lords, subject to the King of Angola. He adds, that from *Cape Negro* the South Bounds of Angola run Eastward through the Middle of the *Alago Froidi*, or *Cold Mountains*, which in some Parts towards the Line, that are higher than the rest, are termed *Monti Nevosi*, or *Snowy Mountains*. These supply the Lake *Pamela Zikhe* with Water, and end at the Mountains of *Crystal*, whence the Border runs Northward through the Mountains of *Silver* as far as *Malamba*, where the Kingdom of *Kongo* is divided by the River *Zaire*†.

Rivers.

THE chief Rivers beginning Northward, are the *Lenga*, or *Marena*; the *Nika*; the *Katembella*; the *Gubarero*, or *St. Francis*, which runs through the Middle of it; the *Farsa*; the *Kutamba*; and the great River *Kuenei* before-mentioned, next to which, for Largeness, is the *Gubwara*. All these Rivers run from East to West.

Daily Air.

THE Temper of the Climate of Benguela is so bad, and gives the Food of the Country such a pernicious Quality, that those who eat of it at their first Coming certainly die, or, at least,

a contract some dangerous Distemper: For this Reason Passengers take care not to go ashore, or drink the Water, which looks like Lye; and the Author refused to dine with the Governor of Benguela, till he had assured them, that neither the Victuals nor Wine should be of that Country. It is easy to see how ill the Air agrees with the Whites who live in this Region; they look as if they were dug-out of their Graves, their Voices are broken, and they hold their Breath in a Manner between their Teeth. This made *Carli* decline staying there‡.

*BAHIA DAS VAGCAS*, or *The Bay of Bay of Cows*, is not very large, yet it is a good Harbour, and able to receive any Ship of Burden. It has its Name from the many Herds of that Sort of Cattle, which are found thereabouts. The Country is plain, and abounds with all Manner of Provisions. Some Metals, especially Silver, may be had here§.

*BATTEL* says, that a Ship may ride safely in this Bay, it being a smooth Coast: That it is a good Place for Vessels homeward bound from India to refresh at; and that the Portuguese Caravels often pass along this Coast to the City of *Luanda* to get Provisions. He adds, that the *Bahia das Vacas* is also called *Bahia de Torre*, from a Rock that is in it like a Tower¶.

IN the Time of *Lopez* and *Battel*, there was no Town or Settlement on this Bay, but since then the Portuguese built one on the North Side, and called it *San Felipe* or *St. Philip of Benguela*; also *Nova Benguela*, to distinguish it from the Old, which lies near the Northern Borders of this Country, between *Port Suts* and the River *Lenga*, or *Marena*. *Carli*, who was here in 1666, says, there is a Portuguese Governor and Garrison in the City Benguela. He adds, that they found about two hundred white Inhabitants, and Abundance of Blacks: Also, that the Houses are built with Mud and Straw, the Church and Fort being made of no better Materials.

ACCORDING to *Battel*, the People near the *Bahia das Vacas*, or *de Torre*, are called *Embanda*, or *Embanda*, and have no Government, so that they are not to be trusted by those who trade with them. They are simple, and so cowardly, that thirty or forty Men may go boldly up the Country, and bring-down whole Herds of Cattle. They bought these for blue Glass Beads of an Inch long, called *Alepinides*, paying fifteen Beads for a Cow.

THE Men wear Skins round their Middle, and

\* *Morilla* calls it *Bankella*, or *Banguella*, and says it is a Conquest of the Portuguese, but this can relate only to the Sea Coast. † In the Translation, *Escuri. Picaresca's* Relation of *Kongo*, p. 37, § 14. ‡ *Carli's* Voyage, p. 260. § *Angola's* Voyage, p. 260; and *Morilla's* Voyage, p. 605. ¶ *Picaresca*, as before, p. 20. † *Parcha's* Pilgrims, vol. 2. p. 973. \* *Carli*, as before, p. 500. ‡ These seem to be a

Branch of the *Ambanda*, or *Abendari*, who are the Inhabitants of Angola.

*Benguela Kingdom* Beads about their Neck. They carry Darts of Iron, and use Bows and Arrows: They are beastly in their living, for they have Men in Womens Apparel, whom they keep amongst their Wives. The Women wear about their Necks a Copper Ring, weighing at least fifteen Pound; with little Copper Bracelets round their Arms reaching to their Elbows: About their Waist, a Cloth made of the *Insandie*-Tree, neither spun nor woven, and on their Legs, Copper Rings reaching as low as the Calves.

THE Province (to which this Quarter belongs) is called *Dombe*, and has a Ridge of high *Serras*, or Mountains, which extend from those of *Kam-lumbia*, where there are Mines. These lie along the Coast, South and West, and abound with fine Copper, if the Natives would work them, but they take no more than serves them for Ornament.

*Kafil Town* THIS Author travelled through a great Part of *Benguela*, as hath been already related<sup>a</sup>, and saw many of their Towns, the chief of which was *Kafil*. This, he says, is very large, and so overgrown with *Alikandie*-Trees, Cedars and Palms, that the Streets are quite darkened. In the Middle of the Town is an Image of a Man, standing or raised twelve Foot high, at the Foot of which is a Circle of Elephants Teeth stuck in the Ground. On these Teeth stand a great Number of Skulls of Men killed in the Wars, and offered to this Idol. They use to pour Palm-Wine at its Feet, with the Blood of Goats. This *Mstiffi* is called *Quelenge*, and highly revered. In many other Parts of this Town were little Images, with Heaps of Elephants Teeth piled round them. At the South End of the Town was another Idol that had above three Tun of Teeth laid over him. The Streets were paved with Palm-Canes,

placed in Order: Their Houses round like a Hive, the Infides hung with curious Mats.

*MEROLLA* informs us, that the People of a certain Port in this Kingdom, which he put into<sup>b</sup>, have a very brutish Custom in making of Slaves: For the Negro Women, by Consent of their Husbands, make it their Business to allure Men to their Embraces, and then accuse them to their *Barrakas*, (so they call the Husband) who feigning to be in a great Rage, imprisons the Gallants, and soon after sells them to Strangers, without being called to Account for so doing. With the Money he buys other fine Slaves, who are permitted to do the same Thing. There are others who, going-up into the Country, through Pretence of Jurisdiction, seize Men upon any trifling Offence, and sell them: For which Reasons the Author holds it unlawful to buy Slaves on this Coast.

THE current Coin of this Kingdom is little Bits of Glass Coral, brought by the Portuguese, which the Natives call *Misangas*, and use for Ornament as well as Money, making both Bracelets and Necklaces of them.

THE Forts and Houses of the Whites here are composed of Wood and Clay, after this Manner: Two Rows of strong Posts are fixed in the Earth about two Spans asunder, and joined together at Top by several transverse Pieces of a smaller Size. The Space between is filled-up with Clay well beaten, both Sides are smoothed and checkered with Creales, which makes it seem at first Sight to be a Stone Wall. The Roofs are made with Reeds laid over Rafter. This is all the Author could observe of this Country, having been but one Day in it, and that in a continual Hurry in preparing for his farther Voyage.

<sup>a</sup> Purchas's Pilgrims, vol. 2. p. 973.

<sup>b</sup> See before, p. 139, & seqq.

<sup>c</sup> Purchas, as before, p. 975.

<sup>d</sup> This was, possibly, *Bambilla*, or *Benguela*, itself, from the Circumstances related in the Author's Voyage. See before, p. 170. c.

<sup>e</sup> Merolla's Voyage, p. 607, & seq.

## C H A P. VI.

## Manners and Customs of the Inhabitants of Angola.

## S E C T. I.

*Their Clauses, Diet, Commerce, Money, and Language.*

*Classes of People in Angola. Their Dress and Diet. Arms and Music. Houses and Tillage. Their Commerce: Slave-Trade. Commodities imported. Money of Angola: Of Loanda. Language of Angola. Their Marriages and Women. Diseases and Remedies. The Bitos a cruel Distemper, and its Cure: Another Remedy. Beriberi and Bousi: Emballer, and Small-Pox. Their funeral Ceremonies: Their Religion. Explanation of Kongo Words that occur in this Description.*

*Eight of People.*

IN every Dominion of Angola there are four Sorts or Classes of People; the first, Noblemen, called *Mekata's*; the second titled *Children of the Dominion*, being Natives, and for the most Part Artificers, or Husbandmen; the third, *Quisla's*, or Slaves, who are appropriated and united to the Lord's Dominions, as his other Goods, and inheritable like them; the fourth, *Molika's*, who are Slaves also of the *Seios*, gotten by War or otherwise. Many Times some of the second Class by Middlemen, how small soever, become Slaves; for if a *Seio* receives Notice, that one of his Vassals or Tenants intended to do him an Injury, or to assist his Enemy in the Wars, he would not only make a Slave of him, but also of his Wife and all his Relations, and perhaps put them to Death.

THE Blacks about *Loanda* are very lazy, and will rather suffer Hunger than take Pains to plant or sow their Ground, exchanging Slaves with their Neighbours for Provisions to supply their Wants.

*Their Dress and Diet.*

THE Dress of the Inhabitants of Angola comes very near that of Kongo, the Ornaments of their Necks and Arms consisting in round Glass Beads, which they call *Azualas*; and indeed their Manners and Customs for the general have so great an Affinity with those of Kongo, that there are not many Things to add to the Account which has been already given.

a THEY love Dogs Flesh better than any other Meat, and for that Purpose they fatten and sell them in their Shambles. It is affirmed, that a great Bull-Dog was sold for twenty-two Slaves, which at ten Ducats a-Head, were worth two hundred and twenty<sup>b</sup>. *Battel* affirmed, he saw a Dog sold for two Slaves<sup>c</sup>.

THEIR Arms consist in Bows and Arrows, but the chiefest have Lances, Axes, and chopping Knives; which last they wear in their Girdles on their left Sides: In short, they use almost the same Arms as those of Kongo, and observe the same Order in fighting<sup>d</sup>. The Angolose are bold and daring; they will sometimes devote themselves to some hazardous Attempt, and taking Leave of the King, vow never to return till they effect it<sup>e</sup>.

THEIR Music must needs be very mean and harsh, having but one Sort of Instrument, called a *Kai*, made Basket-Fashion of the Stock of the Palmito-Tree, carved in Flowers, and covered with a Board, which being struck yields a tattering Sound.

IN all this spacious Tract of Country there are no Houses with Roofs, except only in *Loanda* and *Maffuzan*, Cities built by the *Portuguese*: The rest are made of Sticks and Thatch very poorly and slightly, though in some Places stronger than other. Those of the Nobility have Rooms jutting-out, inclosing a Court, and an outward Place of Receipt<sup>f</sup>. *Battel* says, that the Houses in Angola are shaped like Beehives<sup>g</sup>.

THE Way of manuring the Ground here is this: They cast-up the Earth with Spades into a Ridge, leaving a Furrow on either Side, into which, when the Rivers are swelled by Rain from the Mountains, they cut their Banks and let-in the Water: After it has remained there some Time, and the Earth is pretty well moistened, they let it out again into their Canals, and close-up the Banks. When this is done, after a little while the Earth becomes proper for sowing their Seed, which, three Months after, is fit to be reaped<sup>h</sup>.

THE Inhabitants in general gather no Riches, being contented with a little Millet, and a few Cattle, together with Palm-Wine and Oil. The

<sup>a</sup> *Ogilby's Africa*, p. 560.

vol. 5. p. 765.  
KING. p. 560.

<sup>b</sup> *Pigeot's Relation of Kongo*, p. 56.

<sup>c</sup> *Ogilby*, as before, p. 563.  
<sup>d</sup> *Pareba*, as before.

<sup>e</sup> *Pareba*, as before.

<sup>f</sup> *Miralla's Voyage*, p. 672.

<sup>g</sup> *Pareba's Pilgrims*,  
<sup>h</sup> *Ogilby*, as be-



*Angola*  
*Kongo*  
*Comments*  
*Slave Trade*

chief Trade of the Portuguese, and other Euro-  
peans, in Angola, consists in Slaves, carried to  
the Islands of *Puerto Rico*, *Rio Plata*, *Santo Do-*  
*mingo*, and the *Havana*, to *Cartagena*, and  
other Parts on the Continent, especially to  
*Brazil*, to work in their Plantations and the  
Mines. The Spaniards formerly used to send  
over every Year above fifteen thousand Slaves for  
these Works; and it is judged, that the *Portu-*  
*guese*, at this Day, send no fewer. These are  
bought by their *Pombas*, above an hundred and  
fifty, or two hundred Miles up the Country.  
When they arrive at the Sea Coasts, they are ge-  
nerally lean and weak; because they get but lit-  
tle Food on the Road, and lie on the bare Ground  
every Night, without any Covering: But the  
*Portuguese* in *Loanda*, before they ship them off,  
feed them well, in a great House built there for that  
Purpose. They likewise give them Palm-Oil, to  
refresh and anoint themselves with. If no Ships  
are ready, or they have not Slaves enough to send  
away, they employ them in tilling the Ground,  
and to plant or cut *Mandicks*. When shipped,  
they take Care to preserve them in Health, pro-  
viding Medicines, especially Lemons and white  
Lead, to use against the *Bitter*; if any falls sick,  
they put him in a Place by himself, where he is  
well nursed with warm Diet. In the Ships they  
have Mats to lie on, which are changed every  
ten or twelve Days. By this Means, they lose  
few Slaves in the Voyage; whereas the *Dutch*  
take no such Care in transporting their Slaves to  
*Brazil*, but shipping them in their weak Condi-  
tion, without Mats or other Necessaries, many  
of them die at Sea.

As the Town of *Kanhamba*, the Portuguese  
deal for many Slaves, but not for so many as in  
*Maffinga* and *Endabha*; for when the neigh-  
bouring Blacks want any Merchandize, they  
bring their Slaves to those Colonies to traffic.

*Commodities*  
*imported*

ALL Sorts of Commodities are imported here:  
Among the rest, Cloth with red Lists; great  
Ticking, with long Stripes, and fine wrought;  
red Kerfies; *Silke*, and other fine Linen; fine  
Velvet; small and great Gold and Silver Laces;  
Brandy; Linseed Oil; Seamens Knives; all Sorts  
of Spices; white Sugar, and many other Com-  
modities and Trifles; broad black Bayes; *Turkish*  
Tapestry, or Carpets; white, and all Sorts of  
coloured Yarn; blue and black Beads; stitching  
and sewing Silk; *Genary*-Wines; great Filth-  
Hooks; Pins of a Finger long; ordinary Pins;  
Needles, and great and small Hawks Bells.  
Horse-Tails are much esteemed in Angola; so  
that one may be sold for two Slaves\*.

*Angola*  
*Kongo*  
*Comments*  
*Slave Trade*

In the Time of *Lopo*, they did not use the  
*Lumakhe* (or *Simbas*) for Money, but Glass  
Beads, such as are made in *Venice*, as big as a  
Nut, though some are smaller, and all of differ-  
ent Colours and Shapes. They called them *As-*  
*salos*; but when threaded upon a String, like a  
Pair of Beads, they call them *Mazanga*†.

ANGELO says, they buy and sell with *Mak-*  
*kutas*, *Birami*, and *Indian* Pieces, or *Mulekhas*.  
The *Makkutas* are Pieces of Cloth made of  
Straw, a Yard long, ten of which are worth an  
hundred Reys. The *Birami* are Pieces of coarse  
Cotton Cloth made in the *Indies* five Ells long,  
and cost two hundred Reys a-piece. The *Indian*  
Pieces, or *Mulekhas*, are young Blacks, about  
twenty Years of Age, worth twenty Mill-Reys  
each. If they are younger, they are valued by  
People who have Judgment in them. Young  
Women are of the same Value as Men. Besides  
these, there are Shells they call *Zimbi*‡, which  
come from *Kongo*§, and pass for Money. Two  
thousand of them are worth a *Makkuta*¶.

ACCORDING to *Merella*, the current Coins of *Loanda*,  
here, are the *Makkutas* above-mentioned, each  
as large as a Sheet of Pasteboard. These, he  
says, are equivalent to the Brass Money in *Eu-*  
*rope*. Those corresponding to the Silver Coin,  
are the *Intagos*, being Pieces of thick Cotton  
Cloth, about the Bigness of two large Hand-  
kerchiefs, and worth about eighteen Pence  
of *Florins* Money. They have another Sort of  
Money, called *Filingas*, of a finer Sort of Cot-  
ton, like that which Seamen use to tie about  
their Waist: These are worth three Shillings and  
Six-pence each. These Coins, which answer to  
our Gold, are the *Birami*, made of fine Linen,  
whereof each Parcel goes for seven Shillings and  
Six-pence, or eight Shillings. No Brass, Silver,  
or Gold Coins are made use of, either by foreign  
Merchants or others, in these Countries\*.

DAPPER mentions *Lihonges*, and several  
other Sorts of Cloths, that pass at *Loanda* for  
Money. He says, they have two Sorts of *Sim-*  
*bas*: First, pure, taken under the Island of *La-*  
*anda*, and used for Trade in *Ponto*; and impure,  
or *Brazil*, brought from *Rio de Janeiro*, and used  
in *Sengo*, *Pinda*, and in the Countries of *Anna*  
*Shinga*, beyond *Maffinga*, and among the *Jag-*  
*gas*.

THE *Simbas* of *Loanda* are also of two Sorts,  
a finer and a coarser, separated by sifting. The  
latter they name *Simbas Sisadas*; the other, *Ponda*  
and *Bemba*. Both these they send to *Kongo*,  
being carried thither upon the Heads of the  
Blacks, in Sacks made of Straw; every Sack

\* Ogilby's Africa, p. 562, & seq.

† Relation of Kongo, p. 56.

‡ Voyage, p. 350, & seq.

§ Purchas's Pilgrims, vol. 5. p. 766.

¶ Zimbi, or Simbas.

‡ Merella's Voyage, p. 675.

\* They come from Loanda.

† Pigott's Re-

‡ Angol's

Angola  
Kingdom

weighing two *Arabas*, that is, threepence and a four Pound.

THEIR Fruit *Kola* is there commonly sold for Cloaths; four Fruits for one *Libenge*, or unmarked Cloth.

THEY use also the red *Takel*-Wood of *Majumba*, and *Pay de Hikongo* brought from *Benguela*: These, cut in Pieces about a Foot long, have their set Value, which every one knows\*.

Two Mar-  
riages and  
Wives.

POLYGAMY prevails here, and the first Wife is superior to the rest. A Woman, as long as her Child has no Teeth, keeps from her Husband; but as soon as it hath any, all the Friends and Acquaintance, of both Sexes, carry it in their Arms from House to House, playing and singing to procure some Gift for it, and seldom or never are put-off with a Denial†.

THE Women here also buy, sell, and do all other Things which the Men do in other Countries, whilst their Husbands stay at home, and employ themselves in spinning, weaving Cotton, and such like effeminate Business. They are likewise so jealous of their Husbands, that if they see them but speak to any other Woman, they are presently in a Flame, and make the Place ring again with their Clamour‡. *Battel* observes, that they have a Custom, at the first Appearance of the Moon, to turn-up their Backsides, in Resentment for their monthly Disorder, which they ascribe to her Influence§.

Diseases and  
Remedies.

THE Unwholesomeness of the Air breeds divers Sicknesses, especially violent and burning Fevers, which kill in few Hours, unless prevented by frequent Phlebotomy. The venereal Disease is so common among them, that they think it no Disgrace; and for Remedy, use Unctions and inward Applications of Herbs; but wanting Skill to make a perfect Cure, many die.

The Bilious,  
and Cures.

THEY have another frequent Distemper, called *Bilios de Kiu*, which seizes them with Melancholy, great Pain in the Head, Faintness and Soreness of the Limbs. It likewise makes their Eyes thrust-forward, as if they would fall-out.

THE Cure is, immediately upon the Appearance of the Symptoms, to wash the Fundament very clean, and thrust-up a Suppository made of a Quarter of a rinded Lemon, holding it in with the Finger as long as may well be endured; which is not done without great Pain and Burning, a true Sign of the right *Bilios*. This Medicine, though simple, proves the only Remedy against this Disease, if timely applied: But if the Distemper gets to a Height (which is indicated by the Gut swelling-out, and opening at the End, attended with a whitish Looseness) they must steep Tobacco-Leaves, for two Hours,

in Salt and Vinegar; then pounding them in a Mortar, put as much as they can of it up the Fundament; where being kept as long as possible, it reduces the Part again to its proper Condition, and absolutely cures the Disease: But this Medicine is so painful, that the Patient must be held by two strong Men during the Operation.

THE *Bilios* are cured also by frequent Clysters, or syringing the Fundament with the purified Decoction of the Plant *Orere de Bitos*, and dried Rose Leaves, mixed with one or two Yolks of Eggs, a little Atom, and Oil of Roses. By Way of Prevention, as soon as the Signs are perceived, the Fundament must first be well cleaned; then a Medicine made of a new-laid Egg, well beaten with a little Rose-Water and Sugar, and mixed with white Lead scraped small: Then dipping fine Lint into it, put it up into the Fundament. Observe, that white Lead is reckoned excellent against this Evil.

ANOTHER Disease sorely afflicts them, taking away, in a Manner, their Sight, so that they grow purblind; but by applying the raw Liver of a Hen, they regain their former Health. Few escape the Misery of sore Legs, whose Malignity is such as will hardly admit Cure.

THEY labour under another Sort of Distemper, which the *Indians* call *Beriberi*, being a Lameness of all the Limbs, and supposed to have its Original from the ill Curing of the *Bilios*, and not cleansing the Blood enough.

THE best Medicine against this, is to anoint the Joints before a Fire, with an Oil, by the *Indians* called *Mow-Tennah*; which, in the Island of *Sumatra*, drops-out of the Rocks like Stone-Oil, and proves very serviceable against all Colds, Weakness of Limbs, and Strains.

THE *Borbi* is a Malady very common and pernicious, rotting-off the Nose, Hands, Feet, Fingers, and Toes, and spreading from Joint to Joint with great Pain.

EMBRASSEER, a Disorder common here, which proceeds from the Hardness of the Spleen, which makes them grow melancholy, yellow, heavy, and faint: But it is cured by Broth made of the Root of the *Embotto*-Tree, that Part especially which lies to the Morning-Sun.

THE Small-Pox also rages here much, and for Want of Skill in applying proper Medicines, often proves very mortal.

WHEN any Person dies, they wind-up the Corpse, being first washed clean; then combing-out the Hair, and putting-on new Cloths, they carry it to the Grave, made like a Vault; where they set it upon a Seat of Earth, with many round Glass Beads, and other Goods, a-

\* Ogilby's Africa, p. 562.

† Parreau's Pilgrims, vol. 5, p. 766.

‡ Ogilby, as before, p. 561.

§ Ogilby, as before, p. 554, &amp; seq.

c Merrell's Voyage, p. 637.

Angola  
Kingdom

bout it. Among the better Sort, Blood is a sprinkled upon the Earth, and Wine poured-out for a Remembrance of the Deceased<sup>a</sup>.

THE *Tamba*, or Funeral Rites, are much the same here as in *Kongo*<sup>b</sup>. *Morilla* observes, that they were used among some Christians in *Angola*. At the Time of his residing in *Loanda*, being told, that such Enormities were committed not far from that City, the *Cepuchin* Superior, accompanied with some trusty Persons, ran at Night to prevent them: In their Way, meeting with the Guards, they would needs accompany them for their Safety. Being arrived at the Place, the Soldiers, the better to make sure of the Offenders, ranged themselves about the Walls, which consisting only of Mud and Stakes, they easily broke-down, hooping and hallooing like mad all the While. Upon this, the Blacks, who were not few in Number, betook themselves to Flight, leaving only the Wife of the Deceased behind them; who being obliged, by her infernal Priest, not to stir nor speak, was easily taken, and by the Governor afterwards ordered to be whipped through the City. In *Massingans*, a Garrison of this Kingdom, so many Stones were hurled at a Companion of the Author, for endeavouring to oppose these People in their wicked Ceremonies, that he narrowly escaped having his Brains beaten-out<sup>c</sup>.

These Rel-  
gions.

IN the Time of *Lopez*, the King of *Angola*, and all his Subjects worshipped Idols. This Author adds, that he desired to become a Christian, after the Example of the King of *Kongo*; to whom, being then at Peace, he sent an Ambassador, requesting some Priests; but that Prince had none to spare<sup>d</sup>.

THE State of Religion in *Angola* hath continued much the same ever since, Popery having prevailed only in *Loanda*, *Massingans*, and such other Places as are immediately under the Jurisdiction of the *Portuguese*; who, for managing Church Affairs, have a Bishop at *Loanda*, Sub-  
fragan to him of *St. Thomas*.

*LOPEZ* observes, that they are greatly given to Divination by Birds: If one chance to fly on their left Hand, or cry in a certain Manner, those who make it their Profession, say, that it bodes ill Luck and Adversity; or that the Party must proceed no farther on his Way, but immediately return home. The same Custom was observed by the antient *Romans*<sup>e</sup>.

ALL the Fields of this Country being without Fences, their Owners, to preserve their Corn, plant about them several Rows of Stakes, bound round by the Wizards with Bundles of Herbs, which they tell you will kill any who shall offer to rob or damage them<sup>f</sup>.

THE Language of *Angola* differs from that of *Kongo*, only as the *Portuguese* from the *Castilian*, or rather, the *Venitian* from the *Calabrian*; that is chiefly in the Pronunciation, which however *Angola*, makes it seem another Tongue. They have not the Use of Characters for Writing<sup>g</sup>.

HERE follows the Explanation of certain Words in the *Kongo* Language, which frequently occur in this Description, and the Voyages preceding it.

A.

*AKKALA*, a Man.

*Affna*, a dead Corps.

*Agariaria*, a Sort of Wood and Fruit that serves to relieve a Pain in the Sides.

*Akarda*, a smaller Sort of Crocodile.

*Alatrifi*, Birds each as large as two Hens.

*Alienda*, a Sort of exceeding large, hollow Tree.

*Alnefaga*, a Tree which distils Liquor like Frankincense.

B.

*Badat*, a Kind of Unicorn.

*Bikema*, Sort of Nutmeg-Tree.

*Birani*, Cotton Cloth that goes for Money.

*Belugo*, Sort of Oath, or Way of Trial.

*Bema*, very large Kind of Serpent.

*Bongbi*, or *Libongbi*, a Sort of Money.

*Berdani*, Plants somewhat like Vines.

D.

*Donga*, all Sorts of Flesh or Fish.

*Donno*, Fruit that smells like Cinnamon.

E.

*Evanga*, a Priest.

*Eguanda*, the Mother.

*Emba*, the Oil-Palm.

*Emambi*, a Serpent which kills with its Tail.

*Embeta*, Sort of Palm-Wine exceeding refreshing.

*Embukbi*, Kind of musical Instruments.

*Entagbisti*, Ginger.

*Engulamasi*, a Siren, or Mermaid.

*Engulo*, a wild Boar.

*Engussa*, a Parrot.

*Entaga*, Cloth girt about the Waist.

F.

*Faba*, Millet-Flous.

*Fundi*, Tobacco.

G.

*Gonga*, a Sort of superstitious Oath, or Trial.

*Gum*, a great Root that is eaten.

<sup>a</sup> Ogilby's Africa, p. 561.

<sup>b</sup> *Pigafetta's* Relation of *Kongo*, p. 36.

<sup>c</sup> *Pigafetta*, as before, p. 57, 180.

<sup>d</sup> See *Kongo*.

<sup>e</sup> The same, p. 54.

<sup>f</sup> *Morilla's* Voyage, p. 674, & seq.

<sup>g</sup> *Morilla*, as before, p. 627.

*Guntawar*.

*Ampla*  
*Kingam*  
Goojatar, a Fruit like a Pear.  
Guria, Eating.

## I.

*Jogbi* (*Jagai*, or *Jaggai*) a Nation.  
*Jabala*, Yams.  
*Impallanka*, Beast with long wreathed Horns.  
*Impunguraze*, wild Cows.  
*Iulala*, a Goat.  
*Ialunga ampata*, Grains of *Paradise*.  
*Iazungu*, a Spade.

## K.

*Kalokhai*, Children born of a White and a *Bra-*  
*willian*.  
*Kakbia*, Bunch of Fruit a Man's Load.  
*Kakwambu*, a Wizard (or Priest.)  
*Kandua*, a Boat.  
*Kapassa*, a wild Cow.  
*Kapwawa*, Tree which yields Oil (or the Balm of  
*Capivi*.)  
*Kariabamba*, the Devil.  
*Katbu*, a Fruit like an Apple.  
*Kazakana*, Kidney Beans.  
*Kheilla*, Precepts imposed on Children.  
*Khilthera*, Tree with Leaves of a drying Na-  
ture.  
*Khiraga*, physical purging Wood.  
*Khilumbo*, Kind of Oath, or Manner of Trial.  
*Khinfa*, a Pot, or Pipkin.  
*Khisekke*, Wood of a cooling Nature.  
*Kato*, the Palm-Fruit.  
*Kakalekangi*, the oldest of the Company, that  
carves at Meals.  
*Kelar*, Fruit.  
*Keprai*, Sort of venomous Serpent.  
*Kerika*, Hen Parrots.

## L.

*Limbala*, Potatoes.  
*Lilongbi*. See *Bongbi*.

## M.

*Makakhi*, Plants like Orange-Trees.  
*Makukhiu*, Monkeys, or Apes.  
*Makutai*, Sort of Straw Cloth that goes for  
Money.  
*Makuluntu*, the oldest in the Company, who  
carves to the rest.  
*Mafukha*, a Governor (or Receiver.)  
*Milanga*, a Pompon.  
*Malinge*, a wooden Platter.  
*Mama*, a Fruit like a Melon.  
*Mambuta*, or *Manputa*, a Portuguese.  
*Mantha*, a Sort of Palm.  
*Manprut*, Sugar-Canes.  
*Manakha*, a Root whereof Flour is made for  
Bread.

a *Mangas*, a Tree whose Branches hang down to *Moroni* and  
the Ground, and take Root again therein. *Cydonia*

*Mani*, a Lord, or Governor.

*Manimunda*, Baptism.

*Mofa*, Water.

*Majumambala*, the great Millet.

*Majumambuta*, Indian-Wheat.

*Mattari*, Stones.

*Moye Mensa*, Tobacco.

*Mitaffe*, Palm-Wine.

b *Migna-Migna*, a Tree good against Poison.

*Mijangas*, Glass Coral.

*Mudella*, a Garment.

*Mulekhai*, a general Name for the Blacks.

*Mundelli*, White.

*Murings*, a Flask.

*Muana*, a Son or Daughter.

*Mukokamas*, black waiting-Maids to the *Por-*  
*tuguese* Women.

*Muletta*, one born of a white Man and a black  
c Woman.

## N.

*Nakfa*, a Sort of Tree.

*Nekets*, a Kind of large Beast.

*Neulanzampuni*, wild Nutmegs.

*Ngambo*, a Sort of little Drum.

*Nijeth*, Fruit with a Crucifix in the Middle.

*Njambi*, a Kind of Wind-Music.

## O.

d *Olakbukhe*, an Oath among the Wizards.

## P.

*Pempers*, a Buyer of Slaves.

*Pempe*, a Market-Place.

## Q.

*Quilumbo*, a Market.

## S.

e *Sageris*, little Apes, or Monkeys.

*Samakha*, a small Ship, or Smack.

*Sova* (or *Sova*) Lord of any Place.

*Susfu*, a Hen.

## T.

*Tamio*, Funeral Ceremonies for deceased Rela-  
tions.

*Toto*, the Earth.

f *Tuberane*, a Fish not unlike the Shark.

*Tukia*, the Fire.

## Z.

*Zabiambante*, God.

*Zimbo* (or *Simbo*) Money for Shells.

## SECT. II.

## The Government and Military Force of Angola.

*The King's Authority. Their History. Anna Shinga, or Singa: Her various Fortunes. War-like Dispositions. Sacrifices Men. Her Gallantry and Amours. Masculine Dress. Government of the Natives; of the Portuguese. King's Strength and Forces. Their Discipline. Martial Music: Their Use in War. Military Dress. Their Weapons. No Order in fighting, or Care about Prevailing.*

*The King's Authority.*

THE King of Angola in Times past was but a Governor or Deputy to the King of Kongo, but after he became a Christian, he made himself an absolute Prince, usurping all that Country, and conquering others, so that he grew very rich and little inferior in Power to the King of Kongo, to whom he pays Tribute<sup>a</sup> or not, just at his Pleasure. In the Time of Lopez both these Monarchs were at Amity, the King of Angola having made Satisfaction for the Massacre of the Portuguese and People of Kongo at Kabana<sup>b</sup>.

DAPPER gives us a more particular and distinct Account than Lopez of the first Kings of Angola, or Dongo. He observes, that the King acknowledges no Kind of Subjection to the King of Kongo; although formerly, when divided into divers Lordships, the several *Sover*, or Lords, paid him Obedience: But about the Middle of the sixteenth Century, one of these *Sover*, called Angola, with Assistance of the Portuguese, made War upon the rest, subduing them one after another till they all became his Tributaries. This was he who afterwards assumed the Crown, and named himself *Inkue*, from the Multitude of his Subjects; being not inferior in Power, according to Lopez, to the King of Kongo. Angola *Inkue* dying in the Year 1560, his Son *Dambi Angola*, a great Enemy of the Portuguese, was chosen King: He deceased in the Year 1578, and his youngest Son, *Quilongo Angola*, or *Angelaire*, that is, *Great Lord*, was left his Heir and Successor.

THIS Prince renewed the old League made by his Predecessors with the Portuguese, and *Paulo Dias de Novais*, their Governor; but afterwards, without Cause, cut-off thirty or forty of them on the Way going with several Merchandizes to the royal City<sup>c</sup>; whereupon *Dias*

made War upon him, and took many Places, which ever since, together with many other, from Time to Time subdued, have remained subject to the Crown of Portugal.

THE King deceased, in the Year 1640, with-  
out Male-Issue, left three Daughters and a Nephew; the eldest of these, called *Anna Shinga*, (or *Singa*) notwithstanding she was baptized, would assume the Crown after the Pagan Manner: But the Portuguese favouring the Nephew, he obtained the Throne by Force of Arms; hereupon *Anna Shinga*, with many Grandees, fled, but never ceased to claim the Kingdom as her Right, considering her Nephew as an Usurper.

AFTER losing three Battles in the Quairral, she retired an hundred and fifty Miles up the Country, beyond *Embatta*; where, notwithstanding her former ill Successes, making Wars towards the Deserts of the *Jaggas*, she subdued many Cities, Villages and Countries: After this, gathering fresh Vigour, she came again upon the Portuguese, by whom, under the Conduct of Major *Povo Darceno*, she was routed, and two of her Sisters taken Prisoners; one of whom, christened *Dama Moja*, voluntarily continued among the Portuguese, and lived in a stately Manner, according to her Custom, often receiving Slaves for her Maintenance.

IN 1646 she over-ran with her Army, and spoiled all the Villages of *Oanda*, and made the Inhabitants Slaves: But the Blacks of *Quisama*, residing on the South Side of the River *Quanza*, paid her Tribute.

ACCORDING to the last Accounts<sup>d</sup>, this *Shinga* could be little less than sixty, and for some Years before, at different Times, had been reported dead: But whether she was so or not, the Portuguese, trading into her Country, could never learn with Certainty from her Subjects; and all Decrees, Orders, and Transactions relating to Government, were still continued in her Name. After her Death, the Portuguese set another of her Family as King of *Dongo*, by Name *Angela Sodeste*, who always privately sent Presents to them, in Token of Submission.

SHINGA was a Woman of Judgment, and so much addicted to Arms, that she dressed like a Man, and hardly used any other Exercise: She was withal so generous, that she never suffered a Portuguese to be hurt after Quarter given.

SHE and her People, for the most Part, led an unsettled Life, roving up and down like the *Jaggas*. Before any Enterprize was undertaken,

<sup>a</sup> In the same Page the Author says, he was a Vassal of the King of Kongo, and annually sent him Presents; but *Lagaboten* says, though he sent him Presents, he was not his Vassal.

<sup>b</sup> *Piga's* Relation of Kongo.

<sup>c</sup> At *Kabana*, above-mentioned.

<sup>d</sup> In the Original, *Xinga*. This is she called the Queen of *Singa*, often mentioned before.

<sup>e</sup> This was about 1676, when *Dapper* published his *Africa*.

they.

they asked Counsel of the Devil, by sacrificing the wisest and comeliest Person they could pick-out. The Queen on this Occasion appeared with the Skins of Beasts hanging about her Neck before and behind, a Sword about her Neck, an Ax at her Girdle, and a Bow and Arrows in her Hand, leaping according to their Custom, now here, then there, as nimbly as the most active among her Attendants; all the while striking her *Engema*, that is, two Iron Bells, which serve instead of Drums.

When she had wearied herself in this Manner, she took a broad Feather and stuck it through the Holes of her bored Nose for a Sign of War: Then beginning with the first of those appointed to be sacrificed, she cut-off his Head, and drank a great Draught of his Blood. Her chief Commanders followed her Example. All this was done with a great Hurly-burly, Tumult, and playing upon Instruments about their Idol. Of all her most precious Things, she set most Esteem on the Bones of one of her Brothers who reigned before her. These lay inclosed in a costly Silver Chest which she had from the Portuguese.

THIS Queen kept fifty or sixty young Men instead of Husbands, each of whom was allowed as many Wives as he pleased; but if any of them proved with Child, he was to kill the Infant himself as soon as born. In 1628, according to the Relation of one *Fuller*, (a Commander in the Dutch Service, who was appointed with sixty Men to assist this Queen against the Portuguese) one of these her Gallants had an hundred and thirteen Wives, without any Offspring; which, according to that devilish Custom, he had made away with.

As she went in Man's Habit, she assumed a Man's Name, and her Gallants, who were clothed in Womens Apparel, took the Name of Females; giving-out, that they were Women, and she a Man: Nor dared her Favourites say the contrary, on Pain of losing their Heads: On the other Hand, as a Mark of her Confidence, she permitted them the Freedom to converse with her Women.

It must be observed here, that the King of *Angola*, as well as he of *Kongo*, keeps a great many Peacocks, which is a Privilege peculiar only to the royal Family. They are of so high Esteem, that whoever should venture to take but one of their Feathers, would immediately be put to Death, or else be made a Slave, with all his Generation.

THE Provinces of *Angola* are governed under the King by their respective Lords, and the lesser

Districts by inferior Lords, or *Sevas*. Every *Seva* hath a certain Number of *Makettes*, or Counsellors, who in all Addresses fall-down on their Knees, clapping their Hands, with whom he consults on all weighty Concerns. These *Sevas* live privately in Villages, inclosed with thick Hedges, in which some narrow Gaps are left for Entrance.

THERE is but one Sort of Punishment for Offences here, the Offender and all his Generation being made Slaves to the *Seva's*: But sometimes they revenge themselves by poisoning their Adversary. In their Proceedings they take no Care whether the Party be guilty, or deserves to be punished, but the Declarations of the *Seva's*, or Testimony of one single Person, carries the Cause.

THE Government of *Loanda*, and the rest of the *Portuguese* *Angola*, subject to *Portugal*, lies in the Hands of a Governor, two *Bradeses*, or Burgesses, and one *Quider*, or chief Justice, for Matters criminal, and two Judges, called *Jesetes*, with one Secretary.

THE Governors of all the Territories, which the Portuguese hold in *Angola* by Force of Arms, are bound to pay a Tribute of Slaves to them yearly; and to do them other Services, under the Title of Vassals. The Portuguese Governors of *Loanda* use to farm this Tribute of the *Sevas* to some of their own Nation; who not content with what was the settled Revenue of Slaves, oftentimes take as many more, which makes the Natives bear a mortal Hatred to them. The *Sevas* moreover are bound to provide Carriers for the Portuguese from Place to Place when they travel through the Country.

THE King hath large Revenues from *Angola*, arising partly from the yearly Tributes of the *Sevas*, and partly from the Duties set upon Goods and Slaves exported and imported. These Customs, with the Right of Transportation to *Brazil*, *Rio de la Platta*, and other Places, is said to amount to a great Sum yearly; which in *Lisbon* is farmed to one or more, by the Name of *Contractador*, who keeps his Factory in *Loanda*; and, in the Nature of a Consul, decides all Matters relating to Trade and Exchange: He hath to attend him one Secretary, two Notaries, and two *Porteras*, or Door-Keepers.

As to the King of *Angola's* Power, it must be very great. *Lopez* observes, that *Kongo*, since it became Christian, hath much decreased in the Number of Inhabitants; whereas *Angola*, which retains its old Polygamy, is populous beyond Belief. The same Author affirms, that there were

\* *Ogilby's Africa*, p. 563, & seq.  
same, p. 569.

† The same, p. 561.

‡ The same, p. 568.

§ The

Military drets of Commanders & Common Soldiers  
in Angola, from De Bry





Angola Kingdom

in the Kingdom a Million of fighting Men, for every one serves the King in his Wars\*. According to *Dapper*, the King can, in every short Time, bring an hundred thousand Men, all Volunteers, into the Field; and if Occasion requires, a Million of pressed Soldiers. A Power to be dreaded, was their Courage and Conduct equal to their Numbers: But they have discovered little of either in their Encounters with the *Portuguese*: particularly in 1584, twelve hundred thousand *Angolians* were put to Flight by five hundred *Portuguese*, and some few *Kongo* Blacks: The following Year two hundred *Portuguese* and ten thousand Blacks defeated six hundred thousand of them†. However, *Lopra* commends their Skill and good Order in Matter of War, which he says was seen in divers Battles with the *Portuguese*, by assailing them in the Night, and in rainy Weather, that their Arquebuses and Guns should not take Fire; also, by dividing their Forces into many Troops to harass them the more‡.

Angola Kingdom

THE military Discipline of the People of *Angola* and *Kongo* is nearly the same: For both of them usually fight on Foot, and divide their Army into several Troops; forming themselves according to the Ground where they encamp, with their Ensigns and Banners displayed.

THE Motions of their Troops are regulated by the Captain-General, who placing himself in the Center of the Army, by the Sound of Instruments gives his Orders, whether to advance or retire, turn to the right Hand, or to the left, join Battle, or perform any other warlike Action, just as is done by the Drum and Trumpet in *Europe*.

Musical Instruments

THEY make use chiefly of three Sorts of martial Music: the first, great Rattles fixed in wooden Cases, hallowed out of a Tree, and covered with Leather, which they strike with certain little Ivory Sticks: The second Sort is shaped like a Cone reversed, or Bell turned Bottom-up, and made of thin Plates of Iron. They strike on them with wooden Sticks, and often crack them to render the Sound more harsh and warlike. The Instruments of the third Kind are Elephants Teeth hollowed, and blown at a Hole made in the Side like the Flute, sounding no less warlike and harmonious than the Horn§.

These Instruments

THESE several Instruments are of different Sizes; the greater are for the Captain-General's Use, the smaller for the inferior Officers of the Army, which they strike with their Hands: So that when they hear the Sound of the General's

Rattle, Pipe, or Bell, they answer in the same Note, to signify, that they have understood his Pleasure. They use these Instruments also in Fight: The valiant Soldiers march in Front, and with this Kind of Bells, dance and encourage the rest; signifying by the Tone in what Danger they are, and what Weapons they have met withal.

THE Commanders on their March wear square Military Caps or Bonnets, trimmed with Ostriches, Peacocks, and other Feathers, to seem more terrible as well as pompous. The upper Part of their Bodies is naked, only over the Shoulders they hang Iron Chains, with Links as big as one's little Finger.

FROM the Girdle downwards they have Linen Drawers, which are covered with Cloth, and reach down to their Heels; but then they are folded upwards, and tucked under their Girdle. At this Girdle, which is curiously made, they fasten Bells like those before-mentioned, which in fighting ring and animate them. Upon their Legs they wear Buskins after the *Portuguese* Fashion.

THEIR Arms are the Bow and Arrows, Sword, Dagger and Shield: Sword and Target may be worn together: They also who carry a Bow, wear a Dagger, but no Target. The common Soldiers, who go naked from the Waist upwards, use Bows and Daggers, with Hafts like Knives, which they stick in their Girdle on the left Side. Their Bows are three Foot long, with Strings made of the Barks of Trees; the Arrows are of the same Length, but not so thick as a Man's Finger. They have Iron Heads made like a Hook, and are feathered at the other End: Of these they carry six or seven in their Bow-Hand, without any Quiver at all. *Dapper* says, they use great broad Swords bought of the *Portuguese*; also Muskets, Pistols and Shields, made of the Bark of Trees, and covered with a Buffalo's Hide¶.

IN Battle those armed with Bow and Daggers advance before the rest of the Army towards the Enemy, provoking them to fight, and avoid their Arrows by leaping from Side to Side. These are sustained by other brave young Fellows, and when they have fought long enough, the Captain calls them back with one of the Instruments before-mentioned, and others succeed them. Thus they continue skirmishing till both Armies come to a general Battle‡.

*DAPPER* says, that they observe no Discipline or Order either in the Onset or Retreat.

\* *Pigafetta's Relation of Kongo*, p. 55.  
p. 53.  
† The same, p. 47, & seq.  
‡ *Pigafetta*, as before, p. 50, & seq.

§ *Ogilby's Africa*, p. 563.  
¶ The same, p. 49, & seq.

‡ *Pigafetta*, as before, p. 50, as before.

Kongo.  
Angola.

They advance with Beat of Drums, and Sound of Horns, at a great Distance asunder, and to give the Charge with a Flight of Arrows. This done, they very dexterously wheel about, and leap from one Place to another to avoid those of the Enemy. In the Van there are commonly some sturdy Youths, who, with the ringing of Bells that hang at their Girdles, encourage the rest. After the first Bodies have fought till they be weary, upon the Sound of one of their Horns, directed by the Commander in chief, they retreat, and others instantly supply their Places, till one Side proves victorious.

THE King never goes to War in Person. The People fly as soon as their General is slain, nor

are to be rallied by any Means. Their Strength consists wholly in Infantry, having few or no Horses, for which Reason the Commanders are often carried on the Shoulders of their Slaves, as are the Victuals of such as have any. They march out to War in Number almost infinite, for they leave no Man at home who is fit to carry a Weapon.

THEY used to take no Care about Provisions, so that often, after having half conquered a Country, they were forced to retreat for want of Victuals; but they began, in the Time of Lopez, to amend that Fault by the Instructions of the Portuguese.

Religion.  
People.  
On Care as  
about Provi-  
sions.

## C H A P. VII.

## The Religion of Kongo, Angola, and Benguela.

## S E C T. I.

*Their Mokillos, or Images. Prohibited Meats. Their Clergy. Pretend to Divination. Manner of invoking of Mokillos. Want of Rain; is what attributed. Pagan Lies. A black Priest banished. Another lying Miracle. Notice of black Priests: White Priests Revenge. The black Priests persecuted, by the white Priests, to Banishment and Death. Restrained in Dog-no. Treachery of the Count. Ridiculous Story. More ridiculous Priest.*

The Mo-  
killo, as  
Luango.

MOST of the Inhabitants of Kongo, as well as those of Angola in general, observe the old Religion of these Countries, which consists in the Worship of their *Mokillos*, or Images. These are commonly placed in the Middle of their Cities and Towns. They are, for the most Part, made of Wood, in the Shape of a Goat, with a Tortoise Head, Feet of Beasts, and small Bones of Elephants. These they call, by a general Name, *Ganganjamba*, through which they say the *Mokillo* speaks to them, and are served by Priests, called *Ganga*, as in Kongo.

THEY use a Dance, called *Quimbura*, in which they say the *Mokillo* entering one of them, answers Questions relating both to past and future Events. But many have been converted to the *Romish* Religion by the Portuguese Jesuits. In

c 1584, several Thousands were baptized, so that in 1590 they amounted to above twenty thousand Families: But it does not appear, from the Relations of the latter Missioners, that their Numbers at present are at all considerable.

EVERY Town hath a Chaplain in his *Banica*, or Village, to christen Children, and celebrate Mass; yet many of those, who in public appear to be *Romanists*, adhere to their old Idolatry.

THE Custom of laying Prohibitions, with regard to Meats, Drinks, &c. prevails in Kongo and Angola, as well as in *Luango*, the Religion being the same in all these Countries, only varying in a few Ceremonies. In *Luango*, according to *Battel*, they give the Name of *Kin* to all Sorts of unlawful or prohibited Meats, which in some Families is Fish, in others a Hen, or a Buffalo; which vowed Abstinence they observe so strictly, that if any (though unawares) should eat of this *Kin*, he would die of Apprehension from the Anger of his *Mokillo*. *Battel* knew several who died thus, and in eating with him he sometimes diverted himself with their Perplexity, by telling them they had fed upon the *Kin*. They set in the Corn-Fields and Fruit-Groves a Basket with Goat Horns, or Parrot Feathers, which they design as a *Mokillo* or Guard to protect them. If a Man, wearied with his Burden, lay it down on the high Way, and leave a Knot of twisted Grass on it, to shew he has left it under

\* *Ogilby's Africa*, p. 537.\* *Pigafetta's Relation of Kongo*, p. 53.

\* See an Instance, p. 260. 2.

= *Pigafetta*, as before; and *Ogilby*, as before.\* In *Ogilby*, it is Devil, but it should rather be the Deity.

See before, p. 229. Note \*, and p. 231. Note \*.

*Ogilby*, as before, p. 568, 569.

\* See

before, p. 231. and 235.

\* See an Instance of this, p. 255, from a late Author.

Kongo. the Care of his *Mokiss*, no-body will venture to  
Angola. meddle with it.

Four Gongs.

THE *Gongas* or Priests in these Countries, called *Shinghilli*<sup>a</sup>, that is, *Gods of the Earth*<sup>b</sup>, have over them a Chief or Pontiff, called *Ganga Khitena*, who is reputed *God of the Earth*, Hence to him as their Author, and not to Nature or Providence, they ascribe all its Productions, and pay him the first Fruits thereof as his Due. He boasts, that his Body is not capable of suffering a natural Death: To confirm his A-  
dorsers in this last Opinion, whenever he finds his Land approaching, either through Age or a Disease, he calls for one of his Disciples, and pretends to communicate to him his great Power of producing Rain and the like; afterwards in public he commands him either to strangle him with a Halter, or kill him with a Club, which is instantly performed. This is done publicly, to make his Successor known. If this Office were not thus continually filled, the Inhabitants say, that the Earth would soon become barren, and Mankind consequently perish. The inferior *Gongas* likewise commonly die violent Deaths, and for the most Part voluntarily<sup>c</sup>.

Deserted in  
Destruction.

As the *Gongas* in general pretend to Divination, the Missioners maliciously give them the Name of Wizards instead of Priests; under that Pretence persecuting them, wherever they have Power, by Death and Banishment. On the other Hand, the *Kongo* Pagan Priests bear a mortal Hatred to the *Ramiss*, as well on that Account, as for endeavouring to establish their own Idolatry, Sorcery and Priestcraft on the Ruin of theirs. The most inveterate of all the *Capuchins*, against these black Clergy, is *Moralla*, who calls them *Shinghilli*, or *Wizards*, as if Wizard was the Interpretation of *Shinghilli*; or that the *Shinghilli* and *Gongas* were two different Orders of Men. From this Author we have collected the following Passages, which afford a lively Sketch of the Rancor, Fraud, Superstition and Ignorance of both Parties<sup>d</sup>.

Joining the  
Mokiss.

*MEROLLA* says, that the Practice of Sorcery is abhorred by the Natives, and that those who make use of it are, for the most Part, the meanest Sort of People<sup>e</sup>. These Impostors make use of various Ceremonies to amuse their Dupes. The Author, in his Journey through *Angoy* towards *Kongo*, chanced to light upon a Place where they were invoking their *Mokiss*<sup>f</sup>. This was a poor despicable Hut, built on a small

rising Ground: On one Side hung two coarse, nally Aprons, which stunk enough to strike any one down. In the Middle was a Wall raised about two Foot with Mud and Dirt, behind which stood the Wizard to pronounce his fallacious Oracles. He had on his Head a Tuft of Feathers variously woven, and in his Hand two long Knives without Sheaths. *Moralla* having a Mind to enter this Temple, perceived a very large Fire before him, and such an insupportable Stench, that all his Senses were, in a Manner, taken from him. He resolved, however, to proceed, arming himself frequently with the Sign of the Cross, and recommending himself to God: But as he was advancing, a great many of the poor deluded came murmuring behind him, and exclaiming against his rude Attempt. This prevented his going any farther, fearing he might provoke their blind Rage to do him a mischief<sup>g</sup>.

Rap. p. 101.

THE *Shinghilli*, or Wizards, boast that it is *Moralla* of in their Power to grant or prevent either wet Rain, Weather, or a Drought; but when out in their Predictions, lay the Blame on others. In the Convent at *Sagres* one Apartment was built two Stories high, on purpose to keep some of the Church Uterals by themselves. No Rain having happened that Season, the *Shinghilli* attributed the Cause thereof to that Building being raised contrary to the Custom of the Country. Hereupon the credulous People came in a great Rage to pull it down. To one of the *Capuchins*, who went out to demand what they would have; they answered in great Fury, *That they must either pull-down that Building, or they should always want Rain*. The Missioner, after representing their Folly, and the Impudence of their *Shinghilli*, assured them, that if they would make a devout Procession to the Lady of *Pinda*, God would relieve their Wants. This, if you will believe the Author, had the desired Effect. He adds, that ever since then they have used the same Expedient in Time of Distress, and that having gone from the *Banza* with fair Weather, they have returned well soaked from *Pinda*.

As he passed through *Angola*, the *Shinghilli* attributed the Cause of its not having rained in *March* (in which Month it always had used to rain) to a *Mosukha*, (or Receiver among the Whites) a Relation to the Kings both of *Kongo* and *Loango*, one of the powerfullest along the Coast, and whose Son, as they told *Moralla*, was

To what at-  
tributed.

<sup>a</sup> Purchas's Pilgrims, vol. 5. p. 770.  
<sup>b</sup> The same, p. 519.

<sup>c</sup> He says, p. 617, that the *Shinghilli*, or *Gods of the Earth*, is the Name they have for their Wizards. Possibly, there may be Wizards who are no Priests.

<sup>d</sup> As before, p. 617.

<sup>e</sup> In the Original, *Evil Spirits*.

<sup>f</sup> Protestants for the same Reason are often deterred from prying into Popish Priestcraft.

<sup>g</sup> As before, p. 654.

<sup>h</sup> *Moralla*, as before.

<sup>i</sup> This shows, that even in *Sagres* they retain their Superstitions, and do not abhor Sorcery.

to succeed in that Kingdom. He therefore, to satisfy the Rage of the People, took the *Balams* Test\*, and unexpectedly came off acquitted.

ON this Occasion our Author observes, that they have another Sort of Oath, which they call *Oriango*: They administer this by putting exceeding strong Poison into the Fruit called *Nicobé*, and giving it to the supposed guilty Person to eat: He has no sooner tasted of it, but his Tongue and Throat swell to such Extent, that if the Wizard did not speedily apply an Antidote, he must inevitably die under the Experiment, and commonly remains tortured for many Days.

THE Person who takes the Oath called *Oublenke* has his Limbs bound tighter or looser, to force-out the Truth as they term it, according to the Wizard's Inclination to find him either guilty or innocent<sup>2</sup>.

NOW for a Tale to bring the Mats-Book in Credit. This was told him by *Francis de Padua*, a Missioner in *Matamba*, where a *Capuchin* thought fit to give an Oath on the Bible to two of the greatest Magicians, Counsellors to the Queen of *Siaga*. At first they refused to take it; but believing no Harm could come of it, at length consented, and swore, but falsely, when a strange Accident happened. The first of these burst and fell down dead while he had his Hand on the Book; and the other languished away and died in about six Hours after<sup>3</sup>.

SOMETIMES these Impostors are made to confess their Ignorance. The Natives in one of the Ports of *Angola*, where the Author put in, having understood who he was, and that he was of a contrary Opinion to that of their *Shingbills*, began immediately to murmur against him. The Wizards, to confirm their Belief in them, and oppose him, foretold that there should be no Rain all that Summer; but it so fell-out, (and the Author believes Providence had so ordered it) that scarce was he gotten ashore to lay Mats, but the Clouds poured down Rain in such Plenty, that the very Wizards themselves, says he, were forced to own to me, that their Knowledge in these Matters was not infallible.

WHILST *Frar Joseph*, the Author's Companion, was travelling on his Mission in *Siaga*, he came to an open Country, at a Time when the Clouds were just ready to discharge their Burden. He there overtook a Sorcerer, who was standing stock-still, and having muttered some strange

Words to himself, shot an Arrow up into the Air with great Indignation. The *Capuchin*, after a Reproof, told him, that he believed all his hellish Art would not keep it from raining. As he guessed, so it soon happened: for presently there fell a very great Shower. At this the Wretch was much surprized, but would not be convinced of his Error, affirming, that this had happened through the Power of some, who were greater Proficients in Magic than himself. These provoking Words, caused the black Christians who were along with the Friar, to seize upon the Wizard, and give him that Chastisement which his Crime deserved.

BUT though the black Conjuror could not hinder the Rain, it seems a white one could. In the Country about the *Kwanza* (or *Quanza*) which is to be passed in the Way to *Siaga*, a certain *Sova*, or Lord of the Manor, caused himself to be reputed a *Shingbills*, requiring his Vassals to make their Addresses to him when they wanted Rain. Hereupon, one of the Missioners did what lay in his Power to get him seized; but being disappointed, through the Quality of the Person, he was forced to have Recourse to a milder Remedy: Accordingly, he told the Inhabitants, (no doubt inspired by God, says the Author) that if they did not rid out of their Hearts that cursed Opinion, they would never have any Rain. As the Father prophesied, so it happened; for ever since then, which was seventeen Years before, they never had one Drop in those Parts, to the Ruin of the Soil. They said the Friar had casted the Air: But the *Sova* still pretended to the same Power<sup>4</sup>.

THE Wizards serve also either for Physicians or Surgeons, there being no others in the Country. The Remedies they use are generally Simple, but they have Recourse to Witchcraft, to make the People believe, that their Virtues are communicated by the Devil<sup>5</sup>. If their Physic fails, they pretend a certain ominous Bird flew over their Heads, and hindered the Operation of it; or else assert some other such ridiculous Lie<sup>6</sup>. These Sort of Incantations are always practised in the Night-time. The first Thing they say to the sick Person, after he comes under their Cure, is, *If you have a Mind to be cured, be sure not to send for any Confessor; for his Presence will not only take away the Force of the Remedy, but likewise deprive you of your Life*<sup>7</sup>. When any one dies under their Hands, they affirm that there

\* See before, p. 172.

<sup>2</sup> *Mirvallo's Voyage*, p. 617, & seq.

<sup>3</sup> Who will believe this to be other

<sup>4</sup> *Mirvallo*, as before, p. 618, & seq.

<sup>5</sup> What a villainous Perversion of the Truth this is! since they ascribe all to a good Power.

<sup>6</sup> Does not this shew, that the pretended Sorcery is all Impostion? and that the Missioners are either such Idiots that they cannot see it, or such Knaves that they will not own it?

<sup>7</sup> This is said in Hatred to the Missioners, who come to spoil their Trade.

Kongo,  
Angola.

were other Causes of his Death, besides his Dis-temper; which puts the Parents upon divers cursed Methods of finding-out the supposed Murderers, they being generally of Opinion (as hath been observed before\*) that no-body dies a natural Death.

White Priests  
Remarks.

To convict these black Priests of Falsity, on this Occasion, let us have a Story to shew that white Priests ought to be consulted. A certain Child having languished a long Time under a dangerous Disease, the Parents could never be prevailed-on to send for a Wizard to recover his Health, alledging, that they never had Recourse to such People; but the Relations made use of so many Arguments, that they at length consented. The Magician being come, and stretching-out his Hand to touch the Boy (who was in his Mother's Arms) in order to begin his Charm, at the same Instant both the Child and the Wizard expired. The Parents, looking on themselves as guilty of the Infant's Death, and justly punished for their Credulity, before they would bury the Body, came to Confession at the Convent.

THE Author mentions another Accident of the same Kind, that happened in this Country while he was there. A Magician being sent for by a sick Person, came accordingly; but as he was stretching-forth his Hand, fell down dead. *Merella* would have these pass for Judgments; But why then do not they all die, since they all alike deserve Death for their Impiety?

The black  
Priests per-  
secuted.

It is no Wonder that the *Gangos*, or *Shingillies*, and all those who adhere to their old Religion, should detest the *Romish* Missioners and Priests, since, wherever they have Power, they never cease persecuting them. *Merella* makes no Secret of this Matter, but seems to glory in it. That Author tells us, that at his first entering on his Mission within Land, he found, near the City *Tuli*, a Place where the Wizards practised their Sorceries. He does not doubt but it was by the Direction of Providence: For, it seems, as he was walking along, he saw a large white Bird flying before him, such as he had never seen before; and having the Curiosity to take a nearer View, followed it into a thick, darkish Grove, at the End whereof he observed a large Heap of Earth like a Tomb, with a great Number of Arches and Katsushes at the Top, and at both Ends. Being assured what this was, he presently sent for the *Mani*, who came trembling, (he says) and professed he knew nothing of the Matter. *Merella* commanded him to inform himself then, and get him the Wizard

speedily seized: He said he would, and the Missioner returned the next Night, expecting to have found the Wizard there; but he, it seems, took care to disappoint him by running away, as they all do as soon as they hear the Missioners make any Search after them. Then he ordered the *Mani*, that within ten Days Time he should level all that Place; which he disobeying, *Merella* summoned him before the Count in their Convent. There, after a severe Reprimand, he commanded him to discipline (or scourge) himself in the Middle of the Church during the Mass; threatening to inflict several other Punishments in case he did not level the said Grove at his Return home.

WHILEST the Author was in *Bengo*, his Companion, *Francis da Monte Leon*, having seized one of the *Shingillies*, or Wizards, sent him to the Portuguese Governor, who, upon Conviction, condemned him to Death: His Time of suffering being come, he was exhorted by *Francis* to confess his Crime, but instead thereof, being an obdurate Fellow, made this Answer, *If but I would you have me to accuse myself, where I have committed no Crime? My Practices but always bitherto have to do Good to all Men, and not Evil: For when the poor People of my Country have feared, and the Earth became afterwards dry for want of Rain, if I, out of mere Charity, have caused the Clouds to disperse to supply that Necessity, was this a Crime? If I have conversed with Tigers, Serpents, Lions, and other wild Animals, and they have answered me, was there any Harm in it? If at a Time when there was no Boat to be found in the River, I, out of pure Compassion, called *Cra-cadiles* to carry us over, must this be accounted a Sin? In this Manner he justified his Crime for some Time, yet at length thought fit to own himself guilty; but because he had been persecuted by a Missioner, he was afterwards pardoned his Life, and sent bound to *Brazil*!*

THE same Author tells us, that in his Time one of the Chief Magicians (that is, the High Priest, or Pope) was cast into the Sea, another into a River, a Mother and her Son put to Death, and many others banished by the Orders of the Missioners.

OUR Readers will, doubtless, be astonished at the Intolerance as well as Cruelty of these blood-thirsty Monks, who dare persecute to Death the Natives in whole Country they are settled, wherever they have the Power in their own Hands: But it is not so where the Natives, though Converts, have the Jurisdiction. Thus in *Sogro*,

\* See before, p. 224. c.  
Voyage, p. 647.  
this be Fall.

† It is not said, whether they were Popish or Pagan.

‡ Observe the Intolerance of these busy Priests, and the Abjection of Governors, if

Merella, as before, p. 631.

§ The same, p. 615.

¶ *Merella's*  
The same, p. 619.  
where.



Kongo.  
Angola.

whether his Undertaking should be unlucky or a prosperous. Whether this was the before-mentioned miraculous Cock the Author will not determine; but he observes that *Sinanamba*, notwithstanding the infallibility of his Oracle, was deceived when he made that last Expedition, wherein he lost his Life.

## S E C T. II.

*The Introduction and Progress of the Romish Religion in Kongo.*

*First Traffic to Kongo. The King converted. The Portuguese Reception of Curio: The King, Prince, and several Lords baptiz'd; Troubles thereupon. The King worships in his Religion: His Death. Mani Pango, his second Son, rebels. A pretended Fisher. Mani Pango's proud Message. The King deserted; yet grows victorious. Pango killed; and the Rebels submit. Church of Santa Cruz. All the Mokillos destroyed. Cargo of Friars.*

louages, and all other Ornaments for the Church, which arrived at *Præza* in 1491.

NEXT Day, the Prince, according to the Direction of the Priest, caused a Kind of Church to be built, with the Trunks and Branches of Trees, which he in Person had helped to cut-down, erecting three Altars in it. After this, the Count and his young Son were baptiz'd, the first being named *Emanuel*, the latter, *Isidoro*. A Sermon was also preached to exhort the attending Multitude to follow their Lord's Example.

THIS done, the Portuguese set forwards towards the Court to baptize the King, attended by many *Seguere* Lords sent by the Count, with Music, and other Signs of Rejoicing. In short, the Roads, from the Sea to the City of *St. Salvador*, being one hundred and fifty Miles, were all swept, and furnished with all Manner of Victuals and other Necessaries for the Portuguese, in the same Manner as when the King, or principal Lords go abroad.

AT the End of three Days Journey they were met by several Lords, sent by the King, with fresh Victuals, and to do them Honour. The same happened from Place to Place afterwards. Within three Miles of the City, the whole Court came-out to welcome them with great Pomp. The King himself waited for them at the Gate of his Palace, in a Throne of State, erected upon a high Scaffold, where he received them in the most solemn Manner.

THE Portuguese Embassador having delivered his Embassy, the King rising expressed his Joy, and then sat down again. The People did the like, with Shouts, Trumpets, and Singing. They likewise prostrated themselves three Times on the Ground, and cast-up their Feet in Token of Approbation. Then the King having viewed the Presents that were sent him from Portugal, with the Church Furniture, and caused the Use of each to be explained, withdrew. The Embassador was lodged in a Palace ready prepared for him, and the rest in the Houses of several Lords.

NEXT Day, his Majesty had a private Conference with the Portuguese, wherein it was determined; to build a Church for performing his Baptism with the more Solemnity. Accordingly, Orders were given to provide Timber, Stone, Lime, Brick, and all other Materials, for the Workmen, who for that Purpose were brought from Portugal. But this was interrupted by a Rebellion of the *Anzêmbé*, who dwelt in the

THE Introduction of the Romish Religion into *Kongo* is related by *Lopes* in the following Manner. Don Juan the Second, King of Portugal, in order to discover the *East Indies*, sent-out divers Ships for that Purpose. These having found the Islands of *Cape Verde* and *St. Thomas*, ran-along the Coast and lighted upon the River *Zaire*, where they had good Traffic, and found the People very courteous. To keep-up this Trade, he afterwards sent other Vessels, which left certain Portuguese behind them to trade and learn the Language, among whom was a Priest. These were entertained by the Lord of *Segura*, who was Uncle to the King, and resided in the Port of *Præza*, within the Mouth of the *Zaire*. The Priest taking Advantage of the great Esteem which the People held them in, began to reason, touching Religion, with the Prince, who at length became a Convert, and kept him in his own House.

THE Prince of *Segura* making this known at Court, the King sent for the Priest, who so wrought upon him, that he promised likewise to become a Christian, and when the Portuguese Ships departed, wrote to Don Juan to send him some Priests. The Priest also by Letter informed the King of all that had happened, who thereupon sent several religious Persons, with Crosses,

First Traffic  
to Kongo.The King  
converted.

\* *Merello's Voyage*, p. 619, & seq.

See Vol. I. p. 17. Others call him *Jenari* Caus.

† *Ibid*.

*Lopes* finds fault with the Author of the History of the *Indies*, published a little before in *Latin* (as we suppose) by *Maffei*, or *Maffius*, for calling these People *Mandiqueti*, instead of *Anzêmbé*, and affirming they lived in the great Lake.

\* These were the Ships sent in 1482, under *Diogo*, or *José*

*Pigafetta's* Relation of *Kongo*, p. 118.



Kongo  
Angola

Islands of the *Zaire*, between the Falls and the a great Lake. Their People, who were about thirty thousand in Number, revolting from the King of Kongo, slew their Governor<sup>a</sup>.

Several  
Lords bapt-  
ized.

THE *Mani Sumai*, the King's eldest Son (in whose Province that Country lieth) was sent against them: But the Rebellion increased to such a Degree, that the King himself was obliged to go in Person to pacify these Broils. However, resolving to be baptized before he went, and not having Time to build the Church of Stone, he caused one of Timber to be erected, dedicated to *Sao Salvador*; wherein he was baptized by the Name of Don Juan, or *Johã*, and his Consort by that of Donna *Eleanora*, after the King and Queen of Portugal.

MANY of the Lords followed his Example; after which, he marched to join his Son and the Lord of *Batta*: But he no sooner appeared than the Enemy submitted. At their Return, the Prince and a great many of his Followers were baptized. He was named *Alfonso*, from the Infanto of Portugal: After which, he burned all the Idols within his Province.

The  
Lords

BUT the King's second Son (*Mani Pango*) with many other Lords who favoured him, would not receive the new Religion: Besides, the Ladies of the Converts looking on their Separation from their Husbands as a great Indignity and Wrong, increased the Party which was forming against Don *Alfonso*. They imagined that if they could rid him out of the Way, the *Romish* Faith would die of itself; therefore *Mani Pango* and his Accomplices insinuated to his Father, that Prince *Alfonso* favoured the *Romish* Faction, only that he might raise Rebellion and drive him out of his Kingdom. The King giving Credit to their Informations, deprived *Alfonso* of his Government: But his Majesty having been prevailed-on, by the Intreaties of *Mani Segno* and other Friends, to examine into the Affair, found the Accusation against the Prince to be false, and therefore restored him to his Employment; with a Charge however, not to proceed with such Rigour against the Gentiles, for propagating the new Religion: But his Zeal, says our Author, would not suffer him to desist.

King was  
very ill  
Doubt,

HEREUPON, his Adversaries, taking Advantage of the Count of *Segno's* Absence from Court, renewed their Accusations to the King: who beginning to doubt of the Faith, which he had before, with so great Zeal, embraced, sent for his Son to Court, to give Account of the Revenues

he had collected in his Government, with Intent to deprive him thereof: But the Prince discovering the Treachery of his Enemies, delayed the Matter so long, that his Father, being an old Man, died; and his Mother, who perished in the new Faith, concealed the King's Death for three Days, in the mean Time sending to her Son to come-up without Delay. This she did by Running-Footmen, who are placed at convenient Distances, like Posts, to convey the Command of the King over all the Realm. On this Advice, he set forwards, carried by Slaves, and in one Day and two Nights, performing a Journey of two hundred Miles, arrived at the City before he was expected<sup>b</sup>.

Religion  
Romish.

THE Death of the King, and Succession of Don *Alfonso*, were published at the same Time. The new King, with the Lords of the Court and the Portuguese, accompanied the Corps to the Burial, which was solemnized after the Manner of the Church of *Rome*, with unusual Pomp.

When *Mani Pango*, who had been sent to re-<sup>Mani Pango</sup>  
duce the *Alasagui* and other Rebels, heard of his Father's Death and Brother's Advancement, he made Truce with his Enemies; and gathering an Army of two hundred thousand Men (almost all the Realm favouring him) marched against his Brother. King *Alfonso* awaited his Coming at the City, with a Force not exceeding ten thousand Men, among whom there were but about an hundred black Converts, and some few Portuguese, who by Chance arrived there at that Time.

THE People being terrified at the Approach of *Mani Pango*, intreated Don *Alfonso* to come to some Accommodation, and renounce the new Religion, to prevent falling into the Hands of his Adversaries. On the King's reproaching them for their Cowardice, the Lords determined to forsake him: But just without the City meeting with the *Mani Segno* (then an hundred Years old) who, with some few of his Followers, had been to view the Enemy's Camp, he prevailed on them to return and beg the King's Pardon; which they did, promising to defend him and the new Faith to the last. The King, on his Part, vowed ever after to promote the *Romish* Religion, and in Memory thereof caused a Cross, eighty Spans long, to be erected in the Market-Place, right against the Church called *Santa Cruz*. As an Occasion like this ought not to pass without a Miracle, we are told, that soon after the King saw a very refulgent Light, at

<sup>a</sup> *Pigafetta's* Relation of Kongo, p. 223, & seq.<sup>b</sup> *Pigafetta*, as before, p. 126, & seq.

King of Kongo.

*Aquino*.<sup>c</sup> His former Name was *Johã*, or *Jovã*.<sup>d</sup> *Pigafetta* calls him Don *Alfonso*, Son of *Johã*, the first Christian King of Kongo.<sup>e</sup> His Name, according to *Morilla*, was *Panlanquima*. *De Faria* calls him *Pango*.

Kongo,  
Angola.

Sight whereof he fell on his Knees and wept, lifting-up his Hands and Eyes to Heaven; but spoke not a Word, being overcome with Transport. But, it seems, that which he himself saw was seen of no-body else, neither would he ever publish the same to any Man. All who were in his Company did as he did, and, as the Story goes, for a while lost the Sight of their Eyes by that miraculous Light, and remained in a Trance. At last, coming to themselves, they perceived five bright Swords imprinted on the King, in Form of a Star, which continued for almost an Hour, but could not expound the Meaning thereon. The five Swords the King took for his Arms, which is used in the Royal Signet ever since.

Muni Pango's  
great Misfortune.

THIS Vision, we are told, did greatly animate the Citizens and terrify the Enemies, when they heard of it. Notwithstanding, *Muni Pango* sent to tell the King and his Adherents, that if they did not immediately yield themselves, acknowledge him for their King, and abandon their new Religion, he would put them all to the Sword. The King sent him Word, that he feared not his Threats; but, as his kind Brother, exhorted him to renounce his Idols and be baptized: That the Kingdom, by Law, belonged to him; and that the Religion which he had received was delivered from God, who, no doubt, would support it and protect him: Then sending for his Jewels and other rich Ornaments, the better to encourage those Lords who took his Part, distributed them among them.

The King  
dejected.

FOR all this, the very same Night, near one Half of the common People, who were in Arms, fled to the Camp of *Muni Pango*, and gave him to understand, that the King, and the rest who remained behind, were utterly dismayed, that every Man was devising how to shift for himself, and that there was no Way by which they could possibly escape but the Lane leading down to the River, about a Mile from the City. At the End of this Lane, between the River and the Hill, there was a little Marsh on the right Hand, about a Musket-Shot over, and two Foot deep; and on the left Hand were the Mountains, and the Army of *Muni Pango*, who had beset the Hill in such a Manner, that the Citizens could not get-off without crossing the Marsh. *Muni Pango* sent presently to stop that Passage, by driving sharp Stakes, poisoned, into the Bottom of the Meer; that, in case the Enemy should fly in the Night, they might be stopped and taken, resolving to attack the City next Morning. Accordingly, he very early made a furious Assault on the North

Side, where the great Plain contracts itself into a narrow Passage. In this Place, if you will believe the Legend, *Muni Pango* was twice put to flight by an invisible Power; which causing the Belieged to mock the Enemy, they answered, *It was not you who vanquished us, but a certain fair Lady all in White, whose admirable Brightness blinded us, and a Knight on a white Palfrey, who had a red Cross upon his Breast.* When the King understood this, he sent to tell his Brother, that the first was a Virgin, the Mother of Christ, whose Faith he had embraced; and the other *St. James*, both sent from God to succour him: But *Muni Pango* not regarding this Message, prepared the Night following to attack the City, both on the Side of the Strait, and of the Lane above-mentioned, where, in a Part without any Guard, he thought to enter the City, but found himself deceived; for the King's Forces having already put to flight those at the Strait, and perceiving the great Noise that *Muni Pango* and his Troops made in ascending the Hill on the other Side, ran to meet them. Here driving them back again in Disorder, they so galled them with their Darts and other Weapons, that *Pango* fled, and, in crossing the Marsh, fell into the Snare he had laid for the Royalists; for being thrust into the Body by a poisoned Stake, he finished his Life as it were in Rags.

THE King being thus, by the Death of his Brother, secured of the Throne, published a general Pardon: Whereupon all the Rebels submitted to him, excepting *Muni Bunda*, the Captain-General, who stood-out through Shame; yet, at last, he obtained his Pardon, on Condition that he should go and serve in building the Church of *Santa Cruz*.

MEROLLA relates what concerns these two Persons in a different Manner. According to that Author, the Prince fled, after the Battle, to the Mountains, where being met by some Christian Blacks, they seized and brought him bound to the King his Brother, who being extremely concerned to find him so desperately wounded, made it his utmost Endeavour to get him healed: But nothing could prevail upon *Pensanguitimo*, who giving himself up altogether to Despair, would neither take any Remedy, nor hear of changing his Religion, and so in a short Time died. It did not so happen, continued the same Author, to his Lieutenant General, who chose rather to be baptized than to die a Martyr to his former Opinion. Hereupon he was enlarged, only, by Way of Penance, was obliged, for a

\* *Pieretta's Relation of Kongo*, p. 135, & seq.

\* The same, p. 140, & seq.

\* *De Paria*

179, he was put to Death, and reproaches the King for that Action. See Vol. I. p. 10.

Kongo.  
Angeles.

certain Time, to bring Water for all such as a up some of the Natives to the Ministry, that they might the better instruct their Countrymen in their own Language.

Religion.  
Romish.Church of  
Santa Cruz.

THE Church of *Santa Cruz* was begun on *Holy Reed-Day*, when the King brought the first Basket of Stones on his Shoulders, which he cast into the Foundation; and the Queen her Basket of Sand from the River, for an Example to the Lords and Ladies of the Court, as well as the inferior People: So that in a very short Time the Church was finished, and so many came to be baptized, that there were not Priests enough to execute that Office.

AFTER this, the King dispatched the Portuguese Ambassador, sending with him one *Roderigo*. He was attended by several Persons of Note, who were to learn both the Religion and Language in *Portugal*, as well as to bring from thence Images of *Romish* Saints to distribute among his People. He next ordered all his Subjects to deliver-up their Images and Charms to the Governors of the respective Provinces and

All this Mo.  
Killing de-  
stroyed.

Districts, under Pain of being burned. This Command was so effectually executed, that in less than one Month, all were brought to the Count, being an infinite Number of Animals, Reptiles, Birds, Trees, Herbs, Stock, Stones, and Figures painted or carved; which were carried to the Place where the King vanquished his Brother, and there burned, every Man bringing a Load of Wood for that Purpose. To repair this Loss, he gave them Crucifixes and Images of Saints, which the Portuguese had brought with them. He likewise enjoined every Lord to build a Church in the City of his Residence, and set-up Crosses after his own Example; letting them know, that he had sent for a Cargo of such Ware to *Portugal*.

He likewise ordered three Churches to be built, one called *St. Salvador* (in Honour of the late Victory) wherein the Kings of *Kongo* lie buried, and from whence the City took its Name. The second, *Our Lady of Help*, in Memory of the Succours which he had from the *Virgin Mary* against his Enemies; and the third consecrated to *St. James*, in Remembrance of the Miracle which that Saint had wrought, by fighting in favour of the Christians, and shewing himself on Horseback in the Heat of the Battle.

Serge of  
War.

Not long after this, the Ships arrived from *Portugal*, with many Friars of the Orders of *St. Francis*, *Dominic*, and *Austine*, besides other Priests; who dispersing themselves through the Provinces, instructed the People in the Faith, and brought-

## S E C T. III.

Distractions caused by the Introduction of Popery in Kongo.

*Bishop of St. Thomas and Kongo: His grand Reception. King Don Diego's State. Clergy Bruli. State Distractions. The Portuguese dispersed and slain: Reflected to Favour. Popery is a Ground. The Jaggas over-run Kongo. Dreadful Calamities ensue. The Jaggas driven-out again by the Portuguese. Search after the Gold Mines obstructed. Popish Religion almost quite extinct. New Clergy Bruli. First Mission to Kongo. The succeeding Missions. The first to Sogro.*

MEANTIME, Don *Alfonso* dying, he *Bishop of* was succeeded by his Son Don *Pedro*; in *St. Thomas and Kongo*, whole Reign the Navigation to these Parts greatly increased, and the Island of *St. Thomas* was peopled by Portuguese and other Nations; for before it was all desert, and the Coast only inhabited by a few Sailors from the neighbouring Countries. Afterwards, the King sent thither a Bishop to govern the Affairs of Religion both in that Island and *Kongo*. In this latter Country he was received with great Joy, both by the King and People: The Road from the Sea to the City was clean swept, covered with Mats, and thronged with Blacks, as on the Arrival of the first Portuguese.

BEING come to *St. Salvador*, he was met by his grand the Priests, the King, and all the Court, who, *Acquiescing* in Procession, went with him to the Church of *Santa Cruz*, which he presently after erected into a Cathedral; establishing therein twenty-eight Canons, with their Chaplains, and a Master of the Chapel, with Singers, Organs, Bells, and all other Things requisite for performing Divine Service. This Bishop passed frequently between *Kongo* and the Isle of *St. Thomas*, where he at last died, and was buried. He was succeeded in *Kongo* by a Negro descended of the Blood Royal, who had been sent by King *Alfonso* to *Portugal* and *Rome*, where he learned the Latin Tongue: But returning to *Portugal*, to enter upon his Bishoprick, he died by the Way, whereupon the Kingdom remained several Years without a Bishop.

\* *Morilla's* Voyage, p. 629.

\* *Dapper* calls him *Zalatin*; which, perhaps, was his Name before Conversion. *Morilla* observes, that, upon the Report that *St. James* was visibly seen assisting at this Battle, he has ever since been received for the Patron of *Kongo* and *Angola*, and some other neighbouring Nations. *Morilla*, as before. But, methinks, a bare Report is a very slender Ground for paying this, or any other Respect to the Dead.

\* *Piquetetta's* Relation of *Kongo*, p. 145; & *seq.*

*Kongo,  
Angola,  
King Diego's  
Wife.*

**DON PEDRO**, King of *Kongo*, dying without Children, was succeeded by his Brother *Don Francisco*, who likewise reigned but a short while. The fifth King, named *Don Diego*, who was next Heir, ascended the Throne. He was a Man of Courage and Wisdom, magnificent and witty, of a good Disposition, and zealous for the new Religion. He was so great a Warrior, that in a few Years he conquered all the Countries adjoining. He loved the *Portuguese* so much, that he forsook the Dress of his own Country to dress like them. He was very sumptuous in his Apparel and Furniture of his Palace: He was besides very courteous and liberal. He would buy costly Stuffs, and would often say, that rare Things should not be in the Hands of any but Kings. He used to wear one Suit of Apparel but once or twice, and then would give it away to his Followers: So that in his Days, *Acras* Hangings, Cloth of Gold, Silk, and such like Furniture began to be much esteemed in *Kongo*.

*George Smith.*

IN the Time of this King there was a third Bishop of *St. Thomas* and *Kongo*: He was a *Portuguese* by Nation, between whom and the other Ecclesiastics there arose a Disension, owing to the Liberty, wherein they had lived for many Years without a Pastor, so that they would yield no Obedience to their Prelate. This became a grievous Scandal and ill Example among the People; but the King always took the Bishop's Part, and to suppress these Troubles, sent some of the Priests Prisoners into *Portugal*, and others into the Isle of *St. Thomas*, while many went away with all their Substance of their own Accord; and thus the new Religion greatly declined, through the Faults of the Clergy.

*Saint Df.  
residents.*

ON the other Hand, it lost Ground by the Troubles that ensued in the State; for upon the Death of *Don Diego*, three Princes at once were Competitors for the Succession: The first was the King's Son, but being generally disliked, he was presently slain. The two other were of the Blood-Royal: One of them favoured by the greater Part of the People: The other by the *Portuguese*, and many of the Lords, who went and killed his Competitor in the very Church; concluding that then he they set-up would of Course ascend the Throne: But it happened those of the contrary Faction, on the same Principle, served their King the same Sauce, and so disappointed them.

*The Portu-  
guese dy-  
posed and  
ruled.*

ALL the Heirs to the Crown being thus destroyed, the People fell upon the *Portuguese* as the sole Authors of those Mischiefs, and slew as many of them as they could find; only they spared the Priests, and did not touch any who dwelt

in other Places. After this they chose *Don Henrique*, Brother to *Don Diego*, who going to War against the *Anzibbi*, left behind him as Regent, with the Title of King, one *Don Alvaro*, a young Man of twenty-five, Son to his Wife by another Husband. *Don Henrique* died shortly after the War was ended, in whom the ancient Race of the *Kongo* Monarchs failing, *Don Alvaro* was, with the common Consent, elected King.

*Religion,  
Romulus.*

**DON ALVARO** being a Man of sound Judgment and mild Disposition, soon appeased all Tumults; and causing the *Portuguese*, both Laymen and Priests who were dispersed by the late Wars, to come together, used them very courteously, and declared them innocent of the Blame laid to their Charge: Hereupon he sent Letters to the King of *Portugal*, and to the Bishop of *St. Thomas*, who immediately sailed to *Kongo*, where he durst not venture before; and there employed his Authority to pacify the former Disensions, and settle Order among the Priests. A-while after, returning to *St. Thomas*, he finished his Days. This was the third Time that those Parts remained without a Bishop, for want of whom the Natives of all Conditions began to neglect the new Religion, and return to their old Customs, especially the King, who was led by divers young Men of his own Age: Among the rest *Don Francisco Bullamare*, that is, *Catch-Stone*, the King's Relation, openly declaimed against the Imposition of being restrained to one Wife, which had a very ruinous Effect. At last *Francisco* dying, was solemnly buried in the Church of *Santa Cruz*, although he had renounced the *Romish* Religion: But in the Night-time, it seems, certain evil Spirits uncovered Part of the Roof of the Church, and with an horrible Noise, which was heard all over the City, dragged him out of his Tomb, and carried him away. In the Morning (if you will believe this Lie) the Church Doors were found shut, the Roof broken, and the Grave without the Body; yet this extraordinary Event did not reclaim the King.

*Refused to  
Parade.*

*Portuguese  
Gravel.*

NOT long after, the *Jaggos*, who had plundered and destroyed all the neighbouring Countries, entered *Kongo* by the Province of *Batta*. Having overthrown those who were sent against them, they marched towards the City of *Kongo*. The King, though in great Perplexity, went-out with such Soldiers as he had, and encountered the Enemy in the same Place where formerly *Moni Pango* fought with King *Alfonso*; but finding himself too weak, he first retired into the City, and then fled with some principal Lords and *Portuguese* Priests to the Island *del Cavallo*, or of the Horse, in the River *Zaire*. The Inhabitants escaped to

*Jaggos  
ran Kongo.*

\* This was more than they deserved at their Hands.  
; That is, *St. Salvador*.

<sup>b</sup> *Pigafetta's Relation of Kongo*, p. 151, & seq.

Kongo.  
Angola.

the Mountains and desert Places: Whereupon a the Enemy entering the City, reduced it with all the Churches to Ashes, and killed every Soul they met with. After this, dividing themselves into several Armies, they ruled sometimes in one Province, and sometimes in another; over all the Kingdom.

Dreadful  
Calamities  
there.

The poor People every where wandering about, perished for Hunger and want of Necessaries, while most of the Multitude, which followed the King into the little Island, died by Famine and Pestilence. A small Bit of Meat sold for a Slave, worth ten Crowns; so that the Father was constrained to sell his Son, and the Brother his Brother. These were bought by the Portuguese Merchants, who came from St. Thomas with their Ships laden with Victuals. They who sold them said they were Slaves, and they who were sold owned themselves for such, that they might be relieved from their Hunger. Among these were some of the chief Lords, and even Princes of the Blood.

Tribute to  
Portugal.  
Duties.

This King, through the bad Air, ill Diet, and Nausea of the Island, fell into a Dropsy, that made his Legs to swell exceedingly, and accompanied him till his Death. During these Calamities he repented and did Penance for his Sins: Hereupon, by Advice of the Portuguese, he sent an Embassador to require Aid of Don Sebastian, then newly come to the Crown; who immediately dispatched *Francisco de Gouvea* with six hundred Soldiers, and many Gentlemen Volunteers.

The Jaggas  
were not.

He had Orders, that the Island of St. Thomas should provide him Ships, Victuals, and whatever else was requisite for this Enterprize. As soon as he arrived in the Isle of *Harfe*, he departed from thence with the other Portuguese who attended the King; and assembling all the armed Men to be found in that Country, marched forthwith against their Adversaries. These they defeated in several pitched Battles, more by their Muskets (of which the Jaggas are exceedingly afraid) than Valour of their Soldiers; so that, in one Year and an half, they restored the King and the Realm to its former Condition, quite expelling the Jaggas, of whom but few returned home. *Gouvea* staid there four Years, and then leaving behind several of those who came with him, sailed back to Portugal, with Letters requesting the King to send over more Priests to propagate the Faith. The King, after this, became a very good Catholic, and married the Lady *Catarina*: By her he had four Daughters, and by his Concubines two Sons and one Daughter; the elder of which Sons, called *Don Alvaro*, also was his Heir and Successor.

Nobles.  
Remains.March after  
the Moon.

WHILE Captain *Gouvea* staid in Kongo, Don Sebastian understanding, that there were in that Kingdom divers Mines of Gold, Silver, and other Metals, sent thither two Persons to search for and work them: But the King was persuaded by *Francisco Barbute*, a Portuguese, his Confessor and Intimate, not to suffer those Mines to be discovered; signifying, that it might endanger the Loss of his Kingdom: Accordingly, the Miners were led to Places where no Mines were to be found: But this was attended with very ill Consequences, for the golden Hopes of the Portuguese Merchants being thus disappointed, they did not care either to reside or trade thither any longer, and this kept the Priests from returning to Kongo; by which Means in a few Years the new Religion declined so fast, that it was within very little of being utterly extinguished, when Don Alvaro reclaiming, sent over to Portugal for Ecclesiastics.

Egypy  
and  
Africa.

DON SEBASTIAN, who was but a young Man, on *Gouvea's* Application, promised to send over Priests: But neglecting so to do, the King of Kongo dispatched another Embassador, his Kinsman, called *Don Sebastião Alvaraz*, in Company with a Portuguese, to entreat for more Priests, and redeem certain Persons sold for Slaves on the above-mentioned Occasion. By Means of these who returned, (for some chose to remain in Servitude) especially such as were Lords, the *Romish* Religion was restored. The King promised this Embassador to send Priests, yet he was forced to return to Kongo without any.

Don Alvaro  
and  
Africa.

THREE Years after, King Sebastian dispatched a certain Bishop (called *Don Antonio de Golem*, a *Cassilian*) to the Island of St. Thomas, with a Commission to visit the Kingdom of Kongo. Being arrived at St. Thomas, he fell at Variance with the Captain there, and so sailed into Kongo, where he was also persecuted by the said Commander and his Friends. They informed the King, that he was a Man of an ambitious, haughty Spirit, and very obstinate: By which Means they prejudiced the whole Court so much against him, that his Majesty at first forbade him to enter within his Realm; but afterwards received him with great Honour, and sent his Son to meet and accompany him to the City. There he staid about eight Months, and then departed again, leaving behind him two Priests and four Priests. Soon after this, Don Sebastian being overthrown in Africa, and Don *Henrico*, the Cardinal, exalted to the Throne, the King of Kongo wrote to him for Divines; but the Cardinal's Death prevented an Answer. *Philip of Cassili* succeeded, and sent Notice by Letters to the King of Kongo, who dispatched *Sebastião da Costa* as Embassador

\* This, sure, was barbarous and unlawful Traffic.

† *Piguetta's Relation of Kongo*, p. 156, & 159.

Kongo.  
Angola.

to Philip: But *da Costa* being call away on the Coast of Portugal, the King of Kongo, as soon as he heard of it, in his Place dispatched the Author *Lepez*, who had no better Success than his Predecessors in that Office, as hath been before related.

First Mission  
to Kongo.

THE Accounts we have from other Authors of the Introduction and Progress of the *Romish* Religion in Kongo, is very scanty and imperfect. *Mercator* observes from *Museus*, that the first religious Person, who set Footing in Kongo, were three *Dominican* Friars, two of whom died soon after their Arrival of the Heat of the Climate. The third, who was Chaplain to the Kongo Army, was killed by the *Yaggas* at the Time when they over-ran the Kingdom, under the Conduct of their General *Zimbo*. This Conqueror amongst other Spoils having seized upon the Vestments and Utensils of the unhappy Friar, would needs turn them into Ridicule, by putting them on, and exposing at the Head of his Followers, with the Chalice in his Hand.

Second  
Mission.

To these succeeded twelve *Franciscans* of the Order of *Observants*, who were carried hither by *Don Diego Cans* in his third Voyage. Some attribute the whole Conversion of this Country to these Friars; though it does not seem probable but that the first three should have made some Progress, notwithstanding the Shortness of their Continuance there. These were followed by several other Missioners, and at length, at the Request of *Don Alvaro*, sixth King of Kongo, for more *Capuchin* Missioners, Pope *Urban* the Eighth sent others in 1646 with Letters Patent. Although through the many Rubs and Difficulties they met with, occasioned partly by the Death of Philip the Third, King of Spain, and the Duke of *Burgundy* seizing on the Crown of Portugal, they did not arrive till the Year 1645, in the Reign of *Don Garcia* the Second, *Don Alvaro*'s Successor. These Fathers entering the River *Zaire*, landed at the River of *Sogno*, where they were received with extraordinary Demonstrations of Joy; especially by the Count, who went out many Miles to meet them, and assisted at Mass in the Church of *Pinda*, a Town near the Mouth of *Zaire*, adorning their Altars with the richest Furniture in his Wardrobe.

The King  
of Sogno.

*DAPPER* observes, that in the Year 1604, and again in 1637, at the Entreaty of the King *Don Alvaro* the Second to the Pope, fourteen *Capuchins* from Sicily and *Cadix* landed in *Sogno*,

from whence with Licence they travelled to Kongo, only leaving some of their Number to propagate and preach there.

Religion  
Raiden.

# SECT. IV.

Missions of *Sogno* and *Loango*, with the Sufferings of the Missioners.

*Missioners still used.* *Capuchins expelled Sogno by the Count; Their Adventure: One of them dies. The Count desists. New Mission to Sogno. Priests and Churches there: Their Instruction and Charity. The Count's Devotion. Method of propagating the Romish Superstitions. Mission of Loango: Begun, but unsuccessful. Mission of Angoy. Sufferings of Missioners. Bold Attempt of two Friars; severely punished. Missioners, have supported. Bad Example of some. A very odd Story of a Friar.*

IT hath been observed in the two former Sections, that *Sogno* was the first Territory in Kongo, where the *Romish* Faith was planted; and from the Voyages of *Carli* and *Mercator* it appears to have thriven better there than in any other Part, by the more frequent Supply of Missioners, and the Encouragement given by the Counts, who seem to be most firmly attached to the new Religion of all the Princes or provincial Lords of that Kingdom: Yet their Zeal hath not been always so great, but that from Time to Time they have shewn the greatest Contempt for the Missioners; whom they have frequently treated very roughly, or rather punished for their Arrogance and Intrigues. Of this *Mercator* furnishes a remarkable Instance.

We have already taken Notice of the Attempt of the *Portuguese* to conquer *Sogno*, about the Year 1630. This Action incited the Count against them to such a Degree, that he resolved for the future to have no more Dealings either with them or the *Capuchins*, whom he looked upon to belong to them: Hereupon he wrote by some *Flamish* Merchants, then ready to sail for *Flandres*, to the Pope's Nuncio there, to furnish his Dominions with new Priests. The Bishop accordingly sent him two *Franciscans*, and one lay Brother, with strict Orders to submit to the *Capuchins* in their Superiors, in case there were any in the Country. These Friars were received with all the Courtesy imaginable, and conducted

\* *Pierrette's* Relation of Kongo, p. 162, & seq. Near of no Judgment fighting on him for this Action. Africa, p. 141.

See before, p. 242.

See before, p. 114.

Mercator's Voyage, p. 629.

It is strange we

Of this

Why belong to the *Portuguese* more than any other Order of Friars? This looks like a lame Excuse. Doubtless, the Count found they encouraged the *Portuguese* to undertake that unjust Enterprise; for they imagine, or, at least, pretend, that the Interest of their Religion furnishes the most villainous Actions; Such are Persecution, Rebellion, Invasion, Conquest, &c.

to the Convent of the *Capuchins*, whom now the Count, under several Pretences, contrived to send away: But not being able (if you will believe the Author) to prove any Crimes against them, he had Recourse to the most barbarous and arbitrary Usage that could be thought on; commanding, that they should be dragged out of his Dominions for the Space of two Miles together. This was forthwith executed with the greatest Rigour by his Officers, who not only tore them along in their own Cords, with their Faces grating downwards upon the Sands, but likewise reviled them all the Way with Reproaches and Calumnies. All this they bore with great Chearfulness (to be sure) yet they suffered so much, that not long after one of them died; and the other, who was *Friar Thomas da Siftale*, hardly recovered.

By the Count.

THEY were left on the Confines of the Count's Dominions, in a little uninhabited Island of the River *Zaire*. Here they made Shift to support themselves for two or three Days; *Thomas*, who was the least hurt, going-out to hunt for their Subsistence: But at length they were unexpectedly delivered by some Pagan Fishermen, who carried them to the City of *Bambangoy*, in the Kingdom of *Angoy*. Here they were very courteously entertained by an infidel Black, who gave them a Supper, and assigned them an House, with three Women to wait on them, after that Country Manner. But the *Friars* not caring to trust themselves among these People, soon after they had supped, sent away their Women; and *Thomas* taking his lame Companion on his Back, marched-out of the House: He had not gone far before he was forced, through Weakness, to set down his Burden under a great shady Tree, which, at Day-break, they made a Shift to climb into, for fear of Discovery. Their Patron in the Morning much wondered to find them gone, but knowing they could not be gotten far, immediately went in Quest of them.

Their Ad-  
vances.

COMING at last near the Place where they were, without having yet found them, he imagined that they might have been carried away by some Spirits; whereupon he said to himself, *If the Devil has carried them away, I suppose he did it that they might make me no Recompense for my Kindness*. The *Friars* hearing this, could not forbear laughing, and putting down their Heads from the Tree, cried-out, *We are here, Friend*, I Promise they afterwards confirmed by Oath at

Religion,  
Rome.

\* Is this credible, unless there was some Cause for such Severity? Would he not, without some great Provocation, have been content to banish them, especially if Millioners are so much revered here, as the Author presumes?

† Or, *Bambangoy*, the Capital of *Angoy*.

‡ *Alcatal's Voyage*, p. 622, & seq.

§ Doubtless, it was for some other Cause, which the *Friars*, out of Malice, Rife, that they may revenge their Quarrel with a Judgment on the Count.

¶ May the Lives of all Persecutors so end, say we; but it does not appear that the Count was a Persecutor.



Kongo,  
Angola

the Altar. They at the same Time entreated *Jeseph* to continue among them. This Friar preceded, that his Commission extended no further than to bring away *Lennard*, and the Church Goods; but was at length, by their Importunity, and at the Desire of the Count himself, prevailed on to stay. He likewise procured Friar *Thomas* to return; and from thence forward, says the Author, our Order has lived in that Country without the least Molestation.

Frigid and  
Glorious  
there

THIS Easdom, which is very large, requires many Missioners. It had formerly about six, but of late there are not above one or two. The Author says, his Companion used to baptize of all Sorts five hundred in a Day; and that he has known Mothers to come four or five Days Journey with their Infants in their Arms, either to have them christened, or else to confess themselves.

To preserve as much as possible this new-planted Religion, it has been ordered, that there should be one Church at least in every City, or Place of any Note; and in the Author's Time there were about eighteen throughout the Count's Dominions. Each of these is provided with some Person bred-up in the *Copuchin* Convent, who three Times a Week is to say over the Rosary to the People, and withal to teach every Sunday. On all Holidays, instead of Mass, the Litany only is sung, and the *Romish* Doctrine expounded; likewise, on the first Sunday of every Month, there is to be a Procession of the Rosary.

Infection  
and Curiosity

*DAPPER* says there are, among the *Segou*, many Schoolmasters, who, besides Reading and Writing, teach the Catechism, wherein they make their Scholars perfect: But he adds, that although most of them at present, in some Measures, profess the *Romish* Religion, many still retain their ancient Idolatry; and others, who boast themselves Christians, practise nothing agreeable thereto, except in Presence of the Whites, and in a Place where it may redound to their Profit.

ACCORDING to *Meralla*, every City and Province in *Segou* has a peculiar Place with a Cross in the Middle; where those who have not satisfied the *Eastern* Command, or that die before they are confessed, are buried by themselves, without the Missioners concerning themselves therein: But those who have received all the Sacraments, and religiously observed the last *Leat*, are allowed Christian Burial without any Charge: Also during their Sickness, and after they are confessed, the Missioners frequently furnish them with Refreshments out of Charity, such as Confections of Tamarinds, and the like; also cooling

a and cordial Juleps. Besides this, they have several Slaves belonging to their Church skilled in Surgery and Physic, who tend the People when sick, or out of Order. This is done for them gratis, that they may have no Occasion to run to the Wizards for Help. For those who are poor and old, fartherlets, lame, blind, or the like, there is an Hospital built near to the Convent; which Charity has not a little promoted the new Religion in these Parts.

Religion,  
Romish.

THIS Count, who governed in *Meralla's* Count's Time, was a devout Son of the Church. While *Mals* was saying, at the reading of the Gospel he had a lighted Torch presented to him, which he gave one of his Pages to hold till the Consummation was over; and when the Gospel was done, he had the Mass-Book given him to kiss. On Festival Days he was twice incensed with the Censer, and at the End of the Mass he went up to the Altar to receive, kneeling, the Benediction of the Priest; who laying his Hands upon his Head, repeated some devout Ejaculations. Whilst the officiating Priest went out to put off his Vestment, the Count retired to his private Orisons; after which he entered the Vestry to pay his Respects to the Missioner, who receiving him courteously, accompanied him back as far as the Door of the Church. As soon as he came out, he fell on his Knees again, and the People standing round him gave themselves several Cuffs on the Ear as a Token of their Fidelity, according to the Custom of that Country; then having made them a Sign with his Fingers, to signify his Satisfaction, he retired to his Palace. The Captain-General and the Governors, or *Mani's*, have all their Places severally assigned them in the Church, to prevent Disputes: The Noblemen have Carpets allowed them to kneel on, but no Cushions, the Honour of sitting on one being wholly reserved for the Count's.

THE Method in propagating is this: As soon as *Mered* of a Missioner is arrived in any City, the *Mani*, or Governor, at Night, when all the Inhabitants are retired to their Houses, publishes a Proclamation to acquaint the People, that a Missioner is come thither, and that they must all appear before him to have their spiritual Necessities relieved. If the *Mani* himself appear negligent in this, or occasion any Manner of Disturbance, the Missioners make it their Business to get such a Person removed from his Employment, even within his Year.

As many of their old Customs, especially relating to Marriages and Charms, are retained chiefly by the Women and People of no Consi-

\* *Meralla's Voyage*, p. 623.

See what a Tool these fancy Friars made of him!

craft is here!

\* *Meralla*, as before, p. 632.\* *Ogilby's Africa*, p. 745.

\* The same, p. 630.

\* *Meralla*, as before, p. 625, 67.

\* What a Heap of Force and Priest-

King of  
Angola

deration among the black Catholics, the Missioners, who have great Authority, it seems, in *Segne*, have issued several Ordinances, the principal of which are: First, That all the *Munis* or Governors, either of Provinces or Cities, who are not lawfully married, shall be forthwith deposed of their Government. To get this the better observed, they drew over to their side all the principal Counsellors, whom they persuaded to marry their Wives, without any previous Experience of them: That all pregnant Women should wear religious Relicks instead of the Wizards Mats; and that all Mothers should make the Cords they bound their Infants with of Palm-Leave that had been consecrated on *Palm Sunday*; and, moreover, guard them well with other such Relicks\* as the Missioners make use of at the Time of Baptism: That all Parents should, at certain Times, offer up their Children to God in the Church before some Image of Christ; and that all Mothers, carrying their first-born to the Church, should perform the Ceremony called *Entering into the holy Place*; and if it was sick, make some Sort of Vow: That the Parents should enjoin their Children to observe some particular Devotion; such as to repeat, so many Times a Day, the Rosary, or the Crown, in Honour of the Virgin; to fast on *Saturdays*; to eat no Flesh on *Meat-days*; and such Things used among Christians: That all such as should rob, or otherwise do Damage in any Field, should be whipped; and that instead of the magic Guard planted to preserve their Corn, and to render it fertile, they should make use of consecrated Palm Branches; and here and there, set the Sign of the Cross.

at the  
of  
Loango

THE *Romish* Religion was first planted in the Kingdom of *Loango* in 1663, by one *Bernardino Ungara*, a *Capuchin*. This Friar coming to *Segne*, after he had run through divers Countries, entertained a *Portuguese* Traveller in the Convent, who afterwards being at *Loango*, recommended that Missioner to the King. Hereupon, his Majesty sent two of his younger Sons to *Segne*, to be instructed by him in the Principles of the *Romish* Faith. On their Return, the King being desirous to have *Ungara* near him, wrote to the Governor of *Angola*, who obtained Leave of the Superior for him to go to *Loango*. Thither he went, and having instructed the King and Queen for some few Days, he first baptized, and then married them after the Manner of the Church. He next baptized the King's eldest Son, and after him successively the whole Court, which con-

sisted of above three hundred Persons; in a Word, within the Year that he lived there, he baptized upwards of twelve thousand People.

At last, falling dangerously ill, he sent for *Lauro* above-mentioned: But died the same Morning he arrived. The King, in order to keep up the Mission, sent *Lauro* to the Superior to send him another Missioner; but his Intentions were frustrated by the Rebellion of a Kinsman, who being assisted by some apostate Catholics, deprived the King of his Life. The *Uimpei* dying suddenly not long after, his Successor endeavoured, by Help of one *Capuchin*, to promote what had been begun by *Friar Ungara*: But, for want of more Missioners, this Kingdom remains at present, as formerly, buried in its old Idolatry. In *Merulla's* Time, several Attempts were made to recover Interest there, though to no Purpose; yet he imagined there was then a greater Probability of succeeding in it than ever; in regard the King had prohibited the Heretics (meaning the *Portuguese* and *Dutch*) to traffic with in his Dominions, for having sold his Subjects Fire-Arms.

As to the Kingdom of *Angoy*, the Author never heard of any Christian Prince who reigned there; that Country (he says) having been always inhabited by a sort of People extremely given to Sorcery and Magic, as well as professed Enemies to those of *Segne* and *Katanga*. Before he left those Countries, these Missioners from *Segne* wrote him Word, that the Count had conquered the King of *Angoy*, and taken all his Guns, Arms, and Ammunition; vowing withal never to suffer any Person to enjoy either Office or Dignity in that Kingdom, unless he was a *Romanist*. Our *Capuchin* believes, that the chiefest Motive of the King of *Katanga's* seeking the Count's Friendship, was to have the People of *Angoy* kept under, he being a Kind of Check upon them.

ALL the Missioners complain much of the Hardships they suffer in those Countries, of which the Reader will meet with Instances occasionally in the foregoing Voyages. But none laments their Condition more than *Merulla*: Grievous, no doubt, (says he) are the Sufferings of the Missioners in those Parts, whether you consider the Length of their Travels; their frequent Want of Necessaries; the various Climates of the Countries they pass through; the suffocating and insupportable Heats, especially to us *Europeans*, who fly within our Woollen Cloths; the travelling over Rocks and frightful Preci-

\* You see it is only one Charm, one wicked Impostion, for another.

ture with those practised by the Blacks themselves. Now nearly Popery and Paganism agree!

See.

Still only one magic Guard instead of snakes. *Merulla's Voyage*, p. 637.

\* And of the very same Nature.

The same, p. 631, &c.

*Kongo* pices; the often sleeping upon the bare Ground; a the being persecuted by Wizards and such Sort of Wretches, and sometimes by bad Christians; or, lastly, the losing so much Blood as we are fain to do to preserve our Healths, besides a thousand other Inconveniences \*.

WITH regard to the Persecutions they undergo from Wizards, (as they call them) and other Natives, they have no Right to complain, considering they are the professed Persecutors of such People themselves. They often likewise draw on the Resentment of the Blacks by their untimely Zeal, or rather Presumption, of which many Instances have been given, especially in *Merilla's Voyage*. The most excusable Piece of Freedom for which any of them suffered, is that of two Missioners in the Kingdom of *Oswari*, or *Aueri*†, the Circumstances whereof, related by the same Author, are as follows:

IN that Country there is a Sacrifice every Year performed, as they pretend, for the Benefit of their Ancestors. This Sacrifice consisted formerly of above three hundred Men, but at that Time there were only five to die, yet all of the better Sort. *Fris Francis de Romana*, Superior in that Country, and *Fris Philip de Fiquar*, having a Mind to disturb that abominable Solemnity, were conducted by a Negro their Friend to the third Inclosure. Here perceiving a great Multitude dancing and singing to divers Instruments of Music, they, to observe what was doing, clapped themselves down in a private Place, which happened to be that where they kept the Knives destined to this Butchery. They were quickly discovered by these inhuman Wretches, who came towards them leaping with great Indignation, and drove the Friars out of their Hall: But *Francis*, far from being dismayed, crowded boldly through the thickest of the Negroes, and reproached their King of unheard-of Cruelty. Some Courtiers hearing this, immediately flew upon him, and beating him very unmercifully, tore him out of the Crowd; then closing-up their Ranks again, they performed their inhuman Sacrifice.

AFTERWARDS they gave the Missioners to understand, that it was their King's Pleasure they should forthwith depart his Kingdom; which Command they not obeying, next Morning the Blacks set upon them again, with Intention to have killed them. In this, however, they were prevented by two of the Courtiers, who said the King would have them brought before him: They accordingly went to the Palace, but were admitted to no other Audience, except Plenty of

Stripes and Reproaches; after which they were ordered, in reviling Terms, to depart the Country: However, the Negroes hurried them away to a noisome Prison, where they remained three Months under the same Kind of Discipline. Not contented with this ill Usage, they sold them for Slaves to the *Hollanders*; who, pitying their Condition, set them ashore in the *Prince's Island*. From hence they wrote to the *College de propaganda* to inform them of what had happened: But were answered, that as the Church had already Martyrs enough, and there were only two Missioners in that Kingdom, therefore they should not for the future expose themselves so much in its Service, but proceed warily among those new Converts\*. Methinks, a proper Reprimand.

BUT whatever Injuries the Missioners may receive from the Blacks, they are very kindly used by the *Portuguese of Loanda*, inasmuch, that without carrying their Wallet at their Back, which is not here the Custom, they rather to abound with Necessaries, that he who has a Mind to bestow his Charity upon them, must send it betimes, or he will have it sent back again. These good Citizens, it seems, not only support the *Capuchin* Convent in this City, but likewise several other Missions into divers Kingdoms, otherwise they could not possibly subsist.

*MERULLA* does not fail to speak in Praise of the *Italian Capuchins*, at the Expense of the Missioners of other Orders and Countries. He tells us, that Don *John de Sylva*, Governor of *Loanda*, when he was there, shewed so entire Affection towards them, that he granted all their Petitions. He adds, that Don *John* having once denied a Favour to a Priest of his own Nation, the latter broke-out into these Words, *You scarce read the Petitions of the Capuchins, who are Strangers, but bestow Favours on them; and to us, your Countrymen, you deny all we ask*. To this *Sylva* replied, *I do neither open nor read the Capuchins Petitions, because I am well assured they will ask nothing but what is fit for me to grant; and, besides, what they require of me, on the Account of other People, I know to be done merely out of Charity, and without any Expectation of a Return*†.

THE *Romish* Priests recommend to the Laity not to conceal the Faults of their Clergy, yet those of different Communities are very ready to expose the Hypocrisy and Frauds of one another: However, the Author does not wholly excuse those of his own Order; for he informs us, that a Mission into those Parts some Years before was rendered ineffectual by the chief Man, who setting

\* *Merilla's Voyage*, p. 681.

† Described before, p. 111.

\* *Merilla*, as before, p. 576.

† As is customary with those of the mendicant or begging Orders in Europe.

\* *Merilla*, as before, p. 670.

Kongo,  
Angola.

no good Example himself, but few of the Blacks were converted, and those who were, gave but little Attention to what was taught them; alleging, that if the Law of God was to be negligently observed by the Whites, it could not be expected that they should practise it more devoutly. He adds, that the two last of the Friars employed at that Time died Martyrs to their Locality; for they chusing rather to admonish than correct, to exhort than reprove, a certain great Man of a scandalous Life, in about eight Days Time died of Poison\*. But perhaps they had been sent out of the World sooner, if they had gone the more rigid Way to work.

Among old  
Braz.

We shall conclude this Account of the Mission in Kongo with a very odd Story, related by *Merrilla*, of one *Francis Lycodia*, a barefoot Friar. Two Fellows going to be hanged, it seems *Francis*, moved by mere Charity, (as the Author says) told the Governor, that in case he would pardon one of them, he would suffer Death in his Stead.

The Governor answered, that if he would be as good as his Word, one of them should be presently set free; and that if he could find another who would do the like good Office for the second Fellow, they should both be discharged, though they were great Offenders; but none appeared so zealous in his Relief. When they came to the Place of Execution, the Governor sent to take the Halter off the Neck of *Francis*, who knew nothing of any Mercy designed him; and if *Leonard de Nerds*, his Companion, would have done the same, both the Malefactors had escaped, but for want of it, one was hanged.

This Friar *Lycodia*, who died at *Leonda* a little before *Merrilla* arrived there, was very zealous in breeding-up Children: For he had gotten a great Company of white Boys, whom he habited like *Capuchins*; and what he taught them in the Day, he made them repeat and sing over at Night. Of these the Author found to the Number of sixty.

Natural  
History.

## C H A P. VIII.

## THE NATURAL HISTORY of Kongo, Angola, and Benguela.

## SECT. I.

The Air, Fossils, Roots, and Grain.

1. The Weather, Seasons, Mines, and Quarries.

The Air temperate. Seasons of the Year. Weather. Regular Winds. Mines of Gold, Copper, and Silver. Quarries of Marble, Jasper, and Facies.

The temperate  
climate.

THE Air of Kongo, according to *Espey*, is, beyond all Credit, temperate, and the Winter, far from being rough, is rather like Autumn at Rome; so that they never have Occasion to put-on more Cloaths, or go near the Fire, neither is the Cold greater on the Tops of the Mountains, than in the Plains: But generally Winter is more hot than Summer, by reason of their continual Rains, and especially about two Hours before and after Noon, when it is hardly to be endured.

THEIR Nights and Days differ but by one Quarter of an Hour throughout the Year.

THE Winter in this Country beginneth in *March*, when the Sun entereth into the Northern Signs; and their Summer in *September*, when the Sun entereth the Southern Signs. It never rains in Summer, but almost continually during five Months of their Winter, viz. *April, May, June, July, and August*, wherein they have but few fair Days. It is surprizing to see with what Force the Rain pours down, and how big the Drops are. When the Ground is thoroughly soaked, the Rivers swell prodigiously, and overflow the adjacent Country, the first Rain sometimes beginning on the fifteenth Day, and sometimes after. Hence it is that the new Waters of *Nile*, which are so greatly desired and expected by the Inhabitants of *Egypt*, do arrive there sometimes sooner, sometimes later.

THE Winds in Winter, through all this Region, blow from North to West, and from North to North-East. They are called by the *Portuguese*, General Winds, the same with *Cesar's Easters*, which in *Italy* blow in Summer. These drive the Clouds towards the huge Mountains with great Violence, where being gathered and

\* *Merrilla's* Voyage, p. 606.

Fels de J.

b In case he had been hanged, must he not have been considered as a Martyr?

c The Author does not say what he would have done himself in the like Circumstance, though he seems to censure *de Nerds*.d *Merrilla*, as before, p. 179, 180.

Kongo, Angola.

compressed, they at length condense into Water: So that when it is likely to rain, you shall see the Clouds standing (as it were) upon the Tops of their highest Hills; and hence proceeds the Increase of the *Nile*, *Savaga*, and other Rivers, that discharge themselves into the Eastern and Western Oceans.

Regular Winds.

In their Summer, which is Winter in *Italy*, the Winds blow from the South to the South-East; and as they clear the Southern Skies, so they drive the Rain into these Northern Regions. These Winds cool the Air to a great Degree, otherwise there would be no enduring the Heat in *Kongo*, and the neighbouring Countries; considering, that even in the Night they are constrained to hang two Coverings over them to keep-off the Heat.

It is remarkable also, that there falleth no Snow in these Countries, nor is any to be seen on Tops of Mountains, excepting towards the Cape of Good Hope, and certain other Hills, which the *Portuguese* for that Reason call *Sierra Nevada*, or *The snowy Mountains*: But this is not mentioned as an Advantage, for Snow or Ice would be of more Value than Gold in *Kongo* for cooling their Liquors.

Mines of Gold.

THERE are in *Kongo* Mines of several Metals, not excepting those of Gold and Silver. *Dapper* owns, that some place Gold Mines about *St. Salvador*, but says it is without any Ground of Probability, because the *Portuguese*, who have d conversed so long in the Country, and are very greedy of that Metal, would not have left them undiscovered. But *Carli* says, there are Gold Mines near an Iron Mine in the Province of *Bamba*, but that the Natives do not work in them at present, lest the *Portuguese* should make War upon them; which is the Reason given by *Lopez*, why the Kings never would suffer the Discovery to be made by those Foreigners. The same Author affirms, that *Angola* is very rich in Mines of Silver and most excellent Copper; and that it produces more of other Kinds of Metal than any Country in the World besides.

Copper, and Silver.

HOWEVER this be, they find Copper Mines in many Parts of *Kongo*, especially in *Pemba*, near the same City, whose Metal shews to deep a Tincture of Yellow, that Artists have mistaken it for Gold. The like Mines are found in *Segna*, yielding better Copper than that of *Pemba*, whereof in *Launia* the purple Armbelts are commonly made, which the *Portuguese* carry to *Kalabar*, *Rio del Rey*, and other Places. *Linschoten* says, that *Bamba* produces Mines of Silver and other Metals, and *Sunda*, on the East Side, those of

Crystal and Iron; the last bearing the highest Value, because it makes Knives, Swords, and other Weapons.

Musical Instruments.

THE Mountains of *Kongo* in many Places yield Quarries of most exquisite Stone of divers Kinds; from whence whole Pillars, Capitals, Bases, and the like may be dug of such a Size, that it is affirmed an entire Church may be cut out of one Piece, and of the same Kind of Stone with the Obelisk erected before *Porta del Popolo* in *Rome*.

THERE are whole Mountains of *Porphyry*, *Jasper*, and *Marble*, of divers Colours, which in *Rome* are called *Marbles of Numidia*, *Africa*, and *Ethiopia*; certain Pillars whereof may be seen in the Chapel of *Pope Gregory*.

THERE is likewise Stone speckled with Grains or Streaks, some containing fair *Jacinths*: For the Streaks, which are dispersed like Veins through the Body of the Stone, may be plucked-out like the Kernels of a *Pomegranate*, falling into Grains and little Pieces of perfect *Jacinth*. Beautiful Pillars may be made of the whole Mass, which is very sparkling.

THERE are other Kinds of rare Stones, which make a Shew of Copper and other Metals. These are very fair, and take a fine Polish, being fit for Images, and any carved Work.

## 2. Their Agriculture, Grain, and Roots.

Their Harvest. Agriculture. Soil and Fertility. Grain. *Luko*, *White Millet*, *Pulse*, *Savari* Kinds. *Mandioka*, or *Maniok-Root*: How ground to Meal. *Rosti*, *Plants*. *Ananai*. *Banana*. *Melon*.

IN the Kingdom of *Kongo* there are two Harvests every Year. They begin to sow in *January*, and reap in *April*: After that follows their Winter; but this Winter is like a Spring or Autumn in *Italy*. The Heat begins again in *September*, when they sow a second Time, reaping in *December*. *Moralla* says, that in *Segna* they sow in *March*, and if favoured with Rain, may reap in *June*.

THE same Author observes, that in cultivating the Earth, they make use of neither Plough nor Spade. As soon as the Clouds begin to afford the least Moisture, the Women prepare for the Rain, by gathering-up the scorching Herbs and Roots into Heaps, and then setting them on Fire upon the Land: After the first Shower is fallen, they proceed to turn-up the Ground with a slight Hoe, called by them *Lozagu*, which is fixed to an Handle

<sup>a</sup> *Pigafetta's Relation of Kongo*, p. 15, & seq.

<sup>b</sup> 153. <sup>c</sup> *Carli's Voyage*, p. 572.

<sup>d</sup> *Pigafetta*, as before, p. 146, &c.

<sup>e</sup> *Carli*, as before, p. 768.

<sup>f</sup> *Ogilby's Africa*, p. 552.

<sup>g</sup> *Pigafetta*, as before, p. 55.

<sup>h</sup> See before.

<sup>i</sup> *Ogilby*, as before.

<sup>k</sup> Or, *Lergu*. In the Original, *Lagu*, about

about two Spans long: With this they cut into the Earth with one Hand, and with the other scatter the Seed, which they have always ready in a Bag by their Sides. In this Exercise they are almost always forced to carry their Children upon their Backs in swathing Rolls, to prevent their being either infested with or devoured by the great Number of Insects that come out of the Earth upon this Occasion. They do the same when they carry any Burden, having a Sort of Hammock which comes about one Shoulder, wherein they secure their Children, whose Feet come round their Mother's Waist.

THE Earth is fruitful and black, like the People. At *Burba*, when Harvest is over, the Women put all the Kidney-Beans into one Heap, the Indian-Wheat into another, and so of other Grain. Then giving the *Mahilants* enough for his Maintenance, and leaving aside what they design for sowing, the rest is divided among the *Cotages*, according to the Number of People each contains. In these Parts the Country is always green, and when the Ground is burnt any where, the Grass springs up again immediately. The Dukedom of *Batta*, and the other Territories lying round about it, hath fat and fertile Ground, affording all Manner of Provision. The Territory of *Pimba*, especially about *St. Salvador*, because of the fresh and serene Air, abounds with rich Pastures and flourishing Trees.

As to Grain, here is a Sort which the Inhabitants call *Lute*, very like Mustard-Seed, but somewhat bigger. It is ground with Hand-Mills, yields a very white Meal, and makes fine, well-tasted Bread, being no Way inferior to Wheat. Of this Grain (which came lately from that Part of the Nile, near its Fall into the second Lake) there is now great Plenty all over *Kongo*. There is also a white Kind of Millet, called the *Murza*, or *Corn of Kongo*, also *Murza Monpita*, or *Pervurus Corn*. They have likewise what they call *Adora*, but they give it to their Hogs: Neither do they greatly esteem Rice, of which they have such Plenty that it hardly bears any Price at all.

According to *Murza*, they have various Sorts of Pulse, for the most Part unknown to *Europeans*, excepting the Indian-Wheat, and a Kind of little Kidney-Beans, called *Nighe*. *Dapper*, who names them *Acetia*, says, they are of the Colour of Chestnuts, a satiating and delicate Food; yet that too much eating of them causes a Pain in the Belly.

THE *Ouvanda*, a Sort of Pulse not unlike Rice, grows upon a Bush, and will last two or three Years, propagating itself every six Months in great Abundance.

THE Pulse *Nanza*, brought from *Brazil*, *Ynkana*, exceeding white, and bears great Similitude with the Indian Beans, whence the *Portuguese* gave it the Name of *Beauzil Beans*.

*KANGULA*, another Sort of Pulse, is *Kangula*, greatly esteemed by the Blacks, but little valued by *Europeans*.

*MASSA-MAMBALLA* shoots up in Stalks, somewhat about the Height of Italian-Wheat, which it is not unlike both in Ears and Whiteness. It yields a white Flower, and is less offensive to some Stomachs than others.

THE Seed of the Herb *Maffanga* greatly resembles that of our Hemp: *Battel* describes it as a Kind of Corn in *Luango*.

THE Plant *Afly* runs up as high as an Halbert; its Ears not unlike our Millet. It gives the Gripes, or Colic, to those who are not accustomed to eat of it.

THE *Alwe* may be preserved many Years. Its Grain is triangular; its Grain like-Millet, red, and wholesome.

AMONGST many other Sorts of Pulse, they esteem, are the *Mandels*, which grow three or four together, like Vetches, but under-Ground, and are about the Thickness of an ordinary Olive. From these Milk is extracted, like to that drawn from Almonds (in *Italian*, *Mandels*) from whence the Author thinks they might have had their Name. There is another Sort of Ground-Pulse, called *Isamale*, which is like a Marick-Ball, very wholesome and well-tasted. Amongst these, *Merals* and others have often found *Nurmes*, perhaps fallen from the Trees, the Use of which is altogether unknown to the Natives. There are some wild ones, which they call *Nis-banzanzani*.

*DAPPER* says, that in *Angola* they make Bread of the Root of *Mangitia*, as the Natives call it, reduced to Meal; and that it is most Plenty in the Neighbourhood of *Landu*, the Soil being fruitful and the Vent for it great at that Place.

THIS Plant is of divers Sorts, which seem all one at a Distance, yet differ in the Ears, Colour and Quality. The Leaves resemble those of an Oak, of a deep Green, with many Veins and Prickles. The Stem, or Body, shoots upright ten or twelve Foot high, spreading with many Branches: But the Wood is weak, like a Will-

\* *Murza's Voyage*, p. 633.

\* *Dapper* says, it is like Rice, but smaller.

\* Wheat.

\* *Pigafetta's Relation of Kongo*, p. 136, & fig.

\* *Murza*, as before, p. 633.

\* *Idem*, as before, p. 633.

\* *Coeli's Voyage*, p. 570, and 572.

\* *Murza* says, the *Mangitia*, or *Murza*, is much like

\* *Opilly's Africa*, p. 329.

\* *Opilly*, as before, p. 329.

\* See before, p. 319, d.

\* *Opilly's Africa*, p. 329.

\* *Murza* says, the *Mangitia*, or *Murza*, is much like

\* *Opilly's Africa*, p. 329.

\* *Opilly*, as before, p. 329.

\* See before, p. 319, d.

*Kongo* low, the Blossoms small, and the Seed like *Palma* *Angola* *Chrysi*, but of no Value.

AFTER the Earth is prepared, by being well-wrought, beaten small, and thrown-up into Heaps, they lop-off Twigs, or Slips, about a Foot long and an Inch thick, which are set sloping one against another, two or three in each Heap, with the Ends sticking-out four or five Inches above the Earth. These immediately take Root, and in nine, ten, or twelve Months, shoot-up to the Height of twelve Foot, with many Branches, and a Body as thick as a Man's Thigh. Then, to make the Root grow large, the Ground must be weeded two or three Times, and kept clean; and when come to its perfect Maturity, they cut the Stem close to the Earth, being good for nothing but Fowl; but the small Branches they fit for the next Planting. Afterwards the Root being dug-up, and the Shell taken from it, they reduce it to *Farina*, by grinding it in a Mill made like the Wheel of a Wagon. The Seal of the Wheel is a Span broad, and lined with Copper, set with sharp Points in Manner of a Grater, and underneath a Trough into which the Meal falls. He who holds the Root to the Wheel, is attended by several little Boys to bring him Roots. There are Slaves also to take the grinded Meal out of the Trough, and dry it in Copper Pans, like Furnaces, over the Fire.

FOR this Work many Houses are built, above a hundred Foot long, and thirty or forty broad, with ten Furnaces on each Side, and three Mills unfixed, and moveable upon Occasion from Place to Place. Every Husbandman may make as much *Farina*, or Meal, as he thinks fit, and if he hath a House with twenty Furnaces, useth commonly, for weeding, hoeing, grinding, and drying, fifty or sixty Slaves. An *Alquer* of Meal, or two *Arden*\*, sell, in *Luanda St. Paulo*, sometimes for two hundred and fifty, or three hundred *Rees*†.

ACCORDING to *Meralla*, the *Mandiola* Root is not made into Bread in *Sago*, but being bruised as small as Rice, is either eaten raw, or else softened in Broth. As this Plant casts no Seed, they propagate it by burying a Branch in the Ground, where it will soon sprout. This Sort of Food is more used by the *Portuguese* than Blacks, either because they have a better Way of planting those Roots, or that they will last several Years.

THEIR *Gnume*, made with *Sadden* Roots, and used instead of Bread, is a very different Sort of Food from the former.

THE *Batavia* Roots, when roasted, taste much like Chestnuts.

BOTH Garden and Field-Fruits spring here with little Labour, viz. Turnips, Potatoes, Radishes, Cabbages, but more open than those with us; Colliflowers, Carrots, Purslane, Spinage, Sage, Hyssop, Thyme, Sweet-Marjoram, Coriander Seed, and such like, besides others unknown in *Europe*. Their Plant-Fruits are Ananas, Anones, Bananas, Aroles, Pumpions, Melons, Cucumbers, &c.

Of those Plants which grow but little above Ground, the most in Esteem is the Ananas, whose Leaves are like those of Aloe; and its Fruit greatly resembles Pine-Apples, from which they differ, only in that these are yellow, and when ripe all Pulp. On the Top of this Fruit there grows a Tuft of Leaves, which being taken-off and planted, produces a new Plant. When this Fruit is ripe, it exceeds the Melon in Lusciousness; but if cut green, it presently dries and confumes.

ANONES, so called by the *Portuguese*, says *Dapper*, from a Duke who carried this Fruit hither, is a pleasant Fruit, very delightful in Taste, ash-coloured, as big as one's Hand, and almost round, like a Pine-Apple.

LOPEZ takes the Banana to be the *Muse* *Barbados* and *Melons* of *Egypt* and *Syria*, saying that in those Countries they grow to be as big as Trees; but here they cut them yearly that they may bear the better.

ACCORDING to *Dapper*, their Melons, Cucumbers, and Citrons are of an extraordinary Bigness, and pleasant Taste.

## SECT. II.

### Timber and Fruit-Trees.

The *Enfada*-Tree. *Mirrone*-Tree. The *Moluna*. *Cotton*-Tree. *Cidara*. *Orange*. *Lemon*. The *Cunt*†-Tree. *Kallun*-Fruit. *Kola*-Fruit. *Guatava*. *Aroles* and *Gegos*. *Kikeri*. *Sugar-Cane*. *Pepper*. *Oil* and *Wine*, *Palme*: Bread of the Stone. *Embotta*-Wine. *Tamagra*-Palm. *Palm-Toroad*. *Dote*-Tree. *Vinet*. *Ophoghe*. *Angararia*. *Khufekko*. *Khikongo*. *Migna-migna*. *Donno* and *Garlie*-Tree. Tree *Nkassa*. *Embotta*, and other Trees. *Kassa*. *Tamarindi*.

THERE are Trees here of an unmeasurable Length and Thickness, that an infinite Number of Ships and Houses may be built of

\* One *Arden* is thirty Pounds.

† The same, p. 634.

‡ *Opilly*, as before, p. 429.

§ *Opilly's Africa*, p. 556, 557.

¶ *Opilly*, as before, p. 556.

‡ *Meralla's Voyage*, p. 633.

§ *Pignatelli's Relation of Kongo*, p. 101.



Nutcr,  
Angola,  
Islands,  
Tree.

them. Of these the chief is called by the Natives, *Enfada*; by *Chijutu*, the Indian *Pig-Tree*; by *Lisfabet*, *Arbor de Roca*, that is, the *Tree of Rocks*. It is found in the Island of *Loanda*. It springs-up commonly, with one thick Body, to a great Height, at the Top shooting-forth many Branches, from which descend several small Strings of a golden Colour. These touching the Ground, take Root, and spring-up again like new Plants; and in a short Time increase to a large Bulk, from whence fall new Penulums, which rooting again, spring-up as before: So that sometimes one single Tree will extend its Boughs above a thousand Paces, and form of itself a little Wood, large enough for three thousand Men to take Shelter under it.

THE Boughs are so close, that the Sun-Beams cannot enter the Cavities or Arbours which are made by the Branches, and yield three and four-fold Echoes.

THE Leaves of the young Boughs resemble those of the Quince-Tree, being of a whitish Green, and woolly. The Fruit, which is red both within and without, springs between the Leaves of the young Branches, like an ordinary Fig. Under its outermost Bark they find something like a Thread or Yarn, which being beaten, cleaned, and drawn-out at Length, the common People make Cloth of.

THIS Tree grows also in *Goa*, and the *Indies*, where the Inhabitants, by cutting away the thin Boughs, make Arbours under them for Coolness and Shade.

Nor unlike this seem to be the *Martens*, whose Wood is very hard, the Leaves like those of the Orange-Tree, and every Bough sends down Abundance of Roots to the Ground. It is generally planted near the Houses, as if it were the tutelary God of the Dwelling, the *Gentiles* adoring it as one of their Idols, and in some Places have Kitchens full of Palm-Wine at the Foot of them, for them to drink when they are thirsty. Nor dare they tread upon its Leaves, any more than the *Papists* on the Crose: But if they perceive any Branch broken, they no longer worship it, but presently take off the Bark or Rind, whereof the Women with Child make their Aprons; which they receive at the Hands of the *Wizards*, who tell them they will procure them an easy Delivery. It is not to be imagined how careful the Females are of this Tree, believing it delivers them from all the Dangers that attend Child-bearing. Nevertheless, the Author understanding there was one within the Liberty of their Mission, went well attended and cut it

down. The Woman it belonged to asked, why it was cut down? The Missioner told her, he wanted it to cut into Planks; and she went into her House without speaking one Word more. An extraordinary Instance, methinks, of Patience!

THERE is, besides the two former, another remarkable Tree, called the *Alikonde*, *Aleumdi*, or *Likande*, which has been already described.

By the River *Zaire* grow the *Alejana*-Trees, of which all the Canoes are made. This Wood has some Similitude of Cork, and sinks not, though it be full of Water. On these Trees grows the *Kopai*, (or Silk-Cotton) a woolly and soft Stuff, which by Seafaring People is used in Cushions and Bolsters, instead of Feathers. Cotton grows wild here, and it is very manifold, might be had in great Abundance. It blossoms in June and July, and is ripe in December.

THE Shore of the River *Lalunde*, going to *Calicut*, *St. Salvador*, stands beautified with Abundance of Cedars, which the Natives put to no other Use than to make Canoes and Fuel.

THERE are divers Sorts of Fruit-Trees in *Orange*, *Kenge*. In *Pemba* the greater Part of the People feed upon Fruit; as, Citrons, Lemons, and especially Oranges, very juicy, and neither sweet nor sour, which are ordinarily eaten without any Harm at all. What shews the Fruitfulness of this Country. *Lepra* saw a pretty tall Sprig spring-up in four Days from a Kernel of the Fruit of a Citron.

MEROLLA observes, that within the Dominions of *Sagne*, there are many excellent Lemons, wherewith one particular Island is bounds, that there are no other Trees to be found in it, except here and there an Orange-Tree. In the Way to *Singe* you meet with vast Woods of Orange-Trees, which go by the Name of *Portugal*, but rather deserve that of *China*, for their thin Rinds, and luscious Pulps.

THE Fruit of the Tree called *Makeliba* is *Mabokkhe*, not unlike our Oranges; they are exceeding round, and have very tough Rinds. Within they have several Seeds resembling those in Pomegranates, but placed more confusedly. The Taste of them is so very pleasant and delightful, being somewhat inclined to the sharp, that they are commonly given to Persons lying sick of Fevers, to refresh and refresh their Palates. Of these there are two Sorts, the greater and the lesser; but by how much the latter must yield in Bulk, by so much it, for the most Part, gains in Perfection.

THERE are, besides the *Nichefi*, *Banana*, and *St. Gene's* Tree,

\* *Ogilby's Africa*, p. 570.

as before, p. 556, and 557.

\* *Pigafetta*, as before, p. 111.

\* *Merrill's Voyage*, p. 602.

\* *Pigafetta's Relation of Kenge*, p. 1171 and *Ogilby*, as before, p. 570.

\* See before, p. 219.

\* *Ogilby*.

*Korpo* *Angola* *Mainti*, which are found in *Brazil*, several other Sorts of Fruit-Trees, whereof the most valued is that which bears the Name of the *Count*. The Fruit of this Tree is not unlike the Giant-Pear, and has but an ordinary Outside, though inwards it is as white as Milk. Its seed is like a Bean, and its Juice so exceeding pleasant, that it is commonly given to sick People to recover their Taste. The Author had seen several of these Trees growing wild in the Mountains of *Kongo*.

*Kafina* *Fruit* The *Kafina*-Fruit is much bigger than an Apple, and when ripe is plentifully beautified with Yellow and Crimson. From its Core it throws-out another Fruit of a dusky Colour, which being roasted, tastes like a Chestnut, and is naturally hot, though the first be mild and refreshing.

*Kala* *Fruit* The *Kala*-Fruit is as big as a Pine-Apple, including other Fruit like Chestnuts within its Husk. They are, besides their other Qualities, singular good against the Diseases of the Liver; and it is said, that the putrid Liver of a Hen, or of any other like Bird, being sprinkled over with the Pulp of this Fruit, becometh fresh and sound again. Of this Food, which is commonly in Use among them, there is very great Abundance, and cheap. *Lopez* reckons it a Kind of Palm.

*MEROLLA* says, the Plant *Kelas* affords various Kinds of Fruit, inclosed in a crimson Purle, (in Husk). It is much valued by the *Portuguese*, inasmuch, that whenever they meet any Lady in the Street whom they design to honour, they presently offer her some of these Fruit. *Dapper* says, the Husk contains ten or twelve of the Fruit, and bears once a Year, but that eaten in the Evening, it hinders Sleep.

*Guajava* The *Guajava* are a Fruit not unlike Pears: They have short Stalks, are yellow without, and Carnation within; and they would be more in Request, were their Seeds, which stick close to the Pulp, not quite so hard. *Dapper* says, that the *Guajava*, or *Gajava*, so called by the *Portuguese*; by the Natives, *Stendo*; and by the *Dutch*, *Granate Pears*, is a Fruit very delicious in Taste, but the Coldness of its Quality makes it unwholesome.

*Arosee* *or* *Granate-Plums*, a Fruit almost like *Guajava*, but smaller, wholesome to eat, and of a pleasing sharp Taste.

*GEOS* grows on high Trees, in Shape like a *Pome*, but of a greenish yellow Colour, having great Stones within, with some Pulp, sharp

of Taste, cooling and wholesome; given to the Sick instead of refrigerative Juices.

The *Kihere* are a Sort of Plums like to those the *Italians* call *Casavalle*, which being a little sharp, are given to People in Fevers.

In marshy Places grow many Sugar-Canes, *Agave* but by Report of the Inhabitants unfit for Use, *Cocot* and therefore not much planted. The Extract of the Cane is brown, yet better than *St. Thomas* to make Sugar-Leaves.

*MUGNETTE*, (*Manihotta*) a Sort of Grain-like Pepper, but bigger, grows on Branches, within which are Seeds like those of a Pomegranate. These, taken-out, shew of a purple or dark red Colour, but afterwards, by drying them in the Sun, they grow black, and have a bring Taste like Pepper.

There grows also a small Tree to the Height of three or four Foot, with small and narrow Leaves, whole Fruit resemble the *Coriander*; at first appearing in green Knots, afterwards in Blossoms, and, lastly, in a Kind of small Grain. These Berries grown ripe, and dried in the Sun, shrink like *East India* Pepper, turning black and hard, and little differing from it in Taste, only not so hot, which makes it pleasant to eat, and fit to be used in all Food. It grows much in *Benin*, and many other Places of *West Ethiopia*. *Meralla* being grievously tormented with Wind, was relieved by Pepper prescribed by a Black, who said it was brought from a Wood just out of the Count's Dominions: And doubtless, says the Author, there are many other excellent Products in these Parts, which for want of being sufficiently known, lose their Esteem.

One meets with here sundry Kinds of Palm-Trees, as, the *Dare* and the *Coco*; the latter so called, because the Shell is like an Apple, with which they frighten their Children. A third Sort yieldeth Oil, Wine, Vinegar, Fruit, and Bread. The Oil is made of the Shell (or Skin) of the Fruit, pressed and boiled to preserve it. It is of the Colour and Substance of Butter, having that it is somewhat greenish, and is used as Oil and Butter. They likewise anoint their Bodies with it. The Bread is made of the Stone of the Fruit itself, which is like to an Almond, but somewhat harder. It has within a certain Kernel, or Pith, which is wholesome and nourishing. The whole Fruit together with the outer Shell, is green, and they use to eat it both raw and roasted. The Wine is drawn from the Tree by Incision, as elsewhere.

*Marshall's Voyage*, p. 634, & seq.

*Ogilby's Africa*, p. 494.

*Merolla*, as before.

as before, p. 615.

*Pigafetta's Relation of Angola*, p. 112.

*Merolla*, as before.

*Ogilby*, as before, p. 494.

*Pigafetta*, as before, p. 111, & seq.

*Merolla*, as before.

*Ogilby*, as before, p. 494.

The same, p. 520.

*Merolla*, as before.

*Merolla*, as before.

*Ogilby*, as before, p. 494.

*Merolla*, as before.

*Merolla*, as before.

## VOYAGES and TRAVELS

THE most esteemed Kinds of Palm-Trees are those which produce both Oil and Wine: These are to be seen thinly planted up and down in the Fields. The Fruit grows in Clusters, but so close, that they seem to be all one Piece; and the Clusters so large, that a very strong Man must not pretend to carry above one or two of them. In the Language of the Country they have the Name of *Khalay*, and their Seeds, or Stones, whereof they have a great Number, are called *Embe*. From these, which are like a Date, being pounded small with hot Water, they extract an oily Liquor, which they make use of as Oil. Out of these Trees they take the Wine as usual.

Embetta.  
Embe.

THERE is another Sort of Wine called *Em-beta*, of a colder Nature, drawn much after the same Manner from another Sort of Palm-Tree; but this generally yields a greater Quantity, and is planted on the Side of a River, and nowhere else. The Tree is called *Matene*.

In those Countries where these Palm-Trees, that produce Wine, do not grow, the People have artificial Ways of procuring it. For this End they let Indian Wheat soak in Water for some Time, as the Europeans do Wheat to make Search of. This they afterwards take out, and having well beaten and pressed it, put the Liquor into a Pot; whence it is, after a-while, drawn off into another, and then they drink it with a great deal of Pleasure. This Liquor they call *Guallo*.

Tambas.  
Palm.

THERE is another Kind of Palm, called *Tam-gra*, which bears a Fruit like *Olives*; but these having little or no Taste, generally fall to the Share of the Apes and Monkeys. The *Meteke* is another Sort, whose Fruit are like Strings of little Bells, extremely hard; which, nevertheless, after they are pounded and mixed with the Powder of *Engalla*, or wild Boars Teeth, compose a wonderful Cordial.

Palm.  
Thread.

THAT Palm, which is very like the *Matene*, if it be not the same, affords a Sort of Thread from its Leaves, whereof the Natives weave Cloth. Its smallest Branches being both smooth and pliant, serve to make travelling Nets, used by the Whites and better Sort of Blacks. Of the greater Branches they build their Houses.

Date-Trees.  
Palm.

THE first Thing the Author observed on landing in *Benguela*, was Abundance of Date-Trees, which flourish more in these than any other Parts of Southern Africa, though in Goodness far inferior to those of the East. He likewise took Notice of many Arbours and Walks of Vines, which by reason of the Moistness of the Earth,

produce Grapes twice a Year in great Plenty; yet no Wine is made, because the excessive Heat would rather purify than purge it. Every House hereabouts has Spring-Water, it lying not above two Foot deep; which is the more surprizing, as the Part is so near the Sea.

THE Tree called *Oghebe* yields Fruit like *Oghebe*, yellow Plums, delightful in Smell, and delicious in Taste; and with the Branches they make Fences, Pallisades, and Arbours, to shelter them from the scorching Heat of the Sun.

THERE are many Sorts of Trees in these Countries endued with aromatic and medicinal Qualities. Amongst the latter the Tree *Agaric-Argurora* has the first Place: Either the Wood or Root of this Tree, but especially the first, is said to be good against Pains in the Side, occasioned by the Stone, Gravel, or the like; whence it is, that none of those Diseases were ever known to have continued long in these Parts.

ANOTHER Tree of medicinal Virtue is the *Khijschke*, any Part of which being reduced to Powder, and mixed with Water, is good against Fevers; and being applied either to the Forehead or Temples of the Patient, infallibly prevents his fainting.

THE *Khijschke*, a Tree likewise, has a purgative Power attributed to it.

BUT the most surprizing Tree of all, is the *Mignamigna*, which produces Poison in one Part, and its Antidote in another. If any Person be poisoned either by the Wood or Fruit, (which latter is like a small Lemon) then the Leaves serve to cure him; and if by the Leaves, then he must have Recourse either to the Fruit or Wood.

THE *Denn*-Tree has its Bark only to boast of, being, in Virtue and Fragrancy, not much unlike to our Cinnamon.

ALTHOUGH this Country does not produce Garlic itself, yet it has a Tree, whose Wood serves instead of it, as being like it both in Smell and Taste.

THE *Nassa* Tree, which is pretty tall, and of a red Colour, has a wonderful Virtue for curing the Tooth-Ach and sore Gums. It is likewise exceeding pernicious to Birds; for if they once settle on its Boughs, they immediately fall dead.

THE *Embeta*-Tree, whose Wood being strong and tough, they make Haws of it. The Root is good in the *Embeta*, a common Distemper here.

THE Tree called in Portuguese, *Pea dei Cobra*, that is, *Serpents Wind*, hath a powerful Opera-

\* Novella's Voyage, p. 634.

\* The same, p. 634, & 635.

\* Pignatelli's Relation of Kongo,

p. 115; *Oghebe* Affels, p. 529. These seem to be the *Gua* Plums before mentioned.

\* Novella, as

before, p. 635.

\* This seems to be the *Isalafa*.

\* Novella, as before, p. 615.

Kongo,  
Angola.

tion against Fevers, as the *Alephasia* prevails against Poison.

THE Gum-*Alephasia* distills from a Tree, and smells like Gum-*Elemi*, being a wholesome Medicine for many Distempers, especially Colds, and bruised Limbs.

FROM another Plant they extract Aloes, found to be as good as that which comes from the Island *Solatorina*.

*ORORE DE BITIOS*, an Herb so called for its curing the Disease *Bitios*.\*

Cassia,  
Tamarinds.

*CASSIA FISTULA*, Tamarinds, and other Drugs, fit for the Use of Apothecaries, grow plentifully, and are reputed good in Fevers†.

*LEONARD* the lay Brother, often mentioned before, who lived in this Country many Years, told *Merolla*, that he had seen there Plants of *Storax*, Gum-Benjamin, and *Cassia*; but that neither of them were held in any Esteem by the Blacks‡.

## SECT. III.

Birds and Fowl, wild and tame.

*Hirons*, *Cranes*, *Storks*, *Eagles*, *Hawks*, *Parrots*, *Owls*, *Phaenon*, *Partridges*, *The Ostrich*, *Pheasant*, *Pelican*, *Dancing Birds*, *Birds Nest*, *Birds of Magic*, *Strange singing Bird*, *Another Sort*, *Ewe and Pigmy*.

Hirons,  
Cranes,  
Storks.

THEY have in *Kongo* and *Angola* many Kinds of *European* Birds as well as others. *Lopez* observes, that their Pools are full of white Herons, and grey Bitours, which are called *Royal Birds*. There is a Fowl like a Crane, with a red Bill and red Feet, as big as *Storks*: Their Feathers are, for the most Part, red and white, some dark Grey. It is a beautiful Bird, and good to eat. The Natives call them *Flamingos*, because they much resemble them.

Dapper  
Fowl.

THERE are also *India* Cocks, Hens, Geese, and Ducks of all Sorts, both wild and tame: Partridges so many, that Children take them with Gins. Pheasants, which they call *Gallignoles*, Pigeons, Turtles, and of those small Birds, called *Acen Fiebi*, an infinite Number.

Eagles,  
Hawks,  
Pheasants,  
Owls.

They have Store of *Eagles*, *Falcons*, *Gersalcons*, *Sparrow-Hawks*, and other Birds of Prey, but never hawk with them.

THEY have grey and green Parrots: The first large and very talkative; the latter small, and not so full of Chatter.

To these *Dapper* adds, *Canary-Birds*, *Maggies*, *Bats*, and *Owls*, which last they call *Keri-*

*anamba*, that is, *Devils*, because their Appearing presages ill Luck. He adds, that there are two Sorts of Partridges and Pheasants, wild and tame, with very fine coloured Feathers. The *Partridge* first Sort have a Cap of Feathers on their Heads; the second are callow or bald, but have blue and black Plumage upon their Bodies, with some white intermixed.

Birds and  
Fowl.Partridge,  
Pheasant.

*MEROLLA* takes Notice, that the wild Hens here are much better tasted and more beautiful than the tame ones; and that it is the same with the Partridges, which are much like the *European*, but neither Sort of Birds are esteemed by the Natives§.

*OSTRICHES* are found in the Parts of *Sunda* The *Ostrich*, and *Batta*, towards the *Mozambique*. Their Feathers mixed with those of the Pheasant, and made in Form of an Umbrella, are used instead of Ensigns and Banners in War.

IN the Borders of *Angola* there is a Wood en-*Parrot*, compassed with Walls, where Peacocks are bred for the Use of the King, who suffers none else to keep them, because they are for the royal Ensign. When *Alexander the Great* first saw this Bird in *Europe*, he made it likewise the royal Bird.

HERE are also great white Pelicans, which Pelicans swim under Water, and swallow a whole Fish at once, which it easily digests by the Heat of its Stomach; and the Skin of it is so hot, that the People wear them to keep their Stomachs warm¶.

*MEROLLA* says, that these Birds, which are often to be met with on the Road to *Singa*, are all over black; except on their Breasts, which is a Kind of flesh Colour, like the Neck of a Turkey: But the Author knows not if this be the true Pelican, which Naturalists say feeds her Young with her Blood.

THE same Writer observes, that there is a great Variety of Birds and Fowl in this Country; among the rest, two Sorts like those of *Europe*, which are Sparrows and Turtles. That the Feathers of the first Sort, in Time of Rain, change to Red, but afterwards return to their former Colour, which is usual with other Sorts of Fowl: That the *Eagles* are not so large as he has seen elsewhere: That the divers Kinds of Parrots differ much from those of *Brazil*; and that the Crows are white upon their Breasts, and on the Top of their Wings, but black every-where else.

*FRANCIS DA PAFIA* informed the Au-*Dapper* thor, that in his Way to *Singa*, he observed certain large white Birds, with long Beaks, Necks, and Feet; which, whenever they heard the least

\* *Ogilby's Africa*, p. 555.  
p. 635.

† *Merolla*, as before, p. 636.

‡ *Pigafetta's Relation of Kongo*, p. 117.

§ *Pigafetta*, as before, p. 121, & seq.

¶ *Pigafetta*, as before.

¶ *Merolla's Voyage*,

\* *Ogilby*, as before, p. 532, and 558, & seq.

¶ *Merolla*, as before.

Kongo,  
Angola.

Sound of an Instrument, began immediately to dance and leap about in the Rivers, where they always reside: This, he said, he often took great Pleasure to behold.

THERE is another Sort of Birds so exceeding white and fine, especially their Tails, that the white Ladies buy them up at any Rate to adorn themselves with.

Birds Nests.

THE Author observed, that Sparrows and such little Birds built their Nests after the Manner of Swallows in Italy, for the most Part with the Thread of Palm-Leaves, which they draw out with their Beaks. They build them round a slender Bough, so that when the Wind blows, their Young are rocked like Children in their Cradles.

THE greater Sort of Birds build either on the Top, in the Trunk, or on the thorny Boughs of the Tree called *Mosunio*, (or Silk-Cotton Tree, before described) whose Prickles are exceeding hard, and Fruit something resembles a green Citron.

Birds of  
Mojia.

HERE are Birds which they call Birds of Music. They are somewhat larger than Canary-Birds: Some are all over red, others green, with their Feet and Bill only black: Some all white, grey, dun, or black. These last have the sweetest Note of all, and seem to talk in their singing. They are kept in Cages by the chief Lords of those Countries.

Singing  
Bird.

BUT among all the winged Inhabitants of this Climate, none pleased *Nereia* so much as that little Bird described by *Cassini*. This Bird, not much unlike a Sparrow, is a Kind of blue, so deep, that at first Sight it seems wholly black. As soon as Day breaks, he sets up his Throat; but the Excellency of his Song, it seems, is, that it almost articulately pronounces the Name of *Jesus Christ*; yet neither this nor several other natural Incitements, which the Author mentions on the Occasion, are able to move the hardened Hearts of the Natives to renounce their own Religion, and embrace the *Romish*.

Ambo  
Bird.

*FRANC CASPINI* mentions a wonderful Bird, whose Song consists of these plain Words, *Va aritte*, that is, *Go right*. Another Bird in these Parts, particularly the Kingdom of *Matamba*, sings *Fuishi, Fuishi*, which, in the Language of the Blacks, signifies, *Heart, Heart*; and skipping from one Place to another, rests upon the Tree where the Honey is, that the Passengers may take it, and the Bird feed on what remains. But the Mischief of it is, that following the Cry of

a the Bird, the Passenger sometimes falls into the Clutches of some lurking Lion, and so meets his Death instead of Honey; therefore when the Bird cries, if he sees not the Honey, they are aware of the hidden Lion, and fly in Time. Much of the same Kind is that small Bird in *Loango*, mentioned by *Dapper*, whose Whistling or Singing being heard by the Blacks, as they journey, is by them taken for a certain Sign of the Approach of some wild Beast.

b THE same Author observes, that this Region produces two Sorts of Bees; one that hives in the Woods in hollow Trees, and the other in the Roofs of Houses.

THE *Pismires*, by them called *Ingineis*, are of four Sorts: The biggest have sharp Stings, which raise Swellings on those they pierce; the other three are somewhat smaller.

## S E C T. IV.

Beasts, wild and tame.

## 1. Remarkable and uncommon Animals.

*Kinds of Animals. The Elephant: Manner of feeding; The Tail and its Hairs: Nature of the Elephant: Their Teeth: How taken, and killed: Its Generosity. Abada, or Rhinoceros. The Empankale, or Buffalo. Wild Cows. The Empananga. Goulongo, or wild Goats. Medicinal Stems. The Nekoko, or Elk. The Zuban, or Zevera, fast and bold: A beautiful Animal. Cattle and Sheep.*

THE Kinds of Beasts, wild and tame, are much the same both in *Kongo* and *Angola*.

as Elephants, Rhinoceros, Tygers, Leopards, Lions, red Buffles, Bears, Wolves, Foxes, very great wild Cats, and Catamountains, the Beast *Manas*, *Empananga*, Civet-Cats, wild Beasts, *Angalla*, and Cameldons: Besides Cattle for Provision, as Oxen, Cows, Sheep, Goats, Hogs, and the like, of which there is Plenty, especially in *Bambo*, a Province of *Kongo*. The same Territory affords an innumerable Quantity of Game, as Stags, fallow Deer, Roebucks, and *Gazelles*, whereof *Lopes* had seen exceeding great Herds; also Foxes, Hares, and Rabbits, because there are no Hunters to destroy them.

f ELEPHANTS are found all over *Kongo*, but principally in the Country of *Bambo*, because it abounds in Woods, Pastures, and Rivers, more

\* *Nereia's Voyage*, p. 635, & fig.

See Historical Description, p. 50. N<sup>o</sup> 153.

\* *Ogilby's Africa*, p. 539.

before, p. 89.

\* *Pigafetta's Relation of Kongo*, p. 97, & fig.

\* In his *Camb. Hist.*

\* The same, p. 557.

\* The same, p. 559.

\* In

*Nereia*, as before, p. 636.

\* *Pigafetta*, as

*Kongo, Angola.* than any of the rest. *Lopez*, who often took the Measure of the *Malo Manzas*, or Elephant's Feet<sup>a</sup>, in the Dust, found one of them four Spans broad.

THEY say this Animal lives an hundred and fifty Years, and continues growing till the Middle of its Age. *Lopez* weighed divers of their Teeth, which were each two hundred Pound Weight, at the Rate of twelve Ounces to the Pound.

*Measure of Jaws.* THE same Author affirms, contrary to the Opinion of the Ancients<sup>b</sup>, that the Elephant lies down upon the Ground. He adds, that they kneel, and with their fore Feet leap upon the Trees to feed on the Leaves. They use to shake and root-up the great Trees with their Shoulders and Backs; but the smaller they take between their Teeth, and so bow them down to come at the Leaves: By this Means sometimes they break their Teeth, and hence it is that many are found which have lost them.

THE Female conceives but once in seven Years, and goes with Young two Years and no more.

THE Skin is hard beyond all Credit, being four Inches thick. *Lopez* reported, that one of them being shot with a Paterero, the Ball did not pierce his Skin; but he was so grievously bruised, that having fled in a Rage the Space of three Days Journey, he died, after he had slain several Slaves whom he met by the Way.

*The Tail and its Hair.* THEY have in their Tail certain Hairs or Bristles as thick as Rushes, or Broom-Sprigs, of a shining black Colour. The elder the Beast is, the faster and stronger these Hairs are. One of them tells for two or three Slaves, because the Noblemen and Women of *Angola*, and of the *Amhundi*, their Neighbours, adorn their Necks with them. They are so very strong, that a Man cannot break one with both his Hands. For Sake of these Hairs, many venture to cut-off the Elephant's Tail, coming behind him when he is going up some steep and narrow Way, in which he is not able to turn to revenge himself with his Trunk: Others, while they are feeding, at one Blow attempt to cut-off their Tails, and escape by running in a Circle: For the Beast is so bulky, that it loseth much Time in turning; although it runs swifter than any Horse when moving straight forward, because it maketh large but slow Strides<sup>c</sup>.

*MEROLLA* observes, that some of the Pagans of these Parts, particularly the *Jaggas*, have

a Kind of Devotion for the Tail of this Beast; for when any of their Captains or chief Lords comes to die, they commonly preserve one of these Tails in Memory of him, to which they pay a Sort of Adoration, out of an Opinion they have of its great Strength. For Sake of cutting-off these Tails only, they often undertake this Hunting; but the Amputation must be performed at one Blow, and from a living Elephant, otherwise their Superstition will allow it no Virtue<sup>d</sup>.

*Range of the Elephant.* THE Elephant is a very gentle Beast, and trusteth greatly in his natural Strength. He feareth nothing, nor hurteth any Man who doth not molest him, approaching their Houses without doing any Kind of Harm. If he meets with any in his Walk, he will not meddle with them, unless they provoke him; only sometimes he will gently hoist them up in the Air with his Snout, and let them down again. These Animals greatly delight to frequent the Rivers and Lakes about Noon to drink and bathe, where they will stand up to their Bellies and wash the rest of their Body over with the Water that they snuff-up in their Snout. *Lopez* thinks it is owing to the many Fords and Pastures in *Kongo*, that there are such Numbers of Elephants in that Country. He affirms, that in the Way between *Kwanza* and *Luanda*, in a little Grass Valley, he had seen about an hundred of them in a Company, old and young, who followed their Dams: For these Creatures chuse to go in Herds like Kine and Camels, and not alone like Lions and other wild Beasts.

*Use of the Tail.* BEFORE the Arrival of the Portuguese, the Blacks made no Account of the Elephants Teeth, but gathered them for several Ages without disposing of them in Traffic; and hence it is that *Kongo* abounded so vastly with Ivory in and before the Time of *Lopez*: But that Commodity was so exhausted by the infinite Quantities brought from thence afterwards, that towards the Middle of the last Century the Natives were obliged to fetch it from other Countries to carry on Trade<sup>e</sup>.

*BATTEL* asked the *Morendas*, whether the Elephant shed his Teeth; and was told, not; but that they found them in the Woods with the rest of the Bones<sup>f</sup>. This agrees with the Account of others; and *Dapper* adds, that many are found furrowed or hollow, which become so by lying many Years in the Rain and Wind<sup>g</sup>.

*How they tame these Beasts.* THE People of *Bamba* not having Skill to tame these Beasts, take them by digging deep Trenches in the Places where they use to feed,

<sup>a</sup> The Elephant's Tooth is called *Malo Manzas*; and the young Elephant, *Monzo Manzas*.

<sup>b</sup> They pretend that they were taught by leaning against Trees faced almost asunder, which giving Way the Beasts tumbled down with them.

<sup>c</sup> *Pigafetta's Relation of Kongo*, p. 61, 62, 63, 64.

<sup>d</sup> *Pigafetta*, as before, p. 68, 69, 70.

<sup>e</sup> *Osby's Africa*, p. 529.

<sup>f</sup> *Purchas's Pilgrims*, vol. 2. p. 983.

<sup>g</sup> *Osby*, as before.

very narrow at the Bottom, and broad above, to prevent his getting-out again\*. These Tronches they cover with Sods of Earth, Grass, and Leaves, to conceal the Snare. In *Karnas* (or *Quanza*) *Lepes* saw a young Elephant fall into one of these Pits: Where the Dam, after she had in vain tried all her Skill and Strength from Morning till Night to draw him out, baited him therein, filling the Pit with Earth, Branches, and Boughs; chusing rather to kill her Calf herself, than that the Hunters should enjoy it. This she did in Spite of the People, who stood round her shouting, threatening her with their Weapons, and casting Fire to fright her†.

THE Way the Blacks kill the Elephants is thus related by *Merella*: When they are gathered in an Herd, the Hunter shouting himself all over with their Dung, gets in among them slyly with his Lance, where he creeps under their Bellies from one to the other, till he sees an Opportunity to strike any of them under the Ear, which brings him easily to the Ground. After the Stroke is given, the Black takes Care to make-off before the Beast can well turn about to revenge himself: The rest of the Herd, deceived by the Smell of their Dung, take no Notice of his crying-out, and humming; but supposing it only to be one of their Young, walk on and leave their falling Companion a Prey to the successful Hunter. If the wounded Elephant happens to pursue his Assaulter, he can easily baffle him by wheeling. For it is very difficult for this Animal in his Flight to turn his Body so often as the Occasion might require‡.

*DAPPER* observes, that the Elephant being wounded, uses all Means to kill his Enemy, but neither eats the Body nor insults over it, instead of that, making a Hole with his Teeth in the Ground, he lays it therein, and covers the Place again with Earth and Boughs of Trees: Therefore such as go to hunt pierce a Wound given, hide themselves at first, and then follow at a Distance, till the Beast growing faint through Loss of Blood, they draw near to accelerate his Death. The same Author reports, that some of these Beasts have in their Head a Sort of Bezoar-Stone of a purple Colour, supposed by many to have a medicinal Quality; and *Merella* tells us, that the Negroes are wont to distil a Water by the Sun from the Bones of this Animal's Legs,

which is held to be good against Asthmas, Sciaticks, or any cold Humours§.

RHINOCEROS Horns are brought into the Countries of the *Indies*. They are of great Use, and used for a Remedy in divers Diseases; but it is not known whether the Animal itself (which is called *Bada* in the *Indies*) is found in *Kongo*¶.

HOWEVER, *Merella* informs us, that the *Abada*, as he says the People of *Kongo* call it, is a Native of *Benguela*. These Unicorns (for he takes them for such) are very different from those commonly mentioned by Writers; and the Author had been told, that there are none of the latter Sort now to be found. A *Portuguese* Missioner to the *East Indies* informed him at his Return from *Goa*, that he had endeavoured in vain to get one of them. He added, that he had heard several of the Eastern People, especially the *Chinese* Astrologers, say, that, according to their Computations, those Unicorns all died the same Day that Christ died. The Unicorn, or *Abada*, of this Country, continues *Merella*, commonly arrives to the Bigness of an Ox; and the Male only has an Horn in his Forehead. These have the same Virtue as the other Sort, if taken young, and before they have coupled; for the old ones lose much of their Virtue by Coupling.

THERE is a Beast in this Country called *Empakassi*, which some affirm to be the Buffalo, others only like that Animal. *Lepes* says, it is called in *Germany*, *Dante*; that it is somewhat less than an Ox, resembling it both in the Head and Hair, which is red; that its Horns are like a Goat's, smooth, shining, and inclining to Black; that they make several pretty Knickknacks of them, as they do also of the Buffaloes; that the Hides are exported to *Portugal*, and from thence to *Flanders*; where being dressed, they make Jerkins of them, as good as Breast-Plates and Corselets, which they call *Jackets* of *Dante*. Their Head and Hair, which is red, are like those of Oxen. The Natives use the Skins for Shields and Targets, but know not how to dress them. They are Proof against the Stroke of a Weapon, especially Arrows, which, however, they employ as well as Muskets to kill this Animal: But if they say the Huntsman, they will set upon him, and thump him with their Feet and Muzzle (because they cannot hurt him with their Horns) till they

\* *Dapper* says, the Blacks here have not the Art of taking them alive.

† *Merella's* Voyage, p. 636, & seq.

‡ *Idem*, p. 637.

§ *Idem*, p. 637. Or, *Abada*. See Vol. I. p. 239.

¶ *Idem*, p. 637. Observe this ridiculous Lie!

¶ *Idem*, p. 637. Observe this ridiculous Lie!

¶ *Idem*, p. 637.

¶ *Pigafetta's* Relation of *Kon-*

*goy*, p. 67.

¶ *Ortelius's* Africa, p. 529, & seq.

¶ *Pigafetta*, as before, p. 69.

¶ *Merella*, as before, p. 637.

¶ *Pigafetta* calls it *Empakassi*.

¶ *Pigafetta*, as before,



kill him, or leave him for dead. The same Author says, that in the Desert of the Kingdom of the *Archeres* there are an infinite Number of Buffaloes and wild Asses.

*DAPPER* affirms, that the Buffalo in *Kongo* is called *Empalanga*; that it hath a red Skin, and black Horns, of which the Inhabitants make musical Instruments. He adds, that it is a mischievous Beast; and by Report, if a Cow happens to eat where a Buffalo pastures, it will instantly die; for that its Breath proves mortal Poison to other Cattle. The Flesh of it is very gross and slimy, yet the Slaves eat very freely of it, cut in Slices and dried.

*CARLI*, in his Journey to *Banda*, saw several *Panthers* (or *Empangas*) which, he says, somewhat resemble Buffaloes, but roar like Lions. They are white, strowed with black and red spots; have Ears half an Ell long, and straight Horns. They look on such as pass by them without doing any Harm. The Male and Female go always together.

But *Morilla* seems to have seen only the wild Cows: He says, they are called in *Benguela*, *Impanguezas*. Some are red, others Ash-colour, and some quite black. They are all very swift footed, and have a Pair of exceeding long Horns in their Foreheads. When they are wounded, like wild Bulls, or Buffaloes, they immediately face and kill the Assaunter, if he does not instantly secure himself in some Tree. The Flesh is very well relished, and substantial; its Marrow an infallible Remedy against cold Humours and Aches. Of its Skin the Negroes make Targets, which will resist the Force of the swiftest Arrows; so that if a Man stands bowing behind his Shield, he is altogether safe.

The *Empalanga*, are in Bigness and Shape like Oxen, saving that they hold their Neck and Head aloft, and have broad and crooked Horns, three Hands Breadth long, divided into Knots, and sharp at the Ends. Of these they make very handsome Blowing-Horns. These Creatures are harmless, although they inhabit the Forests. The Skins of their Necks are used for Shoe-Soles, and their Flesh for Meat. They might likewise be brought to draw the Plough, and do good Service in any other Labour, and tilling of Ground. *Dapper* says, the *Empalanga* is like an Ox, and of different Colours, some brown, others red, and some white.

The *Impalankke*, according to *Morilla*, is about the Bigness of the *Impanguezas*, and in Colour much like to what we call in *Horser* a

Scorch. He saw them in *Benguela*. They have straight, twisted Horns, by the several Degrees of which wrestling, their Age comes to be known. They have, in like Manner, some Resemblance of a Mule. Their Flesh is white, and would be more in Esteem, were it not spongy and insipid; but in Rutting-Time, the Natives say it ought by no Means to be eaten, for fear of doing Harm.

The same is reported of their wild Goat, which if then eaten they say infallibly causes such a Rot in the Feet that the Toe-Nails drop-off. Some Hunters having taken one of these Goats, suspected of being in the aforesaid Condition, brought it to the Monastery at *Segue* to sell: The *Capuchins* not knowing the Nature of it, eat Part of it, reserving the rest for another Time. This coming to the Count's Ears, he came in mighty Hast, with a numerous Attendance; and going directly into the Kitchen, commanded all the Flesh to be thrown away, and the Vessels that it had touched to be broken. He would have set fire to the House itself as infectious, had not they humbly remonstrated, that they were sensible of no Harm it had done them, and that they verily believed there was none to be feared from it; adding, that whatever Mischief had formerly happened, was rather to be attributed to some Accident, than to any pestiferous Quality in the Goat.

When these wild Goats are old, there are certain Stones to be found in their Bellies not unlike Bezoars: Those produced by the Male are best, being experienced Remedies in several Cases, especially that of Poison. They will quickly dissolve, if not taken out of the Beast as soon as ever it is killed: At first they are soft and tender, but having been a while in the Air, they begin to harden, and in a short Time become perfect Stone.

This must be the same Animal which *Dapper* names *Golonga* and *Gaulanga*. He says, it is very common here, is of a brown Colour, with some white Spots, and two sharp, little Horns. He calls it the Roebuck, though no bigger than a Sheep or Goat, which it resembles, and its Flesh hath the same Taste. The Author adds, that several of the Blacks kill and eat them, but that the People of *Kongo* and the *Ambondas* will by no Means taste their Flesh: Nay, they will not touch any Thing that comes out of the Pot where it hath been boiled, nor come into the Place where the Fire was that dressed it, nor lay their Hands on the Weapon wherewith it was slain: In short,

\* *Pigafetta's Relation of Kongo*, p. 97.

\* *Ogilby's Africa*, p. 550.

\* *Carli's Voyage*, p. 564.

\* Perhaps it should be *Impanguezas*, which brings it nearer to *Empalanga*; being, without Doubt, the same Word differently spelled.

\* *Morilla's Voyage*, p. 627.

\* *Pigafetta*, as before, p. 93.

\* *Ogilby*,

as before.

\* *Morilla*, as before.

Kings  
Angola.

it is their *Quisilla*, or prohibited Food; and they firmly believe, that if they should violate the same, they should not only become lame in their Limbs, but that their Fingers and Toes would rot-off.

The Ne-  
bulity, or  
Zebra.

THE Elk likewise, that so much desired and celebrated Beast, is frequently to be met with in these Parts<sup>a</sup>; which, for the Virtue of one of his Feet, has deservedly obtained, in *Kongo*, the Name of *Nekko*, signifying *The excellent Beast*. It is only called in *Spain*, *la gran Bestia*, or *The great Beast*. The Way to find in which Foot the Virtue lies, is to knock him down; when, to recover himself of the Blow, he will immediately lift-up that Leg which is most efficacious, and scratch his Ear: Then must you be ready with a sharp Suncet to lop-off the medicinal Limb, and you shall find an infallible Remedy in his Claws against the Falling-Sickness. *Pedro Gabeca Sebastian* says, in his *Travels*, that he has seen many of these Beasts in *Poland*. Those seen by the Author were about the Bigness of little Asses, of a brownish Colour, with long, broad Ears hanging down like those of *English Spaniels*.

TAURUS seems to be the *Alutolo* of *Dapper*, who says it differs little from a Horse in Bigness, but hath long and slender Legs, a long and grey Neck, with many white, small Stripes, and upon his Head long, sharp Horns, wreathed below. The Dung of this Creature resembles that of a Sheep.

THE *Enuero* also is a great horned Beast, like a Stag.

The Zebra,  
or Zebra.

BUT the uncommon Creature, here most remarkable for its Beauty, is the *Zebra*, or *Zevra*. *Lopez* says, this Animal is frequently found also in certain Provinces of *Barbary*. He adds, that it is shaped like a Mule; but is not a Mule, for it propagates<sup>1</sup>. Its Skin differs from that of all other Creatures; for the whole Body and Head is girt with circular Stripes, which are interchangeably white, black, and brown, each about three Inches broad. The Head, the Ears, the Neck, the Mane (which is not great) and the Legs, are marked in the same Manner and Order. The Feet, Hoofs, and Tail are like those of a Mule: The last is of a fine Morel Colour, and very glossy. In other Qualities it resembles a Horse, in Place of which it might serve, if tamed, being very strong and mettlesome. They breed once a Year, and are num-

berless. They go and run so swift, that it is best to come a Proverb in *Spain* and *Portugal*, *As swift as a Zebra*.

*BATTEL* says, the *Zevra*, or *Zebra*, is like a Horse, excepting his Tail, his Mane, and the Streaks of various Colours down his Sides and Legs. These Animals, which march in great Droves, are wild, yet will suffer a Man to come within Shot of them, and let them shoot three or four Times before they run away.

ACCORDING to *Dapper*, the *Zebra*, or *Zebra*, breeds in the Woods of *Angola*, and is seldom found in other Countries; so very wild and swift, they are hard to be taken alive; and if taken, more difficult to tame. However, the *Portuguese* say, that some Years since they sent four of these *Zevras* to *Lisbon*, for a Present to the King, who used them to draw his Coach; and that he rewarded the Person who brought them over with a Grant of the Notaryship of *Angola*, to him and his Heirs.

*CARLI* says, the *Zebra* is in Shape and Strength like a Mule; but that its Hair is distinguished by white, black, and yellow Streaks, which go round the Body, from the Back-Bone under the Belly; that it looks very beautiful, and seems as if done by Art.

*MEROLLA* declares, that the Skin of the *Zevra*, or *Zebra*, is so beautiful, that one would rather take it for a fine woven Silk than a Hide, striped with several equidistant Streaks, four Inches broad, of white and black, bordered on both Sides with Russet. This Animal is so swift, that if the Natives can but tame one of them, no Price is thought too great for it. The *Capechin Superior, de Romanos*, amongst other Things, sent several Skins of this Beast, as a Present, to the Great Duke of *Tuscany*.

IN the Time of *Lopez*, *Kongo* abounded with great Herds of Kine, tame Oxen and Hogs, Flocks of Sheep and Goats, which bring forth three and four Lambs, or Kids, at a Time, and never fewer than two.

*MEROLLA* says the same of the Goats. He adds, that the Sheep here do not produce Wool, but Hair; neither are the Rams furnished with Horns, as in *Europe*, nor are the Ewes so fruitful as the Goats, whose Flesh is in much greater Esteem in these Parts than Mutton, and therefore the Natives chuse rather to geld their young Goats than their Lambs.

<sup>a</sup> *Ogilby's Africa*, p. 531, and 538.  
<sup>1</sup> *Miralla's Voyage*, p. 606.

<sup>b</sup> He saw it in *Beniguel*.

<sup>c</sup> In the *Engish Translation*.

with a Race of Mules in *Tartary* which propagate, and their may be of the same Kind.

<sup>d</sup> *Ogilby*, as before, p. 330.

<sup>e</sup> The Jesuits met

with a Race of Mules in *Tartary* which propagate, and their may be of the same Kind.

<sup>f</sup> *Pigafetta's Relation*

<sup>g</sup> *Ogilby*, as before, p. 330.

<sup>h</sup> *Pigafetta's Relation*

<sup>i</sup> *Pigafetta*, as before, p. 68.

<sup>j</sup> *Miralla*, as before, p. 657.

<sup>k</sup> *Miralla*, as before, p. 606, & seq.

Kings.

2. Beasts of Prey, Man-Ape, Serpents.

*Lions and Tigers.* Luambengo, or Wolves. No wild Beasts in Sogno. Wild Dogs. Engallo, or wild Boars. Cross-Cats. Sabali. Martens. Entingio. Wild Cats. Asinkoyi. The Pongo, or Man-Ape; Kills Men and Beasts: Its Description: Is fond of Women. The Embambe, a monstrous Snake: Swallows a Sheep, or Buck, whole; Story of one. Copper Serpents. The Bull-Tail Serpent. Vipers. Dragons. Camileons.

a having gone-out and left her Child asleep, a Wolf broke-in, and lay-down close by the Infant without hurting it. The Mother coming home soon after, went-in to feed her Child, and espied the Wolf, who seeing himself discovered, immediately fled.

In the Country of Sogno, where this happens, there are no Lions, Tigers, nor Wolves to be met with, though common enough in other Parts. When any of these Beasts, especially a Tiger, happens to enter the Count's Dominions, he who first discovers it, is obliged immediately to acquaint some *Mani*, or Governor, therewith. Upon this, an Alarm is presently beaten to raise the Country; who endeavour by Shouts, Drums, and other martial Instruments, to force the Animal into the open Field. When they have gotten him there, they pitch on one from among them to assault him. This he performs with a sharp, long Knife in one Hand, and a light, manageable Shield in the other, on which he receives the Tiger's Attack as often as the Beast leaps at him; till at last taking his Opportunity, he whips-off one or more of his Legs with his Knife, whereby the Beast being disabled, easily becomes a Victim. This Author adds, that the Royal Lions, so called for their Generosity, carry themselves with Majesty, and do not hurt unless provoked by some Accident.

In the same Province, there are a Sort of wild Dogs, who go-out to hunt in great Numbers, and whenever they meet with any Lion, Tiger, or Elephant in their Way, set upon him with such Fury, that they commonly bring him to the Ground, though they lose never so many of their Company by the Attempt; yet these Dogs do little or no Damage to the Inhabitants. They are red-haired, have small, slender Bodies, and their Tail turn-up upon their Backs like a Greyhound's.

DAPPER says, there are Bears here as well as wild Boars. These latter are called Engallo, and have two great Tusks, with which they tear whatever they attack. The Blacks stand more in Fear of this, than any other Beast, flying in a Fright if they do but hear him. The Filings of their Teeth (highly esteemed by the *Povogues*, but hard to be procured) taken in some Liquor, are reputed a powerful Medicine against Poison; as the Water in which a Stone, rubbed against the Teeth themselves, is infused, proves a Specific for the Ague. They say, this Beast, when sick, recovers his Health by rubbing his Teeth upon a Stone, or with his Tongue. The Engallo, which, *Mirrolla* informs us, is found in

Lion and Tiger.

LIONS are found in the Country of the *Asinkoyi*, but not in *Bamba*; yet this Province abounds with Tigers, called *Epper*. These will set upon the Blacks, but not Whites; and it hath been found, that when they came upon both in the Night, they have slain the Black and spared the White. They are as fierce and cruel as the Lion, and roar like him. They take them by laying poisoned Flesh for them, or by tying a young Goat to a Tree, with a Noose before it. *Lopen* brought-up a young one with Goats Milk, which would follow him tamely like a Dog, yet it would not willingly suffer any body else to touch it. He would also roar mightily, and when angry his Eyes would look very terribly. At length, having killed him a Dog and a Zebra, he, to prevent farther Mischief, shot him with a Musket. The Hair of the Tiger's Lips are held in this Country to be mortal Poison; for being given mixed with the Victuals of any Person, it causeth him to die; as it were, mad; and therefore the King punisheth those who bring him a Tiger's Skin without the Whiskers.

Luambengo, or Wolves.

THE Luambengo, or Wolves, are very numerous, have a thick Head and Neck, almost like Wolves in Europe, but much bigger, grey headed, speckled with black Spots like the Tiger, but much more ill-favoured.

THESE Wolves are insatiably fond of Palm-Oil, which they smell at a great Distance, and steal in the Night out of their Houses of Straw, or from the Carriers while asleep by the Way. One of them will take-up a Bottle of it with his Teeth, and fling it over his Shoulder as he would a Sheep, and scour-off with it.

MIRROLLA observes, that the Wolves, which sometimes infest these Parts, are so very subtil that they will scratch through the Palm-Leaf Walls of the Houses to come at the People, whom they immediately devour or tear to Pieces. Yet it once happened, that a certain Woman

\* *Pigafetta's Relation of Kings*, p. 69, & seq. before, p. 88. \* *Mirrolla's Voyages*, p. 632.

\* *Opilly's Africa*, p. 331.

\* *Osely*, as before, p. 331.

\* *Pigafetta*, as

Europe  
America

the Woods of *Angola*, is, according to him, much like a wild Boar. He adds, that the Tusks reduced to Powder, expel Fevers by Way of Sweat; and that being made-up with the Juice of the Palm-Tree, called *Mateo*, it composes an admirable Antidote. The same Author says elsewhere, that great Numbers of wild Boars are found in the Woods<sup>a</sup>; by which we presume the *Engalla* are to be understood.

In *Pamba* there are wild Civet-Cats, called *Algoria* by the Portuguese, before whose Arrival the Natives tamed them to keep, for Sake of the Civet, in the Smell whereof they do greatly delight. *BATTA* affords Plenty of exceeding fine, white Sables<sup>b</sup>, called *Safre*, which are in such Esteem, that no Person can wear them without Leave of the Prince, and every Sable is worth a Slave. Towards the *Amakies* they catch Martens also, with whose Skins they clothe themselves<sup>c</sup>.

They often go in Troops, and kill the Ne-  
groes in their Passage through the Forests. They

also fall on the Elephants, who come to feed where they are; and beat them so with their Fills or Snakes, that they run roaring away. The

*Pongas* are never taken alive, being so strong, that ten Men cannot hold one of them; but the Natives take many of their Young, by killing the Dam, on whose Belly they cling very close. When any of these Animals die, the rest cover the Body with Heaps of Boughs and Sticks. *Parabas* adds, (by Way of Note) that *Battel* in Conversation told him, one of the *Ponga's* took a Negro Boy of his, who lived a Month with them; for they hurt not those whom they surprise unawares, except they look on them, which the Boy avoided. He said their Height was like a Man's, but their Bulk twice as great. What the other Monster should be, *Battel* forgot to relate; and his Papers not coming to the Editor's Hands till after his Death, he had no Opportunity of informing himself, but thought he might mean the Pigmy *Ponga's* Killers<sup>d</sup> mentioned elsewhere<sup>e</sup>.

According to *Dapper*, *Kongo* is full of these Animals, called by the *Indians*, *Orang-Outang*, that is, a *Woodman*; and by the *Africans*, *Quojan Morrow*<sup>f</sup>. This Beast in Shape is much resembling a Man, but some hold it to be engendered between an Ape and a Woman; which Fancy, nevertheless, the Blacks themselves explode. Such a Creature was some Years ago brought from hence into *Holland*; and presented to *Frederick Henry*, Prince of *Orange*<sup>g</sup>. It was as tall as a Child of three Years old, neither fat nor slender,

East-Ind  
Africa

Yadings and  
Entingio

This *Befingie* is a little Beast, with a Skin speckled black and grey.

The *Entingio* is a small Creature, very curiously streaked, slender-bodied, with a fine Tail and Legs. It keeps continually in Trees, and never descends to the Earth; for the very Touch thereof proves mortal to it. It has always twenty black-haired Creators, called *Ambis*, attending it, ten before and ten behind. When the first ten are taken in the Snare, the hinder ten immediately fly; and thus the *Entingio* being bereaved of its Life-Guards, is easily seized. The Skin of this little Animal is so highly valued, that the King only may wear it, and such great Lords as he has a Mind to honour, among whom are the Kings of *Loango*, *Kakanga*, and *Angoy*.

Wall Cat  
Monkey

*Akes* and wild Cats grow troublesome by their Numbers, especially in *Segue*, by the River *Zaire*<sup>h</sup>. *Mirella* mentions three Sorts of Monkeys, such as the Baboons, which are the largest; another Kind, particoloured, as big as a Cat; and a third Sort, still less. All these Kinds have Tails longer than their Bodies<sup>i</sup>. *Lepes* says, People of Condition keep them for their diverting Tricks.

The Ponga,  
or Orang-Outang

In *Kongo* are found those large Animals, called *Orang-Outang* in the *East-Indies*, which are a middle Species between the human and the Baboon. *Battel* informs us, that in the Woods about *Mayamba*, in the Kingdom of *Loango*, there are two Sorts of Monsters; the greater called *Ponga*<sup>j</sup>, and the lesser, *Engala*. The former is

<sup>a</sup> *Mirella's* Voyage, p. 636, 12 fig.

<sup>b</sup> *Kongo*, p. 89.

<sup>c</sup> *Orill's Africa*, p. 531, 12 fig.

<sup>d</sup> *Ponga*.

<sup>e</sup> *Parabas's* Pilgrims, vol. 2, p. 982.

<sup>f</sup> He seems to mean another Kind of baboon.

<sup>g</sup> See before, p. 295, c.

<sup>h</sup> That Name seems to be used only in the Country of *Segue*, on the *Grain-Coast*, and the neighbouring Countries.

<sup>i</sup> For a Description of it, see before, Vol. II, p. 350, and 718, under the Name of *Segge*, or *Malandil*.

<sup>j</sup> *Dapper* calls them *Beowies*.

<sup>k</sup> *Profoan's* Relation

<sup>l</sup> *Orill's* Africa, p. 531, 12 fig.

<sup>m</sup> *Parabas's* Pilgrims, vol. 2, p. 982.

<sup>n</sup> See before, p. 295, c.

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<sup>p</sup> For a Description of it, see before, Vol. II, p. 350, and 718, under the Name of *Segge*, or *Malandil*.



KABO  
Angola

but square set, and well proportioned, very nimble and quick, with strong and brawny Limbs: The fore Part was all over naked, but the back Part overgrown with black Hair. The Face resembled that of a Man at first Sight, but the Nose was flat and crooked: It had Ears also like the human, with plump Breasts, (for it was a female) and the Navel sunk in: The Elbows were well jointed: The Hands also had orderly Fingers and Thumbs: The Calves of the Legs and the Feet behind the Heel-Bone were plump and brawny\*. It would often go upright, could lift and carry heavy Weights. When it went to drink, it would lift-up the Cover of the Can with one Hand, and hold the other under the Bottom, wiping its Lips afterwards in a very comely Manner. It laid itself suddenly down to sleep, with its Head upon a Cushion, and covered its Body with Clothes so dexterously, that any one would think a Man lay there.

In kind of  
Woman.

THE Blacks report strange Things of this Animal, averring, that it not only sets upon and over-powers Women and Maids, but also dares attempt armed Men: In short, it seems to be the Satyr of the Ancients†. Of these Creatures, possibly, *Mirella* is to be understood, when he says, that at some Huntings in this Country wild Men and Women have been taken. *Leonard* once told him, that a *Cepuchin* had a Present made him of one, which he bestowed on the Portuguese Governor of *Luanda*‡.

The Em-  
bamba, or  
Snake.

THE Houses in these Countries are much infested with Scorpions, Millipedes, and Serpents. There is one Kind of Snakes of an excessive Greatness, some twenty-five Spans long, and five broad; with the Belly and the Mouth so large, that they can swallow a whole Stag: They call it *The great Water Adder*, it lives in the Rivers, but goes to prey on Land, where it gets-up the Trees to lie in Wait for the Cattle at Pasture. As soon as any come near enough, it falls upon them, and winding itself about them, claps his Tail on their hinder Parts. Having thus secured them, so that they cannot help themselves, it bites them to Death: After this, it draggeth them into some Wood, or other solitary Place, where it devoureth them at Pleasure, Skin, Horns, Bones and all. When it is thus gorged, it becometh almost stupid, and very sleepy, so that a Child may kill it. It remains in this Condition for five or six Days, and then comes to itself again. These Adders change their Skins in their ordinary Season, sometimes after they have eaten to monstrousness, which, when found, are reserved for a Show. They are reckoned more delicious

a Meat than Fowl by the Pagan Negroes, who, after burning their thick Woods, find great Numbers of them ready roasted to their Hands.

Boghs  
Boghs

THIS Account is confirmed by *Carli*, who says, that one Day as they were walking under the Trees near *Kilamba*, they discovered a great Serpent crossing the River *Kwanza*. They endeavoured to make it turn back by shouting, and throwing Clods of Earth, for there are no Stones to be found; but in Spite of them it came over, and went to take-up its Post in a little Thicket of Greens near the House. Some of them are twenty-five Foot long, and as thick as a good Colt. These make but a Mouthful of a Sheep, and when they have swallowed one, go into the Sun to digest it: The Blacks, who know their Custom, watch and kill them for Sake of their Flesh, for they are as fat as Pork; and flaying them, throw away nothing but the Head, the Tail, and Entrails§.

THIS must be the same which, according to *Dapper*, is called in *Angola*, *Embamba*, and by the Negroes of *Sinja*, *Mima*. That Author says, it hath a Mouth wide enough to swallow a whole Buck or Hart. It lies in the Ways like a dead Trunk of a Tree, but springs upon transient Beasts or Men with great Nimbleness.

Or this  
Snake.

ANOTHER Sort of poisonous Serpents breed there, whose Back-Bone they wear about their Necks as an infallible Remedy against the King's Evil¶.

*MEROLLA* was told, that the *Embamba*, when molested by any Traveller, will leap upon him, and twining round his Body, fix a sharp Sting, which it has in the Tail, into his Breast: whereby he quickly bursts and expires, unless he immediately cuts the Reptile in two with a Knife (which the Blacks carry about them for that Purpose) as soon as ever he has entered his Sting, which is the only Way to cure the Wound, and save their Lives‡.

It seems to be the same Kind of Serpent which the Author says is found in the Road to *Singa*. He writes, that it is as big as a Beam, and that by only looking on People, it kills and consumes them. A Person who was assaulted by one of these prodigious Serpents, happened, by the Stroke of a Scimitar, to cut him in two. The Monster thus cruelly maimed, yet not killed, lay upon the Catch among the thick Bushes to revenge itself; and soon after, two Travellers happening to come by, it crawled-out, and leaping upon both, devoured them almost whole. The Blacks in the Neighbourhood hearing of this, went-out in numerous Bodies to destroy the Serpent, but

\* In this it differs from the Account of *Basil*. See the Figure.

† *Ogilby's Africa*, p. 458.

‡ *Merolla's*

§ *Carli's Voyage*, p. 370.

¶ *Pigafetta's Relation of Kongo*, p. 90, & seq.

‡ *Ogilby*, as before, p. 559.

§ *Merolla*, as before, p. 654.

Kongo, Angola.

could never meet with it. At last a Portuguese Captain taking a considerable Number of Men along with him, armed with Muskets, undertook the Task, but not discovering it presently, he let all the Company march on before. The Serpent perceiving him alone, crept-out of his Hole to leap on him. But the affrighted Portuguese crying-out at the Sight of it, his People returned in Haste and soon dispatched it with their Fire-Arms.

The Cobra Serpent.

THE most remarkable Serpent, seen by Merrell himself, was the Cobra, a Sort of Serpents whose Poison is in their Foam; which, though at a great Distance, they spit into the Eyes, and cause such grievous Pains, that unless there be some Woman by to assuage the same with her Milk, the Party will become immediately blind. These enter the Houses and climb the Trees in the Day as well as Night.

Bell-Tail Serpents.

LOPEZ mentions another Sort of Serpent, having at the End of its Tail a little Knob like a Bell, which ringeth as they go, set there by Nature, as it were, to warn Passengers. The Bellies and Heads of these Serpents are very good against an Ague, and the Palpitation of the Heart.

Viper, Dragon.

THE same Author says, there are Vipers so venomous, that their Bite brings Death in twenty-four Hours; but the Negroes are acquainted with Herbs that will cure their Wounds. He says, there are other Creatures also as big as Rats, with Wings like Dragons. These have long Tails and long Mouths, furnished with divers Rows of Teeth, feeding upon raw Flesh. They have but two Feet: Their Colour is blue and green, the Skin appearing like Scales. The Pagan Negroes worship them. There were many of them to be seen in the Time of Lopez; for being very rare, the chief Lords carefully preserve them, and suffer the People to worship them, for Sake of the Offerings which they make to them.

Camelion.

We must not forget to mention, that there are Camelions here which dwell on Rocks and Trees, having a sharp Head and Tail like a Saw.

## S E C T. V.

## Salt-Water and River Fish.

*Salt-Water Fish. Shell-Fish: The Lumakhe, or Zimbas, Rock Oysters, Whales. River Fish: The Alcemaid, Head, Hands, and Breasts.*

*Medicinal Bone: Further described: How taken. River Fish. The Kakongo. A voracious Crocodile. The River Horse: How taken: Medicinal Virtues.*

THE Sea along the Coasts of Kongo and Angola is very full of Fish, especially about Luanda. Lopez says, that Sardinas and Anchovies are so numerous there, that in Winter they leap ashore. He adds, that there is Plenty of Sturgeons, Soles, Barbels, Trouts, Tench, and other excellent Fish.

DAPPER mentions several other Sorts, particularly *Pergamulata*, which the Portuguese call *Pallada*, almost like a Roach, *Esquillet*, *Quinquillo*, *Kuffone*, *Syrpo*, *Dorados*, *Bonitos*, *Albulorei*, *Pengos de Morcherren*, *Rankaderen*, *Kerninus*, and *Makere*.

MEROLL says, it is not to be imagined what a great Quantity of Fish they have in the Seas about Luanda, and how cheap they are to be bought. This seems to be intended by Providence, for otherwise it would be almost impossible to subsist here, especially in that City. The Blacks live almost wholly on Fish, which the Whites eat sometimes, especially at Night, because of lighter Digestion than Flesh; but they are not so well tasted as the Fish in Italy. The same Author observes elsewhere, that the Pilchard are as fat and large as Herrings.

THE Shell-Fish here, especially about Luanda, are Crabs, Oysters, Mussels, and Lumakhe, or Zimbas. Lopez says, the Lumakhe are found throughout the Coast of Kongo, but that those of Luanda are the best, on account of their shining Gloss. They are of various Colours, but the grey is preferred. These pass for Money, as hath often been before observed. They are taken-up by Women on the Shores of the Island Luanda, who diving above two Yards deep, fill their Baskets with Sand: Afterwards they separate the Gravel from the Fish, and then they pick-out the Males from the Females; which are easily distinguished by their Brightness and Beauty of their Colour.

THE same Author observes, that there is another Sort of Shell-Fish found at the Foot of Trees when the Tide is out, on that Side of the Island which faces the Continent. The Blacks call them *Anbizi anutaro*, that is, *The Fish of the Rock*. It is as large as a Man's Hand, and very good to eat. They make very good Lime of the Shells, which they burn; and

\* Merrell's Voyage, p. 685.

rell, as before, p. 637.

\* Oriby's Africa, p. 366.

ably, Rock Oysters.

\* Or, Cobra, which is a Portuguese Word for a Snake.

\* Pignatta's Relation of Kongo, p. 91, & 157.

\* Merrell, as before, p. 673.

\* The same, p. 26.

\* The same, p. 611.



Kongo  
Angola

being like the Cork or Bark of the Tree called *Manghi*, they with it dress their Ox-Hides, of which they make their Shoe-Soles.

*DAPPER* says, that *Oysters*, *Muscles*, and great *Crabs* are found at the Mouths of the Rivers *Quanza*, *Lubala*, and *Bengo*. *Lopez* saw Abundance of Shell Fishes like *Snails*, *Cockles*, and *Whelkes* sticking to the Backs of *Whales*. Of this last Sort of Fish there are innumerable in the Sea off the Island of *Launda*, where they often fight and kill one another. When that happens, the Blacks go out with their Boats and fetch in the floating Bodies to take out the Oil, which mingled with Pitch they use in trimming their Boats. The same Author observes, that neither *Amber* nor *Ambergreece* is to be found on all that Coast, though so much frequented by *Whales*; whence he was of Opinion, that it did not proceed from that Creature.

River Fish,  
Mermaid.

THAT Rivers of *Kongo* and *Angola* abound with Fish of several Kinds. Among which there is one very remarkable found in the *Zaire*, called *Ambize Angola*, that is to say, *The Hog-Fish*, because it is as fat as *Pork*, and affords them *Lard*. It has two Hands and a Tail like a *Target*. The Flesh of it is very good, but has not the Taste of Fish. It is mounded like an *Ox*, and feedeth upon the Grass that groweth on the Banks of the River without ever going on Shore. Some of these Fishes weigh five hundred Pound. The Fishermen marking the Places where they feed in their little Boats, catch them with Hooks, or pierce them with Forks; then cutting them in Pieces, they carry them to the King, which they are obliged to do under Pain of Death.

Head, Hands,  
and Throats.

*DAPPER* says, that these Animals are found in the Lakes, especially those of *Angola*, *Quibila*, and *Angala*, in the Province of *Maffungau*. They are full eight Foot long, having two short Arms, and Hands which they bend a little, but cannot shut them close like Men. Their Fingers, which are long, are joined by Flesh that grows between them, like the Feet of Ducks; the Head is of an oval Shape, the Eyes small, the Nose flat, the Mouth wide, but hath neither Chin nor Ears visible.

THE Males have Genitals like Horses, and the Females two full Breasts, yet not distinguishable one from the other in the Water, being both of a dark-grey Colour: They neither hurt any

body, nor go upon Land. The upper Part of their Body tastes like *Pork*, but downwards the Flesh is somewhat leaner, yet it affords the Inhabitants pleasant Food, especially if boiled. They take them with Nets, and afterwards kill them with Harping-Irons and Lances.

River Fish

IN the Heads of these Monsters is a certain Bone, which beaten small and taken in Wine, helps the Gravel in the Reins or Bladder: That of the Male is best. The Portuguese wear a Bone, which is about the Ear, as a sovereign Remedy against the Infections caused by bad Air. Of the Ribs in *Angola* they make Bead Bracelets, held very good for stanching Blood, especially those made of the left Rib, lying next the Heart.

Musical  
Pipe

THESE Creatures are also caught about *Sesola*, on the East Coast of *Africa*, and being salted, make good Food at Sea, provided they are quickly spent; but if kept stale, it grows rank and dangerous for those infected with the Pox, or other foul Diseases.

WHILEST *Carli* was at *Kolombo*, the Fishermen took a great Fish as round as a Coach-Wheel, in the Middle it had two Teats, and upon it several Holes through which it sees, hears, and eats, the Mouth being a Span long: The Flesh is delicious, and like white Veal. Of the Ribs they make Beads to stop bleeding, but they did the Author no good. It is easy to see that this *Capuchin* speaks of the Mermaid, though he does not name it such.

Parrot dis-  
tributed.

BUT *Morella* speaks more plain: He says, that the Mermaid is found throughout the *Zaire*, which has some Resemblance of a Woman in its Breasts, Nipples, Hands, and Arms, but that downwards it is a perfect Fish, ending in a long forked Tail: Its Head is round, and Face like that of a Calf; has a large ugly Mouth, little Ears, and round full Eyes: Its Back is covered with a large Hile, perforated in several Places, designed by Nature, as it were, for a Mantle to cover it, being contrived either to open or shut. The Ribs are proper to stanch Blood, but its greatest Virtue lies in two little Bones in the Ears. The Author had often eaten of this Fish, which was well relished, and not unlike Swines Flesh; its Entrails likewise resemble that Animal's, whence the Blacks name it *Ngulla wassa*, (or *The Water-Saw*) but the Portuguese, *Peixe Mulher*, (that is, *The Woman-Fish*.) In feeding

\* *Pigafetta's Relation of Kongo*, p. 22. & seq.

\* *Ogilby's Africa*, p. 560.

\* *Dapper* says,

the Natives call it *Ambizangale*, and *Possigou*; the Portuguese, *Pezze Muller*; but other Europeans, *Moroon*, and *Mermaid*. *Morella* more distinctly says, the Blacks name it *Ngulla Umofa*, or *The Water Saw*; and the Portuguese, *Peixe Mulher*, or *The Woman Fish*.

\* There seems to be some Omission here in the Translation, for the Back is shaped somewhat like a Target, but the Tail has no Resemblance that Way.

\* *Pigafetta*, as before, p. 25. & seq.

\* They are found also in the Lake whence the *Zaire* issues.

\* *Ogilby*, as before, p. 559. & seq.

\* *Cardi's Voyage*, p. 577.

\* See

the Figure.

on the Herbs along the River Side, it only holds its Head out of the Water without going ashore.

These Fishermen seldom take them but when it rains; for then the Water being disturbed, it cannot so well discern their Approach. They paddle up softly in a little Boat for that Purpose, till they come to the Place where the Fish lies, which they know by its Motion in the Water, and then dart a Lance into her with all their Force. In case they cannot hold her, they let her go, knowing that the Lance, being exceeding long, will discover where she lies with it. These Lances have a very long round Staff made of Wood, but hard as Iron, and so thick, that the End is stuck with as many Darts at a small Distance from one another, as take-up six or seven Spans in Compass.

THE *Kakoge* is another Fish of this River, shaped like a Salmon. It is not red, but so far, that it puts out the Fire whilst it is roasted or boiled. This Fish is also carried to the King. Our Author *Lopez* says, that Crocodiles, which the Natives call *Kayman*, breed in the *Zaire*. But *Moralla* expressly affirms, that there are no Crocodiles there as in other Rivers. He adds, that it yields several Kinds of excellent Fish, which the Inhabitants take after various Manners, though never in any great Number, they being Enemies to all Sort of hard Labour. The Right of fishing with Nets is wholly reserved to the Prince of *Seyn*, who, nevertheless, usually gives Leave to any who will ask it; and when he wants Fish himself, sends his Servants with his own Nets to take them.

BUT if the *Zaire* does not produce Crocodiles, there are enough to be met with in other Rivers. *Battel* tells us of one in *Laongo*, which was so large and greedy, that he devoured a whole *Milamba*, or Company of eight or nine Slaves chained together: But the indigestible Iron killed the Devourer, and was found afterwards in his Belly. The same Author has seen them watch their Prey; and hawl a Horse, Man, or other Animal into the Water. But once a Soldier, thus seized, drew his Knife, and stabbing it in the Belly of the Crocodile, killed him.

IN the Rivers of *Kongo*, particularly the *Zaire*, there is to be met with the Water or River Horse. *Moralla* says it is as large as two Land Horses, has short, thick Legs, round Feet, and a large, wide Mouth, with a double Row of hooked Teeth, besides long Tusks in the lower Jaw like those of a large, wild Boar, with which,

when he is in Fury, he tears whatever comes near him. The Author once saw one of them on the *Zaire* swimming near their Boat, and neighing like an Horse, of which he has a great Resemblance: He generally keeps in the Water all Day, and goes ashore to feed at Night. Wherever the Male is, the Female is always at Hand, in whose Defence he fights desperately; and when she is with Young, or has newly dropped her Colt, (which she generally does in the Fens where there is but little Water) he is most furious, and being exceeding jealous, will assault the Barks, and sometimes, if they be small, overturn them with his Heels. This makes those who know his Nature to avoid the Marshes at that Time, and go more about.

THE Hunters take them by blocking-up their Way back to the River with Boats, while they are feeding. On their Return, they let fly their Arrows at them like Hail, but woe be to them who happen to be in the Way of one after being wounded, for they will be certainly torn to Pieces if they have not Trees to save themselves on. Sometimes these Creatures, after they are wounded, not finding a Passage open to the River, will run to the next Precipice, and leap from thence into the Water, whereby they break their Legs, and then are easily taken. The Fleish, which is little valued, makes Food for the meaner Sort of People, being allowed by Divines to be Fish.

THE Yard of the Male, and the two Stones found in his Ear, as large as Hen-Eggs, are good to dissolve the Stone both in the Kidneys and the Bladder. A Spoonful at a Time of these Stones, pulverised and dissolved in fair Water, is a Remedy for the Stoppage of Urine. The Author once observed, in a low Island in the *Zaire*, several small Houses raised upon Stakes, about ten Foot from the Ground, with a Ladder at the Door to draw-up and let down, which were built in that Manner to prevent the Inhabitants from being injured by the Sea Horses that always feed thereabouts. The like Sort of Houses he had seen near Forests, to prevent the Ravage of Lions and Tygers.

*Battel* says, these Animals are the biggest Creatures in this Country, next the Elephant: That each Foot has four Claws like an Ox, and that the Claws of the left Foot are reckoned to have great Virtues. He adds, that the Portuguese make Rings of them, which are a present Remedy for the Flux.

<sup>1</sup> *Moralla's Voyage*, p. 610, & seq.

<sup>2</sup> *Pigafetta's Relation of Kongo*, p. 28, & seq.

<sup>3</sup> *Moralla*,

as before, p. 611.

<sup>4</sup> *Parish's Pilgrims*, vol. 2, p. 983.

<sup>5</sup> *Moralla* calls it the Sea Horse, and

wonders why that Name should be given that Animal, which cannot live in Salt Water,

<sup>6</sup> *Moralla*, as

before. <sup>7</sup> *Parish*, as before, p. 984.

Bordering  
Countries.

## SECT. VI.

ACCOUNT of the Countries and Nations bordering on Kongo and Angola.

1. The Kingdoms of Anziko, Matamba, and the Jagga Kaffanji.

The neighbouring Countries, Kingdoms of Anziko, or Makokko. Copper Mines. Red and white Sanders. The Anzikos, their Weapons. Skilful Archers. Their Characters. Conicolly, or Man-eaters. Their Dress and Language. Kingdom of Matamba. Territories of the Jagga Kaffanji: His Birth-Day, how celebrated.

Neighbouring  
Countries.

BEFORE we finish our Description of Kongo, it may be proper to give some Account of the neighbouring Nations, particularly the Anziki and Jagga, who almost inclose Kongo at large on the East, and have made themselves formidable by their frequent Invasions.

THESE People have divided several Kingdoms, or Sovereignties, viz. Bokka Muala, Anzika, Matamba, and Kaffanji. These Countries lie from North to South, and are very little known to Europeans. Bokka Muala, or Bokka Muala, according to the Geographers, lies to the East of Luanda, and the Kingdom of Gabon, or Pango, and North of Anziki. Its chief City is of the same Name, situate near the Borders of Luanda. It is two hundred and eighty-five Miles long from West to East, and an hundred and eighty from North to South. It is inhabited by the Jagga.

Angola  
Kingdom.

THE Kingdom of Anzika is six hundred and thirty Miles long from West to East, and five hundred and forty from North to South. According to Lopez, the Country of the Anzikos, Anzika, or Anziki, bordereth Westward on the People of Ambur; Northwards on other Nations of Africa, and the Wilderness of Nubia; and towards the East, upon the second great Lake, from whence the River of Kongo springeth, in that Part which is called Anzikana; and from the Kingdom of Kongo it is divided by the River Zaira, some of whose Isles belong to the Anzikos, who, by that River, traffic with the People of Kongo.

We find here the Provinces of Pemba, Panba, Mopenda, and Mosongo; besides the Countries of the Bakka-bakka, (supposed to be a Kind of Pigmies), dwelling in the Woods to the North) and the Kingdom of Fanjico. The Inhabitants of Anzika at present are called Metiko, or Man-

a sili, perhaps from the Capital Mansel, situate towards the Borders of Bokka Muala. This City lies just under the Equator, but is of no Note, except for the royal Palace, which is reckoned stately. The King is said to have thirteen others subject to him. He is siled the Great Makoko, or Mokoko, and from thence the Kingdom also bears that Name, as appears from the preceding Voyages.

In this Kingdom of the Anzikos there are, according to Lopez, many Mines of Copper, and great Quantity of red and grey Sanders: The red is called Tavilla, and the grey (which is best) Khikanga, whereof they make a very odouriferous Powder, and divers Medicines: Mungling it also with Palm-Oil, they anoint their Bodies all over with it, as a Preservative to Health; but the Portuguese use it tempered with Vinegar, and cure the Khitanga, or Pox, by rubbing their Joins with it.

THEY use it likewise as a Remedy for the Head-Ach, by receiving the Fumes of it laid on Coals. The Pith and inner Part of the Tree is the best, the outer Part being in an Effluen.

THE Anzikos make Abundance of Linen of the Palm-Tree Threads, and likewise Silks, as hath been already observed.

THEY are very active and warlike, fighting on Foot. Their Weapons are different from those of their Neighbours, for their Bows are small and short. They are wrapped about with Serpents Skins of divers Colours, so neatly, that one would take them for the Wood itself. This makes the Bows stronger, and fitter to hold. Their Strings are of little Twigs like Reeds, but solid and pliable, such as the Portuguese whip their Horses with. They are of an Ash and dark-brown Colour. The same Kind of Reeds grow also in Bengal in the East Indies. Their Arrows, which they carry in their Bow-Hand, are short and slender, but of very hard Wood. They are so quick in shooting, that they will discharge twenty-eight Shafts or more before the first Arrow falls to the Ground, and sometimes kill Birds flying.

THEY make use also of Axes and Hatchets, which are strangely shaped, for the Handle is shorter by half than the Iron. It is covered with a Serpent's Skin, and has at the End a Knob for better holding of it. The Iron is very bright, and fastened to the Wood with Plates of Cooper as long as the Handle. The Back of the Hatchet serves for a Hammer. In an Engagement they ward-off the Enemies Arrows by whirling their Hatchets so swiftly as to intercept them; after

\* This is a Part of Kongo, possessed by the Anziki, seen to be the Matimba mentioned by Battel. See before, p. 215.  
\* See before, p. 252.

\* Pignotta's Relation of Kongo, p. 32.

\* In the Translation, they are lost

which

which they hang them on their Shoulders, and begin to shoot themselves. They have also certain short Daggers in Serpent-Skin Sheaths, made like Knives, with an Hair to them, which they wear around.

THEIR Girdles are of divers Sorts, but military Men have them of Elephants Skins, three Inches broad. As these Girdles are very stubborn at first, the Skin being two Inches thick, they bend them round by the Heat of the Fire, and so button them on.

THE Men are very nimble, running over the Mountains like Goats; courageous and inoffensive; loyal and faithful; so that the Portuguese confide in them more than any other People; yet, being savage and brutal, there is no converting with them. They come and traffic in *Kongo*, bringing Slaves both of their own Nation and of *Nubia* (on which they border \*) Linen Cloth, and Elephants Teeth; in Exchange of which they carry home Salt and *Lumakhe* (or *Zimbi*) which they use for Money; besides another greater Kind which comes from the Isle of *St. Thomas*, and is worn by them for Ornament; also Silks, Linen, Glasses, and the like Merchandize brought from *Portugal*.

THEY use Circumcision, and both Sexes from their Childhood, mark or slash their Faces with a Knife.

HUMAN Flesh is sold in their Markets like Beef elsewhere; for they eat those whom they take in War. They also kill their Slaves, to eat, when they are fat; or if they cannot get a good Market for them, they sell them to the Butchers to be slaughtered for the Shamblers. What is very surprizing, some being weary of living, and others to shew their Contempt of Life, will offer themselves and their Slaves as Victims to be devoured by their Princes. Many Nations (says our Author *Lopez*) feed upon the Flesh of Strangers; but to eat the Flesh of one another, and even their Relations, is found no where but among the *Anzies*.

THE common Sort go bare-headed, naked from the Girdle upwards, having their Hair tied up and curled. The Noblemen dress in Silks and Linen: On their Heads they wear blue, red, or black Hats, and Hoods of Portuguese Velvet, with other Kinds of Caps, usual in that Country. They all like to appear well in Cloaths, according to their Ability. The Women are covered from Head to Foot, but the poorer Sort only from the Girdle downwards. The noble and wealthy Females wear certain Mantles, which

a they cast over their Heads, but keep their Faces open: They have Shoes also, but the Poor go barefoot. They walk very quick and light; their Stature is comely, and their Carriage commendable.

THEIR Language is quite different from that of *Kongo*; yet they quickly learn the latter, because it is easily pronounced; but the *Kongo* Blacks find it very difficult to master theirs. *Lopez* having once asked some of them what their Religion was, all the Satisfaction he could get from them was, that they were Gentiles.

THE Kingdom of *Matamba* lies to the South of *Angola*, and North of *Kassaji*. It is about four hundred and fifty Miles long from North to South, and two hundred and forty from West to East. The Rivers *Quango* and *Quanza* are supposed to run through it, and the *Kunene* to bound it on the South. In this Country, where reigned the famous Queen *Singa*, or *Sbinga*, so often mentioned before, is placed the Lake *Aquellunda*, or *Abhulunda*, on the Borders of *Kongo* and *Angola*; frequently mentioned by *Lopez* and *Battel*, but looked upon as doubtful by *de l'Isle*.

*MATAMBA* is inhabited by the *Jaggas*, and to the East and South of it lie the Territories of the *Jaggas* of *Kassaji*. This Country extends, from North-East to South-West, along *Matamba* and *Benguela*, about nine hundred Miles, but is very narrow in Proportion, being in some Parts an hundred and ninety Miles broad, in others scarce an hundred. It is inclosed between the Kingdoms of *Matamba* and *Benguela*, from whence it is separated by the great River *Kussai* on one Side, and by the Empire of *Mina Maji*, with the Kingdoms of *Chikwen* and *Soutwa*, or *Tessa*, on the other. The Maps mention no distinct Countries here, except in the South Part, where we meet with the Lands of the *Jagga Katsaye*, the Province of *Oliho*, and the Territories of the *Mazumbo Anlungu*, that is, *The Mouth of the Sea*. The chief Town, and indeed the only one that is come to the Knowledge of Geographers, is situate in the very North Part of all this great Dominion, near the Frontiers of *Matamba*, and is called *Kassaji*, or *Kassaji*, being the Residence of the great *Jagga Kassaji*. *Mersin* observes, that the *Jaggas* of the Dominions of the *Kassaji*, which border on the Kingdom of *Matamba*, were at continual Enmity with the Queen of *Singa*, who was a Friend to the Portuguese, and formerly very serviceable to the Whites; but that in his Time they generally made use of the Assistance of ano-

\* So far from it, that several large Countries lie between.

† *Jaggas*.

‡ Written by the Portuguese, *Caanga* and *Caama*.

§ *Battel*, in *Perches*, vol. 5. p. 760, speaks of a Country, called *Zeisana*, lying near this Lake, in the same Manner as hath been already related from *Lopez*. See before, p. 237. b. and 239. a.

¶ *Pigafetta's Relation of Kongo*, p. 52.

‡ *Battel*, in *Perches*, vol. 5.

شماره



*The Jagas, their Drefs & Arms from DE BRY*



Endeavour  
Cautious.

ther Prince of the *Jaggas*, called *Galangola*.<sup>a</sup> The same Author calls the *Kassanji* (which seems to be a Title) the most potent Emperor of the *Jaggas*; and *Carli* says, he is called *Great Lord*.<sup>b</sup>

His Birth-  
Day.

THIS Prince celebrates his Birth-Day annually by a grand Feast, which both *Carli* and *Merella* give an Account of, as they had it from *John Baptist de Salemas*, a *Cepuchin*; who was at *Kassanji*, and saw the whole. According to *Carli's* Relation, the *Great Lord*, on this Occasion, obliges all the People of his Country, who b travel, to meet in a great Plain. In a Spot of Ground set apart for the Purpose, there are several Trees, on which Huts are built for the *Great Lord* and principal Men of his Kingdom, who retire thither, attended by several musical Instruments. Meantime, one of the most furious Lions in the Country is tied to a Tree, standing at some Distance from the rest. At length, the Signal being given, the String is cut, and the Lion let loose, who, after roaring a while, falls upon the first he meets. The People, instead of flying, press forwards unarmed to kill him, being obliged not to use any Weapon, and they think themselves happy in dying<sup>c</sup> in Presence of their Prince. The Lion kills several of them before he is killed himself, being, at last, horse-down by the Multitude. After that, the Survivors eat the Dead, and accompany their King, with abundance of joyful Acclamations, to his Palace, making all Parts resound, *Long live the Great Lord of Kassanji*.<sup>d</sup>

Some other  
beasts.

*MEROLLA*, who gives us the same Account with some little Variation, says, they cry, *Long live our Kassanji*, twice. According to his Narrative also, the People, when they meet, gather in a Ring, leaving a large Void in the Middle, where there are several Trees; on the Top of one of which they erect a Sort of Scaffold to hold the *Kassanji*, with his chief Lords: That when the King is seated and the Lion chained, the People begin to shout and the Music to play; after which, a sudden Sign being given for Silence, the Lion is loosed, by cutting off his Tail to make him the more furious.<sup>e</sup>

2. An Account of the *Jaggas*, *Apas*, &  
*Jindes*.

Their Dominions far extended. Their Name, Per-

sons, and Couraides. Their Weapons. They are  
wade Kongo. Their Escampments. Way of  
drawing Palm-Wine. Live on Rapine. The  
general Dress: Dress of the Women. They kill  
their Children: How recruit. Their War Sa-  
crifices. Their Burials.

These Domi-  
nions.

THE *Jaggas* are spread through many of the inland Parts of *Africa*, from the Borders of *Abissinia* North, to the Countries of the *Hottentots* on the South; for besides their Dominions already mentioned, they possess a great Part of the Dominions of the *Mons Musi*. *De l'Isle* places them in the North Part of that Empire. *Lopez* describes their Habitation to be in the Borders of that vast Country along both Sides of the *Nile*, from its Source (supposed to be in Lakes to the East of *Kongo*) to the *Presler* *John's* Empire<sup>f</sup>, meaning that of *Abissinia*, above-mentioned; and elsewhere, that they inhabit *Mons Musi*.<sup>g</sup> They must have spread very far Westward also, if what *Battel* affirms is true, That the *Jaggas*, or *Jindes*, who over-ran *Kongo* and *Angola* in his Time, came from *Sierra Leone*.<sup>h</sup> It must not be omitted, that the *Gallas*, who made such Ravages in *Abissinia*, in the same Age, are, by some Authors, reckoned to have been *Jaggas*.

THE Name of these People is not very certain. *Lopez* says, the *Kongo* Blacks call them *Jaggi*; but that they stile themselves *Agas*, or *Agaghe*.<sup>i</sup> *Battel* writes them *Gugas*, which comes near *Agas*; but *Purchas* says, that in Discourse with him, he pronounced *Jaggas*; and told him, that by the *Portuguese* they were called *Jaggas*, but by themselves, *Imbangalas*.<sup>j</sup> He names them likewise *Jindes*.<sup>k</sup>

As to their Persons, they are black and deformed; have large Bodies and daring Countenances. They mark themselves on their Cheeks, above their Lip, with Lines made with hot Irons. They have likewise a Custom to shew the Whites of their Eyes, by turning the Lids backwards: So that they make a dreadful Figure.<sup>l</sup>

They go quite naked, and are very savage in their Manners. They have no King, and live in the Forests in Huts, roving like the *Arabs*. They are exceeding fierce and courageous; much given to invade and plunder their Neighbours. They attack their Enemies with horrible Shouts.

<sup>a</sup> *Merella's Voyage*, p. 530.

<sup>b</sup> *Carli's Voyage*, p. 576.

<sup>c</sup> In the Original, *Kassanji*. This

Country seems to be the same which *de l'Isle*, in his Maps, calls the Territories of the *Jago Kassanji*, making them of great Extent.

<sup>d</sup> In the English Translation, *Living*.

<sup>e</sup> *Carli*, as before, p. 576, l. 39.

<sup>f</sup> *Merella*, as before, p. 530.

<sup>g</sup> *Pigafetta's Relation of Kongo*, p. 103, 159, 206.

<sup>h</sup> The same,

p. 204.

<sup>i</sup> *Purchas's Pilgrims*, vol. 3, p. 773.

<sup>j</sup> *Pigafetta*, as before, p. 103, and 204.

<sup>k</sup> See before, p. 139. *Carli* and *Aligada* write *Giuchi* and *Giuchi* which, according to the English Orthography, will be *Juchi* and *Juchi*.

<sup>l</sup> *Purchas*, as before, p. 772.

<sup>m</sup> See before, p. 139.

<sup>n</sup> *Pigafetta*, as before, p. 204.

<sup>o</sup> The same, p. 139, l. 39.



Fishing  
Canoes.

in order to daunt them. If you will believe Lopez, their most formidable Adversaries are the *Amazons*, a Race of Female Warriors, whom he places in *Mons Metapa*. They meet in the Borders of this last Empire, the *Jaggas* on the Part of *Mons Alaji*, and there try their Strength, being almost continually at War.

This War  
is not

THEIR Weapons are Darts, Daggers, and Shields of Leather that cover their whole Body. Sometimes encamping, they stick them in the Ground, which serve instead of a Trench: At other Times, covering themselves therewith, they march up to their Enemies, and annoy them with their Darts, in order to make them spend their Shot upon their Targets; which having done, the *Jaggas* renew the Battle afresh, and putting them to flight, make a cruel Slaughter among them. The *Amazons*, on the other Side, overcome their Adversaries by their Swiftnes and military Skill: For the Apprehension of being devoured, in Case they should be taken Prisoners, makes them fight with double Courage.

If our Authors are to be credited, the *Jaggas* are Canibals. Lopez declares, that they feed on Man's Flesh: Battel says, they prefer it to Beef and Kid, although they have Plenty of both. Merella frequently affirms, that they are Man-eaters, and reckons them the most barbarous People in Nature, referring to a certain Author for a Description of them at large.

This is not  
the case.

BATTEL, who served the *Jaggas* sixteen Months in their War in *Kappa*, gives a particular Account of this People. He informs us, that *Elento*, the Great *Jagga* (as he calls their Chief) brought with him twelve thousand Canibals from *Sieria Lema*; and after much Depredation, settled in the Kingdom of *Bragutha*. *Kalandula*, who succeeded this *Elento* in the Command, had been his Page. Besides this General, there were eleven other Captains, or Commanders, in their Camp. This *Kalandula*, or *Indi Kalandula*, as the Name occurs elsewhere, was a Man of great Courage. According to the Superstition of his Age, the Author tells us, that he made War wholly by Incantment, taking the Devil's Advice in all his Expeditions: That he was continually making Sacrifices, and often knew what was to happen to him. He believed he should never die but in the Wars, and kept a strict Discipline among his Soldiers. Those who behaved ill in Time of Action were condemned to Death, and their Bodies eaten. He every Evening, to encourage his Soldiers, made a Speech to them from a high Scaffold erected for that Purpose.

THE *Jaggas*, wherever they pitch their Camp, though but for a Night, fortify themselves with such Wood or Trees as the Place yields, some cutting them down, others carrying them. Their Intrenchment consists of a round Circle with twelve Gates; so that every Captain keeps his Gate. In the Center is the General's House, which has its particular Fence, with a good Guard at the Gate. Their Huts stand close together, and their Bows, Arrows, and Darts are placed at the Doors; so that on the least Alarm they are all ready. They keep a good Watch all Night with their Drums and Tavales.

The *Jagga* told Battel of a River to the South of the Bay of *Parica*, that abounds in Gold, which they call Copper, having gathered a great Quantity of it on the Sands, as the Rafts had washed it down. They had some of this Gold on the Handles of their Hatchets, which they also adorn with Copper, but esteem neither of these Metals.

THEY delight in no Country but where there is Plenty of Palm-Trees, being very fond both of the Wine and Fruit of the Palm, which last serves them to eat and to make Oil. They extract their Wine in a different Manner from the *Indians*, who have the Art of climbing the Tree without touching it with their Hands, and draw off the Wine at Top in a Bottle: But the *Jaggas* cut-down the Trees by the Root, which will be ten or twelve Days before they yield the Wine: Then they make a square Hole in the Top and Heart of the Tree, out of each of which, at Morning and Night, they take a Quart of Liquor; so that each Tree yields two Quarts of Wine for twenty-six Days, and then dies, or dries-up. Wherever they settle, or make any Stay, they cut-down as many Palm-Trees as will serve them in Wine for a Month, and that Time expired, they fell as many more; so that in a short Time they ruin the Country.

THEY stay no longer in one Place than they can find Provisions. In Harvest-Time they move, and settle themselves in the fruitfullest Place they can find, reaping their Enemy's Corn, and taking their Cattle; for they will neither sow nor plant, nor breed Cattle, but live wholly on Rapine and Plunder. When they enter any Country where they are likely to meet a stout Resistance, their Method is to intrench themselves, and remain a Month or two quiet, by which they harass the Inhabitants, by keeping them in continual Apprehensions. If the Natives assault them, they keep on the Defensive, and let them spend their

\* Pigoffa's Relation of *Kappa*, p. 201, 22, 24.  
Pilgrims, vol. 5, p. 772.

\* Caribai, as before.

\* Francis Maria Giga of Naples.

\* The same, p. 103, and 159.

\* Purcha's

\* Merella's Voyage, p. 663.

Encamping  
General (The)

The General  
at first

The Women  
Dress.

Children  
Calmness.

Fury two or three Days. Then the General sends-out at Night a large Body of Men to lie in Ambuscade at a Distance from the Fort; and the next Day, when the Attack is renewed, the Enemy being assaulted on both Hands, are soon routed; after which they over-run the Country.

THE *Jagga Kalendola*, or General, under whom the Author served, had long Hair, set-off with many Knots of *Bamba* Shells. About his Neck he wore a Collar of *Majesi*, which are a Sort of Shells found on the Coast, sold amongst them for the Value of twenty Shillings; and about his Middle, *Lander*, or Beads, made of Ostrich Eggs, with a Palm-Cloth as fine as Silk. On his Body he had Figures of various Kinds unprinted, and was every Day anointed with the Fat of Men. Across his Nose he wore a Piece of Copper two Inches long, and two Pieces of the same Sort in his Ears. His Body was always painted red and white. He had twenty or thirty Wives who continually attended him; one carried his Bow and Arrows, and four others his drinking Cups. When he drank, they all knelt down, clapped their Hands and sang.

THEIR Women wear their Hair with high Trampes full of *Bamba* Shells, and anoint themselves with Clivet. They pull-out four of their Teeth, two above, and two below, as a Beauty, and they who want not these Teeth are disesteemed, and not suffered to eat or drink with them. They wear many Beads about their Arms, Legs, and Necks, and Silk Cloths round their Middle.

THEIR Women are fruitful, but not suffered to multiply, for they bury all their Children as soon as born; so that this Generation of them has no Posterity. The Reason is, because they will not be troubled with their Education, nor incumbered in their Marches. But when they take any Town, they keep all the Boys and Girls of twelve or thirteen as their own Children. The Men and Women they kill and eat. These Boys they train-up in their Wars, hanging, by Way of Disgrace, a Collar round their Neck, which is never taken off, till they give Proof of their Courage, by bringing an Enemy's Head to the General. When the Youth does this, that Mark of Infamy is removed, and he is declared a *Gonfo*, or Soldier. This makes them bold and desperate, being eager to be free and counted Men. In all their Camp there were but twelve natural *Jaggas*, who were their Captains, and fourteen or fifteen Women; for it was more than fifty Years

since they left *Sierra de Lien*, their native Country. Their Camp was about sixteen thousand strong, and sometimes more.

WHEN the great *Jagga Kalendola* undertook any considerable Enterprize, he made a Sacrifice to the Devil in the Morning, before Sun-rise. He sat on a Stool in great Pomp, with a Cap adorned with Peacocks Feathers, having on each Side a Wizard, and round him forty or fifty Women, each of whom held a *Zeverai*, or wild Horle's Tail, which they flourished, singing at the same Time. Behind them were a great many *Petes*, *Ponges*, and Drums, which played; and in the Middle a great Fire, on which was an earthen Pot with white Powders. With these the Wizards painted the great *Jagga* on the Forehead, Temples, across his Breast and Belly, using tedious Ceremonies and Incantations. Then they brought his *Kajengala*, (a Weapon much like a Hatchet) and put it into his Hands, bidding him be strong against his Enemies, for his *Mokissi* was with him. Immediately a Mau Child was brought to him, whom he killed; then four Men came, two of whom (as he happened to strike) he slew. The other two he ordered to be slain without the Fort or Camp.

WHEN this Slaughter began, *Battel* was commanded by the Wizards to go away, because he was a Christian; for, as they say, the Devil then appears to them. Presently the *Jagga* commanded five Cows to be slaughtered within the Camp, and five without: Likewise the same Number of Goats and Dogs. The Blood was sprinkled on the Fire, and the Bodies feasted-on in great Joy. This Ceremony was often used by the other Captains of the Army.

WHEN they bury their Dead, they make a Barrel Vault in the Ground, and a Seat for the Body. The Deceased has his Hair nicely adorned, his Body washed and anointed with sweet Powders, after which, being dressed in his best Cloaths, he is brought by two Men, and seated in his Grave. He has two of his Wives set by him, with their Arms broken, and then they fill-up the Vault, or Grave. The Inhabitants, when they die, are buried in the same Manner, and have most of their household Goods interred with them. Every Month the Relations of the Deceased meet at the Grave for three Days, lamenting, and pour the Blood of Goats they kill and Palm-Wine on the Grave. This Ceremony is observed as long as any of the Relation of the Deceased are a-

\* *Porcher's Pilgrim*, vol. 2. p. 976.  
depopulated all these Countries long ago.

\* This, sure, can never be true, for these Methods must have  
\* *Battel* lived long among them to know their Customs. If  
they are not Man-eaters, no Credit can be given to him; yet, we must confess, we doubt it.

*Kalendola*. \* The Author was then in *Angola*.

*Interdiction* live. These People are very kind to each other a *Interdiction* in Health, but in Sickness they have no Humanity or Compassion<sup>1</sup>.

BETWEEN *Benguela* and the Country of the *Hottentots*, Geographers place a very large Tract of Land bordering on the Sea, called the Kingdom of *Matama*, or *Mataman*, or the Country of the *Simbas*: But *de l'Isle* in his Map affirms, the Situation of it is uncertain. *Lopez* says, it extends Southwards to the River *Bravagal*<sup>2</sup>, and within a little Way of the Mountain of the *Moon*; and that on the East it is divided from the Empire of *Monomotapa*, by the River *Bagamidri*, crossing over the River *Keari*.

THE Air of *Matama* is very good, and the Soil abounds with Provisions of all Kinds, besides Mines of Crystal and other Metals.

THE King, who is a *Gentile* in Religion, is sometimes in Amity, at other Times at War, with the King of *Angola*.

TOWARDS the Coast there are several Lords, who take upon them the Title of Kings, but are exceeding poor and needy; nor are there any Ports of Note in the Rivers<sup>3</sup>. Those found in our Chart between Cape *Negro* in *Benguela*, and the Mouth of the *Bravagal*, (which is a Space of four hundred and ninety-five Miles) are *Golfo Fria*, *Angra de St. Ambrosio*, and *Angra de Ilho*.

DE L'ISLE places in the North Part of *Mataman*, bordering on *Benguela*, a Nation of Savages without a Name, who are said to be distinguished from Brutes only by the Use of Speech.

## BOOK V.

### A DESCRIPTION of the Countries along the Eastern Coast of Africa, from the Cape of Good Hope to Cape Guarda Fuy.

Containing, more particularly,

#### An Account of the *Hottentots*, and the Empire of *Monomotapa*.

## INTRODUCTION.

THERE is scarce any Place in the World<sup>c</sup> more frequently described in Books of Voyages than the Cape of Good Hope, because all Ships must pass, and frequently touch at it, in their Way to the *East Indies*. Among the rest some have written particular Treatises of this famous Cape, and the *Hottentots*, who inhabit the adjacent Country. Of these the two most remarkable Authors are, *William Ten Rhyn*, and *Peter Kolben*.

THE first of these was a Native of *Darenty*, Physician in ordinary, and a Member of the Council of Justice to the *Dutch East India Company*. He made the Voyage in 1673, and his Remarks having been communicated to *Henry Sereta S. a Zwoerzin*, he published them in Latin, with Notes of his own<sup>d</sup>, at *Schaffhausen* in *Switzerland*, 1686.

THIS little Tract contains seventy-six Pages in a small Twelve, and is divided into twenty-

<sup>a</sup> *Purchas's Pilgrims*, vol. 2. p. 977; and vol. 5. p. 773.  
<sup>b</sup> Tropic of *Capricorn*, in twenty-four Degrees of Latitude.

<sup>c</sup> Under the Title of *F. Cl. Wilhelmi Ten Rhyn, Davaent. Amphiff. Soc. Indur Or. Medici, & à Consilio Justitie, Scholasticus de Prementorio Bona spei; quos tractus inculis Hottentottis. Accurante, brevique Notis additis, Hinc. Sereta S. à Zwoerzin*.

<sup>d</sup> Which enters the Sea almost under the  
<sup>e</sup> *Pigafetta's Relation of Keage*, p. 44.



# REMARKS.

The map is taken from a survey of the interior of the Cape of Good Hope, made by Lieut. J. Barrett, in the year 1804. It shows the boundaries of the various tribes, and the names of the rivers, mountains, and other geographical features. The map is drawn to a scale of 1 inch to 10 miles. The names of the tribes are written in the original language, and the names of the rivers, mountains, and other geographical features are written in English. The map is a valuable source of information for the history and geography of the Cape of Good Hope.

*Translation.* seven Chapters (preceded by a brief Account of his Voyage) treating of the Situation of the Cape, the Beasts, Birds, Fishes, Insects, and venomous Animals; Plants, of the Seasons of the Year, and of the *Hottentots*, their Affinity with other Nations; their Persons, Dress, Houses, and Furniture; their Dispositions, Manners, Way of living, Wars, Traffic, Dancing, Religion, Government, Laws, Marriages, Education of Children, Trades, Art of Medicine; lastly, their Language, concluding with some few Words of it.

THIS Treatise has been translated into *English*, and inserted in one of our great Collections, but is very superficial and full of Errors.

KOLBEN, who had a University Education, became Secretary to the Baron *Van Krefeld*, privy Counsellor to *Frederic* late King of *Prussia*. That Lord having resolved to send a proper Person at his own Cost to reside for some Time at the Cape, in order to make Observations on the Stars for the Advancement of Astronomy, pitched on Mr. *Kolben* for that Purpose, and settled upon him a yearly Pension. Having collected proper Books and mathematical Instruments for the Occasion, he left *Berlin* with Letters from the Baron to several Persons of Distinction, who were his Friends in *Holland*, communicating his Design, and requesting them to introduce Mr. *Kolben* to the Directors of the *East India Company* at *Amsterdam*. By this Means he obtained their Warrant for a Passage to the Cape in one of their Ships, together with their Letters of Recommendation to the Company's Settlements and Factories there; whereby he was to be allowed a convenient Place in the Nature of an Observatory, the Use of a pendulum Clock, and the Choice of a Person out of the Garrison there to assist him in his Design, and on his Return to continue his Observations for the public Benefit.

MR. KOLBEN staid eight Years at the Cape. After his Return he, in 1719, published *The present State of the Cape of Good Hope at Nuremberg*. It is written in *High Dutch*, and printed in Folio. Afterwards he published a second Volume, containing, *The natural History of the Cape*, illustrated with an accurate Map of the Country possessed there by the *Dutch*, besides Plans and Prospects of the Cape, and many other Cuts; but they are not so good as those of the late *Dutch* Edition of the Work. The Whole was translated into *English* by Mr. *Guise Molley*, and published at *London* in 1731, in two Volumes Octavo, with Cuts, under the foresaid Title. The first gives a particular Description of the several Nations of the *Hottentots*, their Religion, Governments, Laws, Customs, &c. with a short Account of the *Dutch* Settlement at the Cape, containing three hundred and sixty-seven Pages.

The second comprizes the natural History of the Cape, in three hundred and sixty-three Pages.

In the Execution of this Work, the Author took a great deal of Paine, and discovers a great deal of Judgment. He examined with the greatest Precaution into all their Customs, Manners, and Opinions, nor lets scarce any thing escape his Inquiry which was worth Notice. In short, he sets the History of the *Hottentots* in quite a different Light from what it appears in former Authors, whom he frequently corrects and blames for the Falshoods they have wantonly told of that People. *Ten Rhyn*, however, has escaped his Notice, but in the following Description, extracted chiefly from *Kolben's* Relation, we have taken Care to supply that small Defect.

## CONTENTS of the FIRST VOLUME.

- CHAP. I. The Author's Voyage to the Cape of Good Hope, and the Occasion of it.
2. First Discovery of the Cape by the *Portuguese*, and Settlement by the *Dutch*.
  3. The true Name of the Natives, their Origin and Language.
  4. Character and Description of the *Hottentots*.
  5. Alliance between them and the *Dutch*.
  6. The several Nations of the *Hottentots*.
  7. *Hottentot* Form of Government.
  8. Religion of the *Hottentots*.
  9. Certain principal Customs and Ceremonies.
  10. Notions concerning Witchcraft.
  11. Customs observed on the Delivery of Women.
  12. Naming the Children.
  13. Marriages of the *Hottentots*.
  14. Economy of the *Hottentots*.
  15. Management with regard to Cattle.
  16. Apparel of the *Hottentots*.
  17. Their Victuals, Drink, and other Refreshments.
  18. Their *Kraals*, or Villages, Huts and Furniture.
  19. Trades or Handicrafts.
  20. Manner of hunting and fishing.
  21. Their Traffic with Strangers, and among themselves.
  22. *Hottentot* Music and Dancing.
  23. Manner of making War.
  24. Courts of Justice, and Form of Proceedings.
  25. Their Practice of Physic and Surgery.
  26. Funeral Ceremonies.
  27. Review of their Vices and Virtues.
  28. Account of the *Dutch* Government at the Cape, their Buildings, &c.

## CONTENTS of the SECOND VOLUME, divided into Articles, or Paragraphs.

Topographical Account of the Dutch Colony at the Cape, p. 2.

Stellenbosch Colony, p. 25.

Colonies of *Drakenstein* and *Wageningen*, p. 45.

The Cattle, Husbandry and Gardening of the Colonies, p. 62.

Latitude and Longitude of the Cape of Good Hope, with the Variation of the Needle, p. 90.

Quadrupeds in the adjacent Country, p. 94.

Birds and Fowl, p. 135.

Serpents and Insects, p. 162.

Sea and River-Fish, p. 186.

Vegetable Productions, p. 216.

Exotics at the Cape, p. 261.

Brackish Waters and hot Springs, p. 284.

Production of Salt, p. 294.

Observations on the Sea, p. 304.

Earths, Stones, and Minerals, p. 310.

Winds and Air, p. 322.

Diseases incident to *Europeans* at the Cape, and the Method of Cure, p. 334.

## MAPS, PLANS, and CUTS.

*Those in the FIRST VOLUME.*

FRONTISPIECE. Mr. Kollen's Head.

MAP of the Cape of Good Hope.

TAB. 1. FIG. 1. *Hottentots* worshipping the Moon, and a certain Insect. FIG. 2. *Spiraea*, or *Bukba*; Plant.

TAB. 2. FIG. 1. Young Males received into the Society of Men. FIG. 2. *Hottentots* driving their Sheep through the Fire.

TAB. 3. FIG. 1. Delivery of a *Hottentot* Woman. FIG. 2. *Hottentot* Marriage.

TAB. 4. *Bungwa Indorum*, or *Dakka*; Plant.

TAB. 5. FIG. 1. Method of gelding their Bulls and Rams. FIG. 2. Method to bring a Cow to yield her Milk.

TAB. 6. FIG. 1. Manner of securing their Cattle in the Night. FIG. 2. Their Carriage Oxen. Apparel of the *Hottentot* Men: Apparel of the Women. *Aureliana Canadensis*, *Sinenfibus Jinseng*, supposed the *Kanna*; Plant.

TAB. 7. FIG. 1. Their *Kraals* and Huts. FIG. 2. *Hottentot* Skinner, &c.

TAB. 8. FIG. 1. *Hottentot* Butcher. FIG. 2. Mat-Maker, Potter, &c.

TAB. 9. FIG. 1. *Hottentot* Smith, &c. FIG. 2. Throwing the *Allagave*.

TAB. 10. FIG. 1. *Hottentot* Manner of Hunting. FIG. 2. Music and Dancing.

TAB. 11. FIG. 1. Manner of catching Elephants. FIG. 2. Manner of fisting.

TAB. 12. FIG. 1. *Hottentot* Manner of War. *Introduction*.

FIG. 2. Practice of Physic.

TAB. 13. FIG. 1. Funereal Ceremonies. FIG. 2. Ceremonies performed after the Funeral.

## SECOND VOLUME.

CHART of *Table-Bay*.

PLAN of the Fort.

PERSPECT of the Cape of Good Hope.

TAB. 1. FIG. 1. Manner of plowing. FIG. 2. Manner of thrashing Corn.

TAB. 2. A Buffalo, Lion, Baboon, Mouflon-Dog, Roebuck, and *Javan* Hog.

TAB. 3. Method to destroy Mole, Elephants, and Rhinoceros.

TAB. 4. Sea-Cow, Porcupine, Sheep, Tiger-Wolf, Tortoise, and Rat.

TAB. 5. FIG. 1. Trap for Elks. FIG. 2. Wild Ass [or *Zebra*.]

TAB. 6. FIG. 1. Baboons robbing an Orchard. FIG. 2. Wild Goat.

TAB. 7. Gnat-Snapper Bird, *Kuerhan* Bird, Peacock, Spoon-Bull, Ostrich, and Sparrow.

TAB. 8. Shark-Fish, blind Sloe-Worm, Jaws of a Shark, the *Cervantes*, or Horn-Serpent, and the Hair-Serpent.

TAB. 9. Gold Fish, flying Fish, Cape Stone Bream, Pike, Thornback, Soles, and Sea Lion.

MR. KOLBEN's Account of his Voyage is very short. He embarked at the *Taxel* in the Company's Ship the *Union*, and with eight more bound for *India* set sail the eighth of *January*, 1704-5. Being but a Novice in *Low Dutch*, and not caring to be grinned at by the rude Sailors, he betook himself to his Cabin, which threw him into a deep Melancholy. This, with the severe Cold he had suffered in the Northern Climates, brought on such a Fit of Sickness, that his Life was despaired of. At length it dwindled into an intermitting Fever, which held him till the End of *February*, when the warm Air of the torrid Zone completed the Cure which the Surgeon had advanced.

THEY passed by the Cape de Verde Islands, putting into the Harbour of *Praya*, about three Leagues from the City of *St. Jago*, before which being becalmed, they were in Danger of being dashed upon the Rocks by the Tide. Here they were visited by a Portuguese Gentleman, accompanied by a Negro Priest, called *Francisco Lameir*, a Native of *Angola*, who was educated at *St. Jago*; but, says our Author, had neither the Faith nor Education of a Christian: For he eat at least two Pound of Dutch Cheese, and drank an astonishing Quantity of Brandy, which so cleared

a. Governor's House, d. Ensign's house.  
b. Jail for governors, e. The decked gate.  
c. Captains, f. The Smith's corner.  
g. d. e. f. Gardens.

a. The Table Hill, f. The Fort.  
b. The Sugar Loaf, g. Landing Bridge.  
c. The Lion Hill, h. Hidden Rocks.  
d. The Lion's Tail, i. The Watering place.  
e. Dutch Habitations.



TABLE BAY



Anchor Place

Prospect of the CAPE of GOOD HOPE.

A. The Sugar Loaf  
B. The Table Hill.  
C. The Lion Hill.  
D. The Lion's Tail.  
E. The Dutch Fort.  
F. The Company's garden.  
G. The detached hill.

H. Houses of Dutch.  
I. The Church.  
K. The Hospital.  
L. Landing Bridge  
50 paces long.  
M. Watering place.





Hottentot Man & Woman,  
taken from an Original Painting drawn from life.



1713.  
Kohm.

cleared his Pipes, and lightened his Heels, that he fell a singing and dancing like mad; and shewed so many Monkey Tricks, as convinced them all, that though he turned-out a very bad Priest, he would have made an excellent Harlequin.

They paid a Visit to the Governor, who introduced them to his Lady. She treated them with Bread of *Turkish* Wheat, Butter and Cheese. They returned this Civility with a Paper of Tobacco, which she and the other Women smoked immediately before them all.

They left *Praya* the nineteenth of *March*. Under the Line they encountered, which increased the Scurvy, and brought-on burning Fevers, with raving Fits. At length a Ring was seen round the Moon for three Nights, prefiging Wind: Strong Gales succeeded, and the ninth of *April* a Sea-swallow settling on the Steerage, (another Prefige of Storms) presently after there came a great Flash of Lightning, followed with a roaring Clap of Thunder. The Captain imagining (somebody had presumed to fire a Gun, ran-out in a Rage and found his Fore-Mast shattered, and three Splinters, each an Inch thick, and fifteen Foot long, carried away: But though

a no Hurt was done to the Crew who stood thick about, yet every one trembled to think of the Danger the Powder-Room was in, where there were more than three thousand Quintals of that deadly Commodity.

On passing the Line, the Author lost his Hair intirely. The twenty-third of *May*, at Night, there blew a most terrible Storm. The fifth of *June* they had a very thick Fog, bid to be a Sign of approaching the Cape; accordingly, the tenth, they discovered it, and the eleventh got safe into Harbour.

Mr. KOLBEN having finished his Observations at the Cape of *Good Hope*, on the ninth of *April*, 1713, embarked for *Holland*. He longed to see Home, having undergone many Fatigues and Disappointments while abroad, and not a little ill Usage. His Friends in *Europe* failed much in performing their Promises of Support and Encouragements while he remained there, so that he was reduced to very bad Circumstances through their Neglect. Nothing extraordinary happened in the Voyage, till they arrived at *Amsterdam* the twenty-second of *August* following.

## C H A P. I.

An ACCOUNT of the Country of the Hottentots, and the several Nations inhabiting the same.

## S E C T. I.

Discovery of the Cape of Good Hope, by the Portuguese. The Dutch settle there. Country of the Hottentots. Its Bounds: Situation: Extent. Bays and Rivers. Hottentot Nations: The Gunyemans: The Kokhaquas: The Sushaquas: The Odiquas: The Khirigiquas. A large Wood. The Namaquas, greater and lesser. The Soil. Spotted Deer. Cattle cut in the Rock. The Dutch defeated by Stratagem. Politeness of the Namaquas. The Attaquas and Khorogauquas. The Koopmans. The Hessaquas. A diverting Fray. Their Kraals or Villages. Prisoners scarce. The Dunquas. Salt-Pits. Palmit River. The Gauras, or Gauriquas. The Houteniquas. The Khamtoiers. Cherries and Apples. Defeated by the Dutch. The Heykoms. Their lamentable Loss.

d THE Cape of Good Hope, the Southernmost Discovery of Point of Africa, (and most remarkable Place in the Country of the Hottentots) was first discovered by Bartholomew Diaz, a Portuguese Admiral, in 1493\*, under the Reign of King John the Second. On account of the Stormy Weather he met with there, he gave it the Name of *Cabo dei bons Venturos*\*, or The Cape of all Plagues, which King John changed into that of *Cabo de Buena Esperanza*, or The Cape of Good Hope, which it still bears. Diaz did not land there, nor Vasco da Gama, who succeeded him in the Command of the Portuguese India Fleet. Rio del Infante\*, a Portuguese Admiral, was the first who went ashore there in 1498. On his Report, King Emanuel, who then reigned, sent a Fleet some time after, with Orders to make a Settlement: But the Portuguese being frightened with Reports, that the Natives were Man-eaters, would

\* In the Translation, *Braya*.  
Cabo Tormantia.

\* It should be 1486. See before, Vol. I. p. 18. f.  
Perhaps, he took that Addition of *Rio* from his having discovered the River to which he gave his Name, beyond the Cape of Good Hope, in the Voyage of Diaz, having been Captain of the second Ship.

\* Rather,

1713.

Kolben.

venture to do nothing, but kill Provision and take-in Water at *Rabben* Island, where there is a Cave in which they sheltered themselves from bad Weather; whence it is called *Portugul-Cave*.

**FRANCISCO DE ALMADA**, Vice-Roy of *Brazil*, in his Way back to *Portugal*, sent a Party on Shore to traffic for Cattle, who being repulsed by the Natives, he banded to revenge the Injury; but was unfortunately killed \* by a poisoned Arrow. The *Portugueses*, to revenge this Disgrace, two or three Years after landed at the Cape, and knowing the Fondness of the *Hottentots* for Brass, carried a large Cannon on Shore, under Pretence of making them a Present of it: But while they were joyfully dragging it away in two large Files, by Ropes fastened to the Muzzle for the Purpose, the Gun, loaded with heavy Balls, was suddenly discharged, and made a terrible Slaughter of them.

Dutch, etc.

AFTER this, it does not appear that the Cape was visited by any *Europeans* † till the Year 1602, when the Ships of the *Dutch East-India Company*, then in its Infancy, began to touch there in their Voyages: Yet this Company, distinguished since by its extensive Genius for Trade and Navigation, did not presently see the great Advantages which might attend a Settlement in this Place; for though their Ships generally put-in here in their Pallage to and from *India*, yet they made no Attempt that Way till urged to it by the Representation of *M. Van Riebeck*, Surgeon of their Fleet which Hopped there in 1650, as will be related hereafter.

Hottentots, Gonyman, Nama.

It is not easy to fix the just Dimensions of the Country inhabited by the *Hottentots*. Some Geographers, and among the rest *de l'Isle*, spread those Nations from the Cape of *Good Hope*, Northward, beyond the Tropic of *Capricorn*; bounding them on that Side by the Kingdom of *Malaman*, *Abutun*, and *Monamitapa*; on the East by *Monamitapa* and the Maritime Lands, called *Tierras de Zangana*, *des Fumou*, *des Nagnetas*, and *de Natal*; and on the South and West by the Ocean: So that this Region of the *Hottentots*, which is washed on three Sides by the Sea, may be called the Tip of the Tongue of Land, or Peninsula of the South Part of *Africa*; and will be found to be situate between the twenty-second and thirty-fifth Degrees of South Latitude; and between the thirty-third and forty-seventh Degrees of Eastern Longitude: Extending in Length, from North to South, about seven hundred and eighty Miles, and in Breadth, from West to East, seven hundred and thirty.

Situation, Extent.

\* In 1709. See before, Vol. I. p. 90.

See Vol. I. p. 276. the first Volume.

\* *Kolben's Voyage*, vol. 1. p. 14. & App.\* *Kolben*, as before, p. 62.† The *English* were at *Saldannah*, in 1592, under *Raymond*.\* See the *English Voyages* in

The same, p. 83.

ALONG the Coasts of this vast Country one meets with several Bays and Rivers. The first Bay, to the South of the River *Bravangal*, where the Country of the *Hottentots* may be said to commence, is *Angra de Conceicao*; next *Angra Pequena*; then *Porto del Ilhoa*, to the North of Cape *das Voltas*. In all this Space, the Geographers mention no River. Sixty-five Leagues lower-down are the Bays of *St. Martin* and *St. Helena*, in which Distance there are two Rivers of Note, that of *Elephants*, and that of *St. Helena*, called by the *Dutch*, the *Mountain River*. A little to the South of *St. Helena's Bay* is that of *Saldannia*, famous in the Voyages of all Nations to the *East Indies*, and particularly the *English* †. Twenty Leagues South of *Saldannia* is *Table Bay* at the Cape of *Good Hope*. Beyond the Cape, Eastward, is *Falsh Bay*, Cape *Falsh* making the Eastern Point of it: Next is *Strag's Bay*, on the East Side of Cape *das Agullas*, or *Neder*. Then follow *Fish Bay*, *St. Sebastian's*, *Fish Bay*, *St. Catherine's*, and *Nessel*, or *St. Blas Bay*, all close together, as may appear from the Map. *Nessel Bay* is about seventy Leagues from the Cape of *Good Hope*, and about as many more Eastward is the Bay of *Lagou*, or *Algoa*, which is the last on the *Hottentot Coast*. *Table Bay*, *Falsh Bay*, *Nessel*, and *Lagou* have Rivers running-into them; the rest have none, at least not any worth Notice.

Hottentot Nations, Bays and Rivers.

THE *Hottentot Nations* that are known with- in this Compass of *Africa*, are, according to *Mr. Kolben*, seventeen in Number; the *Gonyman*; the *Kakhoqua*; the *Sussqua*; the *Odiqua*; the *Khorigqua*; the *Namaqua*, greater and lesser; the *Ataqua*; the *Khorogangua*; the *Koopman*; the *Hessqua*; the *Sengua*; the *Dungua*; the *Damaqua*; the *Gauwa*, or *Gauriqua*; the *Hasteniqua*; the *Khamisur*; the *Hyston* †. Besides these, the Author, who had been over most of them, believes there cannot be many ‡.

Hottentot Nations.

In giving an Account of the Situation of these several Nations, *Kolben* contents himself with showing their Position in respect of each other, without undertaking to assign the exact Limits, or Extent, of their respective Countries. He observes, that the List given by *Dapper*, *Anderton*, *Pere Tarbaret*, and other Authors, of the *Hottentot Nations*, is made from Invention and Hearsay: That they are often out, as well in the Names, as the Distribution of them. In short, that they give such blind Accounts of same, that a Person who has been at the Cape would hardly know what he meant.

THE *Gonyman* is the Nation nearest the

The Gonyman.

Cape.

# ACCOUNT of the HOTTENTOTS.

227  
Hottentots  
Dutch.

1773  
Kilken.

Cape. These fold their Territories to the Dutch, with whom they still promiscuously dwell, but hold only a very small Part of their antient Possessions.

7th Kolb-  
qua.

THE *Kishiqua* (or *Kahagua*) border Northward on the *Guyenman*, and are called by *Dapper*, *Saldanhaters*. This Territory abounds with fine Meadows, which are held by the *Europeans* employed to supply the Company's Ships with Provisions; but the *Kahaguas* still possess the major Part of the Lands. In these Bounds there are likewise several fine Salt-Pits. This Part is not the Residence of many *Europeans*, because it has no Springs. Here the *Dutch* have always a Guard, as well for the Security of the Salt-Pits, as to keep a good Look-out towards the Sea, and give Notice to the *Cape* (the Town or City so called) when any Ship comes in View. All the *Hottentot* Nations remove, with their Huts and Cattle, from one Part to another of their Territories, for the Convenience of Pasturage. When the Grass, which grows very thick and high, is too old and rank, they burn it on the Ground and depart, returning by the Time it comes up again, which is very soon; for the Ashes exceedingly enrich the Soil, which wants not for refreshing Rains. The *Dutch* burn the Grass likewise, and make Ditches round the Space they would burn, to stop the Course of the Fire.

The Sussa-  
qua.

To the North of the *Kahaguas* are the *Sussaguas*, or *Sassaguas*, at some Distance from *Saldanna* Bay, and not close to it, as *Tachard* places them. They were a numerous People, and had much Cattle, till plundered and dispersed by the *Dutch* Free-booters, who did a World of Mischief to several *Hottentot* Nations in the Infancy of the Settlement. This Territory is now but thinly peopled; few are the Villages, and few the Cattle. A great Part of the Inhabitants abandoned their Seats here the sooner, on account of the Scarcity of Spring-Water, of which little or none is to be found: This keeps-away wild Beasts also; but the Author thinks enough might be had, if dug for.

7th Kolb-  
qua.

The Soil here, though mountainous, affords Plenty of Grass, the Tops of the Hills, as well as the Valleys, being decked with the gayest Flowers and most odoriferous Herbs.

CONTIGUOUS to the *Sussaguas* are the *Odiaguas*, or *Udiaguas*, both Nations in perpetual Confederacy against their Neighbours the *Kishiriquas*, with whom they have had many long and bloody Wars. They were all three at War in 1766, when the Author arrived at the *Cape*, at which Time a *Dutch* Officer being sent with a Party of Soldiers to mediate an Accommodation,

they have lived in Peace ever since: But before the Treaty was concluded, one *European* was eaten by a Lion, and another shot with a poisoned Arrow in the Mouth; which must have proved fatal to him, had not the *Hottentots* discovered the Method of Cure.

THE *Kishiriquas*, who inhabit along by the Bay of *St. Hellens*, are a numerous People, remarkable for Strength of Body, and Dexterity, above all the other Nations, in throwing the *Hoffagays*. The fine *Elephant* River, so called from those Animals frequenting it, runs through the Middle of their Territory; which is full of Mountains, covered, like most others in the *Hottentot* Countries, with delicate Meadows at Top. The Soil is much better than what the *Sussaguas* and *Odiaguas* possess: The Valleys are adorned with various Flowers, of uncommon Beauty and Fragrancy, but abound with Snakes, among which is the horned Sort, called *Cerastus*. Pebbles also are found here and there, of different Shapes and Colours.

IN this Territory is a large Wood, consisting of several Sorts of very thick and tall Trees, peculiar to those Countries; nor could the Author give any Account of the Fruit more than the Name, there having been none upon them when he saw them. The wild Beasts which harbour there make it dangerous to pass through it. It is divided by several Roads, the Trees on both Sides of which stand so thick, and mingle their Branches athwart so closely, that the Ways are gloomy in the brightest Day, and in some Places so dark, that one would think he was travelling under-Ground.

THE Natives of this Territory having suffered extremely by the (*Dutch*) Free-booters, who had used to rob them of their Lives and Cattle in a very barbarous Manner, sought the Destruction of every *European* they saw, till a regular Commerce was established with them. Before that Time, a Party of *Dutch*, who came to trade, passing through the Wood, were surprized by an Ambuscade. The *Hottentots*, who were so fenced with the Bushes that there was no touching them with Fire-Arms, falling-on with their Lances, the *Dutch*, after having one Man killed and several wounded, fled in Confusion to gain the open Field; where being arrived, they faced about, and made such a Slaughter of their Pursuers, that they quickly disappeared.

THE *Namaquas* are divided into the greater and lesser; the latter lies on the Coast, the greater to the East of them. These two Nations, which differ in their Form of Government and Manner of Living, are extremely re-

7th Kolb-  
qua.

Large Wood.

7th Nama-  
qua.

\* As lying towards the Bay of *Saldanha*, or *Saldanna*. *Kishiriquas*.

\* *Kilken's Voyage*, p. 63.

\* Or,

speckled.

1713.  
Kolben

spected by the rest, on account of their Strength, Valour, and Discretion. Kolben says, they were People of the best Sense he ever saw among the *Hottentots*. They speak little; their Answers are short and deliberate. Their Women are very gay and arful. They are very robust of Body, and able to take the Field with twenty thousand fighting Men.

Asi.  
ApataDier

THE Territories of both are full of Mountains, which being stony and sandy are bare of Grass; nor is the Soil in the Valleys any of the best. There is but little Wood, and one Spring in all the Country; the *Elephant* River, which runs through it, principally supplying the Inhabitants with Water.

THIS Part abounds with wild Beasts, and a Sort of spotted Deer peculiar thereto. They are not so large as those of *Europe*, but exceeding swift. Their Spots are white and yellow. They never go singly, but by hundreds; sometimes they are above a thousand together. The Venison is generally very fat and delicate, but tastes nothing like the *German*.

Farras in  
the Rock.

NEAR the Spring above-mentioned, stands a Rock, scooped and fashioned into a Kind of Fortress. It is called *Mine's* Castle, from a Captain of the *Namaquas*, who did it for his Diversion; but the Author hardly believes a *Hottentot* could have Industry enough to perform such a Task. There is a great deal of Art as well as Labour in it; particularly two Lodgments which are well-contrived, and capable of holding a considerable Number of Men: In short, it is the most curious Piece of Work in all the *Hottentot* Countries.

Dutch in  
Cape

To give the Reader an Instance of the Address of the *Namaquas*. The first Time the *Dutch* (among whom was *Glaas*, a famous *Hottentot* at the *Cape*) came into their Territories to trade fairly for Cattle, the *Namaquas* taking them for Free-booters, by whom they had suffered equally with the *Khririguanos*, stood not to hear what they had to say by *Glaas*; but running to their Arms in great Numbers, attacked them furiously with their Arrows and Lances, and maintained the Fight for three Days, successively in the open Field. At length, the *Namaquas*, despairing of the Victory by downright Force, had recourse to Stratagem: Taking a proper Opportunity, when the *Hollanders* were pretty warm, they retreated, still fighting, into a Denile which lay behind them, of a considerable Length, between certain Rocks. The *Dutch*, not dreaming of the Snare, pursued them, and had slung themselves half Way through the Pass; when the *Namaquas*, on a sudden, clambering up to the Top of the Rocks, on both Sides, as nimbly as Cats, from thence galled them with such

By Kolben  
2m

Showers of Arrows, Lances, and Stones, that they ran for their Lives, but with such bruised and bloody Heads, that they were no longer in a Condition to look the Enemy in the Face.

Hottentot  
Namas.

ACCORDING to *Dapper*, the *Dutch* visited the *Namaquas* before that, and met with a very good Reception. This Author informs us, that in the Year 1661 thirteen *Netherlanders* being sent by the Governor of the Fort, to enquire after Gold, or any other Rarities, were entertained with great Friendship, and presented with Sheep. The Music consisted of about an hundred Performers, ranged in a Ring, each with a Reed in his Hand, but of unequal Lengths; which yielded a pleasant Harmony like that of Trumpets, one who stood in the Middle beating Time.

AFTER this Concert, which continued two or three Hours, they were invited by the King into his House, where they were treated with Millet and Mutton. The *Dutch* presented his Majesty with some Copper, Beads, Brandy, and Tobacco, which they accepted kindly, and in short Time learned the Use of it.

In *November*, the same Year, fourteen more were sent out; but after having been above three hundred Miles up the Country, not meeting with the *Namaquas*, who were withdrawn at a great Distance, they returned in *February* following, and thus the Attempt miscarried for that Time.

DAPPER says, the *Namaquas* are of great and gigantic Stature, and very numerous. The *Namaquas* Women handsome and well shaped, but rather by Nature than Art, dressed in Skins of Beasts. Their Ornaments are Glass *Kamboyas* Beads, which they buy from the *Portuguese* about *Menemotapa*.

The Namaquas  
Dress.

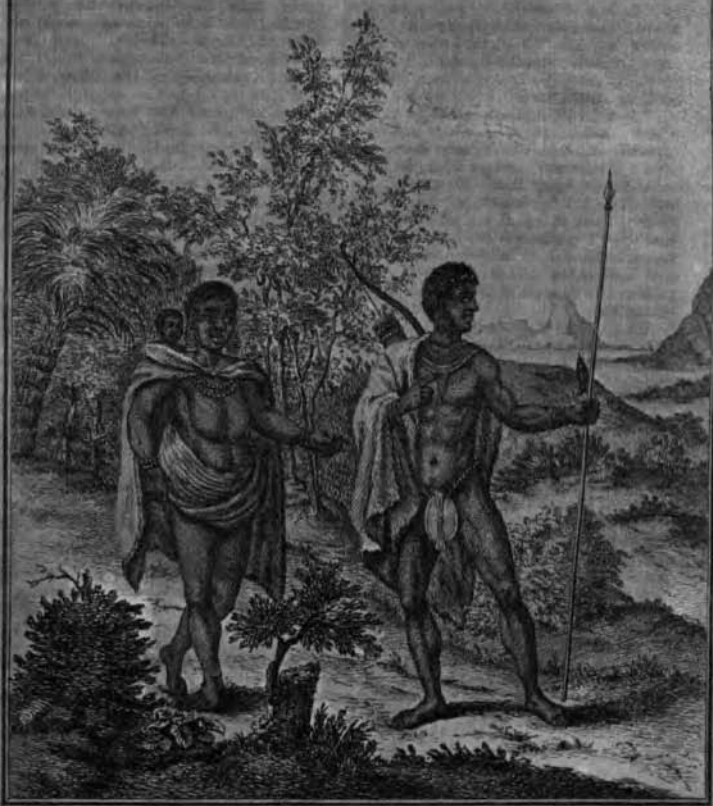
THE Men wear a neat Ivory Plate before their Privities, and a round Hoop of the same on one Arm, besides many Copper Rings. Every *Namaquas* hath a small handsome Stool, made of Wood and Ropes, hanging upon his Arm, which he carries every where along with him to sit upon.

THE Government consists in a single Person. He who held it about 1670, was named *Amabiba*, and had three Sons of an extraordinary Stature.

KOLBEN, who mentions nothing remarkable in them for their Size, praises their good Sense and Politeness, of which he gives the following Instance. On the Arrival of *M. Van Assenburg*, the Governor, at the *Cape*, in 1708, the two Nations sent some of their Leaders and principal Men, to wait on his Excellency with their Compliments, and a noble Present of Cattle; likewise, to crave the Protection their had enjoyed from his Predecessors, and to assure him

NAMAQUA HOTTENTOTS

from the interior



N. 179

J. G. Schickel

Plate XXX Vol. III p. 328

1719.  
Koblen.

of their sincere Intentions to observe exactly the Treaty of Alliance.

THE Deputies discharged their Commission with such Ability and Discretion as surprised the Governor and every one present. They were entertained for some Days at the *Cape*, very liberally, at the Company's Expence; and understanding that M. Van *Affenbourg* had assigned the Present of Cattle they had brought to the Company's Use, and would not touch a Head for himself, though it had been the Practice of his Predecessors, on such Occasions, to swallow the Whole, they took Occasion frequently to applaud his Integrity, Disinterestedness, and Generosity; and, in their Audience of Leave, complimented his Excellency on the same, telling him, *That they were returning home with the best Impressions of the Greatness and Goodness of his Mind; and that they would not fail to give the same Impressions of his Excellency to all their Countrymen, who would be exceedingly rejoiced to hear that the Government was in the Hands of so worthy a Person, from whose Virtues they might promise themselves all the Peace and Security their Hearts could wish.*

TACHARD says, the Country is desert and uninhabited, from the *Namagwas* to the eighteenth Degree; where begin the *Hottentots* of *Angola*. Here he has committed two Mistakes; for neither is the Country between the *Namagwas* and *Angola* uninhabited, nor are the People of *Angola*, *Hottentots*, but of a very different Race.

To the *Namagwas* on the North, joins the Nation of the *Attaquas*; and on the North of the latter, if the Author mistakes not, the *Kharsagwas*; both of them great Nations and possessing a vast Extent of Country. Besides, there may be several others between them and *Angola*. He grants, however, that there are here and there, Northward of the *Namagwas*, vast Deserts, abandoned on account of the Barrenness of the Soil and Want of Water.

THE Country of the *Attaquas* being but very indifferent in those two Respects, the Inhabitants live in little Troops at a considerable Distance from one another, in Parts the most commodious. It is owing to this also that they have, for the most Part, only just so much Cattle as, with the Game they catch, is necessary to support them. They are, however, as brave, lively, and contented, as if they enjoyed the most flourishing Soil. They live in great Tranquillity, and are seldom at War with their Neighbours. When they are in Danger of an Enemy, they hasten, like the *Switzers*, to the Tops of their highest Mountains, where making Signals with a great

Smoke by Day, and a clear Flame by Night, every one who is able to serve hastens with his best Arms to one constant Place of Rendezvous, where a very numerous Army is assembled immediately.

To return towards the *Cape*. Next to the *Ganyemans*, Southward, are the *Kaspmans*, so called from a Captain of that Nation, mentioned hereafter on another Occasion. This Territory is of great Extent Eastward; but does not spread far upon the Coast. A great many *Europeans* are settled here, in the Possession of large and rich Tracts of Land, whereto they are continually adding others, which the *Kaspmans* do not employ.

WINDING through the Valleys of this Territory, which is well-watered and abounds with Trees of several Kinds, there runs into the Sea a rapid River, called *Palamit*, deriving its Source from the *Drakenstein* Mountains on the Frontiers, and receiving several Rivulets, one of which, a pretty large Stream, is called the *Black River*. In the *Palamit* is seldom found any other than Eels, Smelts, and such small Fry.

IN this Territory is a hot Bath; and in a Valley called *Suttenhall*; and here and there in other Parts, are several fine Salt-Pits.

BORDERING likewise on the *Ganyeman* Nation, is that of the *Hoffaquas*, called by Tachard *Gaffaquas*. He is mistaken on less in the Situation of the Territory: For he says, they extend their Dwellings to the Sea-Side; whereas they have not a Foot of Land near it. He is right however in asserting, that they are rich and numerous, but least expert of all in the Art of War.

THE *Hoffaquas* are perhaps wealthier than any other *Hottentot* Nation; that is, have more and better Cattle. The Pastures here are covered with Droves of Oxen and Flocks of Sheep. Their *Bokkels*, as they call them, or Oxen, for Carriage exceed all others in Strength and Beauty. As they carry on the greatest Traffic with the *Europeans* for Brandy, Tobacco, Coral, and other Things, they are more luxurious and less fit for War. They therefore, though numerous, cultivate Peace with their Neighbours; yet, when they are invaded by any of them, for Sake of their Cattle, they make a brave Opposition; but never pursue their Enemies beyond their own Frontiers, and this Love of Home exposes them to more frequent Insults. When they cannot easily repel the Enemy, they apply for Protection to the Governor of the *Cape*, who brings them to Reason.

\* Kallher's Voyage, vol. 1. p. 65; & Jegg.

where they are not called *Hottentots* but *Kassers*, which Kallher taking to be synonymous Terms, has committed the blunders himself.

† Rather, Eastward, or North-Eastward, in the Map.

‡ This River, at least



1712, IN 1707, some Deputies of the *Hesquas* having waited on the Governor with a Present of Oxen, he returned the Favour by a Present of Tobacco, Arrack, and Coral. As soon as the Deputies had received it, they sat down with a Party of *Ganyemans* to taste the Arrack. The Bottle went briskly about, and the Company was very merry: But at length, for what Cause the Author could never learn, perhaps because the *Ganyemans* would have had more Liquor, and the *Hesquas* grew hungry, the former insulted the latter as they were packing-up to be gone. Immediately the two Parties fell together by the Ear near the Fort. Some went to handy Cumb, some fought with Sticks, and some with Stones; both Sides engaging with a great deal of Noise and Fury. The Town was alarmed, and People ran in Numbers to behold this Encounter, but were forced to stand at a Distance to avoid the Stones. The Fiscal, though an Officer much respected by the *Hottentots*, interposed in vain, and not without Danger. Hereupon the Governor, to terrify them into Peace, ordered a large Piece of Artillery to be brought-out against them, and charged in their Sight; but this had no Effect, till he caused it to be fired over their Heads, the dreadful Noise of which parting them, they retired at once, without a Word, to their respective Homes.

THE *Kraals*, or Villages, of the *Hesquas* are larger, more in Number, and better peopled than those of any other *Hottentot* Nation. The Territory abounds with Game, and furnishes more of every thing that is produced in that Part of the World for Accommodation\* or Pleasure than any other about the Cape. It is a common Practice with them, when they have their Fortunes to make, to enter into the Service of *Europeans*, and employ the Wages they get in the Purchase of Cattle, with which, at length, they return home, and set-up for themselves.

NEXT to the *Kaapmans*, Eastward, dwell the *Senquas*, a lively daring People, and very dexterous in the Management of their Arms. This martial Genius and Proficiency they owe to their Country, which is mountainous, rocky, and the poorest in all the Regions about the Cape, yielding but very little Sustenance for Man or Beast. The *Senquas* therefore, for a Livelihood, generally take-up the military Profession, and are Mercenaries to the other *Hottentot* Nations in their Wars, serving barely for Food. This Poverty of their Country brings them likewise to be dexterous at the Chase, but that Dexterity is ac-

quired by the Destruction of almost all their Game.

FROM what hath been said, it may be inferred, that this People is not very numerous: A few Villages contain them all. Cattle also, both great and small, are so scarce among them, that they kill none but upon certain solemn and unavoidable Occasions, hereafter-mentioned: Indeed Roots, Plants and Herbs are here and there plenty enough; but then the Territory produces little besides, excepting Wood for Firing, to keep-off wild Beasts.

THE *Senquas* are very expert at defeating the Bees to get the Honey, which they lay-up in hollow Trees. They care not for it themselves, but do it to answer the Demands of the *Europeans*, who make a very delicate and refreshing Liquor of it mixed with Water. They exchange it for Knives and other Implements of Iron and Brass, for Brandy, Tobacco, and Pipes. They lodge and dispose of it in rough Leathern Sacks, and truck a Sackful for a very Trifle.

NEXT the *Senquas* dwell the People called the *Damaquas*, who possess a very fine and fruitful Country, not so mountainous and uneven as most others about the Cape. It is well watered, several fine Rivulets passing through it into the *Palamit* River. Both the Hills and Plains are covered with Plenty of Grass, Herbs, and Flowers, as well as abound with Cattle and Game.

THE *Damaquas* are their Neighbours, inhabiting a Tract of Land as fine and fruitful as the former, and much smoother. It produces Water-Melons and wild Hemp, and abounds with Cattle and Game; but they have scarce Fuel enough to dress their Victuals, unless they burn a Sort of Moss, which has a very offensive Smell.

IN this Territory there are several Salt-Pits, but so far from any Settlement of the *Europeans*, that no Manner of Use is made of them, for the *Hottentots* eat no Salt. The *Palamit* River runs through it, but with so many Turnings and Windings, that it is a tedious Hindrance to Travellers; who, for want of Bridges, either pass it in small Canoes, or Floats.

THE Natives being great Lovers of the Flesh of Game, are often in the Chase, and plentifully provided with Furs for their Apparel.

NEXT to the *Damaquas* lie the *Gaurers*, or *Gauris*, beyond whom, says *Tschard*, the Country is inhabited by the *Hottentots* of *Monomatapa*. In the first Place, no *Hottentots* are to be found in *Monomatapa*: Then, several other *Hottentot* Nations, not yet discovered, dwell a-

\* *Dapper* says, the *Hesquas* maintain themselves by planting the *Dakba* Root, hereafter described. \* That is, Moss. <sup>†</sup> *Kaesen* has here again substituted *Hottentots* in the Place of *Kafirs*, and so committed the same Blunder as before.

1713.  
Kotlen.

long the Coast, from the *Gauras* as far as *Terra de Natal*, which is the Beginning on that Side of *Mennistapa*, and inhabited by the *Kafirs*.\*

THE *Gauras* are a numerous People, in a very small Territory, but the Soil is every-where rich and fruitful, abounding with Cattle, and well provided with Wood and Water. This District swarms with wild Beasts more than any other about the Cape; and most of the Inhabitants wear the Skin of a Tyger, wild Cat, or other ravenous Animals, in Token of their Achievements.

The Hottentots.

NORTH-EAST of the *Gauras*, on the Coast, lie the *Houteniquas*, in whose Territories are several Woods of very stately Trees. Between the Woods lies Abundance of lovely Meadow, enriched with Herbs, and a wonderful Variety of fragrant and beautiful Flowers.

The Khamtours.

ON the *Houteniquas* border the *Khamtours*†, who are possessed of a fine flat Country, which, besides being well grassed and watered, shews several little Woods, consisting of the finest, tallest Trees in all the Territories of the *Hottentots*. This District abounds with Game, and all Sorts of wild Beasts. It is likewise divided by several large Streams, enriched with several Kinds of very delicate fresh Water, and sometimes Sea-Fish, among which the Sea-Cow often appears.

Cherry and Apricot.

THE Author was credibly informed, that a Party of *Europeans* found several Cherry and Apricot-Trees, laden with Fruit, in traversing the Woods and Thickets of this Territory, but met with neither Elephant nor Buffalo; though the Woods in every other *Hottentot* Country abound with these Creatures. The Inhabitants, perhaps, kill them or chase them out of their Limits as fast as they appear.

Defeated by the Dutch.

HERE a Party of *Dutchmen*, who came to trade for Cattle, was decoyed by the Natives into a Wood, and there so furiously assailed with Arrows and envenomed Arrows, that it was a Wonder they were not all instantly slain. By good Fortune they formed and discharged before they had received much Harm, which breaking the Enemies Fury, they were soon put to Flight, and next Day came to a good Understanding

with them. On this Occasion the Captain of the *Khamtours*, who spoke broken Dutch, delivered himself to the Effect following: *We have always been of Opinion till now, that we were superior in Arms to every other Nation; but the Dutch have vanquished us, and we submit to them as our Masters.*

Hottentot Nation.

ADJOINING on the *Khamtours*, North-Eastwards, are the *Heykens*, possessed of a very mountainous Country, and only fertile in the Valleys; yet they are pretty well stocked with Cattle, which thrive upon the brackish Water of the Rivers, and the Reeds on their Banks. They abound with Game and wild Beasts of every Kind seen about the Cape; but the Want of fresh Water puts the People to a great many hard Shifts and Inconveniences.

The Heykens.

AN Officer of the Garrison arriving here with Presents, and an Invitation to the People to come into the general Treaty of Alliance with the *Dutch*, to which they acceded, they begged of him a Drum, together with an Iron Pot and Pan they saw in his Equipage. Of these Things, particularly the Drum, they were infinitely fond and proud: But at length a Party of *Europeans*, who used to deceive and rob the *Hottentots*, under Pretence of coming upon fair Trade, carried off these three beloved Implements, together with a great deal of Cattle: An Injury which to this Day they hold so much at Heart, that an *European* who visits them is sure to hear of the Treachery of that Party, and to have a Lamentation from the meaner Sort for the Loss of the Drum, the Pan, and the Kettle.

Their Instruments.

BEYOND the *Heykens* lies the *Tierra de Natal*, which is inhabited by the *Kafirs*, who have no Manner of Affinity in Features or Manners with the *Hottentots*. Mr. *Kotlen* concludes this Article by observing, that he had visited the greater Part of the above-mentioned Nations himself, and had Accounts of the rest from a great many Persons of Credit: Some of them Burglers at the Cape, who had made the Tour of several *Hottentot* Nations for their Diversion; others the Company's Servants, who had traversed the Country several Ways by their Command.

\* *Kafir* signifies *Unbeliever*, or *Infidel*, a Name given by the *Arabs*, who settled on the Eastern Coast of *Africa*, to the Natives, as well as to Christians, and in general all who do not profess the *Mahomedan* Religion. So that it may properly enough be given to the *Hottentots*. Authors commonly reckon the *Hottentots* among the *Kafirs*, and *Daggers*, not knowing the Meaning of the Word, makes them, as it were, synonymous Terms.

† Or, *Hamours*.

See *Kotlen's Voyage*, vol. i. p. 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

## C H A P. II.

## DESCRIPTION of the Dutch Possessions at the Cape.

## S E C T. I.

## The Cape-Colony.

*The first Settlement of the Dutch. Its Extent.*

Table-Hill. Strange Phœnixmon. The white Cloud. Lion-Hill: Signals from thence. Small Port. Wind-Hill. Tyger-Hills. Cow-Hill. Blue Mountains. Wood-Bay. Narwegen-Hills. Salt River. Canal of Communication. Muthel-Bank River. Fast Desert. Kaiser's River. Rivulet. Springs. Cape-Town described. The Forts. First Settlement. State Prison. Bread and Wine Farms. Constantin-Haus. Streams. Latitude of the Cape. Longitude by Observation. By Calculation. Doubts thereupon, determined by Kolben. Variation of the Needle.

First Settlement  
of the  
Dutch.

IT has been already observed in the former Chapter, that the Dutch did not attempt a Settlement at the Cape till the Year 1650, when M. Van Riebeck, a Dutch Surgeon, returning from India, and observing the Country rich and improveable, the Natives tractable, and the Harbour safe and commodious, laid his Remarks before the Directors of that Company, who immediately ordered four Ships well provided under the Command of that Gentleman, appointing him as Governor of the new Settlement. Van Riebeck, on his Arrival at the Cape, agreed with the Natives, who, on the Delivery of Commodities to the Value of fifty thousand Guilders, yielded the Dutch the Possession of the Cape, which Van Riebeck strengthened by building a square Fort. He likewise planted a Garden, about two Leagues up the Country, with European Seeds. The Company upon this Success, to recruit their new Establishment, offered to every Man, who would go and settle at the Cape, the Inheritance of sixty Acres of Land; provided that in three Years he improved the same sufficiently to maintain himself, and contribute to the Support of the Garrison, with Liberty to dispose of his Allotment at the Expiration of that Term, if he did not chuse to stay.

On this Encouragement People flocked to the Cape; those who wanted Cattle, Grain, and Utensils, being furnished on Credit by the Company, whose next Care was to supply the Men

who wanted Wives, which they did from the charitable Foundations and Orphan-Houses. By this Means the first Planters multiplied so fast, that in a few Years they began to extend themselves in new Colonies along the Coast.

THE Country possessed by the Dutch at the Cape,

comprehends all the Coast from the Bay of Saldanna, quite round the Southern Point of Africa, till you come to Nefel Bay on the East Side, and extends far into the Country. The Company has likewise bought, for a future Increase of People, all the *Tierra de Natal*, lying between that Bay and *Mozambique*, for which they paid, in Toys and Commodities, thirty thousand Guilders: so that the Province is now become of great Extent, and the Government a very considerable Thing. Their Possessions, exclusive of the *Tierra de Natal*, are divided into four Districts, viz. 1. The Cape Colony, where are the grand Forts and chief Town. 2. The *Stellenbosch*. 3. The *Drakesstein*. 4. The *Wavervon* Colony.

THE Cape or Capian-Settlement, as it is sometimes called, which takes its Name from the Cape, extends Southward to Bay Falsa, and is divided from *Stellenbosch* Colony by a large Desert, which borders on the *Cape-Town*. It was, in the Year 1712, considerably extended by the Decree of the supreme Council, on occasion of a Dispute between the Fiscal provisional, and Fiscal independent, established by the Baron Van Rhede, Commissary-General to the Company about 1684.

KOLBEN not being very methodical in his Description, we shall change the Form. The most remarkable Hills or Mountains in this Colony, are *Table-Hill*, *Lion-Hill*, *Wind-Hill*, and the *Tyger-Hills*. The three first lie near *Table-Bay*, and farround *Table-Valley*, where the Cape-Town stands.

THE *Table-Hill*, *Toren de Cabo* as the Portuguese call it, is the highest of the three. From the Center of the Valley it bears South, extending itself a little to the South-West. Kolben found it to be one thousand eight hundred fifty-seven Foot high. The Top at some Distance appears very level and smooth, like the Leaf of a Table, but when on it, you find it very craggy and uneven. The Whole viewed from the Foot of it appears very rough and barren, the Sides being pretty thick scattered with Stones of various Colours,

resembling the Spots on a Tiger: But in Fact it is charmingly fruitful\*, being beset on every Side with beautiful Country Seats, Vineyards, and Gardens, two of which belong to the Company; one called *Round-Bay Garden*, from a beautiful Grave of Oaks named the *Round-Bay*, near which stands a noble Pleasure-House for the Governor: The other is called *Newland*, because but lately planted. Both these Gardens are finely watered by Springs from the Hill, and yield the Company a very considerable Revenue\*.

A LITTLE before *Kohen's* Arrival there appeared in the Night-time, for near a Month together, on the Top of this Hill, something resplendent as a large Carbuncle Stone, resembling a Serpent, with a Crown upon its Head: Many were terrified, and none would venture to discover what it was. The like was seen there about the same Time some Years before.

In the Middle of the Hill there is a Chafin, or Rent, in which grow several large Trees. c Here unite a great many Currents from the Top of the Hill, which in the rainy Season wash-down a great deal of Earth into the Valleys; and it is observed, that this Chafin becomes larger every such Rain.

On this Hill are two Groves; one called *Hell*, the other *Paradise*. Between the two, some Years ago, was discovered a Silver Mine, but it did not answer the Charge of working. During the dry Season, from September to March, d

and frequently in the other Months, a white Cloud hovers on the Top of this and *Wind-Hill*, which is reckoned the Cause of the terrible South-East Winds that are felt at the Cape. It is usual with sailors, as soon as they discover this Cloud, to say, *The Table is covered*, or, *The Cloth is laid on the Table*; intimating, that they must prepare for a Storm; and accordingly immediately go to work.

THE *Lion-Hill*, which is separated from the former by a small *Kloof*, Cleft, or Descent, bears West from the Center of the *Table-Valley*, and extends itself Northward, being washed by the Ocean. Some say it receives its Name from its being formerly a great Haunt of Lions: Others deduce it from the Shape, which, from Sea, resembles a *Leon Couchant*, with his Head erect, as watching for his Prey. Its Head and fore Feet point to the South-West: Its hind Feet and Tail to the East. In the *Kloof*, between this and *Table-Hill*, stands a Hut, where two Men are posted to give the *Fourpost* at the Cape Notice of Ships making-in: And from the Top of the *Lion-Hill*, which here is so steep, that they ascend it partly by *Rope Ladders*, may be discovered the smallest Sail at above twelve Leagues Distance. As soon as one of these Fellows from

the Top discovers a Vessel, he, by extending a long Truncheon, makes a Signal to him below, who immediately posts towards the *Fortress*, while the other discharges a two Pounder, and hoists the *Dutch Flag*. If more than one Sail appear, he fires the Gun for each, and drops the Flag. When the Wind is favourable, the Gun is heard, and in clear Weather the Flag is seen at the Fort. As soon as any Ship, of what Nation soever, is discovered from *Roben Island*, b passing-by, or standing-in, a Gun is fired there, and the Prince's Flag hoisted. This Island lies at the Mouth of the Haven, three Leagues from the Cape-Town.

AT the Foot of the Hill there is a Creek on the Shore, upon which the Governor, *Simon Vander Stel*, built a small Fort, mounted with four Guns, and a Watch-house near it, for preventing a clandestine Trade, and the landing of an Enemy, who, by Favour of Foggs, frequent in June and July, might, with small Boats, land Men there undiscovered. But his Son and Successor *Adrian*, judging these Precautions unnecessary, they are gone to Ruin.

THE *Wind-Hill*, which Sailors call the *Devil's Wind-Hill*, is divided from *Lion-Hill* by a Cleft. It probably has these Names from the terrible South-East Winds, caused by the white Cloud before-mentioned; from whence those Winds issue as from the Mouth of a Sack, with inex- prestible Fury, fluttering the Houses, endangering the Ships in the Harbour, and doing immense Damage to the Corn and Fruit.

THE Hill, which is neither so high nor broad as the *Table* or *Lion-Hill*, extends itself to the Sea-Side; the three Hills forming a Semicircle, which encloses *Table-Valley*. *Wind-Hill* at a Distance seems quite barren, but there is Abundance of excellent Pastures upon it. From hence there is a View of the *Salt River*, and its Improvements, with the *Tyger-Hills*, and the adjacent Deserts\*.

THE *Tyger-Hills*, so called because they appear coloured and spotted somewhat like the Skin of Tygers, are about eight Leagues in Compass, and the farthest of them about four from the Cape. These are esteemed the most fertile Hills in all this Settlement, owing to the Dung of Deer. There are on them twenty-two fine Estates, with each a Seat upon it; and all the Lands upon them are in Occupation, excepting a small Tract, which the Government will not let, that the Planters in the Neighbourhood may, in the dry Seasons, have the Benefit of a Spring there. A Man must have upwards of one thousand Sheep, and from two to three hundred large Cattle, to be of any Reckoning for Subsistence; and the Author met with a great many who had several

\* *Koeler's Voyage*, vol. 2. p. 9, & seq.

\* The same, p. 4.

\* The same, p. 13, & seq.  
Thoulans

1782.

Kilken.

Cape Hill.

Blue Mountains.

Table.

Wood-Bay.

Norwegian-Hills.

Salt River.

Canal of Commerce.

1786.

Thousands of small Cattle, and above a Thousand a

The *Cow-Hill*, about six Leagues from the Cape, was settled next after the *Tyger-Hills*, but is nothing so well inhabited for want of good Water, and a kindly Soil.

The *Blue Mountains*, so called from its appearing blue at a Distance off at Sea, was settled next. It is about eight Leagues from the Cape. It is as fertile as the *Tyger-Hills*, but being only poorly provided with good Water, it is but thinly inhabited, and much frequented by wild Beasts, particularly Elephants and Deer.

BEHIND the *Blue-Hill* runs a difficult stony Road, leading over high and rough Mountains to the *Wood-Bay*, so called from the large Wood on its Shore; from whence the Colonies are supplied when in Want of Timber or Fuel, which are pretty scarce at the Cape.

THE Company had formerly several little Settlements up and down the Country for the breeding of Cattle, particularly one behind the craggy Mountains, (which, according to *Dapper*, the Portuguese call *Los Picos Frigidos*, or, *The broken Mountains*. The North Part of them are named by the Dutch, *Norwegian*.) But finding them very expensive, they reduced them to four, from which the Company has been supplied with Meat at the Cape ever since.

In this Quarter lies a vast Tract of Land, near three Days Journey in Compass, which the Governor, *Vander Stel*, appropriated to himself and Family, and built thereon a handsome Seat, with several Stables, and the Fish-House near *Chalk-Bay*.

IN this Colony there are several pleasant and commodious Rivers: The chief is that called the *Salt River*, from the Tide rendering its Waters brackish towards the Mouth, for upwards it is sweet, clear, and wholesome. It rises on the Top of *Table-Hill*, and falls into *Table-Bay*. In its Course it receives several Rivulets, and waters several fine Estates, Corn-Fields, Gardens, and Vineyards, particularly the noble Garden of the Company, called the *Round-Bush Garden*, and that planted by *Van Riebeck* on *Blue-Hill*, which are stocked with most Sorts of European Fruit-Trees.

THE Governor, *Simon Vander Stel*, undertook to cut a Canal from the River to the Bay *Fains*, (which is four German Miles from *Table*.)

*Boy*, the shortest Cut deep and broad enough for two Ships of the heaviest Burden to pass abreast. He designed it as a Security for the Shipping as well from the South-East as North-West Monsoons, and actually made a considerable Progress in the Work, which is called the *New Salt River*, but desisted when he came to discover, that both Monsoons would choke-up the Canal with Sand; besides, the Advantages would not answer the immense Expence.

THE *Mughel-Bank* River is only a Conflux of Waters, which, in the rainy Seasons, descending from the neighbouring Mountains, make a mighty Stream, and fall into the *Salt River*: But in the dry Seasons you see nothing in this Channel but Pits here and there of standing Water, which, in the great Heats, quickly become brackish; yet it goes-down both with the People and Cattle thereabout, because at those Times no other is to be had. The Cafe is the same in Summer on the *Tyger-Hills*.

THERE is a vast Desert lying between the Cape-Colony and that of *Stellenbosch*, extending from the Cape to the Estate called *Saxenburg*, (from the Planter) in this last Settlement, a Journey of six Hours, in all which Space there are but three small fertile Tracts. Through this Desert and by the *Keyle* (a fine Estate formerly belonging to the Company) there passes a River, which runs into *Falso-Bay*, and is supposed to have its Source in *Stellenbosch* Settlement.

SEVERAL fine Streams issuing from the Side of the *Table-Hills*, next the Stone Hills, plentifully supply the adjacent Plantations, particularly the *Round-Bush Garden*.

THERE is a River called *Kaizer's*, (from a *Kaiser's* German of that Name who fell in and was drowned) which runs by *Constantia*, and from thence passes, with several Windings, into the Sand Valley. There in the dry Season it is stopped by great Banks of Sand raised by the mighty South-East Winds, and overflowing all the Valley, remains a vast Lake till the rainy Season, when the mighty Floods from the Hills, assisted by the North-West Winds, sweep-down the Sand-Banks into the Sea. This River is well stocked with Fish, and while its Course is stopped, the Fishermen and others cut narrow Channels in the Banks to let-out the Water, and catch Abundance of Fish that follow the Streams.

ON *Norwegian* Eminence there is a Rivulet, which

\* To the North on the Side of *Table-Bay*.

† *Kilken's* Voyage, vol. 2, p. 7, & seq.

‡ The same, p. 6, & seq.

§ It is, by the Map, about twenty-seven geographical Miles, of sixty to a Degree, which are equal to about thirty-one, one Fourth, English Miles.

¶ It should be rather, we presume, from the *Keyle*, or, rather, *Falso-Bay*.

‡ *Kilken*, as before, p. 24.

§ It falls into *Bay-Falso* by the Map.

\* *Kilken's* Voyage, vol. 2, p. 7, & seq.

† *Kilken*, as before, p. 6, & seq.

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‡ *Kilken*, as before, p. 24.

§ It falls into *Bay-Falso* by the Map.

# ACCOUNT of the HOTTENTOTS.

on which the Governor, *Fander Steil*, had a small Seat, with an adjacent Plantation, where he sometimes went for the Diversion of Filling; but no one besides himself had either Building or Plantation there.

BEHIND the *Steen Hill* there are several fine Springs, from which the adjacent Lands are plentifully watered.

IN the Road from *Lion Hill* to the *Cape* Fort there is a fine Fountain, which was public, till one *Horing*, a Burgher of the *Cape*, got Possession of the Ground about it. On this Piece of Ground he built Brick-Kilns and Pot-Ovens, facing those of the Company, from which they are only separated by a Ditch. This Ditch, with another in the *Table Valley*, is for the Convenience of carrying-off the Water, which, in the rainy Seasons, falls roaring from the Hills, and passes through them with a furious Stream. The Ditch between the Pot-Ovens, taking its Course between the *Cape* Church and Hospital, is lined with Brick, to prevent the Water's lapping the Foundations of those Buildings.

KOLBEN is very brief here in his Account of the *Dutch* Town and Forts, the first called the *Cape-Town*, the latter, *Bonne Esperance*, or *Good Hope*. He only says, that they are situated in the *Table-Valley*; and that there are a great many rich Gardens and Vineyards at a little Distance from the Town, and on the *Salt River*, where there is also a Row of Houses and several fine Corn-Fields, which are Town-Lands. The following Particulars are gathered from another Part of the Work. The Town extends from the Sea to the Valley, is large and regular, containing several spacious Streets, and upwards of two hundred Houses, with Courts and Gardens. They are built of Stone, but seldom more than one Story high, on account of the Easterly Winds, which damage them, low as they are: For the same Reason they are usually thatched. There is a plain but handsome Church of Stone, white-washed on the Outside, the Nave and Steeple of which are thatched. Opposite to this is the Hospital, a large, regular structure, capable of receiving several hundred Patients.

THE Fort where the Governor resides is a strong, stately Building of a large Compass, provided with all Accommodations for a Garrison, and commanding not only the Bay, but the adjacent Country. The Company's Officers have convenient Lodgings in it, and there is a strong Garrison constantly kept.

THE first Settlement of the *Dutch* was in the *Table Valley*, but having quickly extended themselves beyond *Table Hill*, they erected near the *Salt River* a Fort of Wood and Earth, in which a Guard being kept, as well to prevent the Cattle from straying, as the *Hottentots* from stealing them, they gave it the Name of, *Turn the Coat*. For the same Purpose they erected near this Fort a Stable large enough for an hundred and fifty Horses, and as many Men, to be ready to mount and follow them on Occasion.

WHEN the Colony had spread far-up the *Salt River*, the Country beyond the *Salt River*, the Fort became useless, and went quickly to ruin; but a considerable Part of the Stable is still standing, and serves for the Receipt of such Offenders as the *Dutch* think fit to banish hither from *India*, for a certain Season. In the Author's Time, there dwelt in this Stable some *Indian* Princes, banished by the Government at *Batavia* for five Years. They subsisted wholly by their own Labour, and when the Time of their Exile was out, were conveyed back in one of the Company's Ships.

BETWEEN *Table Hill* Gardens, and contiguous to the afore-mentioned Stable, lies a lovely Estate, called, on account of its Fertility, *Bread and Wine*. There likewise stands *Lorven's* famous Brewhouse, erected by *Jacob Lorven*, who, with his Family, was conveyed to the *Cape* at the Company's Expence, to introduce the Method of Brewing, practised at *Duisen*, a Town in the *Low Countries*.

NEAR the *Buff* Hill stands a beautiful Seat, called *Constantia*, from the Wife of the Governor, *Simon Fander Steil*, who erected it, though she was not so complaisant as to follow him into *Africa*. From the upper Front Windows there is a charming Prospect over Meadows, Gardens, and Country Seats belonging to the *Cape* Burghers; besides a View of *Table Bay*, the *Buffels*, or *Bulls Valley*, where the Company formerly trained-up and slaughtered Cattle.

FROM the *Table Hill* falls a Stream, which, at the Foot of it, turns a Mill belonging to the Company. From thence it passes through large Pipes to the Square between the Forts and the Town; where, through Pumps, it plentifully supplies both with delicious Water, and then discharges itself, near the Fort, into the Harbour.

TO determine the Latitude and Longitude of the *Cape*, or rather *Cape-Town*, was one of the chief Ends of Mr. *Kolben's* Voyage thither: He observes with regard to the Latitude, that some

\* *Kolben's Voyage*, vol. 2. p. 23, & seq. same, vol. 1. p. 140, & seq.

\* *Lezant*, who says he was here in 1668, makes the Number three hundred. \* *Kolben*, as before, vol. 2. p. 2, & seq. f. To determine the Latitude and Longitude of the Cape, must be understood the Town at the Cape, or Forts, where the *Jesuits* made their Observations.

\* The same, p. 18.

\* The same, p. 4.

\* The

\* The same, p. 23.

\* It must be observed,

1713.  
Kalen

Mariners place it in thirty-four Degrees, others a found it to be thirty-seven Degrees, fifty-five Minutes, East of the *Pike* Meridian, and consequently thirty-nine Degrees fifty-five Minutes, East of that of *Ferra*: Whence it appears, that the Missioners were nearest the Truth, their Result differing from his but one Degree fifty-five Minutes, and that of Mr. *Halley*, five Degrees fifty Minutes.

Longitude, by  
Observation.

As to the Longitude of the Cape, an Article of vast Importance to Navigation, the Astronomers had made two Attempts to settle it before Mr. *Kalben* passed thither. The *French Jesuits*, *Fantancy*, *Tachard*, and *le Comte*, in their Voyage to *Siam*, in 1683, made two Observations of Eclipses of the first Satellite of *Jupiter*. By the last, which was on the fourth of June, New Style, the Emergence was observed at nine Hours, thirty-seven Minutes, forty Seconds; and by *Cassini's* Tables the same was to happen in *Paris* at eight Hours twenty-six Minutes: Whence the Longitude of the Cape comes-out eighteen Degrees to the East of the Meridian of that City: But the *French* put it at seventeen Degrees forty-five Minutes, or seventeen Degrees, forty-four Minutes, forty-five Seconds.

According to the first, or *Tachard's* Calculation, it will be East of *London*, twenty Degrees twenty-five Minutes; of the *Pike* of *Tenriffy*, (supposing it to be two Degrees East of *Ferra*) thirty-six Degrees; and of the West Side of *Ferra*, (found by Observation to be twenty Degrees West of *Paris*) thirty-eight Degrees. By the second Calculation, the Cape will be East of *London*, twenty Degrees ten Minutes; of the *Pike*, thirty-five Degrees forty-five Minutes; and of *Ferra*, thirty-seven, forty-five Minutes.

My Calcula-  
tion.

AFTER this, Mr. *Halley*, having by accurate Observations, made at *St. Helena*, compared with others made in *Europe* at the same Time, determined the Longitude of that Island to be six Degrees thirty Minutes West of *London*; he from Computations of the Distance by Mariners, deduced the Longitude of the Cape sixteen Degrees thirty Minutes East of that Capital, and so hath put it in his Chart.

According then to this Calculation, the Cape will be East of *Paris* only fourteen Degrees five Minutes; of the *Pike* thirty-two Degrees five Minutes; and of *Ferra*, thirty-four Degrees five Minutes; that is, four Degrees less in Longitude than the *Jesuits* determined: But Mr. *Kalben*, by several Observations of Satellite Eclipses,

BEFORE this Determination of Mr. *Kalben*, the Learned were much divided in their Opinions. The *English* Astronomers cavilled at the Observations of the *Jesuits*, in Behalf of the Calculation of Mr. *Halley*: And the known great Abilities of our late excellent Astronomer Royal went so far, that M. de l'Isle, who in his first Maps had followed the Observations of the Missioners, in those made for the Use of the present *French* King, abandoned them in favour of Mr. *Halley's* Calculation. Mr. *Kalben* himself declares, that although the Difference of four Degrees was a very wide Matter, and the Charts placed the Cape Meridian thirty-eight Degrees from that drawn through *Tenriffy*, yet he was not inclined to think Mr. *Halley* in the wrong; on the contrary, the Accuracy and exact Judgment of that Gentleman in other Matters, joined to his having been strongly supported in the Particular of the Longitude of *St. Helena* (he might have added, and the computed Distance between that Island and the Cape) by the *English* Commanders, whom he saw at the Cape before he began his own Observations, gave him a strong Bias in our Astronomer's Favour.

At last then, it may be presumed, that the Longitude of the Cape is determined; for although *Kalben* has only published the Results of his Observations, without giving us the Particulars, which he judged his Patron only had a Right to dispose of, yet it is scarce to be imagined, that he would impose on the Public in an Article of such Consequence, or could be mistaken in his Operations, which were often repeated.

THE Declination of the Needle has much varied here: It was, according to Authors, six Degrees North-East about a Century ago. The Missioners, in 1685, found it to be eleven Minutes thirty Seconds, North-West; Mr. *Kalben*, in 1705, observed it eleven Minutes fifty-five Seconds, the same Way.

\* *Kalben's* Voyage, vol. 2, p. 92.  
Philosophical Transactions, N° 360, p. 991.

\* See Philosophical Transactions, N° 185, p. 234; also *Lea's* Abridgements, vol. 2, p. 611.  
That is, within five Minutes of his own Result.  
false.

\* See *Tachard's* Voyage to *Siam*, p. 33, & 199. And Philosophical Transactions, vol. 14, p. 415. Also, *de Camille*, des

\* *Kalben*, as before, p. 92. The