

Gold-
Coast.

meo, who flew to encounter him with their Sticks; the Slaves, who had Swords, intermingled in the Frey, striking, in Appearance, as hard as they could: At last a great Cry was made, and put an End to the Dance.

THE General treated them with Brandy. Their Festival cost the King's Son-in-Law not less than five thousand Marks of Gold^a. From the Fort he went to the House of the Governor of the Negroes at *Frederickburgh*, where he staid till next Day at Noon^b.

Another
Story. Sili-
mish.

In 1682, *Barbot* was entertained at the same Place by the Negroes, much in the same Manner, at the Expence of the *Danish* General. After a splendid Treat in the Fort, the Company walked down to a Hill in the Garden; where they were scarce seated in the Summer-House, surrounded with Orange-Trees, before there appeared about them one hundred Blacks, armed as for War, but fantastically adorned with Caps of Crocodiles and Elephants Skins; having on each Side a red Shell, and a Bunch of Horse-Hair, or heavy Iron Chain behind, with their Bodies coloured white, that they rather looked like Devils than Men. At first they made a horrid confused Noise, beating on one another's Shields, firing their Muskets at each other, and bowing to the Ground.

Warlike
Dance.

THIS mock Skirmish over, they withdrew to a little Distance, and a Concert of Music began after the Negro Manner. During this Time, the General's Concubines, and those of the other *Danish* Gentlemen in the Fort, attended by the Chief of the Town's-Women, came to visit the General in their richest Dresses, and were treated with French and Palm-Wine, Mum, Brandy, and sweet Oranges. During this Collation, the armed Blacks renewed their warlike Exercises, dancing and skirmishing in Cadence, striking with their Cutlasses on their Bucklers; while others in Couples were continually firing their Muskets to the Ground, leaping and throwing themselves into such wild Postures, as if they had been possessed.

Warlike
Dance.

AFTER them the Black Ladies took their Turn, and showed their Skill and Dexterity, by many Sorts of Dances among themselves, pretty agreeably. All this while the Fort answered the Volleys of the Combatants in the Garden, by firing five Guns at a Time. This continued till it grew dusky; when the Company returned to the Fort, reconducted by all the armed Men; who, while the General and his Company were on the Way, divided into two Companies, each with its Commanders, Drums, Horns, and the

Danish Colours. They ranged themselves opposite to each other in Order of Battle, and as soon as the General appeared in the long Gallery of the Fort, entertained him with a second warlike Dance or Skirmish, till Night obliged them to desist: one Body attending their Officers home to the Town of *Manfreu*, the other guarding the *Danish* Colours to the Fort, where the General treated them with Wine and Brandy. This Entertainment cost him five *Bendols* of Gold, or forty Pounds *Sterling*^c.

Negro
Music.

THE Music they use on these Occasions are various. *Artus* mentions Copper Basons, which they strike with Sticks, Drums made of a Piece of Wood hollowed, and covered with Goats Skin; round Sticks with several Holes in them, which being beaten yield a wonderful Sound; Snappers and Rattles, or Cymbals; and a hollow Instrument, like a Harp, with six Strings of Reed, which they play on with both Hands^d.

BARBOT speaks of Basons, Drums, blowing Horns, Snappers, such as Boys use instead of Castanets; and the six-stringed Instrument, which he calls a *Gittern*: Also Reeds, Flutes and Flagelets, in Place of the round Sticks of *Artus*, which should seem rather for being blown than beaten on, if there be not some Mistake in the Original^e.

VILLALULT takes Notice only of three Instruments; a Kind of Drum or Tabor, a Cane with several Holes in it, like a Flute, and the six-stringed Instrument, according to him, something like a *Guittar*^f.

BOSMAN says, their musical Instruments are very numerous, but mentions only three, which he describes: The first are their blowing Horns, made of small Elephants Teeth, some Horns, weighing twenty or thirty Pound, others more. On these they cut, by Way of Ornament, several Images of Men and Beasts, but so badly, that they are scarce to be distinguished the one from the other. At the lower End of these Horns is fastened a Piece of Rope, coloured black with Hen's or Sheep's Blood; and at the small End is a square Hole, for blowing this Instrument. It produces a strange Sort of Noise, which yet they reduce to a Kind of Tune and Measure, varying it as they please: Sometimes they blow so well, that though it be not agreeable, yet it is not so horrid, as to require a whole Bale of Cotton to stop one's Ears, as *Foquanberg* has it.

THEIR second Sort of Instruments are their Drums large, Drums, of which there are about ten Sorts; but most of them hollowed Trunks of Trees, covered

^a Sixteen thousand Pound *Sterling*.

^b *Villault's Voyage*, p. 219, & seq. from whence *Labat* has copied the same almost Word into the *Chevalier des Marchais's Voyage*, vol. 1. p. 306, & seq.

^c *Barbot's Description of Guinea*, p. 276.

^d *Villault*, as before, p. 217.

^e *Metast*, in *de Bry's Ind. Orient.* p. 89.

^f *Barbot*, as before.

Gold-Coast Music from BARR OT



Snappers or Castagnets



Blowing Horns or Trumpets



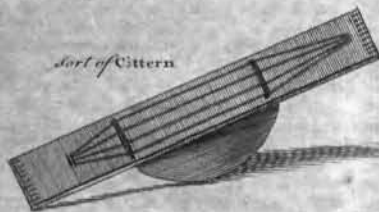
Musical
Tongs



Brass Kettle



Brass Basin



Sort of Cittern



Hand Bells



Flutes



Drum



Royal Drum



Small Drum

Gold-
Cust.

at one End with a Sheep's Skin, and left open at the other: These they set on the Ground like Kettle-Drums, or hang by a String round their Necks*. They beat on them with two long Sticks made Hammer-Fashion, and sometimes with a freight Stick, or their bare Hands: But whatever Way they are beaten, they make a dreadful Noise, much increased by the Drums, which they generally accompany. To help out this, they always set a Boy to strike with a Piece of Wood upon a hollow Piece of Iron, which makes a more detestable Din than the Drums and Horns together.

The smaller.

Or late they have invented a Sort of small Drums, covered on both Sides with a Skin, and extended to the Shape of an Hour-Glass; their Noise resembles that which our Boys (says Bosman) make upon their Pots on Holidays; only, these having Iron Rings, there is some Difference in the Sound.

Harp, or
Guitar.

The third Sort of Instruments consists of a hollow Piece of Wood, about eight Inches long, and four broad; from the hinder Part of this a Stick comes a-cross to the Fore-Part, along which are extended five or six Strings; so that it bears some Similitude to a small Harp, or the modern Greek musical Instruments, and affords by much the most agreeable Sound of any they have here.

ARTUS observes, that at their Meetings above-mentioned, they play in Concert with their several Instruments, keeping Time and Measure, while others sing to the Dancers; which, all together, Villault says, produce no contemptible Harmony*. But Bosman, and after him Barbot, affirms, that they make a barbarous shocking Sound, a wild and noisy Concert†.

S E C T. VI.

The Diseases, Remedies, Deaths and Burials of the Negroes.

1. Their Diseases, Physicians, and Remedies.

Diseases of the Negroes: The Venereal: The Head-Ach. Blood-letting. Colic: The Cure: Other Remedies. Fleth-Worms: Conjectures as to the Cause: Owing to the Dew: Effects and Symptoms: Parts affected: How extracted: Exquisitely painful. Preservatives. The Sick well attended. Their Priests, Physicians: Their

fleeing Arts. Superstitious Whites. Remedies in Use. Excellent Simples.

Diseases of
the Negroes.

HOWEVER unwholesome the Country is to Europeans, the Natives are troubled with few Diseases: They are so robust, that when wounded, or sick of any Distemper, they little regard it, going daily about their usual Business, as if they were perfectly well. They take no Care of their Wounds, whether they ulcerate, or leave a Scar. The Distempers epidemic here are the Lues Venerea, the Cancer or Worm, the Head-Ach, and malignant Fevers.

THE foul Disease they generally cure with the Decoction of Sarsaparilla, of which Wood the Dutch import a large Quantity here. The Cancer, or Worm, they cure with the same Remedy, as shall be mentioned hereafter.

IN Head-Achs, they apply to the Patient's Face a Pultice of sundry Herbs, which raises small Tumors, or Pimples, and these they scarify (if they do not break of themselves) with sharp Knives; then they lay on it a certain white Mold to dry and consolidate it, but the Scars remain visible: And as the Faces of many People of both Sexes are marked thus, it induced the Author to believe they were much subject to the Megrim or Head-Ach.

MARCHAIS says, that, in this Disorder, they bind their Head with a Cord as tight as possible; and that in the Height of a Fever, or in the cold Fit of it, they bathe in cold Water.

If they find they have too much Blood, they stab themselves with a Knife in any Part of the Body, and let the Wound bleed as long as they judge proper; after which they wash it with cold Water, and apply a Bit of Linen over it.

The Blacks are not so subject to the Colic and Flux as the Europeans, who are often snatched off with them. The Negro Remedy for the first Distemper, is to drink Morning and Evening, for several Days successively, a large Kalabash of Lime-Juice, and Guinea Pepper mixed; which seems at first the Reverse for such Distempers, were it not known that the French Physicians prescribe Limonade in gravelly Colics.

THE European Remedies for Colics here, are, to keep warm; not to lie, or sleep on the Ground; to shun the Evening Dew and Rain; not to use Spring-Water, Lemon-Juice, or any Acids. This refutes the too common Use of Punch, so

* Barbot says, they sit astride on their Drums, which are of two or three different Sizes and Tones. This seems to be the hand, flat Drum, made up with small Bells round it, mentioned by Barbot. † Bosman's Description of Guinea, p. 138, & seq. ‡ Artus, in de Bry's Ind. Orient. p. 87. § Villault's Voyage, p. 217. ¶ Bosman, as before, p. 138. And Barbot's Description of Guinea, p. 276. ** Artus seems to make the Swelling a distinct Distemper, and not the Effect of the Pultice; as Barbot does, p. 277, whom we have followed in this Paragraph. † Artus, p. 90. ‡ Marchais, vol. 1. p. 326. Also Artus, as before.

much

Gold-
Cough.

much in Vogue with the *English Guineans*, which a undoubtedly carries many off.

COLICS are cured here, by taking four or five Drops of Balfom of Sulphur in a small Quantity of Brandy; which, if the Patient be well covered, will raise a Sweat. They, after this, let Blood, and two Days after give a gentle Purge.

ANOTHER Remedy is, to take every Morning a little Confection of Hyacinth, and Alkermes, and from Time to Time good Cordials, avoiding all Excess in Wine or Brandy.

Other Rem-
edies.

THE Author, on this Occasion, recommends his own Practice, by which he enjoyed perfect Health here, viz. To wear continually Day and Night a Hare's Skin well-dressed on his Stomach, the Hair-side next his Skin; which, though it made him sweat wonderfully, greatly promoted Digestion. He was careful never to drink Brandy, or Spirits, in a Morning fasting, as most *Europeans* do, but always took his Dram a Quarter of an Hour after eating: He avoided drinking hard of any corrupted *European* Liquors, or the Negro Beer, called *Petaw*; by which Method he kept his Stomach in good Order.

ANOTHER Remedy for the Colic, is about half the Weight of a *Louis D'er* of right *Orvietan*, in four or five Drops of Anniseed-Oil; and to use repeated Glisters, composed of the Decoc-tion of common and Marsh-Mallows, or Holi-oaks, Pellitory of the Wall, and *Cassia*-Powder, with ten Drops of Oil of Anniseed, and to keep warm, especially in the Night.

MARCHAIS says, the Negroes Remedy for the Colic is the same as for the Head-Ach, that is, to bind the Stomach with a Cord as tight as possible; Ligatures being, according to this Author, a great Part of their Surgery.

Fishes.
Worms.

THE Natives are much afflicted with Flesh-Worms, especially those near *el Mina*, while the Inhabitants, thirty Leagues from the Coast, know nothing of it.

THE *Dutch* did not at first observe this Dis-ease, those, who first traded here, having escaped it: However, these Worms do not attack every one, nor afflict those subject to them, all at the same Time. In some they appear on their Voyage home; on others after they are returned to *Hol-land*, even at a Year's Distance. Some are never troubled with them, though they have been often on the Coast.

THE Antients have left many Particulars re-lating to these Animals, and assert, that they are

real Worms, though they are silent as to their Nature, and the Causes of their breeding in human Bodies. In particular, the *Greek* and *Ethiopian* Physicians have mentioned this Disease as epide-mical here, and yet say nothing as to its Origin. On the other Hand, some later Physicians have denied these to be real Worms; but Experience plainly shows the contrary.

THIS Distemper rages most about *Mowri*, the Coast about *Akka* being less subject to it.

WHAT is surprizing, is, that only this Part of the World, and another mentioned by *Linscho-ten*, in his Itinerary, are subject to this Dis-ease. All the Isles in the *East* and *West Indies*, *China*, and *Brazil*, know nothing of this Com-plaint; and even at *St. Thomas*, the most un-wholesome Place in all the World, this Distemper is entirely unknown.

As to the Causes of these Flesh-Worms, the *Negros* assign many, though all uncertain. Some think they are occasioned by too much Venery; others ascribe them to their eating often of a certain Fish much used by them; from which some abstain wholly on this Account: Others think them caused by the *Negros* frequent Use of Water, both in drinking and bathing. Some accuse the Soil and Climate; others impute them to the Palm-Wine, and the Bread or Loaves they call *Kankiens*: But these Conjectures are not to be depended on, since Persons, free from all the Excellencies mentioned, have yet been severely af-flicted this Way.

THE most probable Opinion is, that they are occasioned by the bad Water used by the *Negros*, which is generally taken out of Pools and Ponds. This is the more likely, as the Isle of *Ormus* is infected with the same Disease from the same Cause; these who would guard themselves from the said Worms being forced to drink fresh Water, which is gotten eighteen Fathom deep at Sea by the Help of Divers.

It is true, some who have drank much (of the Pond) Water here, have yet been free from these Worms.

VILLALUT, who was a Physician, will have the most probable Cause to be the Evening Dew, that fall on the Coast; occasioned by the Sea-Breezes, which being very cold, the *Negros* constantly keep Fires at their Feet when they go to Sleep. Indeed nothing contributes to Health so much in this Climate, as avoiding the Chil-ness of the Air, and keeping warm. The bad

Diseases.
Remedies.

Conjectures.

Cause.

Dew.

* *Barbot's* Description of *Guinea*, p. 277.

^b *Marchais's* Voy. en *Guinée*, vol. 1. p. 326.

^c *Barbot*

says, they call it there *Iden*: All which this Author and *Villalut* say upon this Subject, is taken from *Arto*, ex-cepting a Remark or two.

^d *Barbot* says, it is most frequent about *Kormantin* and *Apam*, and that *Akka* is

most free from it, which is ascribed to the Wholesomeness of the Air.

^e In the Original called *Tobuanes*

Hogs. The Place meant here seems to be *Ormus*; but they are common in many other Parts of the *East*, and

also of the *West Indies*.

^f *Arto*, in *de Bry's* Ind. Orient. p. 102, 103 seq.

Gold-
Coast.

Water they drink, with the Nastiness of their Diet, may contribute something; but it is principally the nipping Winds and Rain that fall on the Coast, which breed these Worms. In *June, July, and August* they are aptest to be engendered. Every Drop of Rain here is bigger than a large Pea, and if one be never so little wet in a Shower and let his Cloaths dry on his Back, besides their rotting in three Days, he may be sure of Worms, or some dangerous Distemper.

THE Author was confirmed in this Opinion, by laying a Bit of Flesh in the Rain, or in the Evening Dew, and he found, that as soon as the Beams of the Sun glanced on it next Day, it turned all into Worms. Of these Flesh-Worms, there is a greater and a lesser Sort; the latter are as slender as a Hair. The least are half a Foot long, the largest a Foot. Some are an Ell long, but this is rare.

Effects and
Symptoms.

THE Pain it occasions is intolerable. Some can neither stand nor walk; others are incapable of sitting, or lying down; some appear half dead; others grow so mad, it is necessary to tie them.

THESE Worms disclose themselves in various Symptoms, sometimes with cold agonish Shiverings, at others with burning, feverish Heats. In some they appear by a small Pustule, or with red Spots, like Fleas; in some they are accompanied by a large Swelling, under which they may plainly be seen, in others they break-out with Ulcers and Carbuncles.

Parts af-
fected.

THEY also break-out in different Parts of the Body, as the Calf of the Leg, the Feet, Knees, or Hams; or in the Ankles, Arms, Thighs, or Scrotum, (where they are most painful) but generally appear in the muscular and fleshy Parts. It is proper, as soon as the Patient apprehends himself seized with them, that he abstain from all Exercise and Motion, especially if they threaten the Feet: They should also shun the Cold, and keep themselves warm. There is no Occasion for Incisions, or Fomentations, to make Way for their coming-out, for they will do that of themselves, with less Hazard.

How to
cure it.

As soon as they appear so far out of the Tumour as to be taken hold of, they must be fastened to a Stick, lest they should shrink-in again. As often as the Worm moves forward, fresh Matter issues out of the Sore; and its Progress should be diligently attended, till it is entirely extracted, taking Care to wind it gently about the Stick, and not to force it: For if it happens

to break, the Swelling grows dangerous, and often mortal.

It sometimes happens, when one Worm is extracted, that another immediately presents itself at the same Opening. Some have more Worms, others fewer. Many have had ten or twelve, in different Parts, at one Time; so that they suffer most extremely.

THESE Worms differ as to Length and Bigness. Some have been taken out above a Fathom long; some are as thick as large Fiddle-Strings; others smaller, and some as slender as a Thread of fine Silk.

THE Negros use no Remedies for the Worms, but let them come out freely, and afterwards wash the Part with Sea-Water. The Author affirms the Pain of these Worms is so excessive, that a Man would for ever renounce all the Profit of Trading on this Coast, rather than endure it.

LINSCHOTTEN declares, that there is not on Earth, a more painful and detestable Disease than these Worms. *Alsharan*, speaking of it, says, "That some call it the Ox-Distemper, because these Cattle are subject to it. They breed between the Flesh and the Skin, where they extend themselves till they force a Passage. The Cure is to purge freely, and after the Worm is extracted, to rub the Parts with fresh Butter and a little Salt, which allays the Pain and contributes to heal the Sore."

THE best Preservatives, according to *Villault*, are, to put Fine-Dust in their Breeches and Shoes, to keep their Feet dry; if at any Time they be wet, to change their Cloaths and Drawers as quick as possible; not to sleep on the Ground; to take Care of the Evening Dew; to bind their Stomach very close, and keep all the Body warm; to abstain from Women; to use the Confection of *Alkermes*, Hyacinth, or Clary; to keep one's self clean, and shun the Rain, which the Negros are as afraid of as the Plague. *Villault* saw a Person of Distinction, who, by these Precautions, had lived seventeen Years in the Country, and never had them but the first Year, which was for want of due Care.

ARTUS, and, after him, several other Authors, have represented the Negros as leaving their sick Folks, even their Kindred, destitute of all Manner of Relief. But *Bosman* affirms, that any Negro falling sick is diligently enough attended, according to his Circumstances: For as they are all very much afraid of Death, they take all the Care imaginable to prolong Life; in so much, that had they the same Notions of the three fatal Sisters as the old Greeks had, the Au-

^a Villault's Voyage, p. 212, & seq.

^b In *Praxi*, cap. 2.

^c As above, p. 217, & seq.

VOL. II.

N^o LXXV.

^d Villault says, there is no escaping, but by cutting-off the Part.

^e Artur, in *de Bry's Ind. Orient.* Part 6. p. 103, & seq.

^f Page 90.

^g See before, p. 631.

4 P

thor

Gold.
Cost.

ther doubts not but these would have been the Goddesses to whom their richest Offerings would have been presented *.

ARTUS asserts, that the Guinea Negros have neither Physicians to prescribe Remedies, nor Surgeons to perform Operations; so that they usually sink under their Distempers, if the Dutch Surgeons do not give them proper Remedies, or Attendance *.

This Priest,
Physician.

In this Article also, *Bosman*, and even *Marchais*, (who agrees with *Artus* in the former) contradicts him. The first says, that in Sickness (like the rest of the World) they first have Recourse to Remedies. However, not thinking them sufficient alone, they apply their Religion as more effectual: For he who acts the Part of a Doctor is also a *Fetichir*, or Priest, who consequently finds it no great Difficulty to persuade the Relations, that the Patient cannot be recovered without some Offerings made to appease the *Fetich*. Accordingly, they require him to consult their Divinity, what he would please to have. The Priest, who, to be sure, is not negligent, where the Profit accrues to him, as soon as possible, puts his Cheats in Practice; and after his pretended Inquiry, informs them, that they must offer a Sheep, Hog, Dog, Cat, or whatever he likes best himself, which sometimes may be Gold, Cloth, Drink, and other such like good Things besides, but always proportioned to the Patient's Ability. If the Patient shortly recovers, either by Nature, or the Doctor, the Priest is sure not to remain unrewarded, and they extol their Physician up to the Heavens. But, in *their* *Physician* *Case* the Patient grows worse, fresh Offerings are made, more expensive than the former, and so on, till he dies or recovers.

ONE Physician is often discharged, and another called in his Stead, who begins anew, and knows very well how to make his Advantage of his Patient's Misfortune. His first Business, just like the Physicians in *Europe*, is to condemn his Predecessor's Method, and decry him as an ignorant Pretender; upon which, new and very expensive Offerings are to be made: For this new Comer fearing his Forerunner's Fate, makes Hay while the Sun shines, by all tricking Methods outdoing even the *Dutch* Doctors.

THIS Change of Doctors sometimes happens twenty Times, or more, successively, and at a continual and greater Charge than in *Holland*. The Negros are so strangely biggoted to these Offerings, that they often force the Priests to make them.

THE Boys, which are either Slaves, or Servants, to *Europeans*, if they think they have a good

Master, will, if he be seized by the least Indisposition, without his Knowledge, go to the Priests to make Offerings for him. And accordingly, says *Bosman*, we have found upon the Beds, or in the Chambers of our principal People, some Things consecrated, or charmed, by the Priest, laid there on purpose to defend their Master from Death; and because they know we are much displeased at it, they always do it in private, and conceal it so well, that it is impossible to discover it before the Person is dead, and they have had no Time to remove it.

Disposi.
Remedies.

THE Mulatto Women, who would pass for Superstitious Christians, are extravagantly addicted to this Superstition. If one of them is married to, or kept by an *European*, who loves and pays her well, when he falls sick, she never fails to make rich Offerings to the Priest, with much warmer Zeal, and stronger Reliance on their Success, than the Negros themselves. Nay, there are some *Europeans*, who not only think well of, and believe this idolatrous Worship effectual, but instigate their Servants to it; and are grown likewise very fond of wearing some Trifles about their own Bodies, which were consecrated by these Priests.

THE same Author observes, that the chief Remedies here in use, are first, and above all, Lemon, or Lime Juice; *Malagabetta*, or *Grana Paradisi*, or Cardamoms; the Roots, Branches, and Gums of Trees; about thirty several Sorts of green Herbs, impregnated with an extraordinary sanative Virtue. But the Remedies given often seem pernicious, though very successful: For instance, in a violent Colic, they give to drink, Morning and Evening, several Days together, a good Kalabash of Lime Juice and *Malagabetta* mixed; yet he observes, that however contradictory and improper these Medicines may seem, yet he had seen several of his Countrymen cured by them, when the *Dutch* Doctors were nonplused.

He firmly believes, the green Plants used here to be more effectual Remedies, than the *European* Preparations for People in this Climate; for that, by the Help of them, he had several Times seen the Negros cure such great and dangerous Wounds, that he has stood amazed thereat *.

MARCHAIS says, that the Soil yields excellent Simples, Balms, and Gums; but that the Natives are so ignorant, or lazy, they make no use of them *. Here this Author, or his Editor, quite forgets what he had said in another Place: Namely, that there are amongst the Negros both Doctors and Surgeons, who, without Learning

Superstitious
Whites.

in use.

* *Bosman's Description of Guinea*, p. 221.* *Artus*, in *de Bry's Ind. Orient.* Part 6. p. 90.* *Bos-*

man, as before, p. 222, & seq.

* *Marchais's Voyage*, vol. 1. p. 326.

Gold-
Coast.

or Degrees, perform Cures which might do Honour to the *European Æsculapiuses*, by means of many admirable Simples, the Knowledge of which they keep very secret; disguising them so, whenever they apply them to the Whites, that it is impossible to discover what they are. The *Chevalier des Marchais* had contracted a great Intimacy with one of these Negro Doctors, in hopes to pick something out of him. For this End, he made him Presents, treated him, and offered him great Advantages; but all to no Purpose. Their Doctors usually leave their Knowledge to their eldest Son, first making him swear solemnly never to divulge the Secret.

2. Deaths, Burials, and Funeral Rites of the Negroes.

Guinea Negroes, long-lived. The Corps, how laid out: Lamentations over it. Offerings for the Dead. Gambols of the Priest. The Corps carried to the Grave, and buried: Goods interred with it. Bathing of the Women. Inquiry relating to the Death of People: A farther Inquiry. Questions put to the dead Body. Mourning Drejs. Yearly Mounds. Funeral Presents and Treat. Burial of the Corps. No Household-Exhortation. Burials of Kings: Human Sacrifices guarded. The Body preserved and kept. Horrid Slaughters. King of Fetù's Burial. Voluntary Victims.

Guinea Negroes long-lived.

ARTUS observes, that the *Guinea Negroes* usually live to a good old Age, at least if one may judge by their Looks; for, as to this Point (having no Account of Time) they are themselves wholly ignorant. When they begin to decline in Years, their Colour fades, and loses its Blackness; their Hair turns grey, and their Skin wrinkled like *Spanish Leather*: Which last, the Author thinks, proceeds from their frequent Use of Palm-Oil. Hence they look meagre and exhausted, their Women especially, whose Breasts sag in a very disagreeable Manner.

Laying out the Corps.

WHEN a Person dies, the Relations and Friends assemble, lamenting round the Body, and asking the Deceased many Questions, as, *Why he died?* or, *What Cause he had for leaving Life?* After this, they lay the Body on a Mat, made of Bark of Trees^b, and wrap it in an old Cotton-Cloth^c brought from the Inland-Country, either red, blue, black, or white. Beneath the Head they lay a wooden Stock, and cover the Face with a Goat's Skin. The whole Body they sprinkle

with Ashes made of the Bark of Trees. They do not close the Eyes, but stretch out the Arms and Legs. Thus they lay the Body, wrapped-up, in the open Air for half a Day, the favourite Wife sitting by it, if the Deceased be a Man, or if a Woman, the Husband, and deploring the Deceased, all the Time rubbing the Face with a Wisp of Straw.

Funeral Rites.

MEAN TIME, the Neighbours being all assembled to lament, the nearest Female Relations appointed for the Purpose, begin to sing mournfully, and beat their Brains-Basons: Then they go round the Body, exclaiming, leaping, beating their Hands, and making a terrible Noise. After this, they return to the House of the Deceased, surrounding it in the same Manner. This they repeat three or four Times, till the Bearers come to remove the Body, and every Thing is ready for the Procession. For this End they kill a Sheep, or a Goat, with some Fowls, which they dress, to serve for a Feast after the Interment.

IN the Interim, an old Woman with a Brains-Bason goes from House to House, ringing, and collecting something for the Funeral-Charges; towards which every Neighbour is obliged to contribute a Bit of Gold, not exceeding four *Bakas*. With the Money, thus collected, they buy a Cow or Ox, which they deliver to the *Fetichir*^d, or Priest; that, by his Conjurations, he may obtain from the *Fetich*^e Repose for the Deceased, and that he would assist and protect him in his Journey to the other World. This Ox the Priest sacrifices, and sprinkles the *Fetich* of the Deceased with its Blood, which with them is a propitiatory Offering for the Dead.

VILLAVULT adds, that he then places three Gambols of who are present in a Circle, in the Corner of the Room; and standing in the Middle, dressed in *Resades*, Coral, or Plates of Gold, he sets a great Quantity of Pease, Beans, Rice, Maize, and Palm-Oil about them, sprinkling them with the Blood of a Pullet he has killed. After this, muttering some Prayers to himself, he takes Water, or Palm-Oil into his Mouth, and spurs it upon the most antient of the *Fetiches*; from which he takes a Proportion of Grease and Suet, and mingling it with the Leaves of his Collar, and other Things, he bruises them with his Feet to a Consistence, and, making it up into a Mass, separates it into small Pieces. One of these wrapped up in the Rind of the *Fetich* Tree he distributes to each of the Company, reserving a Part to bury with the Corps. This is one of their most solemn Ceremonies.

THEY next bring out the Body fastened to a Board,

^a *Marchais*, vol. 1. p. 152.

or Rushes. ^b In the Original, *Fetichers*.

Ind. Orient. p. 92, & seqq.

^c *Villavult* says, it is put in a Coffin, or rather a Panier, of Osier Bark,

^d *Fetich*, in the Original.

^e *Artus*, in *de Bry's*

Cock's
Coach.

Board, singing and dancing. The Corps is carried by Men, but none but Women are suffered to attend it, who follow it one by one, leaning each on a Stick, and having a Wisp of Straw about their Head. The chief or favourite Wife follows next the Corps; or if the Deceased be a Woman, her Husband goes next weeping, but no Man besides, unless the Funeral be carried a great Way off: For, in that Case, there is always a Guard of armed Men allotted to attend it.

The Grave,
and burial.

WHEN they come to the Place of Interment, the Grave is made about four Foot deep, in which they lay the Body, inclosing it with Stakes, and raising over it a Shed or Covering; so that neither Rain nor Beasts can come near it. The Women then creeping beneath this Shed, renew their Lamentation, as if they took their Farewel. This done, they raise a square Heap of Earth over the Body, on which they lay all the Household Goods of the Deceased, as Platters, Basons, Shovels, Kettles, and such Instruments as he used in his Life; with his Wearing-Apparel, hanging-up his Arms and Weapons round, lest he should want them in the other World.

Goods in-
terred.

THE Friends of the Defunct also bring their Gifts, which they either lay in the Grave, or place over it, as Tokens of their Affection. If the Deceased was a boon Companion, they set a Pot of Palm-Wine by him, that he may quench his Thirst. If a Woman die in Child-bed with her Child, they bury the Child in her Arms.

If the Friends have not wherewithal to pay the Grave-Diggers, they take Part of the Things left at the Grave as their Fee. The more Household-Stuff or Goods there are thus left with the Body, the greater Honour they esteem it.

Waking of
the Women.

WHEN the Corps of a free Black is interred, all the Women attending the Funeral walk to the nearest Water, either Sea or River, and entering it Navel-deep, with their Hands throw the Water in one another's Faces; thus washing themselves all over, while others standing on the Shore, play by Turns on several musical Instruments, with wild Shrieking and Lamentations. Afterwards one of the Company advances towards the Widow of the Deceased, leads her into the Water, lays her down in it on her Back, and washes her all over. Then calling the other Women present, they raise her up, and every one makes a Compliment of Condolence. When these Ceremonies are ended, they return in Order to the House of the Deceased, where they drown their Grief in a good Feast.

Burial at
Frederick-
burgh.

VILLALULT saw a Burial at Frederickburgh performed in the same Manner. He only adds two or three Particulars omitted by Artus, as, that

the Corps was put in the Grave, so that the Earth came not near it; that then the Attendants turning to the Grave, bid him adieu with great Lamentation; that his favourite Wife threw his *Fetishes* into the Grave, and laid a good Part of his Household-Stuff (as his Kettles and Clouts) by his Side, and his Arms at Top of him. They also placed by him Palm-Wine, Rice, Maiz, and other Provisions.

Funeral
Rites.

BOSMAN is more particular with Regard to some Points concerning Burials, and relates others with different Circumstances, as, it may be presumed, the Customs vary a little in different Places. As soon as any Person dies, according to that Author, immediately the Priest and his Relations must enquire, whether the Deceased was ever perjured in his Life? If he was, then that was the Cause of his Death: If not, the next Question is, Whether he had any powerful Enemies, who might have laid *Fetishes* in his Way? On this Occasion, sometimes several who were at Enmity with him are attacked, and examined very closely; and in Case they have been found addicted to such Practice, though never so long ago, they will hardly come-off with a whole Skin.

To this Purpose, the Author relates a Passage that happened to him at *Asim*: Where, being advised for the Company's Service to send a Messenger to the King of *Dinkie*, he dispatched his own Servant thither with a handsome Present; as did at the same Time the *Brandenburghers*. Both Messengers were kindly received: But having waited eight Weeks at Court for their Dispatches back again, his Majesty in the mean Time happened to die; which Accident brought them into the utmost Danger: For the Relations of the defunct King ridiculously supposing they had occasioned his Death, seized and bound them, enquiring of their Priests, if the Presents they had brought were not poisoned or conjured? However, according to the holy Rites, he pronounced them innocent; upon which they were released, and dispatched back with Presents.

IN Case there be no Suspicion of Poison, then Inquiry is made whether his Wives, Children, Slaves, and other Persons about him, have attended him with due Care, or been liberal enough in their Offerings. If all these Things appear right, and no plausible Pretence can be found to which to impute his Death, they have Recourse to their last Shift, which never fails them at this Pinch: The Man died because he was faulty in the Performance of his religious Rites.

THEN the Priest goes to the dead Person and asks him, *Why he died?* But being incapable of

Enquiry ap-
plying toThe Death of
King.A Justice
Equity.Responses per
the Dead.* Artus, in de Brey's *Jad. Orient.* p. 93. & seq.

* Villault's Voyage, p. 202.

answering.

Gold-
Coast.

answering, the Rogue of a Priest is himself the Respondent; and the Relations believe, that his *Fetish* and the Dead have made the Answers, which he has framed himself, and to be sure are such as best suits his Ends.

THE customary Questions to the Dead are put in several Manners: For Instance, some Men take the dead Body, in Presence of the Priest, upon their Shoulders: And then it is asked, *Did not you die for such a Cause?* If the Men, who hold him, incline the Body towards the Quærent, that is taken for an affirmative Answer; otherwise they stand still *.

AT *Akbra*, the Examiner commonly lies flat down on the Stomach of the deceased Person, and taking him by the Nose, puts these Questions to him: *What was the Reason you left us? What Things did you want most? Who is it killed you?* Their Simplicity is so great in this Respect, that they will affirm the dead Person has fully answered their Questions by a Motion of his Tongue, Eyes, or Lips †.

As soon as the sick Person is expired, they set-up such a dismal Crying, Lamentation, and Squeaking, that the whole Town is filled with it, by which it soon gets about, that somebody is just departed: Besides, the Youth of the De-
generally pay their last
by firing several Musket-

Dress.

UPON the Husband's Decease, the Wives shave their Heads very close, and smearing their Bodies with white Earth, put-on an old worn-out Garment. Thus adjusted, they run about the Streets † like mad Women, or Furies, with their Hair hanging upon their Cloaths; withal making a very dismal Howl, continually repeating the Name of the Deceased, and reciting the great Actions of his past Life; which lasts several Days till the Corps is buried.

Vocally
Mourn.

IF a principal Man is killed in Battle, and the Body cannot be secured for Burial, (which must be performed in his own Country) his Wives are obliged, in all that Interval, to be in Mourning, and keep their Heads shorn. A long Time after, perhaps ten or twelve Years, as Opportunity offers, the Funeral-Ceremonies are renewed with the same Pomp and Splendor as at first: On which Occasion also, his Wives again put-on their Mourning, cleanse and adjust themselves as before.

WHILST the Women are lamenting abroad,

* Bosman's Description of Guinea, p. 226, 2^d seq. man, as before, p. 229; and Adini's Voyage to Guinea, p. 105.

† Barbot's Description of Guinea, p. 281.

‡ At *Akbra*, the chief Wife of a Black, who happens to die, lies-down by the Corps howling, crying, and from Time to Time rubbing his Face with a Wisp of Straw, or the Thread of the consecrated Tree, crying, *Awey, Awey*. If a Woman is dead, the Husband does the same. Barbot, as before.

* Bosman, as before.

Funeral
Rites.

the nearest Relations sit by the Corps, making a dismal Noise, washing and cleansing themselves, and farther performing the usual Ceremonies: The distant Relations also assemble from all Places, to be present at these mourning Rites; he that is negligent herein being sure to bleed very freely, if he cannot urge lawful Reasons for his Absence.

THE Town's-People and Acquaintance of the Deceased come also to join their Lamentations, each bringing his Present of Gold, Brandy, fine Cloth, Sheets, or something else, which, it is pretended, is given to be carried to the Grave with the Corps; and the larger the Present, the greater the Honour of the Presenter.

DURING this Ingress and Egress of all Sorts of People, Brandy in the Morning and Palm-Wine in the Afternoon are briskly filled about; so that a rich Negro's Funeral becomes very chargeable: For, after this, the Corps is richly decked when laid into the Coffin; besides which, several fine Cloaths, Gold *Fetishers*, high-prized Corals, *Conte di Terra*, and several other valuable Things are put-in with it for his Use in the other Life, since they do not doubt but he will have Occasion for them.

THE Value and Quantity of his Coffin-Furniture is adjusted in Proportion to what the Deceased left the Heir, or perhaps to the Heir's Conveniency. All this being over, and the Friends and Relations met together, after two or three Days the Corps is buried; before which a Company of young Soldiers go, or rather run, continually loading and discharging their Muskets till the Deceased is laid in the Ground. A great Crowd of both Sexes follow without the least Order; some being silent, others crying and shrieking as loud as possible, whilst others are laughing as loud, so that all their Grief consists only in outward Shew.

As soon as the Corps is interred, every one goes where he pleases, but most to the House of the Defunct to drink and be merry; which lasts for several Days: So that this Part of the Mourning looks liker a Wedding than a Burying *.

ACCORDING to *Barbot*, the Blacks about Cape *Tres Puntas* have a peculiar Custom, to bury their Dead in a Sea-Chest; which being commonly but four Foot, or four Foot and an half long, and consequently too short for the Body, they bow the Corps, and chopping-off the Head, lay it on

Gold.
Coffin.

one Side. As soon as the Corps is let-down in a the Ground, the Persons who attended the Funeral drink Palm-Wine and Rum plentifully out of Oxes Horns; and what they cannot drink at a Draught, they spill on the Grave.

Norfolk.
Coffin re-
torred.

THEY generally build a small Cottage, or Hut, or else plant a little Garden of Rice on the Grave; into which they throw several worthless Goods of the Deceased, but not Household-Stuff, or other Moveables, as Authors would have it. There is no such Custom at present, says *Bayman*, nor ever was, in his Opinion. The same Author observes, that at *Asim* and other Places they set-up, over their Graves, several Images of Earth, which are washed twelve-Months after the Interment, when the Funeral-Ceremonies are renewed in the Manner before related.

THE Negroes are strangely fond of being buried in their own Country; so that if any Person dies out of it, they frequently fetch his Corps to be buried at home, unless it be too far distant, in which Case they bury him where he died; and if he has any Friends or Acquaintance present, they cut-off his Head, an Arm, and a Leg, which they cleanse, boil, and carry to his Country, where they are interred with fresh Solemnity, suitable to the Circumstances of the Deceased.

Funeral Ex-
ercises.

THESE Burials, it may be, presumed, are accompanied with Funeral-Orations. The *English* Agent-General at *Cape Corse*, who had been present at the Funeral of a Negro-Woman of some Note there, told *Barbot*, that the Priest made a pathetic Speech to the Company present, exhorting them to live well, to hurt and injure no-body, to be strict Observers of their Promises and Contracts, and a deal more such Morality. After this, he made a Panegyric of the deceased Woman, and ended by throwing on the Ground a long String of Sheep Jaws threaded together, holding one End in his Hand, and crying aloud: "Do ye all as the Deceased. Imitate her. She was very careful during her whole Life to consecrate great Numbers of Sheep on Occasions of this Nature, as these Jaw-Bones sufficiently testify." This Hint had the desired Effect, moving many of the Auditors to give each a Sheep, the Agent himself not excepted.

In some Places no Burial is allowed to Slaves, but their Bodies are cast into bye-Places to rot away, or be devoured by wild Beast: In other Parts of the Coast, they throw a little Earth over them.

Burials at
Cape Corse.

We shall close this Account of the common Negro Funerals, with the Manner of them at

Cape Corse, which *Atkins* describes in a few Words. At a Death, says that Author, the Relations and Neighbours keep a Noise and Howling, till the Day of Interment, always at their own Houses; where the Corps being put in a Trunk, and carried a small Circuit on Mens Heads, the Town's-Folk attend with wild Noise, and firing of Guns; till finding the Deceased does not awake, they drink and make merry, and bury with the Corps a Portion of Liquor, Pipes, &c. This done, a little Victuals is supplied by the Relations every Day to the Grave for a considerable Time.

Funeral
Rites.

WITH regard to the Obsequies of great Men, *Thaë* of *Artus* informs us, that when a King dies, the Grief of the Negroes is universal and excessive. The Ceremonies of their Interment differ little from those just mentioned; but as their Condition and Dignity requires greater Attendance, they take care to provide them with Servants not only for their Journey, but also to wait on them in the other World. For this End each of the Grandees, or chief Men, makes the deceased King a Present of a Slave. Some give him one of their Wives to dress his Victuals; others offer him one of their Children, so that there is always a good Number, who are all sacrificed before they are aware of it. For this End they conceal it carefully from the Persons who are assigned to the Victims; and when the Funeral-Day comes, send them on some pretended Errand or Business, while People lie in Wait to dispatch them with their Darts and Assassins. The Bodies of the Slain are brought to the Palace and exposed, to show how greatly the King was beloved by his Subjects; and being speared over with Blood, are carried along with the royal Corps to the Grave.

BESIDES this, the King's favourite Wives seek to die, in order to be laid in one Grave, and accompany their Lord to the other World. The Heads of the Persons killed are not buried with the Bodies, but fixed on Poles round the Grave, which they think a very honourable Ornament. They also set, near the Grave, Meat and Drink for the King's Use, changing the Vessels as often as they find them empty. They bury also his Clothes and Arms, with whatever he esteemed most valuable. The Images of the principal Courtiers dressed and painted to the Life are placed round these Sepulchres of the Kings; which sometimes take-up as much Ground as their Palaces, and are so well provided with Necessaries, that were they to revive again, they would find nothing wanting. These Monuments are highly respected by the Successor, and a Guard placed

Heads of
Victims.

Their Sepul-
chres are guarded.

* *Barbot's Description of Guinea*, p. 281.
as before, p. 284.

* The same, p. 284.

* *Bayman's Description of Guinea*, p. 232.
* *Atkins's Voyage to Guinea*, p. 105.

* *Barbot*,

Gold-Cloth. to watch them continually, that if the Deceased should want any Thing, they may give immediate Notice *.

Their Body kept. SOMETIMES a King, or very great Personage, is kept a whole Year above Ground; and to prevent Putrefaction, they lay the Corps on a wooden Utensil like a Gridiron, which they set-over a very gentle, clear Fire, that by slow Degrees dries it. Others inter their Dead privately in their own Houses, though they give-out they preserve the Corps in the former Manner, and that in due Time they will see the Funeral-Rites solemnly performed. The Day for the public Interment being come, Notice thereof is given, not only to the People of his own Nation, but other Countries also; which brings a surprizing Concourse to see the Solemnities performed: And it is certainly very well worth while, says *Bosman*, since on this Occasion every-body is dressed-out in all their Best, that one may see more Pomp and Splendor in one Day, than otherwise in several Years.

Horrid Slaughter. IN such Funerals as these several Slaves of the Deceased are killed and sacrificed on his Account, in order to serve him in the other World; as are also the *Bossims* especially, or those who, in his Life-time, he had dedicated to the *Fetish*; namely, and one of his principal most execrable, several and past Labour are sold on Purpose to be made Victims on these accursed Occasions. It is a very deplorable Spectacle to see these miserable Creatures butchered in the most barbarous Manner; so that what with hacking, piercing, tormenting, &c. they endure a thousand Deaths. It was not without the utmost Horror that the Author saw eleven Persons killed in this Manner, among whom was one, who, after having endured a great deal of exquisite Torture, was delivered to a Child of six Years old, to have his Head cut-off; which the Boy was about an Hour in doing, not being strong enough to wield the Sabre. As the Dutch do not suffer this wicked Practice within their Jurisdiction, the Negroes subject to them will privately remove to other Places, in order to perform a Crime ^b, made a Virtue with them by Custom.

King of Fetis's burial. WE have, in *Marchais's Voyage*, the following Account of the Ceremonies observed at the Funerals of the Kings of *Fetis*: When one of them dies, the People express their Grief by mournful Songs and Outcries. They wash the Corps, dress it magnificently, expose it to public View, and serve-up Victuals to it at the usual Hours, as if the Deceased were living. When

the Body begins to corrupt, four Slaves bear it without Ceremony, and inter it in the Woods, for ever concealing where they put it. If any of the Wives of the Deceased follow them, they kill them and bury them along with him. In the same Grave they lay his *Fetishes*, his Clothes, his Arms; in short, whatever he was fondest of when alive, with Victuals and Drink.

WHEN the Slaves have covered-up the Grave, they return to the Palace, and without speaking, kneel-down at the Gate, stretching-out their Necks to the Executioner, that they may go serve their Master in the other World; in full Persuasion, that he will reward their Fidelity, by giving them the first Posts in his new Kingdom. While the Slaves are busy at the Interment, the People make a cruel Slaughter of those they think may be useful to their deceased King in the other World. Some Kings, who have been well beloved, have had four or five hundred Persons massacred on this Occasion of both Sexes. This barbarous Custom is more or less all along the Coast of Guinea ^c.

ATKINS learned, at Cape *Tres Puntas*, that it is customary with the Rich to sacrifice a Slave or two at their Funerals ^d; and *Barbot* informs us, that at the Town of *Agnassou*, in the Country of *Fetis*, West of Cape *Corse*, is a peculiar Market for buying and selling Slaves, to be sacrificed in Honour of great Persons deceased ^e.

S E C T. VII.

The RELIGION of the Negroes.

1. Of God, the Devil, and the Creation.

Negro's Notion of God: They think him no Friend to them: Do not invoke him. The Devil much dreaded by them. Do not consult or worship him: Banished by them; out of all Towns. Giant of Ante. Apparitions and Spirits. Future State. Rewards and Punishments. Transmigration. Creation of Mankind: Various Opinions. Fetishes, what? Personal Fetishes, or Charms: House Fetishes: Honour paid them: Domestic Spies. Public Fetishes. Fetish's Bird: Fetish's Fishes: Fetish's Tree: Fetish's Hills: Fetish's Stones. Common Fetish. Fetish's Rocks. Inconsiderate Zeal. Cape Corse Fetish. Fetish-Pond.

THE Religion of the Negroes is branched-out into numerous different Sects. There is no Village nor Town, nay, scarce any private

* *Artur*, in *de Bry's Ind. Orient.* Part 6. p. 95, & seq. See also *Villault's Voyage*, p. 198, & seq. Also *Barbot's Description of Guinea*, p. 281, & seq. who have copied from him. ^b *Bosman's Description of Guinea*, p. 231, & seq. ^c *Marchais's Voyage*, vol. 1. p. 315. ^d *Artur's Voyage to Guinea*, p. 80. ^e *Barbot*, as before, p. 285.

Gold-Coast.

Family, who do not differ from another on this a

Negro Notion of God.

THE Coast-Negros, for the generality, believe in one true God, to whom they attribute the Creation of the World, and all Things in it, though in a crude, indigested Manner, not being able to form a just Idea of a Deity *.

ARTUS observes, that, when questioned concerning their Religion, they give such Answers, as appear inconsistent with all the Principles of Reason. If you represent to them these Absurdities, all their Reply is, that the *Fetish* taught them so, or bid them do so.

THE same Author informs us, that being asked several Questions concerning their God, they answered, that he was black and mischievous, delighting to torment them various Ways: That the *Europeans* God was very good, who gave them such Blessings, and treated them like his Children. Others asked, murmuring, *Why God was not as kind to them? Why did not he supply them with Woollen and Linen-Cloth, Iron, Brass, and such Things, as well as the Dutch?* The Dutch answered, *That God had not neglected them, since he had sent them Gold, Palm-Wine, Fruits, Corn, Oxen, Goats, Hens, and many other Things necessary to Life, as Tokens of his Bounty.* But there was no persuading them these Things came from God. They said the Earth, and not God, gave them Gold, which was dug-out of its Bowels: That the Earth yielded them d

No Friend to them.

Maiz and Rice; and that, not without the Help of their own Labour: That for Fruits they were obliged to the *Portuguese*, who had planted the Trees: That their Cattle brought them young ones, and the Sea furnished them with Fish: That, however, in all these their own Industry and Labour was required, without which they must starve; so that they could not see how they were obliged to God for any of those Benefits.

THEY confessed, indeed, that Rain came from God, which not only made the Earth fruitful, and the Trees bear, but brought-down Gold from the Mountains. But still they said they were not so happy as the *Dutch*, whom God supplied with such a Variety of Things: For their Notion is, that the Commodities brought from them by the *Europeans* are found in the Fields, ready prepared for them by the Deity himself *.

Do not impute this.

BOSMAN says, that they never make any Offerings to God, nor call upon him in Time of Need, but in all Difficulties apply to the *Fetish*, and pray to him for Success in their Undertakings. Hence he conceives, that they had their Notion of God from the * *Europeans* *.

* *Bosman's Description of Guinea*, p. 146.* He means the *Portuguese* or *French*.

p. 300.

* *Barbott's Description of Guinea*, p. 304.

ACCORDING to *Marchais*, the Natives of the *Gold-Coast* say, that their God is black, and their Priests affirm, that he appears often at the Foot of these *Fetish-Trees* in the Shape of a big black Dog. As the Whites have told them, this black Dog is called the Devil, so when they hear any *Europeans* use the Imprecations of the Devil take you, or, break your Neck, they are ready to swoon away *.

Negro Religion.

MANY of the Blacks have a Notion there are b two Gods: The chief of whom, they say, is white, and call him *Bossun* and *Jangú Man*, that is, *Good Man*. They believe him peculiarly the God of the *Europeans*, whom he supplies with all good Things. The other God they conceive to be black, and from the *Portuguese* Language call him *Demonio*, or *Diabro*, being a wicked, mischievous Spirit.

THE Blacks very much dread the Devil, and even tremble at his Name, ascribing all their Mis- c fortunes to him.

MANY look on it as an Invention of Travellers, when told, that the Blacks affirm, they are often beaten by the Devil. The Author says, it is certain they have been heard to cry in the Night, and seen running out of their Huts in a Sweat, trembling and weeping. Some *Akkras* Blacks assured him, not only that the Devil often beat them, but that he sometimes appeared to them in the Shape of a black Dog; and at other Times spoke to them, though they could not see him *.

MARCHAIS, or his Editor, who believes all this idle Stuff to be Fact, hence affirms, that the Empire, which the Devil has over them, is but too real, as well as the ill Treatment they suffer from him. You hear them, says he, cry-out! You see the Bruises and Hurts they receive from him! It is true, he neither breaks Leg nor Arm, but he often beats them so unmercifully, that they keep their Beds for some Months. It is then that their Priests play their Cards, exacting Presents from them to appease the angry *Fetishes*, who otherwise (as they threaten) will kill them.

THESE Priests sell little wooden Hooks, like those used to pull-down the Boughs of Trees, or to open Gates. They say the Devil brings these to the Foot of the *Fetish-Tree*, and nobody dare touch them but the Priests, who distribute or sell them to those in Want of them. Some of these have the Virtue to preserve Houses, others are for Canoes, Fields, Stalls for Cattle, or to protect little Children; and though they are all of one Shape, they are for different Uses *.

* *Artus*, in *de Bry's Ind. Orient. Part 6. p. 41. & seq.** *Bosman*, as before.* *Marchais's Voyage*, vol. 1.* *Marchais*, as before, p. 300. & seq.

Gold Coast.
Do not con- sider him.
BOSMAN says, the Guinea Negros believe there is a Devil, and that he frequently does them a great deal of Mischief; but that what Dopper and other Authors write, that they pray, and make Offerings to him, and give him Part of their Meat and Drink, is utterly false. He affirms, that they do not consult the Devil in any Case, all their Offerings, and Questions of Moment in Time of Need, being addressed to their Fetichs, or rather, in Effect, to their Priests; much less, in doubtful Cases, do they ask Advice of him, or oblige themselves to square their Affairs by the Rule of his Answer. In like Manner, although they firmly believe in Conjurers and Miracle-mongers, yet they do it in a different Sense from our European ridiculous Opinionists, who are persuaded no Conjurer can do any Feats without the Help of the Devil, for they ascribe it as a Gift of God; and though, in Reality, it be a down-right Cheat, yet, ignorant of the Fraud, they swallow it as a divine Miracle, and above human Power.

Dismissed by them
THE Devil is annually banished all their Towns with Abundance of Ceremony, at an appointed Time set apart for that End. The Author had twice seen it at Axim, where they make the greatest Stir about it. This Procession is preceded by a Feast of eight Days, spent in all Manner of Singing, Skipping, Dancing, Mirth, and Jollity: In which Time a perfect lampooning Liberty is allowed, and Scandal so highly indulged, that they may freely chant out all the Faults, Villainies, and Frauds of their Superiors, as well as Inferiors, with Impunity. The only Way to stop their Mouths, is to ply them lustily with Drink, which alters their Tone immediately; and turns their Satyr into Panegyrics on the good Qualities of him who has so nobly treated them.

Out of all Towns.
ON the eighth Day, in the Morning, they hunt the Devil with a dismal Cry, all running one after another, throwing Excrements, Stones, Wood, or any Thing they can come at, as thick as Hail, at Satan's Posteriors. When they have driven him far enough out of Town, they all return; and thus conclude their eight Days divine Service. To make sure that he does not return presently to their Houses, the Women wash and scour all their wooden and earthen Vessels very neat, to free them from all Uncleanliness, and the Devil.

Glenn's Ante.
THE Negros of Ante also expel the Devil in the same Manner; but these poor Wretches are tormented with a worse Devil, though they call him a God. This is a Giant, one Side of whose

Body is found, the other rotten, which, if any one touches, he dies immediately; (a Thing, says Bosman, I believe without the least Scruple.) This over-grown Devil, or God, (for the Difference is not very great) they endeavour to appease with Eatables; to which Purpose, thousands of Pots, or Troughs, of Victuals are continually found standing throughout the whole Antese Country; so that he must have worse than a canine Appetite, if he has not his Belly-full.

Apparition and Spirit.
BESIDES these Notions of the Devil, they stedfastly believe the Apparition of Spirits and Ghosts, and that they frequently disturb and terrify some People; so that when any, especially any considerable Person, dies, they perplex one another with dreadful Fears, from an Opinion, that he appears several Nights successively near his late Dwelling.

Future State.
ARTUS tells us, that the Blacks, being asked what they thought became of the Dead, and of a future State, or a Day of Judgment; they answered, they knew nothing as to a Day of Judgment, and that the Dead, they believed, were gone to another World, but where it was, they could not tell. They affirmed, that Men differed in this Point from Brutes; but that, as to the Condition of the Deceased, they had no Notion, whether they were above, or beneath the Earth: Yet said, they took Care to give some Furniture and Victuals to the Dead, that they might not want in another World; and that when they lose any Thing, they believe it is taken away by some of their deceased Friends who wanted it.

ACCORDING to Bosman, their Opinions differ no less with Regard to a future State, than the Creation of Man; most of them affirming, that immediately after Death the Deceased goes to another World, where he lives in the same Character as here, and makes use of all the Offerings of his Friends made to him after his Decease. But they have no Idea of future Rewards or Punishments for the good or ill Actions of their past Lives: Except some of them, who think the Defunct are immediately conveyed to a famous River situate in the Inland-Country, called *Bosmanque* (supposing this to be taken in a spiritual Sense, because the Body is apparently left with them.) It is here their God enquires, what Sort of Life they have lived! Have they religiously observed the Holidays dedicated to their Fetichs, abstained from all forbidden Meats, and inviolably kept their Oaths? They are gently wasted over the River, to a Land abounding in all Kinds of Happiness, not unlike *Mohammed's Paradise*.

^a Bosman's Description of Guinea, p. 157, and in de Bry's *Ind. Orient.* p. 42. And *Villault*, p. 178. substituting *God, or Ishi*, in the Place of *Fetich*, or *Fetich*.

^b The same, p. 158, & seq.

^c In the Original, *God*. This Author generally

Gold-
Coast.

radise; but if they have sinned against any of the forementioned Rules, their God plunges them into the River, where they are drowned, and buried in eternal Oblivion.

Trans-
migration.

OTHERS believe, that after Death they are transported to the Land of the Whites, and changed into white Men: This is somewhat like the Metempsychosis of *Pythagoras*, and serves to hint how much more honourable white Men are than themselves.

BARBOT observes, that after Death, some Blacks say, the Soul goes under the Earth to an antient Person, whom they call *Bossifer*, who examines it narrowly as to its good or bad Actions; if it has lived well, he puts it into some Animal, and conveys it over the large River *Bosmanque*, into a pleasant Country; if it has lived ill, it is drowned in the Passage.

Creation of
Mankind.

THEY have different Opinions concerning the Creation of Mankind. Here the major Part believe Man was made by *Ananse*, a Spider; and those who attribute it to God, hold, that in the Beginning he created black, as well as white Men. They go on, and say, that to these two Sorts, thus created, God offered two Sorts of Gifts, Gold, and the Knowledge of Arts, with Reading and Writing: That as he gave the Blacks the first Choice, they chose Gold, and left the Knowledge of Letters to the Whites: That God granted their Request; but, being incensed at their Avarice, decreed, they should be Slaves to the Whites, who should for ever be their Masters.

Various
Opinions.

OTHERS, but very few, affirm, that Man, at his first Creation, was not shaped as at present; the distinguishing Parts of the Sexes having been placed more in View: But that they were afterwards altered by the Deity, out of Respect to Modesty, when the World became sufficiently peopled, to preserve the Race of Mankind.

OTHERS on this Coast would persuade you, that the first Men came out of Holes and Pits, like that at present in a great Rock in the Sea near the *Dutab* Port at *Akera*.

BOSMAN says, it would be extremely tedious to run through all their Notions of the Creation, relating to the Moon, Stars, &c. to conclude with only observing, that Father *Kircher* would have found no Difficulty in persuading them that the Planets are peopled, or at least the Moon, for they have already discovered a Fellow beating a Drum in her.

Fetich,
what.

THERE are no Images on the Gold-Coast, till

you come to *Ardra*, where there are Thousands of Idols: But the Natives make use of Things called *Fetiches*, which serve instead of them.

Religion,
Fetiches.

THE Word *Fetich*, or *Fetish*, as hath been already observed, is a Portuguese Word, and signifies properly a Spell or Charm. From them the Blacks borrowed it: But in the Negro Language it is the Word *Bossun*, which properly signifies a God: Some use the Word *Bossifoe*. *Fetich* is chiefly employed in a religious Sense; and they call whatever is consecrated to the Honour of their God *Fetich*, as a Charm; and so the Name is given to those artificial Bits of Gold which they wear as Ornaments.

AN exact Account of *Fetiches* has been already given from *Loyer*, who blames those Authors, who say the Negros worship them as Deities. All Authors agree, that these Things are of no certain Shape; a Bone of a Fowl, or Fish, a Flint, a Feather, or any Thing, may serve for a *Fetich*, according to the Fancy of every Man, who has commonly two, three, or more. One is worn about him, or set in his Canoe; the rest are kept at home, and are bequeathed from Father to Son, as they have proved serviceable.

THE *Fetiches* they carry about them are sometimes the End of a Horn filled with Ordure, or Fetidus, &c. small Figures, resembling the Head of some Animal; which their Priests sell them at a good Price, pretending they found them under *Fetich* Trees.

FOR the Defence of their Houses, they have a Sort of *Fetiches* which they set at their Doors, like the Poles or Hooks used in France to pull down the Boughs of Trees in gathering Fruit. Of these the Priests set a great Number about a Stone, (which they believe to be as old as the World) and, when they have been there a certain Time, sell them to the People.

IF any Trouble befall them, they go to the Priest (or *Fetichero*) for a new *Fetich*, who gives them a Piece of Suet or Tallow, with two or three Parrots Feathers stuck upright in it. The King of *Fetich*'s Son-in-law had for his *Fetich* the Head of an Ape.

IN Honour of their *Fetich*, they all abstain from some particular Meat or Drink. This Promise they usually make at their Marriage, and believe, if they should violate it, they would die on the Spot. For this Cause one eats no Beef, another no Goats, Flesh or Poultry; another abstains from Palm-Wine, or Brandy; and this they do as strictly, as if their Life depended on it.

* *Bosman's* Description of *Guinea*, p. 156. And *Barbot's* Description of *Guinea*, p. 307.

† *Bosman*, as before, p. 146, & seq.

‡ The same, p. 161.

§ See also, *Bosman*, p. 155, and p. 148.

¶ See before, p. 440.

‡ Yet *Bosman* and *Bar-*

bot, as well as *Villault* and others, consider them as their Gods, or Divinities.

¶ *Villault's* Voyage,

p. 179, & seq. from whom *Lukas* and others have copied.

Gold-
Coast.
Doubtful
Spec.

EACH Man, or at least each House-keeper, says *Bosman*, has a *Fetisso*, which, they are persuaded, narrowly inspects their Course of Life, and rewards good Men, and punishes the Wicked; but this Reward consists in a Multiplicity of Wives and Slaves, and their Punishments in the Want of them; though the most terrible Punishment they have a Notion of, is Death, of which they are terribly afraid: And indeed, it is this which inflames their Zeal in religious Affairs, and occasions their Abstinence from forbidden Meats and Drinks, fearing the least Tattle would kill them. Murder, Adultery, Theft, and all such Crimes, are here accounted no Sins, because they can be expiated with Money; which the other Kind of Misdemeanors cannot, they still remaining charged to their Account. The same is related of the Inhabitants of *Formosa*, by Mr. *Frederic Cujet*.

Public Fe-
tisses.

BESIDES these private *Fetisses*, they have public ones, which are tutelary to a whole Country or Territory, and are sometimes a great Mountain, or a remarkable Tree or Rock; sometimes such a Sort of Fish, or such a Species of Birds; all which they worship as Deities. If a Negro accidentally kill one of these Birds, he is punished sufficiently; and if a White does it, he runs a great Risk of his Life. The Author saw one of these Birds at *Frederickburgh*, about the Size of a Wren, the Bill like a Linnet's, mark'd with Black and White, and the Feathers of a light Brown. If a Negro sees any of these Birds flying about his Habitation, he looks on it as a good Omen, and throws it Meat immediately.

Fetisso Bird.

THE Bird here spoken of, according to *Artus*, is that which some call the *Ardea Stellaris*, from the Spots with which it is variegated; others the *Bull-Bird*, from its imitating the Lowing of that Animal. As setting-out on a Journey they hear this Bird, they take it as a good Omen, saying, it is their *Fetisso* who promises them his Protection and Defence, and a safe Return: On this Account they carry a Pot of Water, and some Grain, for the Bird to eat and drink; so that you often meet in the Woods and Fields these Thank-Offerings to their *Fetisses*. *Barbot* adds, that they also pay great Veneration to a small Bird the Size of a *Robin-Red-Breast*, with black, grey, and white Feathers; of which there are great Numbers at *Whiddib*. They are highly pleased when any of these little Birds come into their

Grounds or Orchards, and a heavy Fine is laid on such as hurt or kill them.

Religious
Fetisses.
Fetisso
Fetisses.

The Sword-Fish, and *Benits*, are the two Sorts of Fish the Blacks worship; and such is their Veneration for them, that they never catch either Sort designedly. If a Sword-fish happen to be taken by Chance, they will not eat it, till the Sword be cut-off, which, when dried, they regard as a *Fetisso*.

THE Palm-Trees are the most peculiar Sort they consecrate into *Fetisses*, especially that Sort they call *Affanam*, not only because they are the most beautiful, but the most numerous Species of the Palm. Accordingly there are many of these consecrated every-where; and scarce any Black will pass them, without taking-off some Strings of the Bark, which they twist between their Fingers, and then tie round their Waists, Arms and Legs, by Way of Preservative. *Villault* says, they surround this *Fetisso* Tree with little Ropes of Straw, and after their Ceremonies are over, use them to string their Gold-Work upon, which they wear on their Arms and Legs, as a Preservative against all Mischief. They also believe, that whoever cuts-down, or destroys one of them, spoils all the Fruit of the Country; so that this Crime is punished with Death. May the eighth, 1598, eight or ten Dutchmen were killed, for ignorantly felling one of these Trees.

ACCORDING to *Artus*, they address their Prayers to these Trees, where, they say, the Devil appears to them in the Shape of a black Dog, or answers them by a Voice.

THE highest Mountains, which are most subject to Thunder and Lightning, they imagine the Residence of their Gods; and carry Offerings of Rice, Millet, Maiz, Bread, Wine, Oil, &c. which they lay at their Feet, to appease them. *Artus* says, they dare not pass them in a Journey without ascending them, and pacifying them with some Present.

THE *Fetisso*-Stones are like great Country Land-Marks. These they believe as old as the World. About these the Priests set their wooden Hooks, which they sell to the People as House-*Fetisses*.

BESIDES these, if five or six Neighbours build near one another in any Place divided from the rest of the Town, they chuse a *Fetisso* amongst them, which they will sacrifice and pray to for their common Preservation.

THEY also pay a Regard to consecrated Rocks, and Cliffs to which they offer Provisions;

* *Bosman's Description of Guinea*, p. 155, & seq. Voyage, 181. And *Marchais's Voy. en Guinée*, vol. 1. p. 247.

^b *Poivre de Diogre*. See *Nat. Hist.*

^c *Villault's*

in *de Bey's Ind. Orient.* p. 41. And *Barbot's Description of Guinea*, p. 311, & seq.

^d *Barbot* calls it the *Bistern*.

^e *Artus*

this the *Tammy*. ^f *Artus*, as before. And *Barbot*, as before.

^g *Barbot*, as before, p. 300.

^h *Villault*, as before, p. 179. ⁱ The same, p. 183.

^j *Artus*, as before, p. 41. And *Villault*, as before, p. 183, & seq.

^k *Artus*, as before. And *Villault*, p. 183.

Gold-
Coast.

at *Boutri*, and *Dicks-cove*, in the Country of a *Anta*: Only they adorn these rocky Deities with hooked Staves, as they do in like Manner a vast Rock at *Taborari*. To these Places the Blacks of *Korby le Hou*, and the adjacent Coast to *Rio de Sucrio da Costa*, are yearly, at a set Time, sent in Canoes by their respective Towns, to make their Offerings, and pray those Deities to appease the Ocean, and keep it free from Storms and Tornados, that they may carry on Trade in Safety along the Coast.

Insuperable
Zeal.

At *Fredericksburgh*, *Villault* was shewn their *Petisso*-General, or Grand *Petisso*, which stood in the Middle of a large Plain. It was only a Stone covered with Earth, which he rooted-up immediately, breaking five hundred Poles, or Sticks planted round it. From thence he went to the Priest to see what *Petisses* he had to sell. The Priest seeing one of the Poles in his Hand, told him that he had gotten one, and desired he would pay him for it. *Villault*, on this, carried him to the Grand *Petisso*, and when he saw the Destruction that was made, he fell a-roaring in a terrible Manner. *Villault* told him, for his Payment he had set-up that wooden Cross, and whoever touched it, would die in a Minute; on which they all ran away, and he returned to the Fort.

Cape Corse
Fetisso.

THE public *Fetisso*, or the Guardian of them all, at *Cape Corse*, is the Rock *Tabra* (or *Talora*) a bluff peninsular Prominence, that juts-out from the Bottom of the Cliff the Castle stands on; making a Sort of Cover for Landing, but dangerous, the Sea often breaking over it with great Force. About forty or fifty Years ago, all their fishing Canoes, from some Want of Devotion, by a Southerly Wind were split against the Rock *Tabra*; which happening on a *Tuesday*, that Day every Week is set apart ever since for Illnesses, Dancing, and Diversion.

To this Rock the *Petisso*-Man sacrifices annually a Goat, and some Rum; eating and drinking a little himself, and throwing the rest into the Sea, with odd Gestures and Invocations, he tells the Company, that he receives a verbal Answer from *Tabra*, what Seasons and Times will be propitious; and for this Knowledge every Fisherman finds it worth his While to *dassi* him with some Acknowledgment.

Fetisso
Land.

LAKES, Rivers, and Ponds, come-in also for their Share of Worship. The Author was present at a singular Ceremony paid to a Pond not far from the *Danish* Fort, near *Akkra*, to entreat Rain of it, the Season having been very dry.

* *Burke's Description of Guinea*, p. 309.
See *Marshall's Voy. en Guinée*, vol. 1. p. 301.
p. 102.

* *Burke*, as before, p. 309, and 311.

A great Number of Blacks assembled about the Pond, bringing with them a Sheep, whose Throat the Priests cut in the Banks of the Salt Pond, so that the Blood ran into it, and mingled with the Water. Then they made a Fire, while others cut the Beast in Pieces, which they broiled on the Coals, and eat as fast as it was ready. This being over, some of them threw a Gallipot into the Pond, muttering some Words. A *Dane* who was present, and spoke their Language fluently, informed the Author, in the Name of the Blacks, that this Lake, or Pond, being one of their great Deities, and the common Messenger of all the Rivers of their Country, they threw-in the Gallipot with these Ceremonies, to implore his Assistance; and to beg him to carry immediately that Pot in their Name, to the other Rivers and Lakes to buy Water for them, and hoped, at his Return, he would pour the Pot-full on their Corn, that they might have a good Crop.

THIS sacred Pond, or Pool, at *Akkra*, was, when the Portuguese became Masters of the *Danish* Fort there, drained by them to make a Salt-Pit; which so enraged the neighbouring Blacks, that a great Number went away to settle at *Little Pops*, near *Whidab*.

2. A farther Account of their Fetishes.

Fetish Charms: Their Virtue, and Power. Stupid Ignorance. Swearing by the Fetishes. Ordeal Drink. Oaths, how taken. False Oaths divulged. More Superstitions. A Fetish Persecutor converts the Negroes. Another Exploit of his.

THESE Negroes are extremely superstitious with Regard to their Fetishes. *Artus* observes, that they tie many Strings, or Twigs of the Bark of the sacred Trees about their Bodies, by Way of Preservative against any Hurt from them; They do the same by their Children, when they rise in the Morning. After washing, they paint their Faces with Streaks made with white Earth, like Chalk, in Honour of their Fetishes, instead of Prayers. When they eat or drink, they set apart the first Bit or Draught to the same Deity, sprinkling it on the consecrated Amulets or Charms they wear on their Body.

CAPTAIN TOM, the English Gold-Taker at *Cape Corse*, an honest Fellow, who talked a little English, satisfied Mr. *Atkins's* Curiosity about the Fetishes. He believed it able to protect from Dangers, or recover from Sickness; so that

* Good Father *Labot* has wonderfully improved this Story.

* *Villault's Voyage*, p. 187.

* *Artus, in de Bry's Ind. Orient.* p. 39, & fig.

Gold-
Coast.

in Travel, or any Ailment, they never are without the same about them, whom they constantly *doshi* (make Presents or Offerings to) for Health and Safety. *Tommoro* his about the Leg; and at Sea, as constantly as he had a Dram, a Glass of Wine, or any Victuals, he dipped his Finger, and gave the *Fetish* a Taste. It is the general Belief, that it both speaks and sees; wherefore, on any Action that ought not to be done, the *Fetish* is hid within their *Temi*, (Waist-cloth) or wrapped in a Rag, to prevent Tales.

And Power.

They believe their *Fetish* will help them to be revenged on their Enemies, as well as protect themselves. When they make *Fetish* to destroy a Person who injures them, they get some Victuals and Drink exorcized by the *Fetichir*, and scatter them in the Way where their Adversary usually passes, firmly believing this accursed Mear, if he touches it, will be his Bane. Those who are afraid of this, when they come to such Places, order themselves to be carried over them: For then (you must know) this exorcized Trash does not, in the least, affect the Person, nor cannot hurt those who carry him, or any-body else, but only him. Thus you see they exceed the *Italians* in their favourite Art, who never yet could hit on so distinguishing and discreet a Poison as this of the Negroes, which takes-off the Guilty without endangering the Innocent. They pretend to discover a Thief much the same Way; but whoever is caught strewing this Poison, is severely punished; nay, sometimes with Death, though it be on the Account of thieving, which is here freely allowed.

Stupid Ignorance.

BUT as those, who trust in these *Fetishes*, are often disappointed in their Expectations, as well as the Devotees of Saints and Images in Popish Countries, does not that open their Eyes, and discover the Cheat? Not in the least, since they have found-out the very same Arguments with the good Catholics to impose on themselves, and keep-up the Delusion: For if any Danger or Mischief befalls them, or their Design on their Enemies should miscarry, they believe the Fault is entirely in themselves, and not in the *Fetish*: So that whatever happens, the *Fetish* is never in the wrong; but his Devotees have failed in some Point of their Duty, which hindered the Operation: Nor is it possible to undeceive them, or persuade them otherwise. However, their Stupidity is attended with one good Effect, since the Fear of the *Fetish* keeps them from injuring such as are in the same Belief with themselves; although it has little or no Influence in respect to Strangers

or Whites, whom they rob, cheat, or murder, as best answers their Conveniences.

Religion.
Fetishes.Swearing by
the Fetish.

Above all Things, they dread swearing by them, believing it impossible, if they perjure themselves in this Case, to live an Hour. Is any Obligation to be confirmed, their Phrase is, *Let us, as a farther Confirmation, make Fetishes*. When they drink the Oath-Draught, it is usually accompanied with an Imprecation, that the *Fetish* may kill them, if they do not perform the Contents of their Obligation. Every Person, entering into an Obligation, is obliged to drink this swearing Liquor. The Chiefs of hired auxiliary Troops must drink this Liquor with an Imprecation, that their *Fetish* may punish them with Death, if they do not assist them with their utmost Vigour to extirpate their Enemy: But such Oaths have not been much depended on of late, because the Money has been taken, and yet the Forces have joined their Enemies; being freed from their prior Obligation by the Priest, before whom the Engagement was made, whose Power of Absolution they firmly believe. These Popish Arts, adds *Bosman*, are really practised here; and therefore of late Years the Negroes about *Achim* are so refined, that they oblige the Priest to swear first, and drink the Oath-Draught with an Imprecation, that the *Fetish* should punish him with Death, if he ever absolved any Person from their Oath, without the joint Consent of all concerned: Oaths, taken in this Manner, are generally kept, and punctually performed.

In Case of falsifying an Oath, they believe *o-dut* that the perjured Person shall be swelled by the Oath-Drink till he bursts, or else shall shortly languish to Death. The first Punishment they imagine more peculiar to Women who drink it, if charged with Adultery. On Suspicion also of Theft, where the Indictment is not clearly proved, the Prisoner drinks the Oath-Draught, imprecating, that the *Fetish* may kill him, if he be guilty. As it would be tiresome to repeat all the several Ways of taking Oaths, the Author mentions but one, which is esteemed the most solemn and obligatory, used only on important Occasions.

THE Oath is to be made before the Priest's *dash*, *tree* *Fetish*. The Negro, who is to take it, being placed directly opposite to it, asks the Priest the Name of his Idol, each having a particular one; of which being informed, he calls the *Fetish* by its Name, and recites at large the Contents of what he designs to bind by an Oath, intreating the Idol to punish him with Death, if he swears

^a *Achini's Voyage to Guinea*, p. 100, & seq.
^b *Leul's Voyage*, p. 191; and *Bosman*, as before.
^c *Idem*, as before, p. 87.

^d *Bosman's Description of Guinea*, p. 148, & seq.

^e *Vil-*

^f *Idem*, as before, p. 87.

^g *Villault*, as be-

falsely.

Gold-
Coast.

falsely: This he does thrice, going round the Pipe between each Tim. Afterwards the Priest, taking-out some of the Ingredients, of which his *Fetish* consists, touches the Swearer's Head, Arms, Belly, and Legs, and holding it above his Head, turns it three Times round. Then he cuts-off a Bit of the Nail of one Finger on each Hand, and one Toe on each Foot, and some of the Hair of his Head, throwing them into the Pipe, (or Barrel) where the Idol is lodged. When all this is done, the Oath is firmly binding.

False Oaths
denied.

THEIR Dread of taking a false Oath may best appear by two or three Instances. While *Villault* lay before *Assini*, a Negro, called *Attire*, complained he was robbed of a Mark of Gold aboard the Ship. Monsieur *Wanesh* took a Crust of Bread, bidding him eat that, and wish by his *Fetish*, that the Devil might carry him away in an Hour's Time, if he swore false: But he refused the Oath, and made himself so ridiculous to his Countrymen, that he was ashamed to shew himself.

ANOTHER Time, the same Author being at Supper with the *Danish* General, the King of *Fetti*'s Son-in-Law, called *Tanque Senso*, came in. The General had a Suspicion he had stolen a Ring from him, but his Negro Highness protested the contrary, and offered to swear by his *Fetish*. *Villault* found it to be only a Faggot of Thorns in a Basket, which a Slave carried under his Arm, covered with a Skin. In the Centre of the Faggot was a Lump of Suet and Wax, with Parrots Feathers, little burnt Bones of Pullets, and Plumes of a Bird, which was the great *Fetish* of that Country, with several other Trash. One of the Priests, who was present, told him, he had made it as strong as possible; so that if the Prince lyed, he could not live an Hour. But when the Party was about to take the Oath, the General would not suffer it.

THE same Author observes, that when the Wives go to Market, or abroad, the Man takes a Bit of his *Fetish*, and putting it in Palm-Wine, make them drink it as a Vow of Fidelity in his Absence, and in like Manner swears them at their Return.

Men Super-
stitious.

THE Blacks are terribly afraid of Thunder and Lightning, and at these Seasons keep close within Doors, being much surprized to see the Dutch walk the Streets without any Concern. They imagine it very dangerous to stir abroad in such Weather, several of them (as they relate) being carried-off at such Times by their God,

and never heard of more. None of them willingly care to expose themselves to stormy Weather, but are very fearful of Wind and Rain. Some, when it thunders and lightens, look-up to Heaven, where they know the *Christian's* God resides, calling him *Juan Germain*.

Religion.
Fetishes.

THEY had once a Negro on board, whom they kept Prisoner, for bringing false Gold to sell. This Man, every Morning as he rose, washed his Face, and pouring Water on his Head, muttered to himself, spitting in the Water. Being asked the Reason, he replied, *That he did it to beg Rain from his Fetish*, that so his Friends might get Gold to redeem him.

If Protestants have sometimes turned Iconoclasts, and demolished these poor *Fetishes*, it is no more than what is agreeable to the Principles of their Religion: But it seems unnatural that they should receive any Violence from the Hands of Papists, who ought to be the Friends of Images wherever they find them. Yet *Villault* seems to have made a Crusade against the *Fetishes* of the *Gold-Coast*. We have already given an Account of one grand Exploit of his this Way, and shall now divert the Reader with one or two more.

APRIL the fourteenth, 1667, being at *Frederickburgh*, while the *Danes* were at Prayers, he went to take a Walk, and observed, at the Entrance of a House, which stood by itself, a Man and Woman bleeding a Hen on certain Leaves placed on the Ground. After it had bled, they cut it in Pieces, which they threw on the Leaves; and then turning their Faces to each other, and kissing their Hands, cried, *Me Cusa, Me Cusa*, that is, *Make me good*. *Villault* let them alone till the Ceremony was over, and then asked them, *What they were about?* They told him, *The Fetish of that Quarter had beaten them, and by Way of Atonement they had given him a Hen for his Dinner*. As he looked down on the Leaves, (which was a Sort of Herb growing by the Sea-Side) they desired him not to touch them, and told him, whoever eat of that Pullet, would die in half an Hour's Time. *Villault*, however, took the Pieces up, and making his Footman broil them on the Coals, eat Part of them in their Presence, and threw the rest to the Pigs.

THE poor Creatures stood amazed, expecting every Moment to see him fall dead, or swallowed-up alive. He then asking to see their *Fetish*, they took him into a little Court, and showed him a Tile wrapped-up in Straw, which, it seems, was the *Fetish* that had beaten them. This he broke

* *Bosman's Description of Guinea*, p. 149, & seq.

* *Villault*, p. 191. This is copied by *Labat*, in *Mar-chais's Voyage*, vol. 1. p. 305.

* *Labat*, as before, p. 304.

* *Armi*, in *de Brey's Ind. Orient.* Part 6. p. 43, & seq.

* The same, p. 192; and *Mar-chais*, p. 179.

Gold Coast.

in Pieces on the Ground, setting a Cross in the Room of it. He likewise broke all their wooden Fetishes or Hooks^a, and advised them, whenever the Fetish came to disturb them again, to sign themselves with the Sign of the Cross, which he taught them to do; assuring them, that afterwards it would trouble them no more. The Hero himself, who is our Author, adds, (if we may believe him) that these Negroes made such a Relation of this Affair among their Neighbours, that next Morning a whole Possé of them came to change their Fetish for a Crucifix. The Bargain was soon made, and Villault, when he came to examine his Purchase, found it a Piece of Earth, anointed with Suet, Grease, and Palm-Oil, stuck with five or six Parrot-Feathers, set upright in the Middle^b. After performing this Feat, the Author went and broke in Pieces their Fetish-Generals, or publick Fetishes^c, as hath been already related.

Another Example.

At another Time, Villault offering to put his Hand to the Fetish of the Prince of Fété, the Priest, who saw it, started, bidding him take Care, for if he touched it, he was a dead Man: However, Villault (more a Man than to be afraid of a Piece of Stick or a Feather) lifted it out of the Basket, where it was carried by his Slave. The Priest on that stepped back, crying-out, if you turn or move it, the Fire will fall down from Heaven and consume you; but, however, Villault ventured to crush it in Pieces^d. They seemed surprized to see him alive, and said, He would die before Morning; but the Priest, recollecting, told him, He was not dead, because he did not believe. Villault answered, They were Fools then not to be as great Infidels as he. They replied, It was impossible, their Fetishes would not suffer them. Said he, Who is your Fetish? They told him, A great black Dog, that appeared at the Foot of a great Tree. He asked, If they had seen him? They said, No; but that their Priests and he were very great: That they had frequent Conferences with him, and informed them of what he said to them^e.

3. Negro Division of Time, Sabbaths, and Priests.

Negro Division of Time, into lucky and unlucky Days: Origin of that Custom. Festivals. Public religious Exercises. Places and Days of Worship. Offerings. Fetish-Day, or Sabbath.

Altar-Table and Offerings. The Sermon. Holy Water. Negro Ablutions. Priests, their Dress. Knowledge of Futurity. Famous Impostor. Priests consulted as to Fishing and Trades; as to War. Method of consulting. False Predictions excused. Fetish Consecration. Priests revered. Fetish-Women, or Priestesses. Negro Superstition. Parallel with Popery. Romish Missions fruitless.

Religion. Sabbath.

THE Guinea-Negroes have no Notion of the Division of the Year into Months and Weeks, except what they have learned of the Europeans; but they reckon their Time by the Moon, whence they collect the proper Seed-Time: However, that they have long been acquainted with the Division of [Moons] into Weeks and Days, seems very probable, by Reason each Day of the Week has its peculiar Name in their Language.

THE inland Negroes divide Time oddly, into lucky and unlucky. The former is sub-divided into the greater and lesser Periods. In some Countries the great fortunate Time lasts nineteen, and the lesser seven Days, but do not immediately succeed each other, seven ill or unfortunate Days coming-between the two. This is a Sort of Vacation, for then they do not travel, till their Land, or undertake any Thing of Consequence, but remain altogether idle. The Inhabitants of Aquambo are more begottd in this particular than any other Negroes; for on those Days they will neither debate about Affairs, nor receive any Presents.

BOSMAN conjectures, that this Distinction of lucky and unlucky Days took its Rise from some leading Men, who having been fortunate on the one, and unfortunate on the other, might from thence have formed a Rule for themselves during the rest of their Life; whilst others following their Example, it grew first into a Custom, and afterwards became a Law. One Country differs much from another in this Article, this Nation settling their happy Days at one Time, and that at another; but the Coast-Negroes believe all Times alike^f.

ALTHOUGH the Guinea-Negroes have from Time to Time occasional Festivals, or Days of public Rejoicings, as well as anniversary and monthly Days, set a-part for commemorating the Death of Friends, &c. yet Bosman observes, that they have but two set Festivals; one relating to

^a These Negroes were more reasonable than the Author, who would not have been converted by the same Argument, though there could be no better.

^b And were not all these Things as valuable as his Piece

^c Villault's Voyage, p. 184, & seq. Latar has stolen this Story also. See Marchais's Voyage, vol. 1. p. 301.

^d If this be true, the Negroes are more considerate or humane than Papists.

^e Villault, p. 194, & seq.

^f Bosman's Description of Guinea, p. 160, & seq.

Gold-
Coast.

the Harvest-Home, and the other, that of driving away the Devil^a, already described.

As to their religious Worship, it may be divided into general and special: The first Kind respects a whole Nation or Town assembled in public; the latter has Reference to private or family Devotion.

Public reli-
gious Assem-
bly.

PUBLIC general religious Exercises of a whole Nation or Town are customary on account of Unseasonableness, or unfruitful Weather, in Floods, or great Drought. Then the Chief of the Town or Nation assemble and advise with the Priest what Course is most proper to remove the present public Calamity; and what they order, being forthwith commanded or forbidden through the Land by a public Crier, whoever dares presume to act contrary thereto, is sure to incur a large pecuniary Penalty. When their Fishery is at a low Ebb, they make Offerings to the Sea: But this generally happens about August or September, when Experience tells them, a vast Quantity of Fish is commonly taken; and yet this is always believed an Effect of the Offering.

Place and

ALMOST every Village has a small appropriated Grove, where the Governors and chief People frequently repair to make their Offerings, either for the public Good, or for themselves. These Groves are held sacred; no Person presuming to defile them, pluck, cut, or break-off any Branches of Trees, who, besides the accustomed Punishment, is not willing to lay himself under the universal Malediction.

Days of
Worship.

THE Negroes have generally two Days of Worship in the Week; one called their *Bossum-Day*, and from the Portuguese, *Die Santo*, being that on which they were born, and is sacred to their House-Fetish^b. On this Day, *Bosman* observes, they drink no Palm-Wine before Sun-set: They are habited all in White, and, as an Emblem of Purity, besmeared with white Earth. Most of the Negroes, especially the principal, have, besides this,

Offerings.

another weekly Day sanctified to their Fetishes. On these Days they kill a Cock, and sometimes, if rich, a Sheep, which they offer-up to their God in Words alone, taking it for granted it is sufficient to say it was killed for him: And as he has none of it, so has the Owner the least Share; for his Friends and Acquaintance fall on like Dogs upon a sick Cow, tearing it in Pieces with their Fingers, each greedily watching his Opportunity of seizing a Bit, which goes immediately

to the Fire, foul or clean, it is no great Matter.

The Guts they cut into small Pieces, and squeezing-out the Excrement, boil them and the Lungs, Liver, and Heart, with a little Salt and Guinea-Pepper, without washing-off the Blood: This they call *Eynt Jeha*, being esteemed their greatest Dainty.

Religion.
Sabbaths.

THE same Author observes, that when the Blacks are inclined to make Offerings to their Idols, or desire to be informed of something by them, they cry-out, *Let us make Fetish*, that is, *Let us perform our religious Worship, and see or hear what our God saith*.

BOSMAN does not inform us, if either of *Fetish Days*, these two Days is the Negro Sabbath, which falls on the Christian Tuesday every-where on the Gold-Coast, except at *Ante*; where, like that of the Mahomedans, it is kept on Friday, and differs from other Days no otherwise than in a Prohibition to fish on that Day, all other Works being allowed as freely as on any other Day. *Artus* and others say it is kept so strictly, that no Markets are suffered, or even Palm-Wine sold. In short, no Business is carried-on, only Merchants and Factors are allowed to trade on board foreign Ships, on account of their short Stay. On this *Fetish-Day* they wash their Faces more carefully than the rest of the Week.

ARTUS gives the following Account of their *Worship*: On the *Fetish-Day* there is placed, in the Middle of the Market, a square Table, supported by four Posts, each about two Yards high. This Table is made of Straw, or Reeds, firmly interwoven together. It is adorned round the Edges with many Rings, or Fetishes of Bark, or Twigs; and upon it are spread Grain, and Vessels of Palm-Oil, or Water. These they offer to their Fetish, who, they are persuaded, eats them, though devoured by the Birds and Insects, of which they are ignorant; when, at their Return, they see the Table emptied, they anoint it with Palm-Oil, spreading it anew with Bread and Drink, as believing it agreeable to their Fetish.

ON these Festival-Days the Priest, called *Fetish*, sits in the Middle of this Table, the People assembled round him, to whom he makes a tedious Harangue, which they hear with great Attention. But though the *Dutch* have often listened to these Discourses, they could make nothing of them, nor could they get any Information of

The Sermon.

^a *Bosman's* Description of Guinea, p. 100.

^b *Artus* observes, that at Cape *Tres Pontes* they, on urgent Occasions, make a Sort of Appeal to their Fetishes, separating some the Friday, some the Saturday, and keep within Doors the whole Day in a Moaning, or what you may call Devotion to it. See his Voyage, p. 79.

^c *Bosman*, as before, p. 153, & seq.

^d The same, p. 148.

^e *Artus*, in *de By's* Ind. Orient. Part 6. p. 38.

^f *Bosman's* Description of Guinea, p. 318: *Artus* hereafter.

^g They are devoured more likely by the Priests, as *Marchant*

Gold-
Coast. the People, who, when asked, seemed ashamed, and would make no Reply.

They Water. THEY observed, that near this Priest, or *Fetifiser*, was placed a Pot of Water, with a live Lizard in it; and that certain Women and Children being brought before him, he sprinkled them with it; after which they straight returned home. This the Dutch conceived was done by Way of Preservative against their *Fetifs*: For they believe it the Cause of both Good and Evil.

THE Ceremonies and Sermon ended, the *Fetifiser* rises, and sprinkles or washes the Table with some Water out of the Pot. At the same Time, the People repeat certain unknown Words with a loud Voice, clapping their Hands, and crying *Isu, Isu*, which puts an End to the Devotion.

In the Evening, the Palm-Wine drawn from the Trees this Day is brought to the King, who distributes it among his Courtiers and Grandees.

LATER Authors, or rather *Villault*, from whom the rest copy, relates Matters with some small Difference. He tells us, that the Negroes, after washing themselves more carefully than on other Days, and putting on their best Cloaths, assemble in a Place in the Middle of which is a large *Fetif*-Tree. At the Foot of this Tree a Table is spread, (the Feet dressed with several Garlands made of Boughs) on which they set Rice, Millet, Maiz, Fruit, Meat, and Fish, with Palm-Wine and Oil, for an Offering to their *Fetif*, dancing and singing all Day round this Tree, and making a Noise with their Copper Basons and other musical Instruments.

AT Evening they wash again, and the Country-People bringing in the Palm-Wine, the chief Person of the Village distributes it to all the Company, who each return to Supper at home, taking Care to spill more in Honour of their *Fetif*, than at other Times.

MARCHAIS says, that the Feast served at the Table on this Occasion belongs to the Priests; of whom we come now to give an Account. These, called *Fetifiser* by the Natives, after the Portuguese, and *Fetifiser* by the English, wear a Dress which resembles a Herald's Coat, and is made of coarse Linen, or Serge: About this they tie a Scarf, set with little Bones of broiled Pullets, like the Cockle-Shells worn by the Pilgrims of St. Michael. The rest of their Bodies are quite naked. They wear Garters made of the Fibres of the *Fetif*-Tree.

ATKINS observes, that the Negroes believe the *Fetifiser* converse with the *Fetifs*, whom they seem to consider as intelligent Beings, and thus to be acquainted with their most private Affairs at any Distance, which preserves Awe and Regard. *Peter Knowledge Anchieve*, Gold-Taker at Cape Corse, assured the Author, that, being once at *Sukbonda*, a *Fetifiser* met him, and demanded three *Akiss*, which was given immediately on threatening; and then he bid *Peter* leave the Voyage he was upon, and return home, for his Wife, in his Absence, had held a scandalous Correspondence with several Men. *Peter* accordingly going back, found this true.

VILLAUT, for his Part, wisely believed that the Priests converse with the Devil, who teaches them how to cheat the People so easily. His Reason for it is, that they always mutter some Words to their *Fetifs* before they deliver them.

The Inland-Negroes inform the Blacks on the *Favonius Coast*, that a great *Fetifiser*, or Priest, lives in a very fine House far beyond, of whom they relate nothing but Miracles: They affirm, that the Winds and Weather are at his Command, and that he can change them at Pleasure; that though his House is without any Roof, yet it is always sheltered from Rain; that he not only knows all Things past, but can exactly foretell all future Events, as if they were present before his Eyes, and cures all Sorts of Distempers. In short, he knows so much, and performs such Wonders, that Father *Marcus Arianus* would not be fit to hold a Candle to him. His Countrymen assert, that all those who lived near his Abode, must appear before, and be examined by him; upon which, if they are found to have led a good Life, he sends them away in Peace to a happy Place; but if the contrary, he kills them a second Time with a Club made on Purpose for that Use, and placed before his Habitation, to be always at Hand. This Negro is incredibly revered, and even looked upon as a Sort of Demi-God: So silly has this Arch-Cheat insinuated a great Opinion of himself into the Minds of his Neighbours.

ON Account of these great Virtues supposed to be lodged in the *Fetifiser*, all People, the Kings not excepted, are ambitious of their Friendship, particularly that they may entreat their *Fetifs* to be propitious to them on all Occasions; for which End they daily consult them.

* *Actus*, in *de Bry's Ind. Orient.* Part 6. p. 38. & seq. *Villault's Voyage*, p. 176. & seq. And *Marchais's Voyage*, vol. 1. p. 299.

* *Villault*, as before, p. 199; *Barbot's Description of Guinea*, p. 116; and *Marchais*, as before, p. 364. The Gift on ordinary Occasions is less, a Perpet, a Cap, a Fowl; or from a Market-Woman, a Loaf of *Kanki*. *Atkins's Voyage*, p. 103. *Villault*, as before.

* *Marchais* says, it is done that the private and public *Fetifs* may feast together. *Rebours's Description of Guinea*, p. 116; and *Marchais*, as before, p. 364. *Villault*, as before.

Gold-
Coast.
Fetichs con-
sidered as so

THIS Persuasion of the *Fetich's* Being and Power, obtains by the Cunning of the *Fetichman*, who is consulted always with a Pericent, a Bottle of Rum, a Goat, a Fowl, a Papa, (according to the Importance of the Business, or Ability of the Person) on any Sickness, Business or Undertaking; and his Answers sway them to the Pursuance or Omis- sion: If he says the Thing shall succeed so and so, it commonly does, for he measures out Conse- quences at Charms, Experience pronounces toler- ably on the Operation.

WHEN the Fishermen have had no Luck in their Business, imagining their *Fetich* is displeased, they give Gold to their *Fetichers*, that he may appease the Deity, and persuade him to grant them Fish again. Upon this Occasion the *Fetich- ers*, with his Wives in their best Dress, goes in Procession through the Town, weeping, beating their Breasts, clapping their Hands, and making a great Noise. When they come to the Sea- Side, they hang round their Necks the Boughs of certain Trees, which they esteem the *Fetich*, who send them Fish, and call *Fetich Dajunam*. The *Fetichers*, to please them, snatches up a Drum, which he beats: Then turning to his Wives, he talks with them, as if scolding, or expostulating; and throwing Grain, with other painted Toys, into the Sea, they return home.

Fishing and
Trade.

If the Number of Traders in a Town de- creases, and the King finds his Revenues di- minish, he applies to his *Fetich* Tree; offering it a Sacrifice of Provisions, and sending for the *Fetichers*, he makes him ask the Tree, whether any Merchants will come soon? The *Fetichers* with his Wives approaching the Tree, raises a Heap of Ashes in a conic Form, and pulling off a Branch of the Tree, sticks it in the Heap; then taking a Mouthful of Water, out of a Bison, he spouts it on the Branch, and reporting some Words to his Wives, repeats the same Thing. After many Grimaces, they all smear their Faces with the Ashes, and then repeat the King's Question aloud. Upon this they hear a Voice, and receive an Answer, as they pretend, with which they return to the King.

As to War.

WHEN the Negroes design to enter into a War, drive a Bargain, travel, or do any Thing of Impor- tance, their first Business is to consult the *Fetich* con- cerning the Event of their Undertaking, by Means of the Priest; whose Predictions seldom bring bad News, but generally encourage them to hope for Success. When this happens, they never doubt the Issue in the least, and obsequiously perform all he commands; which generally obliges them to

offer up Sheep, Hogs, Fowls, Dogs, and Cats to his *Fetich*; or, it may be, Clothes, Wine, and Gold: By this the Priest is sure to be the greatest Gainer; for he sweeps all to himself, only pre- senting to his God the Garbage and Excrements of the slaughtered Sacrifice to divert himself with- al: And thus, besides the Money given him, he makes a Shift to pay himself very well out of the Offerings for his small Trouble.

Religion.
Fetichs.

UPON this Occasion, it must be observed, that each *Fetich* hath his peculiar Idol prepared and ad- justed in a particular Manner; but most of them consist of a great wooden Pipe filled with Earth, Oil, Blood, the Bones of dead Men and Beasts, Feathers, Hair, and, to be short, all Sorts of ex- crementitious and filthy Tralls, which they do not endeavour to mould into any Shape, but lay it in a confused Heap in the Pipe.

If the Priest is inclined to oblige the Querist, ^{Method of} the Questions are put to the Idol in his Presence, generally in one of the two following Methods:

The first Way is by a Bundle of about twenty small Bits of Leather, in the Middle of which they bind some Tralls of the same Nature with that in the above-mentioned Pipe. Some of these Ingredients promise good Success, and others threaten the contrary. This Bundle the Priest shuffles and tumbles several Times; and if the lucky Ingredients come frequently together, he assures the Querist that his Undertaking shall end well. But here it is to be observed, that the dextrous Priest can, by a little Sleight of Hand, settle the Leathers; and never gives an untoward Answer, but to extort more Offerings on Pre- tence of appeasing the incensed *Fetich*.

THE second Way of consulting their Idols, is by a Sort of wild Nuts, which they pretend to take up by Guess, and let fall again; after which they tell them, and form their Answers, accord- ing as the Numbers are even or odd. In short, the Priests, who are generally sly and crafty, en- couraged by the stupid Credulity of the People, have all the Opportunity in the World to impose the grossest Absurdities, and Recce their Purse: For if the Event gives their Predictions the Lie, ^{Fetich Predictions} they never want an Excuse; as, ^{that sacred Rites} *this sacred Rites were not carefully performed; this or that Part was shattered over, or omitted; the God is there- fore enraged, and for that Reason the Affair hath succeeded so cross.* This is glibly swallowed. The Priest is never accused: In case the whole Land be ruined, his Reputation remains secure and un- touched: But if, by Chance, his Auguries come to pass, there is not in the World a wiser, or more holy Man, and he is sure not to want his Reward.

* *D'Alembert's Voyage*, p. 101.
Orient. Part 6, p. 39, & seq.

† Before spelled *Affianam*, p. 667.

‡ *Boissier's Description of Guinea*, p. 131, & seq.

§ *Arret, in de Bré's Ind.*

Gold-
Chain.

ACCORDING to Mr. Atkins, the last Refuge of the *Fetichman*, is to charge the Person with some Crime that diverted the good Influence of the *Fetich*: And so foul are they, says that Author, of these tinsel Delusions, and credulous of the Intercourse between them and the *Fetichman*, that they are glad to accuse one another of Faults that made them unlucky; and if no Friend was Witness, do it themselves, to prevent the Displeasure that might fall on them by any Contempt.

It is but reasonable, that the Priest should know the Minds of the *Fetichs*, since he makes them. Their Forms of Consecration vary according to the Occasions for which those Things are designed. That for a dead Person is given us by *Artus*, as follows.

Fetich Con-
secration.

WHEN a Person dies, says that Author, they make him a new *Fetich*, in order to convey him safe to the other World. For this End, having assembled the Friends and Relations, they kill a Hen, and prepare it for dressing; after that, sitting down in a Corner of the House of the Deceased, they bring out all his *Fetichs*, and dispose them in Order, placing the principal one in the Middle. These they adorn with Beans and Pease, and a Twine made of the Bark of *Fetich*-Trees, string with Glass Beads. This done, they sprinkle all the *Fetichs* with the Blood of the fowl, and then fetch certain Leaves, which they hang round their Neck like a Chain. While the Men are thus employed, the Women bring in the Hen ready boiled in a Dish, and set it amongst the *Fetichs*. Then the *Priest* begins his Incantations, muttering a great deal; and taking Water, or Palm-Wine, in his Mouth, spouts it on the *Fetichs*. Next he pulls two or three Leaves from his Neck, and rolling them together in Form of a Ball, takes it with his Fingers, and drawing it between his Legs, cries dolefully, *Away*, as if he bailed the *Fetichs*. Then he squeezes the Juice out of the Ball on the *Fetichs*; afterwards he repeats the Ceremony, till he has made all the Leaves, which hang round his Neck, into Balls; then rolling all these Balls into one, he wipes his Face with it, which also becomes a *Fetich*. This done, the Deceased enjoys Repose, and the *Fetichs* are laid by till another Occasion.

Priests re-
verend.

All Authors agree, that the Negroes approach their *Fetichmen* with the greatest Respect and Reverence. The Veneration of the People for these Priests, says *Villault*, is unaccountable. Their

choicest Dainties are reserved for them. They are the only People amongst the Negroes who are exempt from Work, and fed at the public Cost. They support themselves sufficiently by selling these *Fetichs* to the common People, persuading them, that they found them hanging on the *Fetich*-Tree.

If the Reader is desirous to know the Price of these holy Trumpery, he may learn from *Artus*, who informs us, that *Fetichs* are sold, according to the Goodness, or Virtue, experienced to be in them, from two *Akkis* to two *Bendils* a-piece; that is, as they are warranted to protect from this or that Sort of Evil, or better than another can do it.

THE same Author acquaints us, that at *Akkra* *Fetichmen*, they have *Fetichmen*, or Priestesses, who pre-
tend Divination, give Answers to all Questions, and, like Fortunetellers, are continually bubbling the Weaker. These are *Fetichmen* by Descent, like the *Fetichmen*: For the Priesthood, it seems, is hereditary; and some of the Order boast of great Antiquity in their Tribe, which contributes much to the Respect that is shewn them.

Among other Superstitions to which the *Guinea*-Negroes are addicted, they have one in common with the generality of most Nations, namely, that nothing extraordinary ever happens to them which is not attributed to some Miracle or another. Of this, *Bozman* gives one Instance out of innumerable.

In November, 1698, the King of *Kommani*, *Negus* formerly an utter Enemy to the *Dutch*, having been killed at Cape *Corse*, by the *English*, a few Days after the *Dutch* chief Factor at *el Mina* happened to die, to the great Grief of the Negroes, who all unanimously agreed, that the fore-mentioned King of *Kommani* had called him to himself in the *Elysian* Fields; and since he had no Opportunity, when alive, to send any of the *Dutch* Chiefs thither, he had made use of this after his Death, of obliging one to follow him, out of Revenge, and that the *Dutch* might have the less Occasion to triumph at his Death.

ARTUS observes, that since the Settlement of the Portuguese here, many of them have learned that Language, and grown more civilized: Also that by trading with the *Dutch*, they begin to lay aside their Follies, and to learn the Principles of Christianity. The Author mentions one, who could both write and speak Portuguese perfectly; and having been instructed by a Monk of *el Mina*, was so well acquainted with the Scriptures, that

^a *Atkins's Voyages*, p. 101.

^b *Villault's Voyage*, p. 189.

^c *Barbot's Description of Guinea*, p. 316.

^d *Villault* has borrowed this, p. 200.

^e *Villault's Voyage*, p. 189.

^f *Bozman's Description of Guinea*, p. 161.

^g *Artus*, in *de Bry's Hist.*

^h *Artus*, as before, p. 104.

Gold-
Coast.

he was able to dispute with the Dutch, and quote Passages out of it in Defence of the *Romish Religion*.

Parallel
with Popish.

According to *Bosman*, if it was possible to convert the Negroes to Christianity, the *Romanists* would stand the best Chance for Success; because, says he, they already agree in several Particulars, especially in their ridiculous Ceremonies: For do the *Romanists* obtain one or two Days weekly from Flesh, these have also their Days when they forbear Wine; which, considering they are very great Lovers of it, is somewhat severe. The *Romanists* have their allotted Times for eating peculiar Sorts of Food, or perhaps wholly abstaining from it, in which the Negroes out-do them: For every body here is forbidden the Eating of one Sort of Flesh or another: one eats no Mutton, another no Goats-Flesh, Beef, Swine-Flesh, Wild-Fowl, Cocks with white Feathers, &c. Neither is this Restraint laid upon them for a limited Time, but for their whole Lives. And if the *Romans* brag of the Antiquity of their ecclesiastical Commands, so the Negroes will readily tell you, they do this because their Ancestors did so from the Beginning of the World, and it has been handed down from one Age to another by Tradition. The Son never eats what the Father is restrained from, as the Daughter herein follows the Mother's Example; and this Rule is so strictly observed, that it is impossible to persuade them to dispense with it.

Romish
Mission
frankish.

For all this Conformity of the Religion of the Negroes with that of the Papists, it does not appear that they would be able to make any great Progress in their Conversion; for we are told, that the *Portuguese*, while they were Masters of the Coast, kept up a constant Mission for that Purpose, but with little Success. The *French Capuchin Missionaries*, in 1635, had no better Luck. They landed at *Issini*, and did little Good, three of them dying there, through the Unwholesomeness of the Climate, and the other two returning to the *Portuguese* at *Asim*.

We shall conclude this Account of the Religion of the *Guinea-Blacks* with a short Remark or two of Mr. *Atkins*, who observes, that they use Circumcision, Prayers and Wallings, and seem to have an obscure Notion of Futurity; for when he charged any of his Negro Acquaintance with Dishonesty, they would reply, *That after Death, the honest, gooder Man go to Gades, lives very well, have a gooder Wife, gooder Vittu-als, &c. but, if a Rogue and Cheater, he must be tossed here and there, never still.* To this agrees the vulgar Notion, of some returning after Death to their own Country.

S E C T. VIII.

Government.
Nobility.

GOVERNMENT among the Guinea-Negroes.

1. Degrees of People. The Nobility.

Degrees of People: Kings: Kaboshirs, or Nobility. Form of Creation at Axim. The Horn-blowers and Shield-bearers, not Nobles. Nobility, Degrees of. Creation from Merit. Feast and Expenses. Creation by Purchase. The Ceremony. Procession. Arms, or Mark, of this Order. Anniversary Feast. No Beggars among the Guinea-Negroes.

THERE are five Degrees, or Classes, of Degrees of People among the Guinea-Blacks. The first are their Kings.

The second, their *Kaboshirs*, or chief Men, who may be called civil Magistrates, their Province being only to take Care of the Welfare of the City, or Village, and to appease any Tumult.

The third Sort, are those who have gotten a great Reputation by their Riches. These are the Persons, whom some Authors have represented as Noblemen.

The fourth, are the common People, employed in the Vintage, Agriculture, and Fishing.

The fifth, and last, are the Slaves, either sold by the Relations, taken in War, or become so by Poverty.

These five being the only Degrees to be found among the Negroes, let us enquire by what Means they arrive at any of the three first.

FIRST, the Dignity of King, or Captain, in most of these Countries, descends hereditarily from Father to Son, and, in Defect of Issue, to the next Male-Heir; though the richest among them in Slaves and Money, is sometimes preferred to the right Heir.

The Inauguration of a King is not clogged with many pompous Ceremonies, Coronations and Coronation Oaths being equally unknown: The new King is shewn to the People, and sometimes carried through his Territories, and the whole Affair terminates in one merry Day; but in Case of Competitorship, each Pretender obliges his respective Party to an Oath of Allegiance. Unless this happens, all Things run very smoothly; some Offerings only are made, as usual here on all solemn Occasions.

The principal Men, or *Kaboshirs*, who compose the second Class, are commonly limited to a set Number; but when, by the Death of some, on assembling together, they find their Number

* *Atkins*, as before, p. 44.* *Bosman's Description of Guinea*, p. 154. *Id.* seq.

* See before, p. 478.

* *Burke's Description of Guinea*, p. 305.* *Atkins's Voyage*, p. 105.* In the Original, *Caboceros*.

Gold-
Coast.

too small, they chuse, out of the Commonalty, a to complicit their Number, one or more Persons advanced in Years (for young Men are seldom admitted into this honourable Assembly.) These make a Present of a Cow and some Drink to the Electors; after which, they are admitted as legal, and confirmed. At *Axim*, the Custom obliges the Candidate for this Dignity to be a Native of that Country, living at *Axim*; or, at least, keeping a House there inhabited by one of his Wives, or some of his Family, and sometimes residing there himself: Which is somewhat like the *Dutch* being obliged to keep Fire and Light, to preserve their Right of Citizens in *Holland*.

Admission at
Axim.

As none, at this Place, are preferred without the Consent of the *Dutch*, they are all brought to the Fort and presented to the Factor, with a Request, that they may be admitted into that Society. If the Factor has nothing to object, he administers an Oath to him on the Bible, obliging him to be faithful to the *Netherlanders*, and to aid them, to the utmost of his Power, against all their Enemies, whether *Europeans* or *Negros*; in short, to deport himself, on all Occasions, as a loyal Subject. After this, he takes an Oath, not unlike the former, respecting his own Nation; both which are confirmed by an Imprecation, *That God would strike him dead, if he swore contrary to his Intentions, or violated his Oath*; in farther Confirmation of which, the Bible is held to his Breast, and laid on his Head, the Ceremonies used to render the Oath obligatory. This done, the Factor having registered his Name, acknowledges him a Member of their Assembly; and admits him to all the Rights, Privileges, and Advantages thereunto belonging. Lastly, having made the due Presents to his Brethren, he becomes a *Kabesbir* during Life. In other Places this Election is something different.

Blowing-
Horns.

THE third Sort of *Negros*, are those enriched either by Inheritance or Trade: Who, to acquire a Reputation and great Name among their fellow Citizens, buy about seven small Elephants Teeth, which they make into Blowing-Horns; and get their Family taught all Sorts of usual Tunes upon them, according to the Humour of the Country. When they have learned these, they inform all their Relations and Acquaintance, that they intend to shew their Blowing-Horns publicly, to come and make merry with them several Days together; whilst they, their Wives, and Slaves appear with as much Pomp and Splendor as possible, borrowing Gold and Coral of their Friends to make the greater Shew, and distributing Pre-

sents among them; so that this extravagant Ceremony becomes very expensive. The initiatory Festival over, they are free to blow upon their Horns at Pleasure, which none are permitted to do, who have not thus aggrandized themselves; inasmuch that if others are inclined to divert themselves that Way, they are obliged to borrow those privileged Horns.

A NEGRO thus far advanced in Honour, usually makes himself Master of first one and then another Shield, of which he makes a Shew as publick and pompous as that of the *Horns*; and is obliged to lie the first Night, in Battle-Array, in the open Air, intimating, that he will not be afraid of any Danger, or Hardship, in Defence of his People. After this, he passes the remaining Days of the Feast (generally about eight in all) in shooting and martial Exercises, as well as Dancing and all Sorts of Mirth. During this Time, himself, his Wives, and Family are as richly dressed as they possibly can, and all that he has in the World is exposed to public View, and removed from Place to Place. But this Festival is not so expensive as the former: For, instead of making Presents, as usual in that, he here, on the contrary, receives very valuable ones; and when he has a Mind to divert himself, or go to War, he is allowed to carry two Shields: A Privilege not granted to any who are not thus qualified.

THESE are the Nobility which Authors boast of on this Coast, but are such neither by Birth nor Creation, being only Slaves, who owe their Advance to their Money alone; the Post of Honour here being always open to him who is rich enough to bear the Expence. Besides, in other Places, Nobility engages those honoured with it firmly in the public Service of their King and Country; which these are not the least concerned for, applying themselves to nothing but Trade. However, if any are fond of having them to be Gentlemen and Noblemen, *Bosman* thinks fit only to acquaint them, that he had the Honour to be served several Years by one of them, in the Capacity of a Footman, without having the least Respect to his Nobility.

BARBOT is of a different Opinion from *Bosman*, affirming, that the Blowing-Horns are the Marks and distinguishing Privileges of Nobility. They are usually seven in Number, curiously carved, as hath been already described.

HOWEVER this be, other Authors reckon two, Nobility, three, or four Degrees of Nobility. Nobility, amongst the *Negros*, says *Villault*, is obtained

^a *Bosman's Description of Guinea*, p. 159, 1st figg.

^b The same, p. 135, 1st figg.

^c *Bar-*

bot's Description of Guinea, p. 251. He adds, that the *Fette* Blacks have a Custom of consecrating these new Horns, or Drums, with human Blood, by killing a Slave, and drinking Palm-Wine out of the upper Part of his Skull, a few Hours after his Death, in Sight of all the People.

either

Gold-Craft.

either by Services done the State, or by Money; for if a Negro can but purchase these Titles, he generally does it, though it leaves him poor.

MARCHAIS makes four Degrees of Nobles, viz. *First*, Those who are noble by Birth. *Secondly*, Some who are ennobled by their Employments. *Thirdly*, Others who (as is practised at *Venice*) buy this Honour with Money, or (as in other Places) purchase Employments that confer Nobility on the Possessors. *Fourthly*, Some, for their great Actions in War, or other Services done to the State, are, by the King, in a general Assembly of the Grantees, declared noble on account of their Merit.

Crown by Merit.

In this last Case, says the same Author, the new Nobleman is led by some of the old Nobility, his Friends, or some Officers of the King's Household, to the King's Presence. He there prostrates himself at his Feet, taking Dust, which he throws on his Head and Back, and in that Posture, returns his Thanks. The Prince, in a few Words, tells him the Rank to which he is raised; exhorts him to do nothing unworthy of his Condition; presents him a Drum and some Ivory-*Trumpets*; allows him to trade with the Whites, (a Privilege peculiar to the Nobility) and through all the Kingdom, and to buy and sell Slaves, with other Immunities. The new Noble, having thanked the King, is carried off on the Shoulders of his Slaves, and borne through all the Town with Drums and *Trumpets*. His Wives dance and sing before him, accompanied with all their Relations, Friends, and Neighbours; enough to stun the new Grantee, if he were not well accustomed to such Noise.

Feet and Espousal.

In this Manner he is brought home, where, in an *Arbour of Leaves* built on Purpose, he gives a grand Feast to the King's Officers and Nobility, who have attended him at this Ceremony. This Entertainment, with the Diversions which accompany it, holds three or four Days, the last of which is a *Holy-Day* for the Populace; who are treated by the new Grantee with an Ox roasted, and Palm-Wine enough to fuddle them all. Some of these *Initiations* have cost the new Nobles above two hundred Marks of Gold; and it has been known, that some who were rich before, have impoverished themselves by their Expense in taking this Honour.

The Nobility have the chief Commands in Time of War, for these People seldom continue long in Peace. They are proud and covetous. Their Pride furnishes them with Pretences for quarrelling; and their Avarice inclines them to make War, in order to get Slaves to sell to *Europeans*.

* *Villault's Voyage*, p. 250.

* Six thousand four hundred Pounds Sterling.

ARTUS gives an Account of the Creation of Nobles obtained by Purchase. He observes, that although this Nobility is not very profitable, yet the *Guinea-Negros* are very ambitious of aspiring to it; never resting till they can gather as much as will buy the Honour, which is fixed at a certain Rate. Three Gifts are necessary to obtain it. *First*, A Dog, which they call *Kabra de Matto*, or a wild Sheep. *Secondly*, A tame Sheep, or Goat. *Thirdly*, An Ox, or Cow. Besides these, they are obliged to other Expenses hereafter mentioned. These Gifts are divided among the Nobility, or Grantees.

The first Step to be taken by the Candidate for this Dignity, is to give in his Name to the King's Governor, and to cause an Ox to be tied to a Stake in the Market-Place. This done, the Governor has Proclamation made, that such a one designs to be ennobled, and that the Ceremony is to be on such a Day. Hereupon, all the Nobility prepare to assist at the Infatuation, while the Candidate gets ready all Things necessary for the Festival, and the Entertainment of his Guests; such as Poultry and Palm-Wine, being obliged to send a Pot of Palm-Wine and a Hen to every Nobleman's House, by Way of Regale.

The Day being come, the People assemble in the Market-Place. The chief Men, or Magistrates, sit in a separate Place, attended with Drums, Horns, and other Music in their Fashion. The Governor appears in the Middle, armed, and surrounded with his Guards, bearing Shields and *Ailagayas*, their Faces and Bodies being painted red and yellow, so that they look frightfully.

Next, the Candidate is introduced, being dressed, by some of the other Nobles, in new Cloaths, and finely adorned, a Boy carrying his Stool after him. His Relations and Friends first salute and congratulate him, spreading under his Feet a Handful of Straw, such as they thatch their Houses with, by Way of Honour. The Men departing, the Women advance to wait for the Wife of the new Noble, to pay her their Respects, to dress her Hair with Gold *Fetters*, and adorn her Neck and Arms with Chains and Bracelets. In one Hand she has a small Shield shaped like a Potlid, and in the other a Horse's Tail, to drive-away the Flies.

Every Thing being ready, the Procession is thus: The Ox, being led by a Man, goes first; after which follow the Men and Women, who, in Order, pass through all the principal Parts of the Town, expressing their Joy by dancing, leaping, and other ridiculous Gestures. Returning to the Market-Place, the Ox is again tied to the Stake, the Drums beat, and they all fall to dancing again.

Gold-
Coast.

again, the Men never quitting their Arms. On these Occasions, all strive to please the new Noble, who is the Master of the Feast: The Women, fond of Novelties, leave all their Business, and run wild with Joy. The younger Nobles, in the mean Time, carry the new elected one, and his Wife, by Turns, set aloft on a Stool, through the Streets; and this continues till Evening, when they carry him home in State and leave him to rest. The next Day, they attend early to receive him, and carry him abroad with the same Ceremonies as the Day before. This lasts for three Days, during which a white Flag is displayed on his House, as a Token of Rejoicing. On the third Day, the Ox is killed, and being divided, is distributed among the Populace. The new-elected Noble and his Wife are not permitted to taste the Flesh, imagining, if they did, they should die in a Year.

Their Coat
of Arms.

THE Days of the Festival over, the Head of the Ox is carried home to the new Nobleman's House: Where, being painted over with different Colours, and stuck with many Straw Fetters, it is hung-up as a Testimony and Sign of his Dignity, by which he acquires many Privileges; such as that of buying Slaves, and trading for Merchandize, which he could not do before.

When they arrive at this Honour, they grow very proud, and brag much of it to Strangers, though it often happens, that when the Festival of their Reception is over, and all the Expenses defrayed, they are poorer than they were before; and so are obliged to return to their Fishing, or former Occupations, to keep themselves from starving with a bare Title dearly purchased.

THE usual Expenses, on this Occasion, amount to eight *Bendas*, or a Pound of Gold; but deducting the Value of the Presents, they receive from their Friends and others, they seldom exceed six Ounces.

Anniversary
Feast.

THEIR Nobility have a Fraternity amongst themselves, and keep an anniversary Feast, to which they invite all their Friends; at which Time, they paint anew their Ox-Heads with White, and adorn them with new Fetters, in Remembrance of their Promotion. Besides this Anniversary kept by each, they have a common yearly Feast, which falls on the sixth of *June*. On this Day, they paint their Bodies red and white, and wear round their Neck a Collar of green Boughs the whole Day, as a Mark of their Nobility. They also dress the Heads of Oxen and Goats hung up in their Houses with many Fetters; and in the Evening meet at the Gover-

About fifty Pounds, Sterling.

Artes, in de Bry's Ind. Orient. Part 6. p. 84. & seq. The same, p. 91; and Barber's Description of Guinea, p. 156.

nor's House, who gives them a grand Entertainment.

Governor.
Kings.

CONCERNING the two last Classes of People, the Commonalty and Slaves, there needs no farther Enquiry; only with regard to the first it must be observed, (as an Excellence in the *Guinea* Governments, to which none of the *European* have yet arrived) that however poor they may be in general, yet there are no Beggars to be found amongst them.

THE old and lame are put to some Work by their Governor's Direction; it being one Part of their Office, to see that such People may earn their Bread by their Labour. Some are set to blow the Bellows at a Smith's Forge; others to press the Palm-Oil, or to grind Colours to stain Mats, or fit and sell Provisions in the Market. The young Men are lifted to serve as Soldiers; so that they suffer no common Beggars here.

BUT this Way of employing the Poor and Needy seems to have been unknown to *Bosman*, who ascribes there being no Beggars among the *Guinea-Negros* to another Cause; the Reason he assigns is, that when a Black finds he cannot subsist, he binds himself for a certain Sum of Money, or his Friends do it for him; and the Master to whom he is bound keeps him in all Necessaries, seldom employing him in any slavish Work, but chiefly to defend him on Occasion, and in Seed-Time to work as much as he himself pleases.

2. Kings, their State and Families.

Kinds of Government. Aristocracies. Their Kings elective. Their Inauguration. Method of Reigning. Liberality necessary. Quarterly Entertainments: Other Feasts. Publick Drinking. Licentious Meetings. Power of some Slaves. Kings, their State.

THE Countries along the *Gold-Coast* are governed either in Form of Monarchies or Republics; as hath been set forth in the Description of them. Amongst the latter, you have those of *Asini*, *Anta*, *Fanti*, *Akran*, and others. The two first seeming to be the most regular, *Bosman* gives an Account of them as Samples of the rest; although he acknowledges, that their Governments, and Methods of administering Justice, are so confused and perplexed, as hardly to be comprehended, much less expressed in Writing.

THE Government of *Asini* consists of two *Asinawon*,

The

Bosman's Description of Guinea, p. 104.

Parts;

Gold-
Coast.

Parts; the first whereof, is the Body of the *Kabishirs*, or chief Men; the other, the *Manferes*, or young Men. All ordinary civil Affairs fall under their Administration: But the national Concerns, such as making War or Peace, raising Imposts to be paid foreign Nations, (which seldom happens) &c. are determined by both Parts or Members of the Government: And on these Occasions the *Manferes* often manage with a superior Hand, especially if the *Kabishirs* are not very rich in Gold and Slaves; by which Means, they can bring the other over to their Side. This small Authority of the chief Men, is the Cause that these Negro Governments are very licentious and irregular, and this Remissness in the Administration of Affairs, added to their absurd Customs, is the Occasion of frequent Wars.

THE rest of the Countries along the Coast, such as *Komende*, *Fetú*, *Sabú*, *Akra*, and others, are Monarchies; whose Kings are either hereditary or elective.

Tow. Kings.

BEFORE the Arrival of the *Portuguese* in this Country, no higher Title was known among them than that of *Obin*, or *Ahin*, which signifies Captain in *Dutch*: But the Negroes always understood by it, the Commander of a Country, Nation, or Town: But since, they, or rather *Europeans*, make a Distinction betwixt a King and a Captain. As the Masters of *Dutch* Ships generally assume the same Title, they would be applied to by the Negroes, under the same Appellation as the Director-General, were they not informed of the Difference.

Elders.

ARTUS expressly affirms, that they have no hereditary Dominions on the *Gold-Coast*, to which their Children, or next Relations, succeed: But that when a King dies, a new one is elected from the People by the Nobles; and that he takes Possession of the late King's Palace, and all his Treasure, as the lawful Heir. The same Author adds, that as they reject all the late King's Relations in this Election, so they admit none to be Candidates who opposed or offended him in his Life-time. The new-chosen King is conducted to the Palace, and installed in his Authority: taking Possession of all the Treasures and Effects of the deceased King, as if devolved to him by Right: For the Children are entirely excluded from any Share, except what their Father possessed before he came to the Crown; which is restored to them, and divided amongst them in the accustomed Manner.

BARBOT, who holds some Monarchies to be hereditary, observes, that in elective Kingdoms, the Brother, or nearest Male Relation, is

advanced to the Royal Dignity; except at *Sabú*, ^{Governor's} *King*, where a Stranger is always chosen from some of the neighbouring Royal Families. In *Fetú*, they sometimes break through the Constitution, or common Customs, and elect a Subject no way related to the last King, provided the Person so chosen has Power (as they say) to do what he pleases; and they can do nothing to assist him. At *Akra*, and *Fetú*, the *Fatayra*, or Captain of the Guards of the deceased King, is often chosen to succeed him.

In *Fetú*, their Inaugurations are very simple. ^{Their Inauguration.} On the Day appointed for declaring the new Sovereign, the Person elected is taken from the House, where he has been confined since his Predecessor's Death, and shewn to the People, attended by all the chief Men of the Country. Sometimes they carry him through all his Dominions, the People expressing great Joy. He is then brought to the late King's Palace, seated on his Chair, or Throne, and proclaimed by his Name. This done, the Priests fall to making new Idols, and great Offerings to them; after which, they put him in Possession of all the Goods and Treasure belonging to the late King.

THE new King's Wives and Children are then conducted to the Palace, and put in their proper Apartments; whence they never stir abroad on Foot any more, but are carried in Hammocks.

ON the Inauguration Day the King is obliged to make large Gifts to the People, and to entertain them for eight Days together. During this Time, the neighbouring Kings, and the *Europeans*, send Messengers to congratulate the new King, and deliver their Presents; after which, they pay their Compliments in Person.

BOSMAN affirms, that Kings are obliged, ^{Motiv of} in this Country, to preserve their Power by ^{Force} of Force; wherefore, the richer they are in Gold and Slaves, the more they are honoured and esteemed; and without these, they have not the least Command over their Subjects; contrariwise, they would be obliged to pray and pay their Underlings to execute their Commands. On the other Hand, when rich, they are naturally cruel enough to tyrannize; and punish their People so severely, in their Purges, for trivial Crimes, that they cannot forget it all the Remainder of their Lives.

ACCORDING to *Artus*, Generosity is the only ^{Liberal} Means by which a King can support his ^{necessary} Authority. If the new King, says that Author, has a Mind to keep in Favour with his People, he must liberally treat them with Oxen and Palm-Wine; for they are fond of a bountiful Prince:

* *Bosman's Description of Guinea*, p. 164, & seq.
By's *Ind. Orient.* p. 50. * The same, p. 59.
man, as before, p. 188.

^b The same, p. 187, & seq. * *Artus*, *ibid.*
* *Barbot's Description of Guinea*, p. 126. * *Ibid.*

Whereas,

Gold-
Coast.

Whereas, if a King is covetous, they hate him; and never rest, till some Way or other they contrive his Deposition or Ruin, and chuse another more agreeable to their Inclination. Thus it happened to the King of *Sabá* in the Author's Time, who had been a Native of *Infantia*, and was elected by those of *Sabá*; but, being parsimonious, and greedy of amassing Treasure, and never feasting his new Subjects, they grew so enraged at him, that, stripping him of all his Wealth and Authority, they compelled him to return to *Infantia* with Disgrace.

Quarterly
Entertain-
ments.

GENEROSITY is therefore a necessary Quality in a King here, in order to gain the Love of his Subjects by his Magnificence and Liberality. For it is a common Custom, that when the King's Collectors and Governors bring him their Quarterly Payments, he makes a grand Entertainment, (which often costs him more than he receives) inviting all his *Morivui*, or Counsellors, and Grandees to it, buying up all the Palm-Wine in the Country, and feasting the People with Oxen and Goats; so that nothing is to be heard but Rejoicing through all the Kingdom. This solemn Festival being over, they place the Heads of the Oxen killed, painted of divers Colours, and adorned with many *Fetishes*, in Order, in the King's Palace, by Way of Pictures; thinking it contributes much to the King's Honour, since Strangers, by these Heads, may judge of the King's Liberality and Grandeur.

Other Festi.

THEIR Kings have also another solemn Feast on the Anniversary of their Coronation, which they call their *Fetish-Day*. To this, they not only invite their Governors and Grandees, but the neighbouring Kings and their Courtiers to Dinner, sparing no Cost for the Entertainment. That Day the King prays, and offers his Sacrifices to his *Fetish*, which is the highest Tree in the Town, where he resides. They pass this Day in great Joy, beating Drums, and sounding their Music, Dancing, and shewing all Marks of Mirth. Each King celebrates this *Fetish-Day* in his Turn, ordering it so, as not to interfere with that of another; and these Festivals generally are in Summer.

On their weekly Festival, or *Fetish-Day*, (answering to our *Sunday*) the King buys up all the Palm-Wine that is gathered, inviting his Nobility and Wives to Supper; where they drink it with great Pleasure; it being the only Day in the Week the King sups with his Wives and Children.

FROM this necessary Duty of Liberality in the Kings, may be, perhaps, accounted for what *Bosman* writes of them, as a Mark of Debauchery and Idleness.

^a *Actus, in de Bry's Ind. Orient. p. 56, & seq.*

VOL. II. N^o 76.

At the Time, says that Author, when the Palm-Wine comes from the inland Country, they go in the Afternoon, Slaves and all together, as Companions, to the public Market-Place, where they sit-down and drink very sociably; every one who pleases, bringing his own Stool, adds himself to the Crowd. Here they tittle; then, after they are a little warmed, and their Thirst somewhat slack'd, they drink, like *Kabobirs*, whole Bumpers and Pints: For the *Kalabash* they drink out of holds a Pint, Quart, or Potde; which, when they come to be merry, is half, or perhaps quite filled. This they let to their Mouths to drink, straining, to about two Thirds, through their Beards, in order to let it fall on the Ground, making thus a Rivulet of Wine on the Place where they sit; and this is esteem'd a great Piece of Magnanimity. The Europeans are good at this Sport: For four or five Shillings you may get drunk, and throw away large Quantities.

WHEN the drunken Brethren come together, ^{Leisurely Meetings.} they are as impertinent and noisy as the *Simouse* or Synagogue of German Jews at Amsterdam. All their Talk is rank Bawdy; of which they are so full, that it continually runs over; and the Women likewise will bear a Part, being richly furnished on this Head; nor is it any Scandal for them to display their Talent. In short, this is a perfect babbling and scolding School, where every one gives his Neighbour his own, as they call it: But in a much better Manner than in Europe, where Railing is the Business of the Withdrawing-Room; for here the Persons rail'd at, are present, and, consequently, may vindicate themselves.

BUT though the Kings live thus in common with their Slaves, yet, on very slight Occasions, ^{Power of some Slaves.} they often give them broken Heads; from whence those only are excepted, who have acquired a Reputation among the People: And, indeed, some of these Slaves, says *Bosman*, have more Authority than their Masters. For, having long exercised a Command over their Masters Dependants, by their own Trading, they are become Masters of some Slaves themselves; and, in Process of Time, grow so powerful, that their Patrons are obliged to see with their Eyes only: And what is yet more, they often oppose their Masters so obstinately, that nothing but a Present will appease them.

THE Kings keep no State in their Houses, or Courts. ^{Kings, their Seats.} There is no Guard at their Palace-Gates, nor any-body to wait on them; and when they stir abroad in the Town, they are seldom attended by any more than two Boys; one of which carries the Sabre, the other the Stool, or Chair; and if they are met in the Streets,

^b *Bosman's Description of Guinea, p. 190, & seq.*

4 S

they

Gold-Cloth.

they are as much complimented as a Cöbler in Europe. The meanest Slave never stirs one Step out of the Way on their Account. But if they make a Visit to another Town, or are visited by some considerable Man, they always take Care to shew their Grandeur, being, on such Occasions, accompanied with armed Men: Several Shields are then carried for their Use, and an Umbrella above their Heads, that the Gentlemen's Skin may not be darkened by the Sun. Their Wives are then finely dressed with Gold, and other rich Ornaments; and have a long String of Gold and *Cente di Terra*, or Coral, hung about them: Though, in their Towns, they, and all their Wives, are so wretchedly habited, that their Cloaths are not sometimes worth a Shilling, nor sufficient to distinguish them from the meanest Slave.

BUT it is no Wonder, that the greater Part of these Kings should be very poor, since, as *Bosman* observes, the Extent of their Territories is often so small, that some of them have not more Land in their Jurisdiction than a single Captain, or Bailiff of a Village.

3. The King's Family, Officers of State, and Revenue.

The King's Wives: The Princesses: How provided for. The Princesses. Officers of State. The Di, or Vice-Roy. Viador, or High-Treasurer. The Brasso, or Standard-bearer. The Fatayra, or Captain of the Guards. Sword-bearer. Women's Guard. Tie-ties, or Criers. Drummers and Trumpeters. The Revenue. Poor Kings. Their Way of living. State in going abroad in Visits. King of Fetù: His Popularity: Makes frequent Feasts: His Revenue. The King's Funeral: His Successor. Change of Ministers.

King's Wives.

THE King's Wives, for the most Part, reside in the Palace with him; though some live abroad, who are grown old, and no longer fit to please him. The younger and handsomer have each their separate Apartment, and separate Maintenance, for herself, with her Children and Family. *Isabera*, King of *Kemendo*, or *Guaffa*, had (in *Barbot's* Time) eight Wives lodged in his Palace, each in a different Hut; and that Prince being rich, allowed every one of them a plentiful Maintenance in their Way.

The Princesses.

As to their Issue, *Bosman* never could perceive the least Difference betwixt the royal and common Education. The Princesses, being arrived at

a Years of Maturity, to earn an honest Livelihood, *Conventual Kings.* either plow the Land, or draw Palm-Wine, which they are not ashamed to carry for Sale to the Market. The rest of their Occupations are just as princely: from whence, in due Time, they ascend the royal Throne of their Ancestors. This Reflection will somewhat abate the Wonder, how Husbandmen, Shepherds, or Potters, like *Agathocles*, should ever wear a royal Crown; as Histories inform us. But this daily occurs in *Guinea*; nay, the Throne is often filled with those who, when young, have served the Europeans as Foot-Boys, or in a more abject Capacity. Hence the meanest of the Factors thinks better of himself than of one of these Kings: And, indeed, his Authority is much more considerable, if viewed in the Exercise of that of the Director-General and Council, in whose Name he acts.

ARTUS says, that the King dare make no *Provision for his Sons, for Fear of the People, who will not suffer it on many Accounts; chiefly, because by this Means the Nobles would be frustrated of their Hopes of succeeding; nor would there be so many Festival-Days: So that the Kings, when their Children marry, give no more Fortune than is usual for others to do to theirs, except, perhaps, a Slave or two to attend them. As this is all they have to expect, if therefore they give themselves up to Vice and Idleness, and lay up no Riches in their Youth, they become, in their old Age, unworthy, despised, and miserably poor.*

For the most Part, the Kings keep their Sons about their Court, giving them some Employment, or, at making Peace with the neighbouring Princes, send them as Hostages, that so they may raise themselves, and have a Chance to be elected to some Crown. At *Kemendo*, *Barbot* tells us, they are put into the best Posts, and even into that of *Fatayra*, or Captain of the Guards; by which Means, some succeed in their Father's Dignity.

As for the Princesses, who may be thought too tender for the Fatigues of Agriculture, they also, says *Bosman*, must lay their Hands to the Plough; but if one of these illustrious Ladies proves by chance too haughty to work like a Slave, she generally takes up a Trade more likely to maintain her Gentility: In case she does not get so much as the Ladies of her Profession in Europe, she has not such extravagant Wants as they; and is consequently very well satisfied. Several of these are married young, without the least Regard to Birth or Family; every-boddy

* *Bosman's* Description of *Guinea*, p. 187, & 199.

* *Artus*, in *de Bry's* *Ind. Orient.* Part 6, p. 58.

* Perhaps it should be eighty.

* *Barbot's* Description of *Guinea*, p. 290.

* *Bosman*, as before,

p. 192, & 194.

* *Artus*, as before, p. 59.

* *Barbot*, as before, p. 287.

^{644.}
^{Coast.} pleasing themselves in their Choice: For a Marriage between a King's Daughter and a Slave, is not thought at all unsuitable; but is something better than for a King's Son to marry a Slave; although this daily happens, since it is here an inviolable Rule, that the Children follow the Mother; and, consequently, the Children of the former are free, whilst those of the latter are Slaves. Thus you have a View of the whole Royal Family.

^{Officers of State.} THE great Officers under the King are either *Brassos*, or Ensigns, Sabre-bearers, *Tie-ties*, that is, public Criers, or Proclaimers, Attendants on their Wives, Horn-blowers, or Trumpeters, and Drummers. Besides these, *Bosman* affirms, the Monarchs have no other Officers: But adds, that every principal Man has the same, being herein equal with the King; or, if very rich, perhaps will outvie him*. However, in some Countries, there seem to be a greater Number of Officers. Those in *Petu*, next the King, according to *Barbot*, are a Vice-Roy, called there the *Di*; a High-Treasurer; the *Brasso*, or Standard-bearer; the *Fataya*, or Captain of the Guards; the Sword-bearer; the Attendants on the King's Wives; the *Tie-ties*, or public Criers; the King's Drummer; and the Trumpeters, or Horn-blowers.

^{The Di, or Vice-Roy.} THE *Di* represents the King in his Absence; and, in civil and military Affairs, acts as his Deputy.

^{Viador, or High-Treasurer.} THE High-Treasurer^b receives the King's Revenues, and defrays all the Expences of the Household; by which, he is obliged constantly to be near the King's Person; and, on that Account, has Lodgings in the Palace. His Post is profitable; and he is much respected by all who have Employments or Business at Court. His Dress is generally rich; having abundance of Gold Toys and Jewels, to distinguish him from the other great Officers^c.

^{The Brasso.} THE *Brasso* is a Sort of Marshal, who is to charge first in Battle^d.

^{The Fataya.} THE *Fataya*, or Captain of the Guards, has the Charge of the King's Person, always attending him in his Expeditions; so that he often, in Case of a Vacancy, succeeds to the Throne.

^{Sword-bearer.} THE Sword-bearers are usually four. Their Business is to carry the King's Sword and Armour at public Feasts, or at warlike Expeditions. These are very like the Armour-bearers of old. This is no mean Post, since they are sometimes

honoured with the Character of Ambassadors^{Government.} to foreign Courts. ^{King.}

THE Attendants on the King's Wives, according to *Bosman*, are the most considerable^{Queen.} Officers of all. Their chief Business is, to take Care that no Stranger comes near them: But the Author believes, that when they happen to be good, handsome Fellows, they are admitted to Favourites themselves. The same Author makes these also the Treasurers^e; and says, they are intrusted with all the Keys of the King's Treasury, which they alone carry, and which are never out of their Custody: Consequently, that they are the only Persons who, after the King's Decease, are able to give an Account of his Riches.

THE *Tie-ties* are Officers, whose Business is, ^{Tie-ties, or Criers.} to cry what is strayed, lost, or stolen, and to proclaim the King's or Governor's Ordinances: Each Town having one or two of them. They likewise attend the Council, and are obliged, when the Voices run too high and confused, to cry out *Tie-tie*, or, *harker*; whence is derived their Title. Their Cap is made of a black Ape's Skin, whose Hair is about a Finger's Length; and in their Hands they have a Bunch made of the Hair of an Elephant's Tail and small Rushes, with which they keep the Flies off their Master. The Office of Ambassadors more properly belongs to the *Tie-ties* than to the Sword-bearers; being also made use of on this Occasion, and sent on national Errands, to Friends or Foes: Their Cap being an effectual Free-pass everywhere, provided they be sent by their Master; otherwise, it is no Protection: They being not unlike the *European* Trumpeters in War^f.

THE Drummer here is a good Post, both as ^{Drummers, Trumpeters.} to Honour and Profit; the Person who enjoys it, being generally near the King. The Trumpeters are the meanest Officers about the Court^g.

THE Revenues of their Kings, according to ^{The Revenues.} *Artus*, consist of Grain, Fish, Palm-Wine, Oil, and other Necessaries; with which, they can abundantly sustain their Families. Their Grain is sowed for them by their Subjects, and raised and brought in without any Trouble to them^h. Other Authors make them more extensive, as arising from Taxes laid on the People, Fines and Confiscations for Offences, Duties on Goods passing through their Countries, and the Hire they receive for assisting their Neighbours or the *Europeans* in War. They also get Money by acting as Mediators between contending Na-

* *Bosman's Description of Guinea*, p. 103, & seq.

^b *Artus* says, he is called *Viador*, a Name borrowed from the Portuguese; and that he is the Chief of those who attend the King's Person. See *de Bry's Ind. Orient.*

Barbot's Description of Guinea, p. 291.

^c *Bosman*, as before, p. 194.

^d *Barbot*, as before.

^e *Bosman*, as before, p. 194, & seq.

^f *Barbot*, as before.

^g *Artus*, as before.

^h *Barbot*, as before.

Gold-
Coast.

tions, like Lawyers, receiving Fees on both Sides, and keeping the Breach open, in order to draw more from each Party. Were it not for these extraordinary Ways of getting Money, to defray the great Expences they are liable to, it would be hard for them to subsist; the Persons they employ for collecting their constant Revenues, taking such Care of themselves, that little remains for the King *.

For King. In a Word, he is often obliged to subsist on his own and Slaves manual Labour. Wherefore the Kings are unfortunate who have but few Slaves; and, consequently, are not very rich or potent. I have known, says the Author, some of these so poor, that they had neither Money nor Credit to command a Bottle of Palm-Wine to treat their Visitants. Hence, says he, you may collect how rich and potent these *Wrem* of State are; as Mr. Doudyn calls them in his *Mercury* *.

It is this, probably, which makes these great Princes so miserably covetous, as *Bosman* relates, that they will catch at Presents from their poorest Subjects. Hence also it is, that their Majesties Kitchens are not much better furnished than those of the common Negros. Bread, Oil, and a little stinking Fish, makes up their Bill of Fare; and Water is their Drink for the greater Part of the Day. In the Morning, if they have it, they drink Brandy; and in the Afternoon, Palm-Wine. In short, their Manner of Living is no Way different from that of the meanest among them *.

Way of living.

WHEN the King rises from Bed, his Wives stand ready to wash him, and then anoint him with Palm-Oil. After this, he eats something; and, sitting down on his Stool, uses a Fly-flap, made of Horses or Elephants Tails, to drive away the Flies and Midges. He is finely dressed after their Fashion; his Beard being interwoven with Coral, and other Toys. On his Arms he has Bracelets of pure Gold, with many Rows of Glass Beads, of different Colours; round his Neck, he has Chains of the same. Thus he spends the Day, talking with his Courtiers; some of whom are always in waiting.

State, going abroad.

WHEN the King's Wives appear abroad, they lean on the Shoulders of a Woman-Slave, and their Children are carried by other Slaves *. But the King seldom leaves the Palace, keeping retired; unless he sometimes sits at the Entry or Gate of it with his Nobles, which happens but seldom. His Guards surround the Palace Night and Day, always armed; and, when he goes

abroad, accompany him with great Noise *. *Overnight*, Morning and Evening the Ivory Trumpets sound. This may be the Case in some Countries: But in *Fetá*, we are told, that, except on extraordinary Occasions, their Kings make no great Appearance; having, when they go abroad, seldom above two Boys to attend on them; one of which carries their Sword, the other the Stool. If met in the Streets, they are scarce taken Notice of; the meanest Slave hardly stirring out of the Way for them: Yet, in paying and receiving Visits, they display all their Magnificence.

THE same Author, in a Visit to King *Fourri* *, *His Majesty*, at *Akkra*, found him sitting at the Gate of his House, or Palace, with some of his chief Officers, some sitting, others standing, with Guards about them, armed. He desired him to sit opposite to him, and sent for his Wives to shew his Grandeur. As soon as they came, the King seeing his Mother amongst them, desired her to sit down on his right Hand, and set his favourite Wife on his left; all the rest sitting on each Side and behind on the Ground, after the *Turkish* Manner, and the Guards forming a Semicircle round. Next, a large Pot of Palm-Wine was set on the Ground between the King and the Author; and some of the Wine was presented to the latter, with a Compliment, that if his Majesty had had timely Notice, he would have provided better for his Entertainment. The King had no Cloaths, but only a single Frock, made of the Country Small-Cloths, after the *Moorish* Fashion, as used at *Cape Verde*; but several of his great Officers, and all his Wives, were handsomely dressed in their Fashion.

THE Governor of the Dutch Fort of *Cevaccour*, at *Akkra*, who went with the Author to this Visit, told him, the Court of King *Fourri* was nothing so splendid as those of *Kommendo*, or *Fetá*; either for magnificent Dresses, or the Number of Officers and Guards: *Incheró*, King of *Kommendo*, having generally two hundred Guards. The Palace of the King of *Fetá* is the largest on the *Gold-Coast*, having above two hundred Rooms; and both he and the King of *Kommendo* never stir abroad, but in Hammocks, surrounded by their Officers and Guards, and preceded by Drums, Trumpets, and Bassoons; the Music of the Country *.

It may afford the Reader some farther Light into the political State of Guinea, to add *Pil-ou*, *Jaull's* Account of the King of *Fetá*, which he had (as he affirms) from the Report of Persons who lived six or seven Years there; and,

* *Bosman's* Description of Guinea, p. 191; and *Barbot's* Description of Guinea, p. 237.

p. 192.

* The same, p. 189.

* The King of *Kommendo* was always carried abroad in Hammocks, on the Shoulders of Slaves. *Barbot*, as before, p. 290.

* *Arui*, in *de Bry's* *Ind. Orient.* p. 57. This contradicts what *Bosman* says before, p. 681. f.

* *Bosman* calls him *Aferri*.

* The same,

* *Barbot*, as before, p. 291.

pal-

Gold- particularly, from the Memoirs of the Danish a rich; and their Ornaments of Gold so many, *General and Chaplain at Frederickburg, in the Kingdom of Feth.* This Account, for the general, agrees with that given by *Actus*, if it be not copied from him, as most of his other Remarks seem to be; whilst other Authors, such as *Barbot, Marchant*, (or rather, *Labat*) the Editors of *Smith's Voyage, &c.* have borrowed from him, or both of them.

THE King of *Feth*, in 1665, (according to the Report the Author had of him) was no unhandsome Man. He loved the *Europeans*, and had expressed his Kindness to them on many Occasions. He was then about forty or fifty, majestic, fond of Respect, rich, and very generous. He often visited the Governor of *Frederickburg*, and made him several Presents.

His People. LIBERALITY is a great Policy in the Negro Kings, to gain the People to their Side. This Monarch keeps a great Court; spending his Time in drinking, and diverting himself in a great Hall in the Middle of his Palace.

At Sun-set he sits down at his Gate, richly adorned with Bracelets and Necklaces of Gold, and the finest Habits that can be purchased. In this Manner he passes his Time with his Ladies, whose Business it is to wash and adorn him against Night, when he has always Dancing and Balls.

He is much respected and beloved by his Subjects; since whoever disobeys him, is rendered incapable of any public Office by the Laws of the Country. His Authority is absolute.

He has a constant Guard of Slaves and Soldiers round his Palace, which is very large and neat, and much grander than a House he has near the Sea-side: It consists of above two hundred Chambers, and is built in the Midst of a Town, with large Courts round about it. When he goes abroad, he is attended, and carried on the Shoulders of Slaves: All People endeavouring to please him, wherever he comes.

Males frequent Feasts. He often makes Feasts and Entertainments for the People, or Grandees; and if he receives a Present from the *Europeans*, he divides it amongst them; or, if it be Brandy, he drinks it with them; sending Part to his Wives and Children. These are disposed into separate Apartments; so that he dines or sups with them when he will; though but seldom. When they go abroad, they are carried on the Shoulders of Slaves. They are very proud; and spend all their Time in playing and diverting the King. Some are admitted to his Company, after Dinner, in the great Hall; and are happy, if they can wash and dress him in a Morning. They have inferior Servants, who do all the domestic Offices. After dressing the King, they adjust their Hair, and put on their Cloaths, which are always very

King's Revenues. that it is a Wonder how they bear them.

WHILE the King lives, his Children are educated at the public Charge. They are carried by Slaves when they go abroad, and have Trumpets and one Drum, to distinguish them. If they marry, the Father gives them the Title of Nobles, and exempts them from Tribute; not but he would willingly do more, but dare not.

THE King's Revenues consist of Fruit, Fish, Palm-Wine, and Oil, Millet, Rice, Maiz, and Flesh, and all other Necessaries, which are brought daily to his Palace. He has also the Fines adjudged in criminal and civil Cases, which the Receivers or Governors pay in quarterly to his Treasurer, who issues out all the Disbursements, either for State-Affairs, the Expences of the Household, Payment of the Soldiers, or the King's Privy-Purse. He also buys all the Cloaths for the King, and his Wives, or Children, attends his Person wherever he goes, and has an Apartment in the Palace; so that he has the best Post in the Kingdom, and is respected next to the King.

BESIDES Sundays (which, after his Devotions, the King usually spends in his own Family) he has several Festival-Days, on which he buys up all the Palm-Wine and Fowl the Peasants bring to Market, and regales his Grandees, with his Wives and Children.

THE chief Feast he keeps is on the Anniversary of his Coronation, which is called, *The Feast of Fetishes*. To these he invites not only his Nobility, but the neighbouring Princes, and the *Europeans* on the Coast, who must go, if they intend to keep in his good Graces. There he treats for three Days together, with Balls and Dances. On these Occasions they leave Meat and Drink at the Foot of some Tree or Mountain for the King's Fetishes.

WHEN a King dies, they expose the Body for some Days, serving up Meat and Drink to it, as if the Deceased were still alive.

After this, four Slaves take the Corpse and bury it in the Woods, in a Place unknown to any, with all his Fetishes, Ornaments, Arms, and Household-Stuff; leaving Palm-Wine and other Necessaries near the Grave. After this they return, and present themselves before the Palace to be killed, in order to attend their Lord in the other World.

AFTER their King's Decease, a Guard is set on the Palace, which is locked up till the next Kinsman is raised to the Throne, who then enters on the Possession of all his Predecessor left. After this, the new King makes a Banquet for all Comers, which lasts usually four or five Days; during which, he treats the neighbouring Kings, the *Europeans*, his Nobility, and Subjects, who all make him Presents. He also chooses new

Gold-
Coast.
Charge of
Justice.

Fetters, and keeps the Anniversary of his Accession every Year.

SOMETIMES he removes the former Officers, to make Room for his own Friends and Relations; but if they are old, he generally chuses to wait till they die; not out of Affection, but a Motive of Popularity.

4. Their Law Proceedings, Pains and Penalties.

Their Judges. Causes, how heard. Duelling punished. Form of Proceeding in Law Suits.

Judges Partiality: Bad Effect thereof. Purgation Oath: Instance: Ordeal Drink. Form of Swearing. No Lawyers here. Punishments: For Murder. Manner of Executions.

Their Judges. THEIR chief Justices, or Judges, both in Kingdoms and Republics, are commonly taken from among the richest and most notable Persons in the Country; such as the *Brassas* and *Kabeshiras*, Governors of Towns and Villages, assisted by the Priests of those Places, as Substitutes. These take Cognizance of civil and criminal Cases, but are not supreme Judges, the Parties having a Liberty of appealing to the King; though this seldom happens. The Kings, to save themselves Trouble, appoint certain chief Justices, called *Ene*, whom they send to make the Circuits, (like our Judges of Assize) being vested with a Power of determining Matters without Appeal.

Cause, how heard.

ARTUS relates the Form of Proceedings at Law, in some Country subject to a King. When any Process arises amongst the Negroes, either civil or criminal, which they cannot compound amicably, they go before the Governor of the Place, and apply to him for his Decision. Having heard the Plaintiff's Complaint, he sends his Slave to summon the Person accused, who appearing, defends himself as well as he can; every one thus pleading his own Cause. When the Defendant has answered, the Plaintiff, in his Turn, replies, till both Sides are fully heard, and that calmly; neither Party being suffered to interrupt the other, on Pain of Death: Which shows the Wisdom of their Judges, though rude and unpolished. The Cause having been attentively heard, the Governor, or Judge, pronounces Sentence as he thinks fit, from which there is no Appeal: But if the Cause relates to the King, or there is a Fine laid, the Party condemned must pay it to the Judge before he flies.

Duelling punished.

If the Case be so difficult that the Judge cannot decide it, the Parties conceive such a mortal Enmity, that it ends in a Challenge. On the Day appointed, they appear, each attended with

a three or four Friends, who sit near-hand, Spectators of the Fight, which generally lasts till one is killed. On this, the Relations of the Deceased require of the others the Person who killed him. If he escapes to another Town, they try all Ways to get him in their Power: So that unless he conceals himself, or they remit their Pursuit, it is hard for him to escape their Hands. No King or Town is willing to protect him, for fear of the Resentment of the King, whose Subject he has killed. If the Murderer be caught, he is delivered to the Wife of the Person he has killed, who may either keep, or sell him for a Slave. If he be rich, and can satisfy the Friends of the Deceased, he gives them a Sum; and after that is at Liberty to return home, free from Molestation: If they cannot be bribed to desist their Pursuit, there is no Remedy, but his delivering himself up to Slavery, without Hopes of returning home.

c THESE Challenges, or Duels, happen but seldom, nor are any admitted to decide their Quarrels this Way, but on very urgent Differences: For, as soon as the Friends get Notice of the Challenge, they leave no Stone unturned to bring about a Reconciliation, and prevent the fatal Consequences of Bloodshed, to both Sides.

WHOEVER violates the King's Commands in Form of the least Article, must either submit to pay the Fine laid on him, or banish himself the Country. d When a Person is guilty this Way, and another knows it, he, perhaps, dissembles this Knowledge three or four Years, till an Occasion offers; and then he informs the Governor, who causes a Drum to be beaten by one of his Slaves; through the Town, to give Notice, that some Cause is to be heard. This done, the Governor with the chief Men armed, go and sit-down in the Market-Place, the People assembling round them to see what passes. The Women have a separate Place allotted for them to sit: The Men approach nearer to see the Cause decided. If the Person accused be found in the Crowd, he is presently seized, and carried to the Governor's House, where, if the Charge be great against him, he is fettered and tied; if not, he is watched by a Keeper, who does not allow him to stir a Foot till the Sentence is pronounced. Then the Governor, with the Nobles and Elders, having heard the Accusation, the Governor sends a Person to inform the Prisoner of the Charge brought against him; whereto if he does not make a satisfactory Answer, he is fined a certain Sum to the King, which he must pay on the Spot. If he be insolvent, he is declared the King's Slave, and is sold to discharge the Fine.

Government.
Law-Suit.

Form of
Proceeding

* Villon's Voyage, p. 237, & seq.
in de Bry's Ind. Orient. Part 6, p. 602, & seq.

* Barbot's Description of Guinea, p. 299.

* Aris,

Field-
Court.
In Law-
Suits.

WE have from *Bosman*, the Method of Law Proceedings in Republics, which, in Subtance, differs little from the former. In *Asim*, if one Negro has any Suit against another, he goes loaded with Presents of Gold and Brandy, and applies to the *Kabishirs*; after the Delivery of which, he states his Case to them, desiring Dispatch from their Hands and ample Satisfaction from his Adversary. If they are resolved to favour him highly, a full Council is called immediately, or in two or three Days at farthest; and having consulted among themselves, Judgment is given in his Favour, and that frequently directly opposite to Justice.

Judge Par-
tiality

BUT if they are incensed against the Plaintiff, or have received a larger Bribe from his Adversary, the justest Cause in the World cannot prevail on them to decide in his Favour: But if Right appear too plainly on his Side, to avoid Scandal, they will delay and keep off the Trial; obliging the injured Person, after tedious Solicitations, to wait in Hopes of finding juster Judges, which, perhaps, does not happen in the Compass of his Life: And so, of Consequence, the Suit devolves upon his Heirs, as an Inheritance, who, whenever an Opportunity offers, though thirty Years after, know very well how to make use of it. Of this Kind the Author had Instances brought before him, which he thought the more surprizing, as they can neither read nor write.

Bad Effect
thereof.

SOMETIMES when a Litigant finds himself injured by a Sentence at Law, he makes use of the first Opportunity to seize so much Gold or Goods as may repair his Damage; and that not only from his Adversary, or Debtor, but the first Townsman who falls in his Way: Nor will he redeliver these till he has received full Satisfaction, and is at Peace with his Adversary, unless obliged to it by Force. Mean Time the Party injured by him commences a Suit against the Person upon whose Account he has suffered this Damage, and has his Remedy against him: Whence proceed frequent Murders, and sometimes Wars.

BUT if the *Kabishirs* Sentence be just, or the Cause comes to the Dutch Fort to be decided, in Presence of the Factor, the Dispute is amicably concluded, by giving Judgment according to Evidence; and if neither Party has any Evidence, the Defendant, clearing himself upon Oath, is discharged, otherwise, he is liable to pay the Demand. For the Plaintiff is always obliged to give in his Charge upon Oath.

Forfeiture
Oath.

THE Oath of Purgation is preferred before that of Accusation: But if the Plaintiff prove his Action by two, or but one Witness, the Defen-

dant is not allowed to swear. This frequently occasions some very ill Accidents, Perjury being no new Thing among the Negroes; and he who is injured this Way is sure to watch all Opportunities of Revenge. But this Injustice very seldom or never occurs, but in distant, far inland Places, where the Dutch Factors can take no Cognizance: For all Suits arising amongst, or near their Forts, are determined by the Sentence of the Factor and *Kabishirs*; from whence no Appeal lies but to the Director-General, by a Complaint of Error in Case of Misinformation: But as this seldom happens, the Negroes pay the Fines they are condemned in with the utmost Willingness.

Government.
Law-Suits.

It happened, (in our Author's Time) that a *resonant* Man coming from a distant Town to one of those on the Coast, to recover some Debts due to him, chanced to be seen by a married Woman, whom, a Year before, he had lain with by fair Promises. The Woman immediately complained to the Governor, whom they name *Ene*, and desired the Offender might be taken up. A Council being called, the Woman appeared, and accused the Man, that for the Violence offered her, he had not paid the Reward he promised. The Man insisted, he enjoyed her freely and with her own Consent. Though neither of them were Inhabitants of the Place, yet Justice was done: For, after a long Dispute, the *Ordeal Drink*, *Fetifera*, or Priest, appeared with a Pot full of a certain Drink, which he set at the Feet of the Governor and Elders. The Woman approaching, drank out of the Pot, as a Confirmation of the Truth of what she had affirmed. If the Man had drank first, he had been acquitted; but by declining the Drink, he acknowledged his Guilt and was fined three *Bendas*, or six Ounces of Gold.

AT another Time, a Man was accused before the King, for killing the Prosecutor's Brother, by the Help of his *Fetifera*, whom he had invoked for that Purpose. The King having summoned him to appear, he affirmed solemnly, that he never, in all his Life, had any Quarrel or Enmity with the Deceased, nor was present at the Time of his Death; and desiring that the *Fetifera* might bring the Purgation-Liquor, drank it in Proof of his Innocence.

THIS Liquor, called *Enehim benon*, is composed of the same Simples and Ingredients, of which their Idols are made; and though it has no Malignity in itself, yet they are possessed with an insuperable Opinion, that whoever drinks it in Attestation of a Falshood, or Impiety, exposes himself to the greatest Calamities.

* *Bosman's Description of Guinea*, p. 165, *Ed. 1699*.
† The same, p. 63; and *Barbot's Description of Guinea*, p. 300.

‡ *Artus, in de Br's Ind. Orient. Part 6. p. 62.*

Gold-
Coast.
Form of
Swearing.

THE Ceremony of taking an Oath in *Fetich*, is, that the Priest erects a Pile of small Sticks in the Form of an Altar, on which he lays a Canvas Bag sprinkled with human Blood, containing some dry Bones of Men: To these he adds some small Pieces of Bread, and a *Kalebush* full of the bitter Water, or Drink, used in all their religious Ceremonies; all which the Priest exorcizes, and causes the Person to whom the Oath is administered, to swear on it by *Ofure*, which is the Name of their chief Deity. If the Person takes the Oath to the *English*, or other *Europeans*, he is made to swear on the Bible. They usually prostrate themselves before them, and embracing their Feet, lift one of them from the Ground, and rub with the Sole of it, their Faces, Breast, and Shoulders; loudly repeating the Syllable *Iou, Iou*, snapping their Fingers, stamping with their Feet, and kissing the *Fetiches* on their Arms and Legs: Others, to these Ceremonies, add drinking the bitter Water. Some, at taking an Oath to an *European*, cross their two Fingers, and lifting them to their Mouth, say, in *Portuguese*, *Par esta cruz de Deus*; that is, *By this Cross of God*.

No Lawyers
here.

THUS, as *Bosman* observes, a Law-Suit is carried-on without Counsel, or Attornies, in a much shorter Time, and, perhaps, with as much Justice as where those Gentlemen are most employed. What could he let slip so good an Occasion to shoot his Sting: In this Country, says he, they are Strangers to Tipstaves, Bailiffs, and other Law Vermin, who prey on Mankind; as well as to Attornies, Lawyers, and such like Cattle.

Punishment
for Murder.

THE usual Punishments on the *Gold-Coast*, are either Death or Fine.

DEATH is the Punishment allotted for Murder: But it is very seldom that any Person is executed for that Crime, if he has either Effects himself, or Friends to pay the Fine, or Ransom; which is of two Sorts, as it affects free Negroes, or Slaves.

AT *Asim*, the Forfeiture for murdering a free Negro, is five hundred Crowns; but there is generally some Mitigation, according as the Relations of the Murdered stand affected: For it is at their Choice to take as little as they please, and with them only he is obliged to compound; contrary to what a certain Writer affirms, that

the Fines accrue to the King, who, indeed, has no Pretence to the least Share, unless he has helped in the getting of them, in which Case he is only paid for his Trouble.

THE five hundred Crowns are to be understood of a common free Negro; but on account of a considerable Person, the Author had known the Fine augmented to ten times that Sum: For as there are many who would willingly give five hundred Crowns to remove a chief Man out of the Way, therefore the Fine, in this Case, is left to the Discretion of the Judges.

THE Murderer of a Slave is usually fined thirty-six Crowns: But here, also, an Abatement is often obtained of the Prosecutor, who seldom gets more than a Chain of Gold of thirty-two Crowns Value.

BUT if a Murderer cannot pay his Fine and Ransom, he is obliged to give Blood for Blood, and is accordingly executed in a horrid, cruel Manner: For they kill, as it were, a thousand Times over, by cutting, hacking, pricking, or running him through the Body, or shooting him, or whatever Way else they can invent to torture him; unless the *Dutch* Factor sends for him out of their Hands, and orders his Head to be struck off.

IN the Countries governed by Kings, the Punishment is more uniform, and less cruel. The Criminal being immediately on Sentence delivered to the Executioner, he blinds his Eyes, and ties his Hands behind him; then leads him to some Field without the Town, where he makes him kneel down, bending his Head forward, and there thrusts him through with an *Affagay*, or Spear: This done, he cuts off his Head with a Hatchet, and dividing the Body into four Parts, leaves it exposed to the Birds of the Air. *Arui* adds, that Execution being over, the Friends and Relations of the Deceased assemble to mourn, and the Men putting the Head in a Pot, boil it till the Flesh falls off; after which, they feast on it and the Broth, and hang the Skull by their *Fetich*. Mean Time the Women make great Outcries, lamenting the unhappy Fate of the Deceased. There are none present at these Executions, but the Executioner and the Criminal; but, when it is over, the People assemble to see the Body.

* *Barbot's Description of Guinea*, p. 276, & seq.

× *Marchant's Voy. in Guinée*, vol. 1. p. 329.

† *Arui*, as before, p. 64.

† *Bosman's Description of Gambia*, p. 167.

‡ This seems to be levelled at *Arui*, who is the King.

§ *De Bry's Ind. Orient. Part 6.* p. 62. *Villault*, probably after *Arui*, says the same Thing. See his *Voyage*, p. 263.

¶ *Bosman*, as before, p. 168, & seq.

G. M.
Coast.

5. The same SUBJECT continued.

Fines for Robbery; for Adultery; for Man-stealing: Fines to the King. Relations responsible for each other. Partiality of Judges. Fines, how applied. Two Kaboshs at Law: One kills the other: The Murderer demanded by Bosman: At last given up. Debts, how recovered. A Negra Crown-Office.

Fines for
Robbery.

ROBBERY is commonly punished by Restoration of the Goods, and paying a Fine; in adjudging which, particular Regard is had to the Value of the Goods, the Place where they were stolen, and the Person by whom the Fact is committed: For Example, one is fined twenty and another one hundred Crowns, besides what they have stolen, for equal Robberies*: On which Account, Bosman thinks the Dutch Factors, who sit in Judgment, ought not to be ignorant of the ancient municipal Customs of the Guinea-Negros^b.

For Adultery.

ACCORDING to Artus, if a Man be taken in Adultery, the King confiscates all the Goods of the Criminal; and the Woman is obliged to pay a Fine of two or three Ounces of Gold to her Husband, if she would not to be divorced, as the Husband may do in like Cases. The Relations of the Woman seduced, burn the Adulterer's House with Fire, and prosecute him so, that he is obliged to quit the Town, and seek a Dwelling elsewhere^c.

AT Remondé, according to Barbet, they commonly cut-off one Ear of the Adulterer, and fine him to pay as much Gold as the Woman had for her Dowry, and four Sheep, or Goats, besides: If unable to pay the Fine, he is sold for a Slave. If the Adulterer be a Slave, they cut-off his Privy-Parts. The Woman is either fined two Ounces of Gold to her Husband, or else divorced, according as the King determines it.

THE Punishment for Adultery, in other Places, is pecuniary, viz. six Ounces of Gold; one Third to the King, one to his chief Officers, and one to the Husband^d.

With a chief
Wife.

VILLAUET says, they punish Adultery very severely, if committed with a chief Wife; yet, out of Malice, it often happens that the Father accuses the Son, and the Son the Father. If an Offender escape, a large Fine is set on his

a Head; and if retaken, he is made a Slave for Life^e.

ARTUS observes, that if a Person was found offering false Gold, in his Time, to the Dutch, and brought to the King, the Punishment was generally Slavery for Life^f.

THE Stealing of Men is punished with rigid Severity and sometimes with Death; as is, likewise, the stealing of Hogs, Sheep, or other Cattle: For, say they, the dumb Creature cannot defend itself, nor call any to its Assistance. Where they are free from the Europeans, they will rather put a Man to Death for stealing a Sheep, than killing his Neighbour^g.

IN Offences which concern the King, the Fine is paid to him; and when these Princes are rich and powerful, they punish their Subjects severely enough in their Purges. This is done with a seeming Colour of Justice: For the King having any Thing to charge on another, delivers the Matter into the Hands of the Kaboshs^h, and submits it to their Decision; who knowing his Mind, are sure to aggravate the Crime as much as possible, and take Care to give a Judgment consonant to his royal Will and Pleasureⁱ.

ACCORDING to Artus, if a Person condemned cannot pay the Fine adjudged to the King, and has any Friends or Relations who are the King's Subjects, they are sent for and constrained to discharge it; otherwise they must all retire into Banishment, till they satisfy the King. After that they are allowed to return to their Houses and Possessions, and then they visit all their Acquaintance; begging their Forgiveness for what has happened, and that they will pass it over in Silence: The Men addressing themselves to their Male Acquaintance, and the Women to theirs separately, in order to renew a good Correspondence.

THE Reason of this Way of Proceeding, by involving the Relations in the Guilt of the Criminal, is to free the King from all Applications or Importunities on their Behalf, till the Fine imposed be paid^j.

IN all Cases of Injury, the Negros, says Bosman, are responsible for their Sons, Nephews, and other Relations, who, in this Case, help one another by a mutual Contribution, each giving something towards the Fine, according to his Circumstances; otherwise the Criminal would be condemned to Death or Slavery. In like Manner, every Man is obliged to make good the Injury done by his Slave; as, if he be guilty of

* Artus says, the Fine is three Bendas, or six Ounces of pure Gold, which is levied only for Theft amongst themselves.

^b Bosman's Description of Guinea, p. 169.

^c Barbet's Description of Guinea, p. 300.

^d Bosman, as before, p. 170.

^e Artus, as before, p. 63.

^f Artus, as before, p. 63.

^g Artus, as before, p. 63.

^h Artus, as before, p. 63.

ⁱ Artus, as before, p. 63.

^j Artus, as before, p. 63.

^k Artus, as before, p. 63.

^l Artus, as before, p. 63.

^m Artus, as before, p. 63.

ⁿ Artus, as before, p. 63.

^o Artus, as before, p. 63.

^p Artus, as before, p. 63.

^q Artus, as before, p. 63.

^r Artus, as before, p. 63.

^s Artus, as before, p. 63.

^t Artus, as before, p. 63.

^u Artus, as before, p. 63.

^v Artus, as before, p. 63.

^w Artus, as before, p. 63.

^x Artus, as before, p. 63.

^y Artus, as before, p. 63.

^z Artus, as before, p. 63.

¹ Artus, as before, p. 63.

² Artus, as before, p. 63.

³ Artus, as before, p. 63.

⁴ Artus, as before, p. 63.

⁵ Artus, as before, p. 63.

⁶ Artus, as before, p. 63.

⁷ Artus, as before, p. 63.

⁸ Artus, as before, p. 63.

⁹ Artus, as before, p. 63.

¹⁰ Artus, as before, p. 63.

¹¹ Artus, as before, p. 63.

¹² Artus, as before, p. 63.

¹³ Artus, as before, p. 63.

¹⁴ Artus, as before, p. 63.

¹⁵ Artus, as before, p. 63.

¹⁶ Artus, as before, p. 63.

¹⁷ Artus, as before, p. 63.

¹⁸ Artus, as before, p. 63.

¹⁹ Artus, as before, p. 63.

²⁰ Artus, as before, p. 63.

²¹ Artus, as before, p. 63.

²² Artus, as before, p. 63.

²³ Artus, as before, p. 63.

²⁴ Artus, as before, p. 63.

²⁵ Artus, as before, p. 63.

²⁶ Artus, as before, p. 63.

²⁷ Artus, as before, p. 63.

²⁸ Artus, as before, p. 63.

²⁹ Artus, as before, p. 63.

³⁰ Artus, as before, p. 63.

³¹ Artus, as before, p. 63.

³² Artus, as before, p. 63.

³³ Artus, as before, p. 63.

³⁴ Artus, as before, p. 63.

³⁵ Artus, as before, p. 63.

³⁶ Artus, as before, p. 63.

³⁷ Artus, as before, p. 63.

³⁸ Artus, as before, p. 63.

³⁹ Artus, as before, p. 63.

⁴⁰ Artus, as before, p. 63.

⁴¹ Artus, as before, p. 63.

⁴² Artus, as before, p. 63.

⁴³ Artus, as before, p. 63.

⁴⁴ Artus, as before, p. 63.

⁴⁵ Artus, as before, p. 63.

⁴⁶ Artus, as before, p. 63.

⁴⁷ Artus, as before, p. 63.

⁴⁸ Artus, as before, p. 63.

⁴⁹ Artus, as before, p. 63.

⁵⁰ Artus, as before, p. 63.

⁵¹ Artus, as before, p. 63.

⁵² Artus, as before, p. 63.

⁵³ Artus, as before, p. 63.

⁵⁴ Artus, as before, p. 63.

⁵⁵ Artus, as before, p. 63.

⁵⁶ Artus, as before, p. 63.

⁵⁷ Artus, as before, p. 63.

⁵⁸ Artus, as before, p. 63.

⁵⁹ Artus, as before, p. 63.

⁶⁰ Artus, as before, p. 63.

⁶¹ Artus, as before, p. 63.

⁶² Artus, as before, p. 63.

⁶³ Artus, as before, p. 63.

⁶⁴ Artus, as before, p. 63.

⁶⁵ Artus, as before, p. 63.

⁶⁶ Artus, as before, p. 63.

⁶⁷ Artus, as before, p. 63.

⁶⁸ Artus, as before, p. 63.

⁶⁹ Artus, as before, p. 63.

⁷⁰ Artus, as before, p. 63.

⁷¹ Artus, as before, p. 63.

⁷² Artus, as before, p. 63.

⁷³ Artus, as before, p. 63.

⁷⁴ Artus, as before, p. 63.

⁷⁵ Artus, as before, p. 63.

⁷⁶ Artus, as before, p. 63.

⁷⁷ Artus, as before, p. 63.

⁷⁸ Artus, as before, p. 63.

⁷⁹ Artus, as before, p. 63.

⁸⁰ Artus, as before, p. 63.

⁸¹ Artus, as before, p. 63.

⁸² Artus, as before, p. 63.

⁸³ Artus, as before, p. 63.

⁸⁴ Artus, as before, p. 63.

⁸⁵ Artus, as before, p. 63.

⁸⁶ Artus, as before, p. 63.

⁸⁷ Artus, as before, p. 63.

⁸⁸ Artus, as before, p. 63.

⁸⁹ Artus, as before, p. 63.

⁹⁰ Artus, as before, p. 63.

⁹¹ Artus, as before, p. 63.

⁹² Artus, as before, p. 63.

⁹³ Artus, as before, p. 63.

⁹⁴ Artus, as before, p. 63.

⁹⁵ Artus, as before, p. 63.

⁹⁶ Artus, as before, p. 63.

⁹⁷ Artus, as before, p. 63.

⁹⁸ Artus, as before, p. 63.

⁹⁹ Artus, as before, p. 63.

¹⁰⁰ Artus, as before, p. 63.

¹⁰¹ Artus, as before, p. 63.

¹⁰² Artus, as before, p. 63.

¹⁰³ Artus, as before, p. 63.

¹⁰⁴ Artus, as before, p. 63.

¹⁰⁵ Artus, as before, p. 63.

¹⁰⁶ Artus, as before, p. 63.

¹⁰⁷ Artus, as before, p. 63.

¹⁰⁸ Artus, as before, p. 63.

¹⁰⁹ Artus, as before, p. 63.

¹¹⁰ Artus, as before, p. 63.

¹¹¹ Artus, as before, p. 63.

¹¹² Artus, as before, p. 63.

¹¹³ Artus, as before, p. 63.

¹¹⁴ Artus, as before, p. 63.

¹¹⁵ Artus, as before, p. 63.

¹¹⁶ Artus, as before, p. 63.

¹¹⁷ Artus, as before, p. 63.

¹¹⁸ Artus, as before, p. 63.

¹¹⁹ Artus, as before, p. 63.

¹²⁰ Artus, as before, p. 63.

¹²¹ Artus, as before, p. 63.

¹²² Artus, as before, p. 63.

¹²³ Artus, as before, p. 63.

¹²⁴ Artus, as before, p. 63.

¹²⁵ Artus, as before, p. 63.

¹²⁶ Artus, as before, p. 63.

¹²⁷ Artus, as before, p. 63.

¹²⁸ Artus, as before, p. 63.

¹²⁹ Artus, as before, p. 63.

¹³⁰ Artus, as before, p. 63.

¹³¹ Artus, as before, p. 63.

¹³² Artus, as before, p. 63.

¹³³ Artus, as before, p. 63.

¹³⁴ Artus, as before, p. 63.

¹³⁵ Artus, as before, p. 63.

¹³⁶ Artus, as before, p. 63.

¹³⁷ Artus, as before, p. 63.

¹³⁸ Artus, as before, p. 63.

¹³⁹ Artus, as before, p. 63.

¹⁴⁰ Artus, as before, p. 63.

¹⁴¹ Artus, as before, p. 63.

¹⁴² Artus, as before, p. 63.

¹⁴³ Artus, as before, p. 63.

¹⁴⁴ Artus, as before, p. 63.

¹⁴⁵ Artus, as before, p. 63.

¹⁴⁶ Artus, as before, p. 63.

¹⁴⁷ Artus, as before, p. 63.

¹⁴⁸ Artus, as before, p. 63.

¹⁴⁹ Artus, as before, p. 63.

¹⁵⁰ Artus, as before, p. 63.

¹⁵¹ Artus, as before, p. 63.

¹⁵² Artus, as before, p. 63.

¹⁵³ Artus, as before, p. 63.

¹⁵⁴ Artus, as before, p. 63.

¹⁵⁵ Artus, as before, p. 63.

¹⁵⁶ Artus, as before, p. 63.

¹⁵⁷ Artus, as before, p. 63.

¹⁵⁸ Artus, as before, p. 63.

¹⁵⁹ Artus, as before, p. 63.

¹⁶⁰ Artus, as before, p. 63.

¹⁶¹ Artus, as before, p. 63.

¹⁶² Artus, as before, p. 63.

¹⁶³ Artus,

Gold-
Coast.Fidelity of
Judges.Fines, how
applied.Two Kabo-
this at
Ankor.

Their or Adultery, his Master must pay the a Fine imposed for his Crimes. Hence to the Multitude of their Slaves, which are their Glory as well as Riches, they often owe their Ruin.

RESPECT of Persons in the Administration of Justice is not in the least looked upon here as Injustice; though the best of it is, that the Rich are commonly more severely handled than the Poor. This they think reasonable on two Accounts; first, because the Rich (in the Case of Fraud) were not urged to it by Necessity; and, b secondly, they can better spare the Money: For no body is here fined above his Ability, unless, by an Accumulation of Crimes, he hath given Occasion thereto, and then he is sent into Slavery. This is the true Reason why a discreet Negro, though rich, will always pretend Poverty; lest he, or some of his Relations, falling into the Hands of the Judges, should be too hardly used on that Account.

At Axim, all Fines that accrue there are paid c into the Dutch Factor's Hands, who distributes them to the injured Persons, first deducting his Fee. This Fee, not many Years before 1700, was very considerable; but lately was diminished by a certain Gentleman, to no more than eight Crowns, for Decision of the most important Suit that should come before him. He pretended, by this, to shew his Tenderness to the Blacks: But the true Reason was, that he would not suffer any of the Officers of the Company, his Fellow-Servants, to get any Thing but himself. This appeared from his continual Practice: For, in his own Decisions, he sometimes enhanced the Price to some hundreds of Crowns; which made the Blacks curse him, and gave Occasion to his Successors to restore the old Custom with regard to Fees.

THE Perquisites of an Axim Factor, as Judge, are as follows: If a Negro be fined an hundred Pounds, the Factor's Share is two Thirds, and the Assembly of *Kaboshirs* have the rest: But on d of Debts, three Fourths go to the Complainants, Account of Murder, Robbery, or forcing Payment and the Remainder is divided as afore: So that a Judge's Post is better here than in Holland, if he be an honest Man.

By Way of Illustration of what has been said concerning their judiciary Proceedings, *Bosman* relates e a Cause depending while he was Factor at Axim. In the Country of *Ankorbar*, which has been long subject to Axim, lived two *Kaboshirs*, both considerable Men, who, for several Years, had been engaged in a Dispute; each pretending that the other was born his Slave, and his by Right of Inheritance. This was a very intricate Cause: f

Each of them seemed to back his Pretence with Reason, and a Proof deduced from many Years past; insomuch, that the *Kaboshirs* of *Ankorbar*, finding themselves puzzled how to decide it, both Parties agreed to plead their Cause before the Author, and stand to his Award, as having had Power to enforce his Sentence. He sat a whole Day upon it, but the Evidence produced, being upon Hearsay only, (for the proper Witnesses were dead) proved so contradictory, that perceiving it was impossible to come at the Truth, he recommended a Reconciliation to them; and observing they seemed to agree to it, he told them it was his Request, that they should own one another for free Men before they went out of his Fort; and moreover, that he who should ever pretend the other was his Slave, should be liable to a severe Fine.

THEY both seemed very well satisfied with this Determination, embracing each other, and vowing an eternal Friendship; and the more effectually to convince the Author of their Satisfaction, each made him a very good Present for putting an End to their Quarrel. But, notwithstanding all this, two or three Months afterwards, one of them hired a couple of Russians to murder the other in his own House, which they did by shooting him through the Head. At this the Author was very much incensed; and considering it as an Example of dangerous Consequence to the Public, sent some of his principal Officers to *Ankorbar*, with Orders to have the Murderer delivered up to Punishment. The People of *Ankorbar* boldly answered, that they were not subject to their Master, who might exercise his Authority where he had Jurisdiction.

As this was an Affront to the Company's Authority, *Bosman* went into that Country, accompanied by some of his own People; and being gotten about three Miles from the Fort of Axim, found about five hundred armed Negroes, imagining the Sight would terrify him. Salutations being over, he asked them, *Why they denied and affronted the Authority of the Company, which would pull-down more Mischief upon their Heads than they were aware of?* Their Answer was, *That they never pretended to withswear their Obedience from the Hollanders, and forfeit their Protection, which was so advantageous to their Country.* He then demanded the Murderer, which they positively refused to give-up, saying, *They might punish them; perhaps, themselves.* Upon this, he was going away, threatening, *from that Time forward, to look-upon them all as Abettors of the Murder; and to punish such of their Countrymen as he could get into his Power as Murderers.*

Cold-
Coast.

This had so good an Effect, that they desired a Time to consider of the Affair; and, in a quarter of an Hour, brought him the Malefactors fettered, only begged he would not punish them till they were all present; which he promising, returned with the Criminals, well satisfied with his Expedition.

At last
given up.

THREE Days after, all the chief Men of *Ankhar* came to the Fort, desiring to be informed how he intended to punish the Murderers. They were answered, by beheading them; and to strike a greater Terror, he caused the Executioner, with his Apparatus, to appear. Upon this, they set up a dismal Lamentation, begging, in Compliance to the Custom of the Country, that the Crime might be atoned with Money. Though *Bosman* desired nothing more, yet he stood-off till the Relations of the Deceased (who were already appeased) came and intreated for them; and, what he owns was most persuasive, offered him the whole Fine: However, to shew himself as generous as they, he was satisfied with half the Sum; and so the Criminals, who were Children of considerable People, were set at Liberty. This the Author relates at large, to shew how the *Dutch* manage to keep-up their Authority and Respect; which is so considerable, that no Negro is permitted, without Leave of the Factor, to decide any Cause, upon Forfeiture of all that is thereby gained. Upon Application, he once got a Negro his Debt: But the Debtor informing him afterwards, that the Debt was contracted by lying with the other's Wife, and had been appointed to be paid by the *Kabshiri*; when the Plaintiff came for his Money, *Bosman* asked him, if he did not know it was all forfeited, as having ended the Affair without his Knowledge? He frankly confessed it, and begged only for one fourth Part; but finding him moderate, the Factor gave him half, and he went away very joyful. This Rigour, says the Author, is intended to prevent the Negroes having any Opportunity of plotting against the *Dutch*.

Debts, how
recovered.

WHERE the *Dutch* have no Power, and in some Kingdoms, Debts are recovered in a very villainous Manner. A rascally Creditor, instead of asking for his Debt, and summoning the Debtor before the Judges, in Case of Refusal, seizes the first Thing he can meet with, though six Times the Value of his Debt, never regarding what it is; and when the Proprietor comes to assert it, tells him he must go to such a one, his Debtor, for Payment, and this no body can hinder: So he goes immediately to ask of the other

the Money for his Goods. This is very extravagant Justice: The first Creditor has six Times the Value of his Debt; and if the second asserts he would not part with his Goods for less, the Debtor is obliged to give him full Satisfaction. Like the old *Roman* Law, by which, in Case of Scandal, the Offender was obliged to pay the Defamed so much Money as he would chuse to suffer the like Damage for. This Course, indeed, is generally taken in small Debts only: However, the poor Wretch of a Debtor, by this Means, sometimes pays a Shilling instead of a Penny, and has no Remedy; the Creditor being more powerful, and supported in it, perhaps, by the King, or Grandees. Instances of this Kind happen daily; and several Men, from being poor, become rich by this Extortion. Some have the Impudence to go to a Person, and tell him they have received such a Damage by his Son, Nephew, Slave, or some-body else, depending on him, for which he comes to demand Satisfaction; threatening otherwise to murder him, or some-body else at his Cost: This if the Villains have Courage enough to put in Execution (as I have seen twice, says the Author) the other must suffer the same Penalty as if he had done it himself.

BESIDES the ordinary Administration of Justice, above described, they have another of a very extraordinary Kind at *Axim*, under the Direction of the *Manferos*. These have erected a Sort of judicial Society in every considerable Village, whose Province it is to adjudge all trivial Crimes that shall appear before them; such as beating, cursing, or reviling one another, of which the Negroes are frequently guilty. Upon this, the injured Person applies to the *Manferos* in much the following Terms, *viz.* Such an one has injured me; I sell, or surrender, him to you; punish him according to his Desert. Hereupon, these Gentlemen, with the utmost Diligence, take him into Custody; and, after a very superficial Inquiry into his Crime, clap a Fine of some Crowns upon him. This if he grumbles to pay, as unjustly imposed, because he has not been heard in his own Defence, the *Manferos*, without any more ado, go to Market, and take-up as much Goods on his Account as the Fine amounts to, which he is forced to pay; and they no sooner receive the Money but it is spent in Palm-Wine and Brandy.

THE Offences fined in this Court are so various and ridiculous, that *Bosman* had not Patience to particularize any; but says in general, that when these idle Fellows of Judges have no Business

* This is somewhat like a Practice with Rogues here, of late Years; sending Letters, threatening to murder People, or burn their Houses, unless they send them a certain Sum, or lay it in a certain Place, for them to take. * The late *Mulay Ismael*, of *Morocco*, used to sell his Subjects, one to another, upon the like Application.

Gold-
Coast.

ness, in the Day, that will bring-in Money to a make them drink, they then set their Wits at Work, to contrive how to trapan somebody into their Clutches, in order to be furnished with Liquor^a.

6. *Negros Manner of fighting, and of making War and Peace.*

War Consultations: How declared. Preparations. The King's Guards. Soldiers Dress: Their Arms: Muskets: Swords: Cannon and Music. Ignorance in War. Way of engaging. Posture in fighting. Prisoners made Slaves: Kings not excepted: Most cruelly treated: Their Flesh eaten.

How Consult-
ations.

THE Negro Nations on the Gold-Coast being proud and ambitious, as well as poor and covetous, Jars frequently break-out among them. On that Occasion War is formally declared, and the Kings, by their Governors^b, appoint a Day for their Subjects to assemble in Arms. His Captains, Officers and Nobles being met, he lays before them his Grounds for Complaint; exhorts them to maintain their Reputation for Valour, promising them Victory in the Name of the Fetiches, and assuring them of a considerable Booty.

How de-
clared.

WAR being thus determined, the King sends a Tie-tie, or Herald, to denounce it to his Enemy, at the same Time appointing the Day, the Place and Hour of Battle. Each Captain in the mean Time arms with his Slaves; and the rest of the People, (that is, all above twenty fit to bear Arms) doing the like, repair to their respective Commanders^c.

Prepara-
tions.

THESE Preparations make the *Merinui*, or *Grandees*, repair to Court, from whence they proceed to the War, carrying their Wives and Families with them: And if the Motives of the Quarrel be great, and the War momentous, before they set-out, they erase and destroy their Towns and Dwellings; that the Enemy, if victorious, may gain no Advantage of their Conquest, nor themselves have any Thing left to invite their Return. If the Contest be less inveterate, they content themselves with removing their Families to some neutral Town, leaving their Houses empty, for no-body thinks of returning home before the Campaign be over^d.

THE Coast-Negros, who live under the Command of the European Forts, in case of War,

secure their Families and Effects in them, and if defeated, take Shelter there themselves. In 1687, the Natives of *Akbia* had been all destroyed by the victorious *Aquambes*, if the Dutch Governor of *Crocoeur-Fort* had not received them, and fired on the Enemy to keep them at a Distance^e.

Military
Affairs.

THE Negro Kings have always, in War-Time, a Number of Guards, who attend their Person, when at home, or in the Field. These show a thousand antic Gestures when they appear in the Streets, and look as terribly as if they would devour all they met. They prepare their Arms against the Day appointed, and paint their Faces with red, white, or yellow Streaks; marking their Breasts and the rest of the Body with Ornaments and Figures of the same Colour, to appear more formidable: Not forgetting, however, to hang across their Shoulders Glass Beads strung on their Fetich-Strings, as Preservatives against Danger. They wear also a Collar (as thick as the Arm) of the same Boughs about their Neck, to ward-off the Blows of their Enemies Weapons. On their Head they have a Cap or Helmet of Leopard's or Crocodile's Skin, and a Belt or Apron of the same round their Waist, thrust between their Legs; covering their Nakedness with a small Slip of Linen, as thinking all farther Dress an Impediment when they fight. In their Girdle they carry a Poinard; in their Left-Hand a long, broad Shield, covering their whole Bodies^f; and in their Right three or four Darts or *Aslagays*, according to their Quality. The inferior Sort are armed with Bows and Arrows (having Quivers made of the Skins of Beasts filled with them) which they use dexterously. The Slaves or Servants beat Drums, or have Horns or Ivory Pipes, with which they sound a Charge^g.

The King's
Guard.

THE common Soldiers wear their Sabres hanging at their left Hip^h, in a Belt girt round their Waist; or else stuck in their Waist-Cloth, which goes round them, and comes between their Legs, that they may run swifter: Besides this, they are begirt with a Belt, carrying about twenty Bandoliers. They have a Cap on their Heads made of a Crocodile's Skinⁱ, adorned on each Side with a red Shell, and behind with a Tuft of Horse-hair, besides a heavy Iron Chain, or something else in its Stead, girt round their Head. Thus appointed, with their Bodies coloured white, our Heroes look liker Devils than Men^j.

Soldiers
Dress.

ACCORDING to *Marchais* (whose Account agrees with that of *Artus*) the Nobles have thus

^a *Reynard's Description of Guinea*, p. 169, & seq.

^b *Marchais's Voyage*, vol. 1. p. 320, & seq. And *Barbot's Description of Guinea*, p. 293.

^c *Barbot*, as before, p. 294.

^d *Artus*, as before.

^e *Reynard*, as before, p. 185.

^f *Artus*, in *de Bry's Ind. Orient.* Part 6. p. 32.

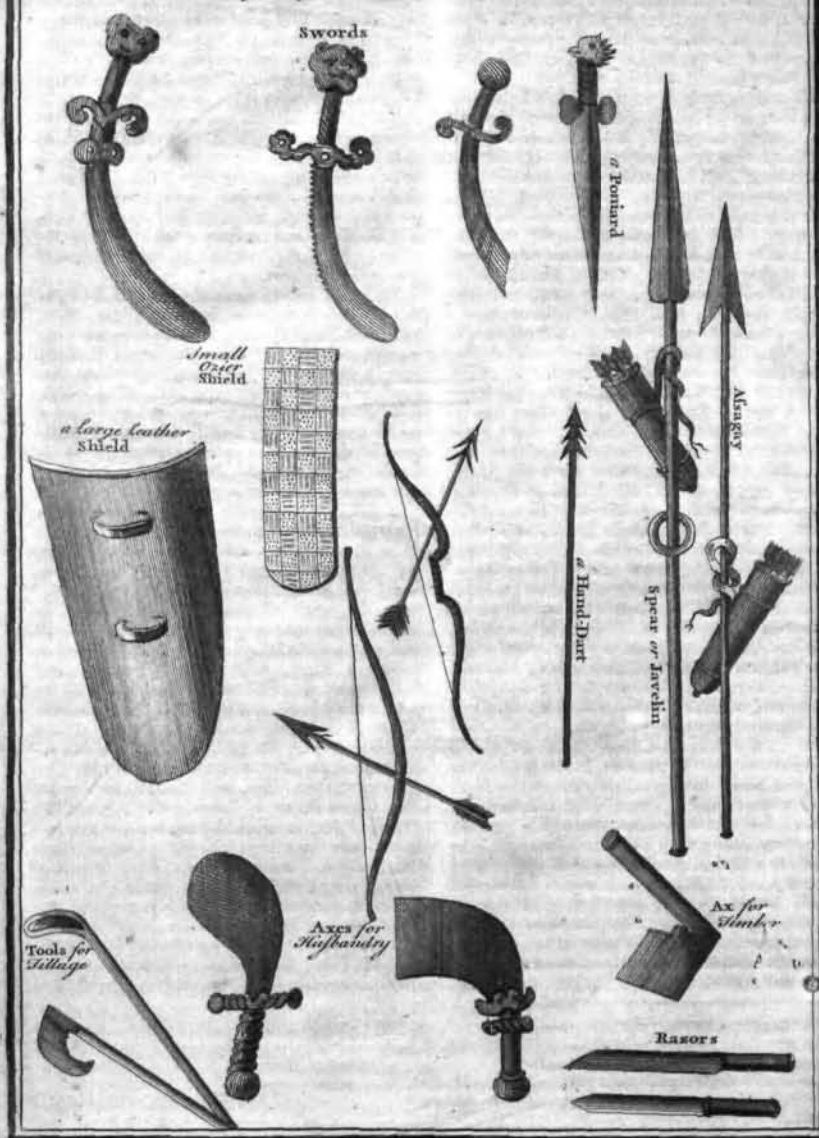
^g *Artus*, as before, p. 33.

^h *Marchais* says, they wear a long *Aslagay* in the same Hand.

ⁱ *Marchais* says, they carry them before.

^j *Reynard*, as before, p. 185.

Weapons used by the Gold-Coast Negroes from BARBOT &c.



TO GUINEA and BENIN.

693

Gold-
Coast.

chief Posts in the Army; their Dress agrees nearly with that described by *Artus*. They wear their Sabres before them, and large Knives at their Side: Their Slaves, armed with Bows, Arrows, and Cutlasses, march at their Sides, and behind them; and the People are armed with Hatchets and Sabres.

Their Arms.
Musquets.

THEIR military Arms are chiefly Muskets, or Carabins, in the Management of which they are surprizingly dexterous. It is not unpleasant to see them exercise their Army, they handle their Arms so cleverly, discharging them several Ways; one sitting, the second creeping or lying, &c. so that it is really to be admired they never hurt one another. They are furnished with Fire-Arms by the *Dutch*, who sell them incredible Quantities; and if they did not, the *English*, *Danes*, and other *Europeans* would. *Bosman* wishes such dangerous Goods had never been brought among the *Negros* here, since he looks upon *Europeans* as furnishing them with Weapons to cut their own Throats.

Swords.

NEXT their Guns are their Swords, shaped like a Sort of Chopping-Knives, about two or three Hands broad at the End, and about one at the Handle, being about three or four Spans long at most, and a little crooked at the Top. These Sabres are very strong, but commonly so blunt, that several Strokes are necessary to cut-off a Head: They have a wooden Guard, adorned on one Side, and sometimes on both, with small globular Knobs, covered with a Sort of Skin; others are content with Bits of Rope tinged black with Sheeps or other Cattle's Blood, having the additional Ornament of a Bunch of Horse-hair. Among People of Condition, thin Gold Plates are usual. To this Weapon belongs a Leather Sheath, almost open on one Side, to which, by Way of Ornament, a Tyger's Head, or a large red Shell, is hung, both valuable here.

ARTUS commends their Sabres, or Poinards, with two Edges. These are a Yard long, and four Fingers broad, having wooden Handles, covered with Gold Plates, or the Skin of a certain Fish, which they value beyond Gold. The Scabbard they make of Dog's or Goat's Skin; and instead of a Chape, they use a red Shell as broad as the Hand. Those, who are not able to purchase these Swords, buy a short Instrument, shaped like a Hatchet, sharp only on one Side, the upper Part being narrow like a Sword. The Handles of these they adorn with a Tyger's or Monkey's Head.

NEXT follows the *Affagaye*, or *Hallagay* as some call them, which are of two Sorts; the smaller about a *Flemish* Ell, or perhaps an Ell and half long, and very slender; these they throw like Darts: The longer Sort are about twice as long and big as the former, the upper Part pointed with Iron like a Pike; some are covered for the Length of a Span or two, though in all Manner of Shapes. The *Affagaye* serves them instead of a Sabre, that having their Shield in their Left-Hand, they may the more conveniently dart the *Affagaye* with the Right; for they have always an Attendant to carry them. *Artus* says, the *Affagayes* are, for the most Part, of solid Iron, with a Handle of Wood in the Midst, the Ends being of equal Weight, that they may carry even.

Many
Affagayes.

THEIR other Weapons are, *first*, a Bow and Arrow: But these are not much in Vogue among the Coast-Negros, those of *Aquambo* alone excepted; who are so nicely dexterous at them, that in hunting the Hare they will lodge their small fine Arrows in what Part of her Body you please. These Arrows are feathered at the Head, and are pointed with Iron. The *Negros* of *Awine* usually poison them; but on the Coast they have no such Practice, nor do they so much as know what Poison is.

ARTUS says, their Bows and Arrows are made of hard, tough Wood, and the Strings of Bark of Trees. The Feathers of their Arrows are composed of Dog's Hair, nicely interwoven, which come half Way; and the Points are of Iron, sharpened when they go to War. This Author adds, that they poison these Arrows with the noxious Juice of a certain Herb; yet in Times of Peace, they are not allowed to carry such, under a heavy Penalty. Their Quivers, which they hang at their Neck, are of Goat-Skin.

LAST of all, their Shields, which some are very dexterous in wielding; for holding this Weapon in their Left-Hand, and a Sabre in their Right, they brandish both, putting their Body into strange Postures, and covering themselves so artfully, that it is impossible to come at them. These Shields, which are about four or five Foot long, and three broad, are made of Osters, some being covered with Gold Leather, Tygers Skins, or some other Materials. Some also have at each Corner, and in the Middle, broad, thin Copper Plates fastened-on to ward-off the Arrows and light *Affagayes*, as well as the Sabre,

^a *Marchant's Voyage*, vol. 1. p. 321.

^b *Bosman's Description of Guinea*, p. 184, *Et seq.*

^c *Par-*

eban says, like a Gammon of Bacon. *Pilgrims*, vol. 2. p. 249.

^d *Artus*, in *de Rey's Ind. Orient.*

Part 6. p. 55.

^e *Bosman*, as before, p. 186.

^f *Artus*, as before.

^g *Bosman*, as before.

This is contradicted next Paragraph.

^h *Artus*, as before, p. 56.

if good; but are not Proof against a Musket-Ball.

ARTUS says, their Shields are made of the Bark of Trees interwoven, of a square Form, six Foot long, and four broad, bulging outward and fastened with a Cross of Wood plated within, that they may the better resist the Blow. He adds, that the Handle lies on the Inside; that some cover these Shields with Ox-Hides, and strengthen the Cross, or upper Part, with Iron Plates, because they place much of their Security in them.

Custom and
Manners.

THESE are all the Weapons used among the Negros, only some are possessed of a few Cannon, which they understand but little of. The King of *Sabû* has a very small Number, and been in the Field with, but never made use of them. Some have suffered the Enemy to take them after once firing, as it happened to the *Kamunations*: But those who took them, knew not what to do with them: So that these Monarchs Artillery serve only to shoot by Way of Compliment and Salutation, of which the Blacks are very fond.

THEIR musical Instruments for War, are Drums, Horns, or Trumpets, and Flutes, of which an Account has been already given. We shall only add here from *Artus*, that with these they make a furious Noise in Battle. In Time of Peace the Drums commonly stand before the King's Palace, or the Houses of their Governors or Grandees, (who only are allowed to keep them) some being above twenty Foot long, and are seldom used but on a Festival-Day.

Remarks in
War.

THEY are totally ignorant of the Manner of incamping, and use no Tents or Baggage, but lie in the open Air. Those who have formerly killed any Enemies in Battle, appear in the foremost Ranks with Helmets, partly composed of the Skulls of those they have killed.

Order of
Battle.

THOSE who have Fire-Arms are placed in the front-Rank, for they never exceed two Lines, according to the Disposition of the Ground, and fight all at a Time; so that if they are once broken, they never rally again, but either fly or are slaughtered.

Way of en-
gaging.

THEY are very irregular in their Engagements, not observing the least Shadow of Order, but each Commander has his Men close together in a Crowd, in the Midst of which he is generally seen: In this Manner they attack one Heap of Men against another. The Commanders often, when they see their Brother Officer pressed home, instead of advancing to assist him, con-

sult their own Safety by a speedy Flight; and that often, before they have stood one Brush, or even struck a Stroke. Their Friends, whom they left engaged, will certainly follow them, if in the least pushed, unless they are so entangled with the Enemy, that they cannot get-off; in which Case, though restrained from running, fore against their Wills, yet they get the Reputation of good Soldiers.

THEY do not stand upright in Fight, but run slooping and listening, that the Bullets may fly over their Heads: Others creep close-up to the Enemy before they fire; after which, they run as if the Devil drove them back to their Army, in order to charge and fall-on again. In short, their ridiculous Gestures, slooping, creeping, and crying, make their Fight look more like Monkeys playing together than a Battle.

MARCHAIS is somewhat more particular. When their Armies come in View of each other, they raise furious Outcries; after which, they dart their Assassins, which are warded-off by their Bucklers: But their Arrows falling thick on their naked Bodies, make a terrible Execution, especially on those who have no Shields. The Cries of the Assassins, with the Sound of the Drums and Trumpets, animate the Fight. They draw their Sabres and Knives, and the Combat becomes a Butchery, to which they are excited by the Women and Children who follow the Camp.

THEY know not what it is to make a safe Retreat, or in good Order. The Slaughter ceases only by the entire Defeat of one Party, and then they endeavour to make as many Prisoners as they can, (as well for their Persons as Ornaments) which is the chief End of all their Wars.

SOME, especially the inland Negros, are so stupid as to dress as rich as possible on these Occasions, and are often so loaded with Ornaments of Gold, and *Coute de Terra*, that they can scarce march.

COMMON Prisoners, who cannot raise their Ransom, are kept or sold for Slaves at Pleasure. If they take any considerable Person, he is very well guarded, and a very high Ransom put upon him: But if the Person, who occasioned the Beginning of the War, be taken, they will not easily admit him to Ransom, though his Weight in Gold were offered, lest he should, for the future, form some Design against their Repose.

THE most potent Negro cannot pretend to be ensured from Slavery: For if he ever ventures into the Wars, it may easily become his Lot; and in this State he must remain till his Ransom

Military
Affairs.

* *Bosman's Description of Guinea*, p. 186, & seq.

* *Bosman*, as before, p. 187.

* *Bosman's Description of Guinea*, p. 297.

fore, p. 182.

* See before, p. 654.

* *Marchais's Voyage*, vol. 1. p. 321.

* *Marchais*, as before, p. 221, & seq.

* *Artus*, in *de Bry's Ind. Orient.* Part 6. p. 56.

* *Artus*, as before, p. 54, and 56.

* *Bosman*, as before,

* *Bosman*, as before,

Gold-Coast.

is fully paid. This is often set so high, that he, his Friends, and all his Interest are not sufficient to raise it; and in that Case he is forced to perpetual Slavery, and the most contemptible Offices. Some are so barbarous, that finding their Hopes of a high Ransom frustrated, they will pay themselves by cruelly murdering the Prisoner.

Kings not despised.

MARCHAIS seems to think Prisoners are never ransomed, since he affirms, that of whatever Rank they are, they never can recover their Liberty. He adds, that their Kings seldom undergo this Fate, because their Subjects defend them to the last Man; and if they are killed, expose themselves as much to carry-off their Bodies: But if they should be taken, they generally chuse to fall by their own Hands, rather than to appear as Slaves in the Presence of the Conqueror. A captive King is looked-on as, in effect, dead: All the Treasure in his Dominions, were it a Mountain of Gold, would not redeem him from Death, or being sold to the Europeans to be transported from Africa, without Hopes of Return.

Not cruelly treated.

ACCORDING to Barbot, if the vanquished Party be irreconcilable Enemies of the Victors, they usually treat them with great Cruelty, cutting-off the Heads of the slain; or, if any fall alive into their Hands, tearing or cutting-off the under Jaws, and so leaving them to perish. A *Kommando* Man told the Author, that he had thus served twenty-three Men in one Battle; first laying them down, then cutting their Face across from Ear to Ear; after which, setting his Knees on the Stomach of the unhappy Wretches, he tore-off the under Jaws by Force, which he carried home as Tokens of his Valour. Others are so cruel, as to rip-open the Bellies of Women with Child, and taking-out the Infant, dash it against the Mother's Head.

Their Flesh eaten.

THE Nations of *Quaso* and *Akkanee* are such implacable Enemies, that their Battles are rather Butcheries, giving no Quarter on either Side, but feasting on the Flesh of their Adversaries, using their Jaws and Skulls to adorn their Drums, or the Doors of their Houses.

MARCHAIS observes, the *Gold-Coast* Negroes are so cruel in their Wars, that if Avarice did not prompt them to make Slaves to sell, they would give no Quarter. Their Rage has sometimes broke-out to such Excess, as to eat the Bodies of their Enemies on the Field of Battle, after broiling the Flesh on the Coals. It is usual with them to carry-off the Heads of those they kill, in order to adorn their Helmets with the

Skulls, and hang-up their Jaws on the Doors of their Houses. This is one great Means of rising to the Degree of Nobility. A Man who has his Door well planted with Jaw-Bones, or has one or two Helmets made of his Enemies Skulls, need only get wherewithal to defray the Expence of his Admission, and he is sure to be received as a Nobleman.

Military Affairs.

7. The SUBJECT continued.

War by Invasion. Ambuscades. Expence of Armies. Occasion of Wars: Often Debt, and Hopes of Plunder. Booty, how divided. Wars often long. A remarkable one. Peace, how made. Hostages given.

THEIR Wars are not always in open Field. Often they invade their Enemies Towns by surprize, burning and driving away the Inhabitants. So, in a War between the Natives of *Ekki Tekki*, or *Aldea de Torto*, and those of *Jabbe* and *Kama*, the People of *Ekki Tekki* came by Night and set the two last Towns on Fire. The Inhabitants in their Canoas escaped across the River into the Territory of *Anta*; where, being granted a Refuge, they settled their Habitations on the West-Side of *Rio St. Georgia*, on whose East-Side their Towns stood before.

THESE Negroes are pretty expert also at surprizing an Enemy by Ambuscade. *Artus* relates a Passage to this Purpose: In the Year 1570, the Portuguese at *el Mina* being in War with the People of *Kommando* and *Fitti*, with a vast Army, not only drove away the Inhabitants of those Towns, but destroyed the Country with Fire and Sword. The Negroes assembling in a Wood, through which the Portuguese were to pass in their Return, lay in Ambuscade, and attacked them unprepared so warmly, that above three hundred were killed; fifty of whose Heads the Dutch saw placed round the Grave belonging to one of the Negro Kings killed in the Fight. And such was the Effect of this Victory, that the Castle of *el Mina* had been then taken, if it had not been for its Cannon; of which the Negroes are terribly afraid, although they love to hear them fired.

WAR, as hath been already observed, is not so expensive as in Europe. The Dutch four Years War with the *Kommanians*, except the Damage done the Trade, did not cost six thousand Pounds Sterling, for which they had successively five Nations in Pay.

A NATIONAL, offensive War may very well

* Bosman's Description of Guinea, p. 183.
† Bosman's Description of Guinea, p. 291, and 296.
‡ Kommando. In de Bry, *Agitacky*.

* Marchais's Voyage, vol. 1. p. 322, & seq.
† Marchais, as before, p. 325.
‡ Artus, in de Bry's *Ind. Orient.* Part 6. p. 54.

* Barbot.
† On, Little

Credit
Cost.

be managed here with four thousand Men in the Field; but a defensive requires more. Sometimes, what they call an Army, does not amount to more than two thousand^a; hence the Forces of the maritime Countries may be guessed at, *Fantins* and *Aquams* excepted. The first of these is able to raise an Army of twenty-five thousand Men, and the last a much larger Number, which is more than five or six Monarchies near *Asim* can bring together. On this Account, as well as their Cowardice, very few Men are lost in a Battle; and it is hot-Work when a thousand are left on the Spot: For as soon as they see a Man fall by them, they take to their Heels and scamper home as fast as they can run. In the last Battle between the *Kemmanians* and those of *Sabû*, *Akkani*, *Kabes-terra*, and two or three other Countries, *Besman* does not believe an hundred Men were killed; and yet the *Kemmanians* drove their Enemies out of the Field, and obtained a compleat Victory. However, the inland Potentates, such as those of *Akim*, *Ajante*, &c. by Report of the *Negros*, not always to be credited, are able to overrun a Country with their numerous Armies^b.

Oversee of
Wars.

THE *Gold-Cost* Nations often enter into War with each other out of Ambition, a Desire of Plunder, or to assist their Neighbours. But their Wars, for the most Part, are occasioned by Recovery of Debts, and the Disputes of some of the chief People among them.

THE firmest Peace of neighbouring Nations is frequently broken in the following Manner: It happens, that a leading Man in one Country has Money owing him from a Person in another, which is not so speedily paid as he desires. On this he causes as many Goods, Freemen, or Slaves to be seized by Violence in the Country where his Debtor lives, as will richly pay him. The Men so seized he claps in Irons, and if not redeemed, sells them to raise Money for the Payment. If the Debtor be an honest Man, and the Debt just, he immediately endeavours, by satisfying his Creditor, to free his Countrymen; or if their Relations be powerful enough, they will force him to it: But when the Debt is disputable, or the Debtor loth to pay, he is sure to represent the Creditor among his own Countrymen as an unjust Man; who has treated him thus contrary to all Right, and that he is not at all indebted to him. If his Words gain Credit here, he endeavours to make Reprisals; the Consequence of which is, the two Countries take-up Arms on each Side, and watch all Opportunities of surprizing each other. They first endeavour

Often Debt,
and

to bring the *Kabeshirs* over to their Party, because they have always some Men at their Devour: Next the Soldiers. And thus from a Trifle a War is kindled between two Countries in Amity before, and holds till one is subdued; or if the Force be equal, till the principal Men are forced to make a Peace at the Request of the Soldiers. This often happens, especially about Seed-Time, when all the Warriors want to go home and till the Ground: For in fighting for no Pay, and finding themselves, they quickly grow tired; especially if they get no Advantage of, and consequently no Plunder by, the Enemy.

At Heavy
Affairs.

WHEN the Governors of one Country are inclined to make War upon those of another, perhaps, for living more splendidly than themselves, or, because they have a Mind for a Share of their Riches, a Council of the *Kabeshirs* and *Manferas* (whose joint Consultations chiefly relate to War) is then called. On these Occasions, the latter, with the Hopes of Plunder, are easily drawn in by the *Kabeshirs*; and the unanimous Vote is no sooner passed, than every one prepares for the Field, and invades the devoted Country, without the least Notice or Declaration of War. The injured Nation, if not powerful of itself, hires another to assist, in revenging this Perfidy, for less than two thousand Pounds Sterling; which is the highest Price here for an Army of Auxiliaries: But then the Troops are suitable to the Expence, Plunder being their chief Aim. Their Wages ought to be divided among the *Kabeshirs* and *Manferas*; but the former being too crafty for the latter, will not give them above five Shillings a Man, or, perhaps, half that Sum.

As for the Plunder, though particularly appropriated to defray the Expence of the War, in the first Place, the Remainder to be divided, yet, every Man seizes whatever he can lay hold on, without regarding the Public. But if no Booty is to be come at, the *Manferas* sneak away home, as being obliged to stay no longer than they please. For, although each is under a particular Chieftain, yet the latter has Command, properly, over none but his own Slaves. A free Negro disowns his Authority, and will not submit even to his King, unless overpowered. If their Leader is disposed to march-up first to the Enemy, he may, but will not have many Followers^c.

MARCHAIS says, their Wars seldom last above one Campaign, and that Campaign is usually over in three or four Days. However, *Besman* observes, that Wars between two despotic Kings, who have their Subjects entirely at their Command, are of a long Duration, frequently

^a In 1682, when *Barbet* was at *Akora*, the *Aquams* and *Akim* Nations were actually facing each other twelve Leagues from *Akora* Inland, each Army consisting of about twelve hundred Men. *Barbet's* Description of *Guinea*, p. 294.

^b *Besman's* Description of *Guinea*, p. 181.

^c The same, p. 178, & seq.

lasting

Gold-
Coast.

last several Years, or till the utter Ruin of one Side ends the Quarrel. They often lie a whole Year encamped against each other, without attempting any thing, a few diverting Skirmishes excepted; only, against rainy Seasons, each Side returns home unmolested. But this is chiefly owing to their Priests, without whose Suffrage they are not easily induced to hazard a Battle; and they advise them against it, under Pretence, that their Gods have not yet declared in their Favour; and if they will attempt it notwithstanding, they threaten an ill Issue. But if these crafty Villains observe their Army is much stronger than their Enemies, and their Soldiers well inclined to fighting, they always advise it; though with such a cautious Reserve, that, if the Success does not answer, they never fail of an Excuse to bring themselves off, without Loss of Reputation; as, *The Commander or Soldiers have done this or that Thing they ought not to have done, for which the whole Army is punished*.

A remark-
his own.

WHILE Villault was in the Country [1663] a fierce War broke out on the following Occasion: The Predecessor of the Lord of *Abramba*, (which has six Towns under it, and holds only of *Akim*, or *Great Akkanis*) who had been dead four Years, would needs lay a Duty on the Merchants of the *Lesser Akkanis*, and all such as passed through his Territory; nor durst any of the neighbouring Kings dispute the Matter. After his Death, the Merchants of *Little Akkanis* demanded of his Successor, Restitution of the Goods which had been taken by Violence from them; and upon being refused, they declared War. The King of *Fetá*'s only Son, who was then accidentally at *Akkanis*, generously undertook their Quarrel, and was killed in the first Battle. His Father grievously resenting this Loss, joined with those of *Akkanis*, engaging all his Allies in the Quarrel. This War, which had continued four Years, destroyed above sixty thousand Men, and entirely put a Stop to Trade. The *English*, *Danish*, and *Dutch* Directors did all that was possible to accommodate Matters, but in vain. The great Festival, kept by the King of *Fetá*'s Son-in-law, at *Cape Corse*, already mentioned, was in Memory of a Battle gained by his Father in this War.

THERE was also, at the same Time, a Quarrel between the Kings of *Fantin* and *Sabá*, about a *Fantine* Nobleman, who had stolen away a Lady of *Sabá*, with whom he was in Love.

Peace, how
made.

WHEN their Wars are over, and they come to Terms of Peace, both Kings swear strictly to observe it; and, for farther Security, give mutual Hostages, which are chosen from the chief

Nobility. These are, first, finely painted and adorned, and then borne on the Shoulders of their King's Guard to the Residence of him with whom they are to abide, who treats them handsomely; but has them narrowly watched, to prevent Escapes.

MARCHAIS relates the Manner in which Peace was concluded between the Lord of *Abramba* and Emperor of *Akim*, just now mentioned. Tired at length with War, they hearkened to the Mediation of the *Europeans*, who got a Day and Place appointed for the Ceremony. The Place was a large Plain, on the Frontiers of the contending Powers. Each Party came as if armed for a Battle, bringing with them their *Frisbes*. The Priests, who were present, made the Chiefs swear, reciprocally, to cease Hostilities, to forget what was passed, and, as a Security for their Promises, to give each other mutual Hostages: But, on these Occasions, there is no Mention made of Exchange of Prisoners, that being a Point they have no Notion of. As soon as these Oaths were made, the Drums and Trumpets began to sound. The Parties threw down their Arms, mingling with, and embracing each other. The Day passed in Dancing and Singing, and Commerce was renewed, as if no Quarrel had happened. This Author adds, that the Hostages are usually the Sons of their Kings, or even principal Grandees.

BARBOT observes, that, sometimes, on extraordinary Occasions, Kings deliver up themselves in Person; as it happened at *Cape Corse*, in 1681. The Affair was this:

EIGHTEEN Slaves having fled from the Castle into the Town, were protected by the Inhabitants, who refused to deliver them to the *English* on any Terms. This obliged the *English* Agent to point his Guns against the Town, to terrify them: But the Natives, instead of complying, came, about seven or eight hundred in a Body, to attack the Castle, which obliged the *English* to fire in good earnest, killing fifty or sixty; and the *English* lost, on their Side, a few Men by their small Shot. This Tumult being reported to the King of *Fetá*, this Prince, though the greatest Monarch on the *Gold-Coast*, and then about sixty Years of Age, came immediately to *Cape Corse* with only twelve of his Guards; and stopping under the consecrated Tree, which is half a Gun-shot from the Castle, continued there eight Days, offering up his Devotions to his Idols, whom he earnestly intreated to reveal to him the Place where the fugitive Slaves were hid. At the same Time he assured the *English*, that

* *Bosman's Description of Guinea*, p. 183, & seq.
p. 257, & seq.

^a *Arctus*, in *de Bry's Ind. Orient.* p. 54.

^b The same, p. 653. a.

^c *Villault's Voyage*,

^d *Marchais's Voyage*, vol. 1. p. 323.

he had no Hand in the Revolt; and protested to the People of Cape Corfe, that as he had sworn by his Gods*, to deliver up to the Factory, at all Times and Places, such as should desert from them, he would not stir from the Spot he was in, till they were satisfied in their just Preten-

sions. At last the Difference was composed, and he renewed his Alliance with the *English*, who had maintained him all the Time he staid under the Holy-Tree; being dressed in a black Velvet Coat.

Season, Weather.

C H A P. VIII.

The NATURAL HISTORY of the GOLD-COAST.

S E C T. I.

Celestial Properties of the Country. Gold and Salt.

1. Celestial Properties.

Heat and Cold: Both much abated. Unhealthy Air: Fatal to Strangers: Other Causes thereof. Seasons irregular. Rain for six Months: Pernicious Quality of it. Travados, or Storms: Dangerous to Ships: Time of blowing: Quality and Effects: Their Causes. No Thunderbolt. Effects of Lightning. Another Travado: Strange Effects of one. Harmattan Storms: Season and Quality: Strange Effects: Differ from Travados.

Heat and Cold.

THE Gold-Coast being situate within five Degrees of the Line, lies in a scorching Climate; but yet is not so bad as reported. In October, November, December, January, February, and March, the Heat is very violent; but in the other six Months, may be borne, without the least Inconvenience. I have known the Time, says *Bosman*, when we could have endured a Fire here, about September, as well as in Europe; besides, the whole Year is refreshed with cool Evenings: So that he that has lived here ten Years, and has his Body consequently opener than in *Holland*, will not be apt to complain very much of Heat^b. However, this Author acknowledges, that there is a very great Difference betwixt the Heat and Cold formerly and at present: For the Heat has been here so excessive in Summer, that they seemed to have Dog-Days, with regard to the Weather, as well as in Europe; but now it is become more moderate and supportable. The Cold was then likewise so fierce a-Nights, that they thought it

b froze: Nor were they much in the Wrong; for the Earth, which is usually very moist by the Dew, was dry, and looked whitish. One of his Predecessors affirmed, that, in the Accompting-House, he found his Ink frozen in the Morning: Although the Author would not avouch this for Truth, yet he avers, that he has felt it so cold in September, at Nights, that it made them shake. The present Winters are really cold, but not so sharp as formerly, though they continue longer; two-thirds or half of the Year being Winter^c. *Artis* affirms, that there is never any Cold felt on this Coast. He adds, that their Days and Nights are of the same Length. The Sun here, as in the *Indies*, rising and setting at Six; though he does not appear till half an Hour after he is risen: So that his Rising and Setting cannot be so exactly calculated as they are in Europe^d.

THE Unhealthiness of this Coast seems, to *Unhealthy Bosman*, to be chiefly owing to the Heat of the Day, and Coolness of the Night; especially in such as too hastily throw-off their Cloaths, in order to cool themselves the sooner.

THE second and greatest Cause arises from hence: That, the Coast being mountainous, from the Vallies, every Morning, there ascends a thick, stinking, sulphurous Damp, or Mist, especially near Rivers, or watery Places, which, spreading every-where, infects all Places: So that it is almost impossible to escape the Infection, while fasting; especially as the Bodies of Europeans are more susceptible of it than those of the Natives. This Fog happens most frequently in the ill Season, called *Winter*, but chiefly in July, or August, which are therefore the sickliest Months. This Stench is much aggravated by the Negroes pernicious Custom of laying their Fifth five or six Days to putrify before they eat it, as well as of casting their Bodies round their Houses, and all over their Towns.

Both much abated.

* *Fetishes*. ^b *Bosman's Description of Guinea*, p. 105. ^c The same, p. 114, & seq. ^d *Artis*, in *de Bry's Ind. Orient.* Part. 6. p. 67.

Gold-
Coast.
Fatal in
Seasongs.

THE great Difference betwixt the European Air and this is so discernable, that most of those who come hither are seized at first with a Sickness which carries-off a great many: But they die chiefly for want of comfortable Nourishment; the Medicines being corrupted, and their Physicians only ignorant Barbers, who bring several into the utmost Danger of their Lives. Whereas, Nature alone, by the Help of good Diet, and Restoratives, might probably recover the Patient. As for Food, here is nothing to be gotten, by the common Sort, besides Fish, and a dry, lean, tough Hen: Nor are their Oxen, Cows, and Sheep, any better; so that a sound Man has much ado to eat them. The best Diet for poor sick People here, are culinary Vegetables and Spoon-Meats: The Director and chief Factor are abundantly furnished with the former; but they are not in every-body's Reach.

Other Cause.

THIS Unhealthiness is not intirely owing, as some think, to Irregularities and Excesses, since the most temperate and regular are seized often with malignant and mortal Distempers. Yet, it must be owned, some are their own Murderers this Way, lavishing their Pay, as soon as received, in Palm-Wine and Brandy: both very pernicious, if taken in Excess: And these too having no Money left to buy necessary Food, are forced to supply that Defect with Bread, Oil, and Salt. Thus the poorer Sort squander away their Lives; nor do some of their Superiors much better, betwixt Drinking and Venery.

THAT the Natives are not afflicted with any extraordinary Distemper, is not much to be wondered-at, since being born in the Air, and bred up in the Stench, they are not liable to be infected with either. The epidemic Distempers (as hath been said) are the Small-Pox and Worms: By the former of which, within fourteen Years, Thousands have been swept away; and with the latter, they are miserably afflicted in all Parts of their Bodies; but chiefly, in their Legs. With regard to Places, those where the Wind blows very fresh continually, and where the Negros cause the least Stench, are doubtless the most healthy; such as *Boutri* and *Sakkundi*, which are preferable to those Accounts.

Seasons, irregular.

ARTUS observes, that the Difference in the Seasons, is occasioned by the different Weather, which makes what they call Summer and Winter. The Trees, indeed, are always green, and adorned with Leaves; some flourishing twice a Year: But in the Summer, or dry Season, the Fields are scorched with the excessive Heat; while in the Winter, or wet Season, they are

adorned with plentiful Crops; so that their Autumn falls in the Winter; in which, they gather in their Grain and Stores.

ACCORDING to *Bosman*, Summer is reckoned to begin with *September*, continuing for six Months; Winter takes up the other six: This last is subdivided into two rainy, two misty, and two windy Months. But the Seasons alter so much, that the *Dutch* had in a Manner left-off reckoning them. Summer comes sometimes a whole Month earlier one Year than another; and the same is also observed of the Mist and Rains: In short, they come so uncertain and confused, that no Calculation can be made.

WHEN the Author (who was on the *Gold-Rain* for ten Years) first arrived, Summer and Winter succeeded alternately, exactly at a certain Time; and the latter was much severer than at present. The Rains were so violent for several Days together, that they expected a second Deluge: But at present, are neither so violent, nor so frequent. *Asim*, which is but twenty Leagues from *Adina*, has generally more Rain than any Place on the whole Coast. *Bosman* was greatly surprized, at first, with the Length of them; and, asking one of the Officers how long they usually lasted, was told, about eleven Months and twenty-eight Days in a Year. This was stretching it too far; but it is certain, that it rains here, at least, half the Year; for which Reason, nothing but Rice and Trees can grow.

Seasons, regular.

THE Coast-Negros shun Rain with the greatest Care, as a Thing pernicious to their naked Bodies. This, the *Dutch* themselves experience, especially in the *Travado*-Season, which answers to the Months of *April*, *May*, and *June*. The Rains which fall then, near the Equinoctial, are quite red, and of so pernicious a Quality, that if any Person sleeps in his wet Cloaths, (a Thing too common with the Sailors) he contracts a dangerous Disease. It has been found, that if Cloaths, thus wet, be laid-by, before they are well dried, they grow, in a short Time, so rotten, that they fall into Pieces with the least Touch. For this Reason the Natives, as much as possible, avoid them; and if caught in the Rain, they cover their Shoulders, with their Arms a-cross, to keep it off their Bodies: Running as hard as they can to get Shelter, and shivering at every Drop that falls on their naked Skin, as if they had an Ague, although it is as hot as warmed Water; so great is their Aversion to Wet. This is the true Cause for their sleeping at Night with their Feet to the Fire, and anointing their Bodies with Oil; through a Persuasion, that the

* *Artus*, in *de Brey's Ind. Orient.* Part. 6. p. 67.

† *Artus*, as before, p. 67.

‡ related in the next Volume.

§ *Bosman's Description of Guinea*, p. 105, & seq.

¶ More concerning the Rains along this Coast, as far as Cape Lopez, will be

• *Bosman*, as before, p. 111, & seq.

Cold-
Coast.Tornadoes,
Storms,Dangerous to
Ships.Time of
blowing.

frequent Union keeps the Pores shut, so that the Rain cannot penetrate, to which they impute the Cause of all their Diseases *.

TORNADOES, called by the Portuguese, *Torvados* ^b, by the Blacks, *Agambretton*, commonly follow the Sun, which attracts them. They are fierce Storms of Wind rising suddenly from the East and South-East, and sometimes from the North, with a few Points to the West; though not so frequent from this last Quarter. They are attended with dreadful repeated Claps of Thunder, and terrible Lightning, vast Showers of Rain falling like a Flood, and an uncommon Darkness, even at Noon-Day. Some of these last an Hour, others two, or more; and as soon as over, the Weather immediately becomes clear and fair. If any happen in the good Season, or Summer, (as sometimes there do) though they are not so violent as in Winter, yet they are more incommodious both to Land and Seafaring People, being usually followed by cold Rains, so heavy and constant, for several Days successively, that they seem to threaten a second Deluge.

THESE Tornadoes, (rather *Travados*) if not timely taken Notice of by Ships under Sail, will certainly overset any large or small Vessels, or drive them ashore, if not well moored; or, at least, split their Sails, or bring their Masts by the Board. But they never fail to give timely Warning, though they do not always follow after that Warning. The Manner is thus: A very black Cloud appears a-far off, in which, if there be several white Spots, the Wind will be moist; if not, the Rain will prevail; at least, this is the Sailors Observation, which is not always infallible. This is certain, that Tornadoes always greatly help such Ships as are bound to the Windward, if they are not too violent; for then they can steer by them in a direct Course; whereas, otherwise, they must ply it up, by continually tacking, which is a very tedious Method ^c.

THE Tornadoes usually come-on in the Beginning of April, and continue till June, sometimes three or four in a Day; but then they last not above two Hours, and their Fury not above a Quarter of an Hour. The Force of the Wind is so excessive, that it has sometimes rolled-up the Lead off the Houses, as cleanly, as if done by Art. The Name imports a Variety of Winds; but the Force of them is usually at South-East ^d.

ACCORDING to *Atkins*, this Sort of Wind is in no Part of the World so frequent as *Guinea*. They give Warning for some Hours, by gra-

dual lowering and blackning of the Sky to Windward, whence they come. They last only three or four Hours, and always blow from Shore, between the North and North-East both here, and more easterly at the Bites of *Benin*, *Kullabar* and *Cape Lopez*; yet Ships immediately, at the Appearance of them, furl all their Sails, and drive before the Wind.

THE Author had sometimes met-with these Tornadoes two in a Day, and often one; and to shew within what a narrow Compass their Effects are, Ships have felt one, when others, at ten Leagues Distance, have known nothing of it: Nay, at *Annambo*, three or four Leagues off, they have had serene Weather, while the Author has felt one on *Cape Corse Road*, and *vice versa*: A Proof of what Naturalists conjecture, that no Thunder is heard above thirty Miles: In these Storms, it seems to be very near. One, which they felt that Afternoon they took *Roberts*, the Pirate, seemed like the Rattling of ten thousand small Arms, within three Yards of their Heads: It split their Main-Top-Mast, and ended, as usual, in excessive Showers, and then calm. The Nearness is judged by the Sound instantly following the Flash. Lightning is common here at other Times, especially at the Shutting-in of the Evening; and flashes perpendicularly as well as horizontally.

BOTH arise from a Plenty of nitrous and sulphurous Exhalations, (that make a Compound like Gun-powder) set on Fire in the Air: So that if the Clouds that retain them be compact, and their heterogeneous Contents strong, various, and unequal, then, like a Cannon, in Proportion to these, the Rending is with more or less Violence, producing Thunder; which, as with a Shot, has frequently split the Masts of Ships. This strengthens the above Observation of their being discharged near Hand: Because, if at any considerable Distance, they would spread in the Explosion, and lose their Force. It furnishes also another, viz. that neither Thunder nor Lightning can be felt or heard far from Shore: Winds may impel such Exhalations something; but, at an hundred Leagues from any Land, the Appearance must be rare and uncommon, because the Matter of their Composition cannot be collected there.

SOME pretend to have found what they call a material Thunderbolt: Such a one is said to have fallen upon the Turkish Mosque at *Adrianople*, 1693; and such are shewn in the Museums of Princes. At *Copenhagen* they have a large

* *Artes*, in *de Bry's Ind. Orient.* Part. 6. p. 70. ^b *Atkins* says, they are called *Travados* by the Spaniards; but both seem to be in a Mistake, for they are different Things; the *Travados* only being accompanied with Lightning and Thunder. See vol. 1. p. 632. ^c *Barber's Description of Guinea*, p. 192, & seq. ^d The same, p. 540.

Gold-
Coast.

Piece of a metallic Substance, said to be a Thunderbolt.

It is surprizing to observe, says *Bosman*, that the Travados, as they are here called, should, in a few Years, be so much lessened. When *Mr. Pocquesbrog* was here, he says, a sudden Storm arose so violent, that the Ships durst not hoist all their Sails for fear of being overfet, or split against the Rocks or Shores: But at present, although very furious Travados of Thunder, Lightning, and Wind sometimes happen, yet they neither come so suddenly, nor forcibly, as to occasion any great Damage.

Effects of
Lightning.

THE Author found, in some Papers of Director *Valkenburg* concerning the Coast, that at *el Mina*, Anno 1651, the Thunder was so terrible, that every-body thought the Day of Judgment was at hand. The Gold and Silver was melted in the Bags, which remained untouched, and their Swords broken in their Scabbards, without the latters being perceivably singed: Likewise an Account of several other strange Accidents, but not legible, the Paper being Worm-eaten. They were in dismal Apprehensions for their Gun-powder, the Thunder seeming most violent where that was.

Another
Travado.

He tells of another Storm of Thunder at *Ante*, about 1691, which blew-down, or blasted some Thousands of Trees. Their Flagstaff at *Boutri* was so shattered, as if an hundred Chiffels had been employed to split it. The Negros, as much frightened as the *Dutch*, after the Storm, brought a Stone, which, they said, had cut the Flagstaff: But the Author rather believes it the Effects of a violent Compression of the Air; although the Manner of Operation he leaves to the Naturalists.

Strange
Effects.

IN 1693 and 1694, the Thunder broke all the Drinking-Glasses of the Factor's Chamber, and raised-up his Child with the Bed under it; both which it threw some Feet distant, without the least Hurt. Not long after this, the Walls of the *English* Fort at *Akra*, were left shattered with Holes even to the Powder-Room, and some Pewter-Porringers melted into a Lump. When *Bosman* was Governor of *Mauri*, one of the Turrets was rent several Feet, by a Clap of Thunder; and his Constable had a violent Shock in his Arm, without any farther Injury. But for three or four Years before, he left the Coast, nothing extraordinary had happened.

Harmat-
tans, Na-
ture of.

THE *Harmattan*, as the Blacks term it, is a dry North or North-East Wind, called by the *Portuguese*, *Terrene*, that is, the Land-Wind; because it blows from Shore, and over-powers the Sea-Breeze. One of these Storms, says our Author, *Barbot*, will last two or three Days, and

sometimes four or five, though seldom so long; yet the Author met with one of that Continuance at *Boutri*, in *January*, 1682. It blew a sharp, cold, piercing Air, no Sun appearing all the while, but the Weather was thick, close, cold, and raw, which much affected the Eyes, and threw many into an aguish Disposition; so violently piercing the naked Bodies of the Blacks, that many, whom the Author had on board, looked at a Distance as if strewed with Meal, and shivered as if in an Ague. The Wind is so piercingly severe, that even the *Europeans*, who are used to a cold Climate, can scarce endure it, but are sensible of its Effects; though close confined to their Chambers, with a gentle Fire, and strong Restoratives, to keep up the Spirits.

Seasons
Weather.

THE latter End of *December*, all *January*, and Part of *February*, are subject to these *Harmattan* *Seasons*; but *January*, most of all. Those which happen in *February*, are of no long Duration; and they never happen but in the above-mentioned Months.

DURING the Time an *Harmattan* blows, all Persons whatever, white or black, are obliged to keep within Doors, unless on the most urgent Occasions. The Air is scarce to be endured, being so suffocating, Persons have the greatest Difficulty to breathe; so that they are forced to correct the Acuteness of it with sweet Oil, to soften the Breast, and promote Respiration.

AN *Harmattan* is no less prejudicial to Cattle *Strange Effects* that are abroad than to Men; so that the Blacks, who know before-hand the Seasons of their Approach, always provide against the Danger. An Experiment of this was made at *Cape Corso*, on two Goats; who, being exposed in the Air, were found dead in four Hours Time. The Joins of Floors in Chambers, also the Decks and Sides of Ships, that are above Water, open so wide with these Blasts, that a Calking-Iron could be thrust in the Seams, and continued so all the Time the *Harmattan* lasted; as soon as it was over, closing of themselves, as if no such Thing had happened.

THESE *Harmattans* generally blow East to East North-East, being the most steady, fresh Gales known to blow; and never, (or, at least, very rarely) attended with Thunder, Lightning, or Rain. They generally turn the Tides from their constant Course, which is East, to the West, and compel them with a great Force; which Change, as well as that of the *Tornados*, is very advantageous to Ships bound from the East Part of the Coast to the West.

ACCORDING to *Mr. Ashin*, *Air Motions*, or *Harmattans*, are impetuous Gales of Wind from the East Quarter, about *Midsummer* and *Christ-*

* *Ashin's Voyage*, p. 147, & *seq.*
Description of *Guinea*, p. 193, & *seq.*

† *Bosman's Description of Guinea*, p. 112, & *seq.*

‡ *Barbot's*

Gold-
Coast.

mas; they are attended with Fogs, last three or four Hours, (seldom with Thunder or Lightning, as the Tornados) and cease with the Rain; are very dry, shrivelling up Paper, Parchment, or Pannels of Escrutoires, like a Fire. They reach sometimes this *Gold-Coast*, but are frequentest, and, in a Manner, peculiar to the Bite of *Benin*. Some think they take their Name from *Aer Montain*, respecting whence they come; others, from *Mattan*, the Negrish Word for a Pair of Bel-lows, which having seen, they compare this b Wind to*.

2. Gold and Salt.

Axim Gold finest. Akkra Gold. Large Ingots. Gold Armour. Dust Gold: How separated and refined. Salt, plenty here: How made: Ex-acting white; but turns bitter.

GOLD is the only remarkable Fossil on the *Gold-Coast*; at least the *Europeans*, who sail thither solely with a View to bring-home that precious Commodity, have not thought it worth while to look after any other.

Axim Gold
In-ff.

VILLAULT, and his Plagiary *Labat*, say, that the finest Gold on the Coast, is that of *Axim*, which is often found in Pieces of twenty-two, or twenty-three Carats, fine. The Gold of *Akkra*, or *Tafra*, is inferior; that of *Akkanis* and *Achem*, next, and the *Fata* Gold the worst. The Author could not learn the Manner of getting it from the Negros, who all tell you different Stories about it.

THE Gold of *Axim* and *Achem*, is found in the Sand of their Rivers in Dust. It is probable, would they dig at the Foot of the Mountains, whence these Rivers rise, they would find greater Quantities; since, by their own Confession, after great Rains, they find more Gold: So that, whenever they want Gold, they pray to their *Fetishes* for Rain.

Akkra Gold.

THE Gold of *Akkra* comes from the Mountain of *Tafu*, thirty Leagues from the Coast, which is three Days Journey up the Country. One of the Captains of the Blacks, had a great Desire to have carried *Villaault* to the Place, and would have left the King's Brother or Son for Hostage; but the Waters falling, their Journey was stopped. He informed the Author, that the Mine belonged to the King; that they had no more to do but to dig the Mountain, and they would have Gold enough; that the Labourers had one Moiety, and the King the other: He added, that the King of *Akkra* had an Ingot of

Gold before his Gate, taken out of this Mountain, which, by the Confession of the Negros, was bigger than the largest *Fetish* in the Country. A *Danish* Officer, who had been several Times at *Fata* and *Akkanis*, assured *Villaault*, that these Kings had before their Palace a golden *Fetish* as big as a Peck, though not so big as him of *Fata*.

THE Gold of *Akkanis* and *Fata* is found in *Largelagu*, the Earth, by digging, in different Quantities. He who discovers a Mine has the half, and the King the other. This Gold never exceeds twenty, or twenty-one Carats. It is never melted, but brought on board as it is found.

THE *Danish* General has an Ingot of Gold, found in the Mountain of *Tafu*, which weighs seventeen Marks, and about the one Seventh Part of an Ounce*. It was a Present sent by the King of *Akkra*, when his Army was beaten by the Lord of *Akkra*, and the *Danish* General sheltered him in his Fort.

THEY pretend much to imitate the *Europeans* in their Way of washing Gold, and, as *Villaault* says, surpass all the Workmen he ever saw. Their Files are finer than those of *France*, and will make Work as fine as *Fillagreen*.

THE King of *Fata* has a Helmet and Suit of *Gold Armour*, Armour of solid Gold, finely wrought. They also make Bracelets, and Gold Trinkets for the Head, as thin as Paper, especially Hatbands made of Gold Threads, or Wire, as fine as Hair. Their Kings have all Manner of Vessels of Gold, made to their Fancy. Their Wives, especially when they go to their Balls, have sometimes two hundred Ounces of Gold about them, and the Men three hundred, by Way of Ornament. In a Word, Gold is so incredibly plenty here, that a King, on an ordinary Festival, will distribute two hundred Marks of Gold amongst his Courtiers; and the Negros delight to have liberal Kings, that the Gold may circulate*.

GOLD, as *Akins* informs us, is of three Sorts, *Fetish*, Lump, and Dust. The *Fetish-Gold* is cast into various Shapes, and worn in the Negros Ears, Arms, Legs, and Beards, being commonly mixed with baser Metal.

THE Lump, or Rock-Gold, is in Pieces of *Dust-Gold*, different Weights, pretended to be brought out of Mines*. Mr. *Phips* had one which weighed thirty Ounces. These, likewise, are often mixed. THE best Dust-Gold comes from the inland Kingdoms of *Dunkira*, *Akim*, and *Arkana**, and is said to be gotten out of the River Sands (as formerly in the *Tajo* in *Portugal*.) The Natives dig Pits nigh the Water-falls of Mountains

* *Akins's Voyage*, p. 149.
and four hundred Pound Sterling.

* One hundred thirty six Ounces, and one Seventh.
* *Villaault's Voyage*, p. 278, 279.

* Six thou-
* *Labat* says, it is pre-
abounding

Gold-
Coast.

abounding with this Metal, which sinks by its Ponderosity; and then with incredible Pains and Industry, wash-off the Sand in Trays, till they espy at Bottom, now and then, two or three shining Grains of Gold, that pays them (without great Luck) only as Labourers. This the Author thinks the most probable Account, since, if there were Mines near, the *Dutch* or *English* would have disposed of the Natives, and worked them solely for their own Use.

THIS Dust is not gathered equally at any Part of the same River, but at convenient Spots nearest the Mountains; because when too distant from the Floods that wash through Mines, their Weight buries the Particles too deep, or disperses them too widely to answer the Labour of searching.

Ships frequently
used.

MASTERS of Ships commonly hire a Native of the Month, for separating the drossy and false Gold, called *Krakra*. It is a Pin, or Brass Dust, with which the true has ever some Mixture, and is current among the Natives; but a great Cheat in Trade, for of it being very bad.

THE Way to separate it is by Copper Blowers shaped like Fire-shovels: Into this the Gold-Taker throws three or four Ounces at a Time; and by gentle tossing, and blowing upon it, the false, which is lightest, flies-off. The larger Grains he distinguishes by his quick Sight, and separates by his Fingers with wonderful Dexterity. All reserve it in leathern-Pouches; and at London the Goldsmith runs it down in a Crucible (like a Glass-Bottle, with a very wide Neck, made of a peculiar Earth from Germany, and bears the most intense Heat) at Two-pence an Ounce. It is kept dissolved for the Evaporation of Dross, (perhaps one Ounce in an hundred) and then cast into a solid Bar. A Chip from it he sends to the Assay-Master in the Tower, who, for a small Fee, ascertains its intrinsic Value, which is a Shilling or two over or under four Pounds a Troy Ounce.

Salt, plenty
here.

THE chief Commodity here, next to Gold, is Salt; by boiling which, the Natives get inconceivable Summs, and, if the Times were generally peaceable, would grow unweildily rich: For all the inland Negroes are obliged to fetch their Salt from the Shore. Hence it is easy to infer it must cost them very dear; wherefore the meaner Sort make use of a certain saltish Herb instead of it.

SOME Miles inland beyond *Ardra*, where most of the Slaves are brought, one, nay, sometimes two Slaves are sold for an Handful of Salt; so that human Flesh is there very cheap.

THE Manner of Salt-boiling is as follows.

Gold. Salt.
How made.

Some boil the Water so long in Coppers till it comes to Salt: But this tedious, expensive Way is only practised where the Sea-Banks are high: For where the low Banks are frequently overflowed with Sea, or River-Water, they dig deep Pits to receive it; after which, the freshest and finest Part of the Water is exhaled by the Sun. Besides, the Ground being here saltish and nitrous, a small Quantity of Water will make better Salt, and that quicker, than a great deal; which renders this Place the more fit to produce a great deal of Salt in a small Time. In other Places they have Salt-Pans, where the Sun dries up the Water: So that the Trouble of boiling is unnecessary, no Pains being required, except only to gather it out of the Pans.

THOSE who are either unable or unwilling to buy Copper-Boilers, or when the Sea-Water requires such tedious Boiling as would burn them, set ten or twelve earthen Pots close together in two Rows, cemented with Clay, as if done by a Bricklayer: Under these is something like a Furnace of Fire, which is continually supplied with Wood. This is the most laborious Way, and produces neither so much Salt nor so quickly as the other.

IN all Parts of this Coast, except *Akkra*, *Excoeding* the Salt is very white, but especially in *Fautin*, where it almost excels even Snow itself.

ARTUS confirms this. He says, the Salt made on the *Gold-Coast* is white and pure: So that some have taken it by the Look for Sugar, especially as it is made-up in the Form of Loaves. The Negroes use great Quantities of it to their Meat, and wrap it up in green Leaves to preserve it white. They drive a great Trade with it, carrying it up into the Country. The best Sort of it is made at *Anta* and *Chinko*, the Natives of which are famous on this Account. They make it usually in the Months of *November*, *December*, and *January*, in sufficient Quantity for all the Year. They use little Pains about it; for the Whiteness it has, it contracts naturally. They boil it but once, and yet it is not inferior to the *Dutch* Salt, which is made with such Pains: But it will not bear the Heat of the Sun.

VILLALU speaks to the same Effect. Their Salt, says he, is whiter and better than ours. They make large Quantities of it in *January*, *February*, and *March*, which they carry higher-up the Country to good Advantage; but it has this Defect, it will not bear the violent Heats, but turns acid and bitter.

* *Arkins's Voyage*, p. 184, & seqq.
in *de Roy's Ind. Orient. Part 6.* p. 105.

* *Bosman's Description of Guinea*, p. 308, & seqq.
* *Villault's Voyage*, p. 277.

* *Arkus.*

SECT. II.

VEGETABLES.

I. Trees, Plants, Roots, and Grain.

Trees, very large ones. *Kapot*, or *Silk Cotton-Tree*. Yellow and red Wood. *Papay*, or *Papaw-Tree*: Two Sorts. *Cinnamon-Tree*. *Pomegranate*. *Plumb-Tree*. *Vines*. *Sugar-Cane*. *Kallabath-Tree*. Other Trees. *Kormantin-Apple*. *Aaana*, or *Pine-Apple*: The Fruit described: Its Quality. *Water-Melons*. *Tobacco*. Herbs and Sallading. *Ginger*. *Garlic*. *Yams*. *Potatoes*. *Beans and Peas*. *Kalavances*. Tree and Earth Beans. *Maiz*, or *Great Milhio*: How sown: Two Harvests: Small *Milhio*, or *Millet*: Its Size and Quality: *Maiz*, where produced: *Maiz Bread*: *Millet Bread*. *Drink*. *Pitow*. *Rice*. *Flowers*.

Tree.

BOSMAN blames *Foetenebrog*, for asserting, in his Description of this Coast, that neither Leaf, Grass, nor Tree, is to be found at *el Mina*, and for several Miles about: Whereas he affirms, the whole Coast is filled with high and low Trees; and that the charming, shady Groves serve to render the Malignity of this Place more supportable, and so delight those who travel into the inland Parts, that they oblige them entirely to forget the intolerable Badness of the Ways. He adds, that some grow naturally, in such a surprising Manner as to put the nicest Art, or Contrivance to the Blush; whilst others stand so thick, and extend their shady Boughs so wide, that they form entire Allies, which afford an amazing Pleasure to all Lovers of Walking.

Tree large.

THE Trees mentioned by *Olearius* and others, large enough to shelter two thousand Men, and that which, as *Father Kercher* writes, could in its Fruit, or Shell, (*Bosman* thinks a *Chestnut*) lodge a Shepherd and his whole Flock, he says, are nothing in Comparison of the Trees in this Country: The Author had seen some here that twenty thousand might find Shelter under, standing close together. It is certain, from the Largeness of the Canoes, that there are very high and thick Trees in this Country. He avers to have seen some so lofty, that their Tops and Branches growing out of them, were scarce to be reached by a common Musket-shot.

Kapot, or
Silk Cotton-
Tree.

THESE are the *Kapot-Trees*, so named, as bearing a Kind of Cotton*, here called *Kapot*, very proper for stuffing Beds in this Country, where Feathers are much too hot. The Wood

a of this Tree is light and porous, and scarce fit for any other Use than making Canoes. *Bosman* takes it for granted, that the Tree which the Dutch saw at the latter End of the sixteenth Century, in the *Isle del Principe*, which was twenty-four Fathom in the Girt, was this *Kapot-Tree*. There is also one at *Asim*, which ten Men would have much ado to grasp. Not that the Body of the Tree is so bulky, but it is surrounded with such prodigious Stocks.

b HERE are several Trees which furnish very fine working-Wood. In the Country of *Ani*, near the *Brandenburghers Fort Akeda*, or *Dorthea*, and behind the Dutch Fort *Lydsjæmbejd*, at *Apam*, is yellow Wood; of which very fine Chairs and Tables are made. At *Rio de Gabon*, there is also red and yellow Wood, very proper for the same Use: Besides which, if any Persons applied themselves to fell it, there is very good Wood for Rudders of Ships, small Masts, and other naval Uses; as also Mast-Trees big enough, at least, for Barks, Yachts, and other small Craft.

SMITH says, the red-Wood Tree here is very large, the Timber hard, and, as he thinks, is a Kind of Mahogany, no Way inferior to that we have from the *West-Indies*.

THE *Papay-Tree* grows in great Abundance all along the Coast. As some have affirmed, it has neither Branches nor Leaves, and does not grow above a Man's Height: To refute them, *Bosman* describes its true Shape. The Trunk, which is several Foot thick, is composed of a spongy Wood, or rather Root, which it most resembles. It is hollow, and may easily be cut-through with an Ax. The Fruit, at first, is produced at Top of the Trunk, without any Branches; but as the Tree grows older, it shoots out Branches also towards the Top, which resemble young Stocks, whereon likewise Fruit grows. At the Vertex of the Trunk, and the mentioned Branches, shoot other small Sprigs, almost like Reeds, a little crooked and hollow; and at the Extremity of these Sprigs, grow very fine broad Leaves, not much unlike Vine-Leaves, excepting in Size. Some of these Trees run-up thirty Foot high.

THE Fruit, called the *Papay*, is about half as big as the *Coco-Nut*, of an oval Shape; green without and white within, but with Age they turn very red within, and abound with numerous white Kernels, which are the Seed whence they are produced. They taste rather worse, of the two, than *Pumpions*.

THERE are two Sorts of these Trees, viz. Two Sorts, Male and Female, or, at least, they are here so

* Silk Cotton. See this Tree described, vol. 1. p. 639. of *segg*.

* *Smith's Voyage*, p. 160.

* *Bosman's Description of Guinea*, p. 294.

called,

Gold-
Coast.

called, on account that those named Males bear a no Fruit, but are continually full of Blossoms, consisting of a long, white Flower: The Female also bears the same Blossom, though not so long nor so numerous. Some have observed, that the Females are most fruitful when the Males grow near them; but this the Author thinks is no Hereby to doubt of.

SMITH says, the *Papay*-Tree grows-up in a straight Stalk, about seven or eight Foot high; at the Top whereof shoot several small, green Branches, which bear large Leaves like a Vine-Leaf. At the Bottom of these Branches, near the Trunk, grows the Fruit; which, when sliced and boiled, eats tolerably well with salt Meat, if peppered and buttered, having little Taste of its own. Therefore, as it boils softer than a Turnip, the Europeans often squeeze Limes, and put Sugar to it. After which, they bake it in a Powder-Dish, with a good Crust over it; and then it exactly resembles an Apple-Pye, both in Taste and Colour. It is also used as Apple-Sauce, relished the same Way with Limes and Sugar.

Cinnamon-
Tree.

THE Cinnamon-Tree is not unlike the Bay-Tree. The inside Bark is strongest and fittest for Use. The Author, one Day, at Cape Corse, tried the Bark of a Cinnamon-Tree, which tasted flat and insipid: But putting some of the Leaves in his Pocket, which he brought home to Europe, these being dry, smelt and tasted stronger of Cinnamon than the Bark when green.

Orange and
Lemon.

IN Axim, are Plenty of both sweet and sour Oranges. The sweet are very good, but in the Garden at *el Mina*, which is full of them, grow some which are very little inferior to the China ones. In the other Countries, there are few or no Orange-Trees, and none at all on the River along which the Author had several Oranges, though there are a few on the Coast near the Dutch Forts.

LEMON-TREES, here called *Bramlas*, grow all over the Coast, especially at *Mouri*, where they are pressed; and, except in very dry Seasons, they deliver above two hundred Aums of Lime-Juice, at about twenty or twenty-five Shillings, *English*, per Aum, and the same for pickled small Lemons; both well known in *Holland*.

Pomegra-
nate.

THE Pomegranate-Tree has been transplanted from Europe here, but does not thrive. *Bojman* had seen a few Pomegranates in the Gardens at *Mouri*, but they seldom come to any Thing, rotting-off before they are ripe.

HERE are several other Fruit-Trees, but as

their Fruit was not only unknown to the *Author*, but eaten by very few, he says little of them. Amongst others here is a Sort of *Plumb*-Tree, like our blue and white, in Shape as well as Colour, but not well-tasted, being very sweet, mealy, and dry.

THERE is a Vine at *Mouri*, which the *Author* calls the *Mouri*-Vine, because there is but that one on the Coast. It produces Grapes twice a Year, commonly in *August* and *July*, and would doubtless yield vastly, if skillfully pruned: But, being trusted to an ignorant Negro, not half the Grapes come to Perfection; for they either wither, or rot, before they are half ripe, and the Vine too, perhaps, may run to Ruin. It yields a blue Grape, substantial and well-tasted, though not so juicy as those sold in *Holland*: But he doubts not, that with good Care, they would be as good, if not better than the best in Europe, since they at present excelled the *Dutch* ones.

It is observable, that Vines will not grow any where here but at *Mouri*, Trials having been made at *el Mina*, and elsewhere, without Success.

To the best of *Bojman*'s Remembrance, this Vine was planted here first by the *Portuguese* from *Brazil*, some Years ago; and it were to be wished more could be raised: For, at present, no body is the better for it but the Factor at *Mouri*, the Director-General, and the Gentlemen at his Table; and scarce one of a hundred, who comes d here, can obtain the Favour of seeing it. These are all the Fruit-Trees on the *Gold-Coast*.

THE *Indian* Sugar-Cane grows about the Height of seven or eight Foot, in several Joins. The Pith is sweet and full of Juice. The Leaves are about two Yards long, and the Breadth of those of the *Spanish* Reed, but in Colour like those of the common Reed. It bears many Flowers. The Root is like the *Spanish* Reed, but sweeter; and sends-forth Suckers which are cut-off and transplanted. It delights in a hot, moist Soil; for which Reason it will not thrive in *Holland*. When ripe, it is reaped like Corn: But it requires much Time to come to Maturity; for it is two Years before it attains its full Growth. After cutting, it requires much Pains to be made fit for Food.

SUGAR-CANES grow wild here, to twenty Foot high, or more, especially at *Ada*, and would probably come to Perfection, if cultivated.

To the Description of the *Kalabash*-Tree, already inserted, we shall add what *Mr. Smith* remarks of it.

* *Bojman*'s Description of *Guinea*, p. 290, & seq.

† *Smith*'s Voyage, p. 163, & seq.

‡ *Bojman*, as before, p. 289, & seq. And *Barbot*'s Description of *Guinea*, p. 200.

§ The same.

¶ The same, p. 293.

‡ *Arctus*, in *de Brj*'s *Ind. Orient.* Part. 6. p. 82.

Gold-
Coast.

THE Leaf of the Gourd, or *Kalabash*, says this Author, is like that of the Pompion, nor is the Fruit, when green, very dissimilar. Such as grow near the Negros Huts, generally creep-up and cover the whole Roof, affording them a Shade, like *Jenab's* Gourd. When the *Kalabash* is ripe, they set it in the Sun, which not only hardens the Outside, but consumes every Thing within, except the Seeds, which may easily be shook-out. They are commonly shaped like *Florence-Flasks*, but may be easily moulded to any Shape, when young. They grow of very different Sizes, so as to contain from half a Pint to eight or ten Gallons. Those, with long Necks, make good Ladles, when sawed in two.

Other Trees.

BESIDES the Trees already described, there are Palms of several Kinds; the *Garoa*, *Tamarind*, *Mangrove*, and others: In short, most of these are to be found on the Western Coast of *Africa*. The like happens with regard to other Vegetables.

ARTUS says, they have Fruits here in Abundance; and *Villault* names Plumbs, Pears, Oranges, Citrons, Coco-Nuts, and Figs, but the last are in no great Plenty. To these may be added the *Karmantin-Apple*, Bananas, Ananas, and Water-Melons.

Karmantin-
Apple.

THE *Karmantin-Apple* (so called as abounding most there) is as big as a Walnut with its green Husk on. Its Rind is yellow, somewhat inclining to red. In the Core are four large, flat, black Kernels, seved by the Pulp, which is red and white, of a sweetish, tart Taste, most inclining to acid. It is a very agreeable, refreshing Fruit, and very comfortable for the Sick, especially those in the Bloody-Flux: For it is very astringent, and being boiled with Wine and Sugar, is not only more useful, but more agreeable than *Tamarinds*.

Ananas, or
Pine-Apple.

WE have already given a Description of the Bananas. The Ananas, or Pine-Apple, according to *Artus*, is a Fruit remarkable for the Excellency of its Flavour and its fine Smell. It goes by several Names: Those in the *Canaries*, call it *Ananasa*; the *Brazilians*, *Nana*: In *Hispaniola*, it is called *Luiana*; and by the *Spaniards* in *Brazil*, *Pinas*. There are two Kinds, the Male and Female, both of which grow to the Size of Melons. They are of a beautiful Colour, being a Mixture of Green, Yellow, and Carnation, which, as they ripen, turns to Orange. Their Quality is hot and moist, but they are not to be eaten without Wine, nor to Excess, being

a apt to raise Inflammations. Only one Kind grows in *Guinea*. They rise about half a Fathom high, the Leaves resembling those of the *Sempervivum*. When sliced like *Reddishes* and steeped in *Spanish-Wine*, they are so excellent, one can scarce eat enough, and they are easily digested.

THE Anana likes a sandy Soil. They yield a Juice sweeter than *Musk*. If you lay the Knife you cut them with aside, without wiping it, in half an Hour it will be corroded as if sprinkled with *Aqua Fortis*. If eaten immoderately, they often cause violent Diseases.

THE Ananas are by many valued as an extraordinary Fruit; their Nature and Beauties have been at large described, but *Bosman* could never find any of the Delicacy pretended to be in it.

THE Plant somewhat resembles the *Great Houfeleek*, or *Sempervivum Majus*, only in the following Particulars. The Ananas shoot their Leaves, or that which is taken for Leaves, upwards, being neither so broad nor so thick as the other: Besides, they are furnished with Prickles on each Side, and are of a deep greenish Yellow, whereas the *Sempervivum* is a very beautiful Green.

BETWIXT the Anana's Leaves, before the Fruit appears, grows a Blossom about as big as a Man's Fist, very green, but adorned with a very beautiful red Crown, and surrounded with small Leaves, very pretty. This Blossom, by slow Degrees, grows into an Anana, which at first is green with yellow Leaves, but in ripening turns to a perfect Yellow, and in eating the Fruit, the Leaves are cut-off with the Rind. The Crown, or, at least, a Part of it, remains firmly fixed to the Fruit, though changed to a yellowish Colour. Before and round the Anana, shoot-out small Sprigs, which, planted, continue the Species. This Fruit is about a Span long, and about the same Thickness, but large and small as in other Fruits.

BOSMAN agrees with most of the Authors cited by *de Uriet*, as to the Taste of this Fruit, only adding, that, though delicious at first, yet it soon nauseates. He says, it proves most agreeable and healthful, when eaten with Cinnamon, Sugar, and Wine, like *Strawberries*, for it is too hot alone. He, therefore, blames *Monardus*, for ascribing to them a cold Quality; affirming, that it inflames to such a Degree, that its sharp Juice causes those to spit Blood from the Throat and Gums who eat them too freely. However, he declares, it is false that they will dissolve a Knife.

* *Smith's Voyage*, p. 20, & seq.* *Bosman's Description of Guinea*, p. 202, of *Pine-Apple*.* *Artus*, in *de Bry's Ind. Orient.* Part. 6. p. 84, & seq.Occasion, *Amstelredam and Simon de Uriet*.

* See before, p. 329.

* See before, p. 338.

* *Villault's Voyage*, p. 273.

* Whence comes the Name

* He mentions, on this

Gold-Cust.

left in them half an Hour^a. It is true, continues he, the Knife will be blunted, but so it will in cutting a Citron, Lemon, Orange, Bakkoven, or *Anna*, especially the last, if it is not ripe.

THIS Plant grows not above one Foot and an half high, (though *Linschoten* says a Fathom, and others, that they grow half under Ground) and the Stalk half a Foot, two Foot in the whole. The Author was assured by Travellers, that there is no real Difference between the Plant here and in *Asia* or *America*^b.

Water-Melon.

THE Water-Melon, says the same Author, is a much nobler and more agreeable Fruit than the Anana; whilst unripe and small, it is white within, and green without^c: But when ripe, the green Coat is speckled with White, and the white Pulp intermixed a little with Red, which prevails more as it ripens, when it is very delicious, watery, refreshing, and cooling. It is less hurtful to, and more proper for, feverish Persons than those in *Agues*. When green, it is eaten as Salad, like Cucumbers, which it is not wholly unlike, having also such Kernels, which, when ripe, change black, and are fit to plant. It grows like a Cucumber, but bears a different Leaf, and is about twice as big as a Musk-Melon in *Holland*. If the Negros were not too idle, they would be very plentiful, but at present are only cultivated by some of the Dutch chief Officers. They are in their Prime in *July* and *August*, and in fruitful Years they bear twice a Year^d.

Tobacco.

THIS Country produces none of the green Herbs common in *Europe*, but Tarragon and Tobacco, of both which here is great Plenty, especially the last. But *Bosman* says, it stinks so, that there is no bearing the Smell of the Negros using this devilish Weed, although it agrees very well. This, perhaps, might be owing to their Manner of smoking, for he says, they have Pipes made of Reeds about six Foot long, with a Stone or Earthen Bowl, into which they cram two or three Handfuls of Tobacco. Thus filled they can easily smook it out, while the Pipe, being long enough, rests on the Ground.

ALL the inland Negros take this Tobacco: But those who live among the Europeans have *Brasil* Tobacco, which, says he, though something better, yet stinks to a great Degree.

BOTH Sexes are so fond of this Tobacco, that they will even buy it with their last Penny, when

they want Victuals, which raises the Price to such a Degree, that for a Portuguese Fathom, (much less than a Pound) of this Trash, they will give five Shillings, or a Gold Quarter-Jaghu.

THE Tobacco-Leaf here grows on a Plant about two Foot high, and is two or three Hands Breadth long, and one broad. It bears a small Bell-Flower, which, when ripe, turns to a Seed^e.

BARBOT says, here are above thirty Sorts of green Herbs, all very wholesome, with several Simples, Roots, and Gums, which might be useful in Medicine, and worthy the Inquiry of a skilful Botanist^f. Besides which, they have, in many Places, an Herb^g, they call *Tette*, in the Stalk and Leaf, resembling our Rape. It is agreeable to the Taste, and good for the Stomach^h.

THE Salading and Cabbage in the Gardens of the European Factories are raised from the Seeds brought from *Europe*, and thrive pretty well, especially Roman Lettices, Melons, and Cabbage, which are very delicious. Wild Purslain grows plenty here, and is much used by the Sailors to make Brothⁱ.

GINGER grows here in many Places^k, and resembles our lesser Reeds. It rises to two or three Spans. The Ginger is the Root. This they dig-up in *December* and *January*, and dry in a Vessel, well luted round, to preserve its Strength from evaporating, having found, by Experience, that the closer it is kept, the better it is.

GINGER also grows like Water-Vetches, having a Stalk two or three Palms high. The Root, while green, they cut, and mixing it with Herbs, Salt, Vinegar, and Oil, eat it like a Salad. Ginger, if transplanted, comes up in all hot Places. That which grows wild, has little Virtue. It differs in Goodness according to the Places in which it is found. The best is brought from *Brasil* and *St. Dominge*: That of *St. Thomas* and *Cape Verde* is not so good^l.

GARLIC is so esteemed by the Negros, that they purchase it at any Rate. *Barbot* affirms, he has made five hundred per Cent. of it, though not in any large Quantity^m.

THEIR Roots here are Yams and Potatoes. The Country abounds with Yams, which are much of the Size of the large yellow Turneps, as well as sowed and planted in the same Manner. The outer Rind is grey, or Ash-coloured; the Inside white as a Turnep, though different as to

^a This Stricture seems to be aimed at *Artus*, who makes the same Remark.

^b *Bosman's Description of Guinea*, p. 302, & seq.

^c See before, p. 338.

^d *Bosman*, as before, p. 306, & seq.

^e *Barbot*, p. 198, calls it a Kind of Pulse.

^f *Barbot*, p. 199, says it grows but in few Places, and in no great Quantity.

^g *Barbot*, as before, p. 200.

^h *Barbot*, as before, p. 200.

ⁱ *Barbot*, as before, p. 200.

^j *Barbot*, as before, p. 200.

^k *Barbot*, as before, p. 200.

^l *Barbot*, as before, p. 200.

^m *Barbot*, as before, p. 200.

ⁿ *Barbot*, as before, p. 200.

^o *Barbot*, as before, p. 200.

^p *Barbot*, as before, p. 200.

^q *Barbot*, as before, p. 200.

^r *Barbot*, as before, p. 200.

^s *Barbot*, as before, p. 200.

^t *Barbot*, as before, p. 200.

^u *Barbot*, as before, p. 200.

^v *Barbot*, as before, p. 200.

^w *Barbot*, as before, p. 200.

^x *Barbot*, as before, p. 200.

^b *Bosman's Description*

of *Guinea*, p. 302, & seq.

^c See before, p. 338.

^d *Bosman*, as before, p. 306, & seq.

^e *Barbot*, p. 198, calls it a Kind of Pulse.

^f *Barbot*, p. 199, says it grows but in few Places, and in no great Quantity.

^g *Barbot*, as before, p. 200.

^h *Barbot*, as before, p. 200.

ⁱ *Barbot*, as before, p. 200.

^j *Barbot*, as before, p. 200.

^k *Barbot*, as before, p. 200.

^l *Barbot*, as before, p. 200.

^m *Barbot*, as before, p. 200.

ⁿ *Barbot*, as before, p. 200.

^o *Barbot*, as before, p. 200.

^p *Barbot*, as before, p. 200.

^q *Barbot*, as before, p. 200.

^r *Barbot*, as before, p. 200.

^s *Barbot*, as before, p. 200.

^t *Barbot*, as before, p. 200.

^u *Barbot*, as before, p. 200.

^v *Barbot*, as before, p. 200.

^w *Barbot*, as before, p. 200.

^x *Barbot*, as before, p. 200.

^y *Barbot*, as before, p. 200.

^z *Barbot*, as before, p. 200.

Sweetness and Taste. When boiled with Meat, a peeled, and dressed with Salt and Oil, they are good and nourishing¹. The Negroes use them instead of Bread, and indeed they are their chief Support².

YAMS are, next to Rice, of greatest Advantage to the Natives. They grow under the Earth like Turneps, and are about two Spans long, and as much in Circumference. They shoot out a long green Stem, almost like that of French Beans, with little Prickles. This Leaf the Negroes so order, that it climbs up Stalks set on Purpose, by which they know when it is ripe, and then they dig it out. It is Snow-white within, and roasted or boiled is eaten by Negroes and several Europeans as Bread. Its Taste is not disagreeable, being much like that of Earth-Nuts, though not quite so sweet, but drier and firmer. A great many grow at *Aute*, but *Sabá* is the chief Country for them: From whence, in Season, they are sent by Thousands to several other Places. At *Mouri* they are bought for about fourteen Shillings an Hundred, and sold again to good Profit at other Places³.

SMITH observes, that the Yam is shaped like our Parsnip, but only thicker in Proportion to its Length, which is generally twelve Inches⁴, and about as many in Circumference at the Top. When roasted, it tastes like an English Potato; but their Potatos only resemble ours in Shape, being of a sweet, mawkish Taste, not half so agreeable as the Yam⁵.

ARTUS says, the Batatas, or Potatos, differ little from the Yams, except in their Colour, which is red. They taste like Earth-Nuts, and are very plentiful⁶.

ACCORDING to *Villault*, they have Plenty of Potatos brought here by the Dutch, who call them *Field Artichokes*; and that they have the Taste of Yams⁷.

THE Potato, like the Yam, sends forth a green Leaf, that runs along the Ground. It soon grows from the Branches, cut off and planted; but the Yam is produced from the Root only. These Potatos are oval, shaped commonly like the large, long Turneps in *Holland*: They also are perfectly white within, and roasted or boiled are also eaten for Bread, especially at *Wibidab*, where they are the Negroes ordinary Diet. They are much better than Yams, being sweet, and very like boiled Chestnuts. The Country of *Sabá*, and next to that *Aute*, produces most of this Root.

It is said, that before the Arrival here of the Portuguese, who first brought *Milbis* hither, the Negroes subsisted entirely on these two Roots, and a few others; which is the more credible, for that in those Countries of *Guinea*, where, at this Time, no *Milbis*, or, at least, very little is cultivated. The Inhabitants live on Potatos and Yams, especially the latter, as being most agreeable⁸.

THEIR Beans and Pease are of various Colours, red, black, violet, and grey⁹. There is one Sort tender and delicious, of a purple or rose Colour, which, when dressed with Palm-Oil, are a good Dish. Of other Beans they eat seldom, having no great Quantity¹⁰.

THE best Sort of Beans here is that called *Kallavances*, of the Shape and Size of Kidney-Beans. It eats well with any Sort of Meat, either green or dry. When dry, they taste like grey Pease¹¹.

BOSMAN mentions several Sorts of Beans. The first are not unlike Dutch Garden-Beans in Figure and Taste.

THE second Sort are a Size larger, with a Cod about three Quarters of a Yard long, and the Bean of a bright Red.

THE third Sort is like those small ones in *Holland*, called, *The Princesses Beans*, only they are of a deep Red. These are not only very good and nourishing, but very fine Food. All these Beans grow like French Kidney-Beans, either propped, or creeping.

BUT the following grow in a very different Manner. First, A Sort of small Beans, here called *Jesosties*, which, like the Potatos, run along the Ground, enclosed in long, slender Husks, and, when young and green, are very good Eating.

HERE are also Beans which grow on Trees, as big as Gooseberry Bushes. These are shelled like green Pease, so that a large Number goes to make-up a Dish; but they are neither green nor soft.

THOSE called *Gobbegebos* grow two together in a Cod under the Earth, and shoot out a small Leaf above Ground. These are the worst of all, and yet eaten by several.

THERE is another Sort of Ground-Beans, which have been known to the Dutch but a few Years, and are called *Angala-Beans*, by reason they were transplanted from thence to this Place. Used like Chestnuts, they eat very well.

¹ *Villault*, p. 274, says, they cut them in Pieces, and eat them as the French do.

² *Ind. Orient.* Part. 6. p. 85.

³ *Bosman's Description of Guinea*, p. 299.

⁴ *Barbot*, p. 197, says, some weigh eight or ten Pound each: That they are outwardly of a reddish Yellow, and are only raised from the Root.

⁵ *Smith's Voyage*, p. 165.

⁶ *Artus, in de Br.'s Ind. Orient.* Part. 6. p. 85.

⁷ *Villault's Voyage*, p. 274.

⁸ *Smith*, as before, p. 23.

⁹ *Smith*, as before.

¹⁰ *Smith*, as before.

¹¹ *Smith*, as before.

¹² *Artus, in de Br.'s*

¹³ *Barbot*, p. 197, says,

¹⁴ *Artus, in de Br.'s Ind. Orient.* Part. 6. p. 85.

¹⁵ *Villault's Voyage*, p. 274.

¹⁶ *Smith*, as before, p. 23.

¹⁷ *Smith*, as before.

¹⁸ *Smith*, as before.

Gold-Coast.

THE last Sort of these Earth-Beans are the best: Indeed they can hardly pass for Beans, partly because they do not grow in Cods, and partly because they are not eaten as the others are: So that Earth-Nuts would be a more proper Name for them, for they are eaten raw out of Hand, and taste not much unlike Hazel-Nuts. They are commonly broken to Pieces, soaked in Water, and then squeezed in a Cloth. This Liquor, boiled with Rice, every-where here passes for Milk; and when helped with a little Sugar, Cinnamon, and Butter, would not easily be distinguished.

Maize, or Great Millet.

THE Grain called, by the Negroes, *Maize*, and by others, *Turkey-Wheat*, is known all over the World. It was first brought by the Portuguese from America to the Isle of St. Thomas, and from thence transplanted to this Coast by the same Nation; being before entirely unknown to the Negroes, though now it is so plentiful, that the whole Country is covered with it.

BARBOT says, the Name of Maize is that given this Grain by the American Indians, who have great Plenty of it. The Portuguese call it *Milho Grande*, that is, Great Millet, or Indian-Wheat; the Italians, *Turkey-Wheat*; and the French, *Spanish-Wheat*.

How sown.

THE Maize requires a hot, moist Soil, and bears twice a Year. It is not sowed like our Corn, but by the Hand, like Beans and Pease. It quickly shoots-up to a Man's Height. The Stalks resemble those of Reeds that grow in marshy Grounds, which the Peasants use to thatch their Out-houses. Though the Ears be as large as Cucumbers, and the Stalk slender, yet each Stalk has reckoned five hundred and fifty

Grains are of a different Colour, as white, black, yellow, orange, red, violet, purple, &c. all growing on the same Ear. The Ears differ in Bulk, some being bigger, some less; the former are the best. The Stalk is used in America for feeding their Cattle, but here for covering their Houses.

Two Harvests.

THE large *Milho*, or *Turkish-Wheat*, is here sown and reaped twice a Year. The first Harvest is generally in August; and the other at the latter End of the Year, though but small; for

the Negroes do not sow much against this Time, because they do not expect much Rain, without which this Grain will not come-up well. They have but little Trouble with it; one, or, at most, two Men can manure and plow a much Land, as one Plow can turn-up in *Holland*; besides which, the Corn here very speedily takes Root. When grown-up, the Stalk is near twice a Man's Height, on which one, two, three, and sometimes four Ears grow, each containing three or four hundred Grains: So that Millet increases here vastly more than Corn in Europe.

AFTER the first Harvest, you may buy a thousand Stalks for about a Crown English, and in some Countries one Third or one Fourth cheaper. The Corn shelled-off these will fill about five Bushels, or one Sack and an half.

THE Grain is white and red, the white is most beautiful, but the red is generally held the best.

THE second, or lesser Grain, according to *Smith-Barbot*, is called, by the Portuguese, *Milho Pequeno*, or, Small Millet. *Artus* says, their Millet has long Ears, and the Grains of it resemble Hempseed in Colour, but are of a longer Shape. It is contained in Husks, like *Canary-Seed*, having no Ears. When ground, it is white. This Grain they had before the Portuguese came here. It grows ripe in three Months, when they reap it, and leave it to dry another Month in the Sun. Then they cut the Ears from the Stalks, and binding it in Sheaves, carry it home. The Straw they use in covering their Houses, or making the Walls of their Inclosures.

BOSMAN compares this Grain to *Coriander-Seed*, and says, it also very much resembles the Dutch lighter Sort of Rye: It tastes very well, and is very nourishing. It grows in the same Manner as the Great Millet, only the Stalk is not so thick, nor the Ears covered with Leaves, as the other is; wherefore it is much more exposed to the granivorous Birds than the larger, and is not sown near so much as that. Whence it is one half dearer.

THE Great as well as Small Millet is sowed all along the Gold-Coast, but least at *Accra*; wherefore it is always dearest there. The Country of *Akre*, in fruitful Years and peaceful Times, produces prodigious Quantities. *Bosman* bought

* *Bosman's Description of Guinea*, p. 300, & *Smith*, p. 339.

† *Smith* says, it is by some called *Guinea-Wheat*. It is a large, flat Grain.

‡ *Fillaut* says, it grows best on the Hills. § *Artus*, as before.

¶ So that one Stalk yields a thousand, one thousand five hundred, and sometimes two thousand Grains. *Barbot* says, four or five hundred.

|| *Bosman*, as before, p. 295, & *Smith's Voyages*, p. 154.

|| *Smith* says, the second Sort of Millet is called, by the Portuguese, *Moin*; but this seems a Mistake. This is the Grain known in Europe by the Name of Millet.

|| *Artus*, as before, p. 67.

|| *Fillaut*, p. 276, says, the Millet grows best in low Grounds.

* Some Account has been already given of it, *Artus*, in *de Ry's Ind. Orient. Part. 1*, p. 69; and *Barbot's Description of Guinea*, p. 195.

† *Barbot*, as before, p. 197.

‡ *Barbot* says, four or five hundred.

§ *Bosman*, and after him *Smith*, says, the second Sort of Millet is called, by the Portuguese, *Moin*; but this seems a Mistake. This is the Grain known in Europe by the Name of Millet.

|| *Artus*, as before, p. 67.

|| *Fillaut*, p. 276, says, the Millet grows best in low Grounds.

Gold-
Coast.

a thousand Stalks for six, seven, eight, and nine a *Toko*, each *Toko* amounting to about Four-pence Farthing *English*; a Sack at highest not amounting to one Shilling and Ten-pence. Thus Corn, in Time of Peace, is the cheapest of all Provision; but in War it sometimes rises to an incredible Price: The Author had known a thousand Stalks sold for an Ounce of Gold, which is but a little less than four Pounds *Sterling*. This Scarcity is owing to the Laziness of the Negroes, who seldom sow more than will supply them for one Year: As also to the great Number of Slave-Ships which daily come to this Coast, and carry off yearly many thousand Sacks. This Corn, generally between *February* and Harvest, rises to twenty Shillings *Sterling*, the thousand Sacks ^a.

Maize.
Bread.

Of the Maize, mixed with their Millet, the Negroes make a Sort of Bread. Those who have been conversant with the *Portuguese*, grind it alone, and make excellent Loaves of it, which they sell again to the *Portuguese* and others with great Advantage. Some of these will keep four Months good. The Children toast the Ears and eat them instead of Bread: But the frequent Use of it is apt to breed the Scurvy or Itch, it being subject to heat the Blood. It is otherwise a good wholesome Food, and tastes like our Wheat.

Millet.
Bread.

THIS Millet, with a little Pains, makes good Bread, especially while new, and easy to grind. If these Loaves are right baked, they resemble Barley-Bread; but as the Negroes are ignorant of the *European* Ovens, or Method of baking, and only roast their Dough on the hot Embers, they are more like Cakes than Loaves, yet are well tasted and nourishing. They are sweet on the Palate, though they are gritty to the Teeth, which proceeds from their Paste being ground with a Stone ^b.

BOSMAN says, the Bread made of the Maize-Flour, cleansed from the Bran, is clammy and heavy for want of Yeast or Leaven; but that otherwise, doubtless, it might be very good.

VILLAUT describes the Quality of their several Sorts of Bread briefly thus: Their Rice-Bread is white, but very heavy: Their Bread of Millet is brown, and ill tasted: Their Maize-Bread is bitter and common; but their best and pleasantest Bread is of Maize and Millet mixed together ^c.

Drink
Brewed.

ARTUS observes, that of the Maize the *American Indians* make a Sort of Drink they call *Chikka*, as intoxicating as our Wine. The Negroes here steep it in Water, and make a Kind of Beer they call *Pitau* ^d; but this is only done by the

Negroes, who correspond much with the *Portuguese* ^e.

Beasts and
Cattle.

NEXT to the Tillage of Corn, follows that of Rice, which, says *Bosman*, is not common all over the Coast: Nor is there any, or, at least, but very little, on the Shore of the Gold-Coast, any more than at *Asim* or *Ante*: But in the higher Part it grows in such great Plenty, that you may load a Ship with it, perfectly cleansed from the Chaff, &c. for a Penny a Pound or less: Whilst at *Asim*, *Ante*, *Akokrow*, and *Ankobar*, the foul and unsorted bears about the same Price.

It is no small Happiness for the Negroes of *Asim*, that their Soil is so proper for Rice, which, in some Measure, relieves their Want of *Millets* ^f.

To improve the Description, which has been already given of Rice ^g, we shall add that of *Artus*. Rice grows, says this Author, in Stalks firm and strong, but a little inflected. The Ears are surrounded with sharp Beards; the Grain lies in yellow Husks. The Stalks are about a Foot and an half long, and resemble those of Barley, but the Root is like that of our Wheat. It is a Native of *India* originally, but has been transplanted and propagated almost through the World. It requires a hot Climate, and ripens late in September. It is strange, either that so dry and firm a Grain should like a wet, moist Soil; or that a watery Ground should produce so excellent and nourishing a Grain ^h.

As to Flowers, *Villault* did not observe Flowers, many on the Gold-Coast, only one, whose Leaves and Stalk were as large as our Mustard-Tree, and the Flower of a lovely Flame-Colour, without Smell. These are most common at the Isle of *St. Thomas* ⁱ.

SECT. III.

Beasts and Cattle, tame and wild.

1. Tame Cattle.

Bulls and Cows; very light. Horses. Asses. Sheep. Goats. Hogs. Dogs. Cats.

WE shall divide the Quadrupeds of the *Gold-Coast* into tame and wild. The first, among the tame Kind, are the horned Cattle; such as Bulls, Oxen, Cows, Goats, &c. *Dinkira*, *Asiante*, *Asim*, and other inland Countries, abound with these, but are so far distant, that only a few Bulls and Cows are brought to the Coast. However, at *Asim*, *Pekquesou*, *el Mina*,

^a *Bosman's Description of Guinea*, p. 297.

^b *Artus*, in *de Bry's Ind. Orient.* Part. 6. p. 69.

^c *Bosman*, as before, p. 297; and *Villault's Voyage*, p. 275.

^d *Bosman*, as before, p. 298, & seq.

^e *Villault's Voyage*, p. 276, & seq.

^f See before, p. 628.

^g See before, p. 340.

^h *Bosman*, as before.

ⁱ *Artus*, as before.

Gold-Coast.

and *Akra*, great Quantities are bred, especially at or about *Akra*, because there they are easily brought from *Aquambo* and *Lumpi*.

In all these Places of the *Gold-Coast* are found Bulls and Cows only, for the Negroes are ignorant of cutting Bullocks into Oxen. At *Asim* these Cattle have indifferent good Pasture, and accordingly thrive and fatten very well; as also among the *Brandenburghers* at *Pekuesu* and *Akra*. But at *el Mina*, and the Countries about it, they are always dry and lean, consequently not very delicate. This is the only Place (such is the Negroes Ignorance) where the Cows are milked; but so poorly do they yield^a, that twenty or thirty are scarce sufficient to supply the Director-General's Table.

Very light.

They are so very light, that one of the best, in her full Growth, does not weigh above two hundred and fifty Pound Weight; whereas, by their Bulk, though small, they might reasonably be thought to weigh one half more. But all Animals in this Country, whether human or irrational, are very light for their Size, which, he thinks, may proceed from their sorry Feeding; whence, instead of a firm, proceeds a spongy, loose, tough Flesh. Hence all their Beef is of an ungrateful Taste, and yet one of these Cows cost twelve Pounds *Sterling*.

The Calves, which might reasonably be expected to be very good, are but very indifferent, by reason of the poor Milk they suck from the Cows; so that Beef and Veal prove here very ordinary Meat^b.

Hesja.

Their Horses are like those in the Northern Parts of *Europe* in Size, though not so well shaped. There are none on the Coast^c; but great Numbers are met within the inland Countries. Their Heads and Necks, which they turn backwards, are very like those of *Europe*. They go as if they were falling, and will scarce budge a Foot, unless well beaten. They are so low, that a tall Man upon them would very near drag his Feet on the Ground.

Afri.

There are also Asses enough here, which are somewhat higher than the Horses, and, in their Kind, handsomer. Formerly the *Dutch* had three or four on the Shore at *Asim*, but they do not live long, for want of good Feeding. *Bosman* thinks the Negroes do not use them for Burdens, but for the Saddle, for which Purpose they are as good as the Horses.

Sheep.

There are great Numbers of Sheep all over the Coast, but yet they are very dear. They are

a shaped like those in *Europe*, but not above half as big, nor covered with Wool, but Hair. So that here the World seems inverted, for the Sheep are hairy, and the Men woolly.

The Mutton here is not at all like that in *Europe*, being so dry, that your nice Esters would not touch it; and the common People cannot reach the Price of one, which is generally twenty-seven or twenty-eight Shillings. A great Lover of Mutton may improve it by gelding a young Ram, and fattening him with fried Barley-Meal; after which, it will be just tolerable^d.

SMITH says, the Sheep in *Guinea* have so little Resemblance of those in *Europe*, that a Stranger, unless he heard them bleat, could hardly tell what Animals they were, being covered only with light-brown, and black Hair like a Dog^e.

Here are innumerable Goats: They differ from those in *Europe* chiefly in Size, being very small, but much fatter and more fleshy than the Sheep; for which Reason some prefer them, especially the Ram-Goats, which, gelt young, in a short Time grow bigger, and very fat. The Price of a full-grown Goat is here about twelve or thirteen Shillings *English*.

The Negroes have a ridiculous Opinion concerning their Goats: They say, that in the Beginning of the World, there was a certain Goddess who used to anoint herself with odouriferous Ointment and Oil; which the Ram-Goats perceiving, applied to her to do them the same Favour. This Request she seemed to comply with; but instead of gratifying them, greased them over with stinking Ointment, whence they smell so rank to this Day. They add, that these silly Creatures, taking it for the true Unguent, were well pleased; and that their Breed continuing the same Opinion, whenever it rains, always fly to shelter themselves somewhere, lest the Water should wash-off their delicious Scent.

There is likewise no Want of Hogs in any Sort; but such as are bred by the Negroes are really worth nothing, the Flesh being flabby, and the Bacon sorry: Whereas those fattened by the *Dutch* may pass tolerably, though not comparable to the Hogs of *Whidah*, which exceed even the *European*, both in delicate Taste and Firmness. A Hog of ninety Pound Weight is here sold for three Pound *Sterling*, notwithstanding they are so indifferent^f. *Artus* says, their Hogs (which they call *Ebbia*) are middle-sized, and very good Meat.

As to domestic Animals, (says the same Au-

^a *Artus*, who observes, that their Oxen and Cows are small, says, they never milk the latter, because they have scarce sufficient to rear their Calves, on account of the Bitchness of the Pasture here, occasioned by the Heat. See *de Bry's Ind. Orient. Part. 6. p. 8.*

^b *Bosman's Description of Guinea, p. 235, & seq.*

^c *Artus* says, p. 198, that on the Windward Coast he never saw either Horse or Dog.

^d *Bosman*, as before, p. 236, & seq.

^e *Smith's Voyage, p. 147.*

^f *Bosman*, as before, p. 237, & seq.

(there)

Gold-Coast.

thor) Here are Dogs and Cats. Their Dogs do not bark, nor can they bite like ours. They are of various Colours, as white, black, red, brown, and yellow. The Negros eat them, so that in many Places they are drove to Market like Sheep and Hogs, and sold. The Negros call them *Eke*, or, *Cabra de Matto*, (from the Portuguese) that is, *Wild Goats*. They are so esteemed, that those who aspire to Nobility, are obliged to present them to the King. The European Dogs are much esteemed here, on account of their barking, the Negros thinking they speak.

Tiger Fish water.

THE Negros being great Lovers of Dog's Flesh, a Dog is a good Commodity to bring here. They willingly give a Sheep for him, if any thing large; and many will add something to boot, in order to put him into their Barking, or Dog-School, out of which they sell their Puppies at the dearest Rate. They chuse Dog's Flesh to eat before that of Cattle, and it is their greatest Entertainment. The European Dogs degenerate strangely here, their Ears grow long and stiff like a Fox's, to which Colour also they incline: So that they grow very ugly in three or four Years, and in as many Broods their Barking turns to a Howl^a, or Yelp.

THEIR Dogs are very ugly, being much like our Foxes, with long, upright Ears: Their Tails long, small, and sharp at the End, without any Hair; having only a naked, bare Skin, either plain or spotted^b, and never bark, but only howl. They are very disagreeable to the Sight, but more so to the Touch. The Blacks call them *Cabra de Matto*, which, in Portuguese, signifies, a *Wild Goat*, because they eat them, and value their Flesh beyond Mutton: So that in some Places they breed them for Sale, and carry them to the Markets tied two and two, where they yield a better Price than Sheep^c.

Cats.

CATS are also much valued, especially if they be good Mousers, the Negros being much infested with that Sort of Vermin. Their Cats have beautiful, soft Skins, and are called *Ambais*. The Negros eat them^d.

CATS are esteemed useful by the Negros, but they do not eat them unless out of Necessity. These *Bosman* could not find subject to change like Dogs. On the contrary, they hold their own Nature^e.

2. Wild Beasts.

The Elephant; its Size. Casting Teeth^f denied. Affirmed. Their Food. No white Elephants. The Female. The Tiger. Englishman in Danger. A

Tiger-Trap: One taken. Tiger Roast. Not a Wild Beast. afraid of Fire. Buffalo. Harts or Deer: Small Kind; very beautiful. Hares. Wild Boars. Jackals. Civet-Cat. Porcupine. Hedge-Hog.

A GOOD deal has been already said concerning the Elephant; but so large and curious an Animal is an almost inexhaustible Subject^g.

ALTHOUGH the greatest Number of these Animals are found on the *Tooth-Coast*, yet they are not wanting on the *Gold-Coast*: Nor is *Ante* itself without them, there being, not only in the inland Country, Multitudes of them shot, but they come daily to the Sea-Shore. There are a few betwixt *Ante* and *Akkra*, though not so many as in the first Place, because this *Trade* has long been reasonably well peopled, except the Country of *Petu*, which for five or six Years past, has lain almost waste: Wherefore there are many more there at present than were formerly; for the wilder and less inhabited the Land is, the more Elephants and other wild Beasts are found. This being the Case with a great Part of the Country about *Akkra*, Numbers are annually killed there. In 1697, one of an uncommon Magnitude was shot just by the Dutch Fortrefs; and no Doubt but he was at least full aged, his two Teeth, or Tusks, weighing two hundred and twenty Pound. Whence you may infer he was not very light himself.

THE Elephant found in this Part is a Beast of twelve or thirteen Foot high, though in the *East Indies* Authors affirm it to be as many Cubits. Besides this Difference, they do not differ either in Shape or Nature from those in other Places.

SOME Authors have allowed themselves to tell very strange Stories concerning its Copulation, Pregnancy, Teeming, its Age, casting its Teeth, and several other Follies, as they may be justly called: For, as far as I can learn, (says *Bosman*) no Man in the World ever saw how they engendered, nor can tell how long they go pregnant, where they cast their Young, or whether they cast their Teeth at all or not.

BOSMAN thinks, the Notion of this *Crea-Casting Teeth* ture's casting his Teeth is entirely overthrown by the great Difference in their Size, weighing from one to above an hundred Weight^h. But other Authors alledge Arguments to favour that Conjecture.

MR. *ATKINS* observes, that the Elephants Teeth come by the inland Negros, with whom those on the Coast exchange European Commodities. He adds, Mr. *Plunket* of *Sierra Leona*,

^a *Arini*, in de Bry's Ind. Orient. Part. 6. p. 80.
^b See before, p. 345.
^c See before, p. 345.

^d *Bosman's* Description of Guinea, p. 239.

^e See

the Figure.

^f *Bosman's* Description of Guinea, p. 215.

^g *Arini*, as before.

^h *Bosman*, as before, p. 74 & seq.

Gold-
Coast.

and others of above twenty Years Experience in those Parts, informed the Author, that Elephants move and change their Pasture in very large Herds: That they had seen droves upon the Banks of the *Gambra* of a thousand and a thousand five hundred together: That they are bold, savage less than Horses, and look-out much better. By their Number, and the Boldness of their March, (said to be in a Line) they seem secured from any Attacks of the timorous Natives, who must come very near, or their Skin is impenetrable by Musket-Balls.

Affairs.

As Ivory was the Trade of *Guinea* before the Use of Fire-Arms, and the weighty Teeth came to Sale in a less Number than the *Screwias*, he concludes, that the Elephants are not shot, but that the larger Teeth are those of Elephants dead naturally; that such Teeth, being grown to their utmost Perfection and Solidity, stand a long Time without Decay or Mouldering; and that the *Screwias* are such as are shed when young, (as in the human Species, or as Bucks do their Horns) which the Natives, by Practice, know where to look for.

Mr. SMITH is of the same Opinion, that the Elephant sheds his Teeth. He observes, that the Horns of a Deer are no less hard and solid than the Teeth of an Elephant; and yet it is well known that they are but three Months from the Time they first sprout, till they are full grown. He adds, as a farther Proof, that the Negroes report, they never find but one Tooth in a Place: Which shows they must be dropped or cast at different Times in different Places.

Their Food.

THE Elephant feeds mostly on a Sort of Fruit resembling a *Papaw*, which grow wild in several Parts of *Guinea*. There is Abundance of it on *Tasso* Island, which often invites the Elephants to swim over from the Main.

ONE of the Company's Slaves shot an Elephant on the Island, and knowing the Creature's Fury when provoked, ran quickly into a Thicket for Shelter. The Elephant at first attempted to follow him, but either hindered by the Pain of his Wound, or the Closeness of the Trees, he left the Pursuit, and betook himself to the Water, with a Design to swim over to the Main: But he died by the Way, and was carried-down by the Tide to *Fero* Bay, where the Negroes soon knocked out his Teeth, and feasted on the Carcase. The Author says, an Elephant's Motion in the Water is so swift, that no ten-oared Boat can row from him; and by Land his Speed is equal to a Hand-Gallop.

BARBOT will have it a Question, whether the Tusks or Teeth of the Elephant should not

a more properly be called Horns, since they grow out of the Skull, not from the Jaws, and the Animal uses them as defensive Weapons.

THERE are several Sorts of Elephants, the *Libyan*, the *Indian*, the *Marsh*, the *Mountain*, and the *Wood-Elephant*. The *Marsh* has blue and spongy Teeth, hard to be extracted, and difficult to work, being full of small Knoes. The *Mountain-Elephant* is fierce and ill-conditioned, the Teeth smaller and better shaped. The *Field-Elephant* is the best, most docile, and has the largest whitest Teeth.

THERE are not any white Elephants here, though some Relations say, they have them farther-up in *Africa*, along the *Niger*, in *Abissinia*, and the Country of *Zenjibar*.

THE *Guinea-Elephants* are so swift, they will outrun a Horse. The Blacks at *Mina* call the Elephant, *Osson*.

THE Male's Pizzle is small in Proportion to the Bulk of the Creature, and like a Stallion's. His Testicles are not seen, but lie hid near the Reins, which renders them the fitter for Generation. Their Feet are round like Horses Hoofs, not hard, but much larger. The Skin is more rough and hard on the Back than the Belly. They have four Teeth to chew with, besides their Tusks, which in the Males are crooked, and in the Female straight.

THE Female Elephant is stronger than the Male, but more timorous. It has two Teats, not on the Breast, but backward, and more concealed. In bearing their Young, their Pains are great, and they are said to squat on their hind Legs. Some say they have but one young one at a Time, others say four. These see as soon as brought forth, and suck with their Mouth, not their Trunk.

TYGERS are very numerous on the *Gold-Coast*, and called *Boben* by the Natives. The common Sort is as big as an ordinary Calf, furnished with large Feet and Talons, and their Skin diversified with large black Spots, the rest being of a pale Yellow. These Creatures do more Mischief here than all other Beasts, being extraordinary fierce. Some Years past, a Boy that belonged to the Factor at *Sukkundi-Fort*, going but a little Way from the Factory, was killed by one of them. At the same Time and Place, a Negro going Inland with his Hatchet to cut some Wood, met a Tiger, which fell upon him; but being a nimble Fellow, he, after a long Scuffle, conquered and killed him with his Hatchet, yet did not come off scot-free, for he looked all over as if somebody had began to flea him.

In the Year 1693, when the Author com-

* *Ashm's Voyage*, p. 182, & seq.
tion of *Guinea*, p. 207, & seq.

* *Salt's Voyage*, p. 49, & seq.

* *Barbot's Description*

Gold.
Crash.

manded in the same Fort, some of his *Kabriets*, a (for so they call their Sheep) as well as those of his Neighbour the *English* Factor, were several Nights devoured by a Tyger; which at last grew so bold, that he came at three in the Afternoon to the Lodge, and killed a Couple of Sheep. *Bosman* perceiving him in Time, accompanied by his Gunner, two *Englishmen*, and a Party of *Negros*, all armed with Muskets, pursued and soon overtook him; though not before he had gotten into a small Thicket of Under-wood, which they beset. The Gunner ventured into the Thicket to see whereabouts he lurked, but in a few Minutes came running back frightened almost out of his Wits, having left his Hat and Slippers behind. The Tyger had even bitten him, and was ready to seize him, when, to the Man's good Fortune, happening to be affrighted by the falling Branches, he retreated and gave the Gunner Time to make his Escape.

ONE of the *Englishmen*, impatient at waiting so long, resolved to march into the Wood with his Musket, if possible, to dislodge him. The Tyger suffered him to approach close, and then fell upon him with extreme Fury, seized him with his Feet by the Shoulder-Blade, and fixing his Teeth in his Side, would, doubtless, immediately have torn him in Pieces, if, by crying-out, he had not drawn *Bosman*, with a Party of *Negros*, to his Assistance; which obliged the Tyger to quit his Prey: Yet the Man was so miserably handled, that he lay senseless about half a Day, partly by the Venom of the Bite, and partly by the Friction.

Englishman
in Danger.

THE *Negros* were so terrified at this, that each quitted his Post, and gave the Tyger Room to escape, which he soon attempted; but in his Flight out of the Thicket happened something truly tragico-comical. The under Factor of the *English* Fort, near which the Adventure happened, had long called-out and promised *Bosman* to come to his Assistance; and accordingly the very Moment the Tyger quitted the Wood, advanced with his Musket in his Hand: But seeing the Tyger making-up to him, the Factor ran as fast back as his Legs would carry him. This putting him out of Breath, and being grievously affrighted, about a Musket-Shot from the Fort, he fell over a Stone, where the Tyger had already overtaken him. The *Dutch* stood trembling at a Distance, looking when he would be torn in Pieces; but the Beast, to their Surprise, instead of attacking him, turned-off and fled. This the Author imputes to the Cry which he and his Followers made, for they durst not shoot, he stood so near the Factor.

A Tyger-
Scree.

THIS same Tyger, however, was not deterred from coming again a few Days after, and

Wild Beast.
killing some Sheep, which put the Author upon another Way of trying to catch him. He made a Sort of Cage of strong Pales, twelve Foot long, and four broad, laying a thousand Weight of Stone on it, to prevent his breaking-out above. It was furnished with a double Plank Door, and in one of the Corners a lesser Cage was placed, which took-up one Quarter of the Whole, with a Couple of small Hogs in it. After this, the Door was set like that of a Rat-Trap, so that the Tyger could not come-in to seize the Hogs without shutting himself in, while the little Cage secured the Hogs from his Fury.

THIS Stratagem succeeded so well, that three Days after the Tyger was caught, at Midnight. Instead of roaring as was expected, he immediately set his Teeth to work, and had certainly eaten his Way out of Limbo, could he have had but one half Hour's Time; for he had soon rent the inner from the outer Door, and eaten the Palisades half through. In short, the Author came seasonably to prevent his breaking Jail. Not to dally with fruitless Firing, he clapped the Muzzle of his Musket, loaden with three Balls, between the Pales, which the Beast furiously caught at, and so furnished him with a fine Opportunity to dispatch him at one Shot. He was about the Size of a common Calf, well provided with large Teeth and Claws.

THIS Success obliged them with a Feast of *Tyger* Flesh, eight Days: For by the Custom of the Country of *Ante*, he, who catches a Tyger, is privileged for eight Days to seize all the Palm-Wine brought to Market, without paying any Thing. This accordingly they did, and the whole eight Days were spent by the *Negros* in shooting, dancing, leaping, and all Manner of public Jollity.

THE Country of *Ante*, but much more that of *Ante*, is full of Tygers. They often at Nights come not only under, but into, the *Dutch* Forts; making no Difficulty of leaping over a Wall ten Foot high, and do a deal of Mischief.

THE Author found this Animal not so much afraid of Fire as is generally imagined: For after having received a Visit or two from one of them, in order to fright him for the future, he kindled a great Fire, where the Sheep used to sleep in the Night, and ordered five Servants to lie by it with loaded Arms. Notwithstanding all this, the Tyger came in the Night and killed a Sheep between his two Lads, who were fallen asleep, and was moving towards the Fire; when his Servants, awakened by the Cries of the Sheep, immediately sprang-up to let fly at him, but he was too nimble for them, and escaped. This Adventure, in *Bosman's* Opinion, confirms likewise the Report of the *Negros*, that this Creature will never attack a Man when he can come at a Beast.

Gold-
Coast.

Buffalo

Beast, otherwise the two Boys had been an easier Prey than a Sheep *.

BUFFALOS are not very common on the Gold-Coast, scarce one being seen in two or three Years; but they are pretty numerous to the East along the *Bight of Guinea* *. They are about the Size of an Ox, of a reddish Colour, with straight Horns lying backward, and run very swift. Their Flesh is very good, when they have good Pasture. They are very dangerous if shot, and not killed, to avoid which, the Blacks shoot them from Trees *.

Hares or
Deer.

NEXT these voracious ones, are a milder Sort of wild Beasts; such as Hares, Antelopes, and Hares. With the first Kind this Country most plentifully abounds, especially at *Ante* and *Aktra*, where sometimes are seen Herds of an hundred together. The Negroes say, they are so subtle, that in all their Marches, they detach one of their Number as a Centinel, to watch whether any Man be near, and advertise the rest, agreeable to what is related of them in some other Countries.

THERE are about twenty Sorts of these Creatures, some as large as small Cows, others no bigger than Sheep, Cats, &c. Most of them are red, with a black List on the Back; some beautifully streaked with White. All are very good to eat, but especially two Sorts, esteemed delicate by the Dutch; the first of a pale Mouse-Colour. Though both these are of one species, and two Foot long, yet they differ somewhat in Shape, the Feet of one being a little higher than those of the other.

THERE is another Kind of Hare, about four Foot long, of a slender Shape, his Feet very long, with a long Head and Ears, and is of an Orange Colour, streaked with White.

Small Kind.

THERE is also a Sort not above half so big, of a red Colour, most beautiful Creatures. They have small, black Horns, and slender Legs, indifferently long in Proportion to their Body, but not thicker than a small End of a Tobacco-Pipe *. This is what *Smith* calls the little beautiful Antelope. He says it is so swift, that it seems rather to vanish than run amongst the Bushes: However, they are often caught and shot by the Natives, and when young are pretty good Venison. A Brace of them may be eaten at a Meal, by a Man of a good Appetite, being no bigger than Rabbits. The Europeans often tip their Feet with Gold for Tobacco-Stoppers *. They are so tender, it is impossible to bring them alive to

Very beauti-
ful.

Europe. They attempted it with two, keeping them in Cotton, but to no Effect, for they could only bring home their Skins stuffed *. The same Author adds, that Antelopes are sometimes seen and hunted at *Aktra* *, their Flesh being very good. They are incredibly swift, and generally keep the hilly Country beyond the *European* Forts. The Shape is between that of a Goat and Stag, and the Horns like a Goat's or Buffalo's *.

THESE Hares are nimble of Foot than is generally known, especially this last Sort, which are extraordinary swift, and of strange Agility in leaping, for such small Creatures. The Author saw some, which he caught, leap over a Wall ten or twelve Foot high. The Negroes call this, *The King of Hares* *.

ARTUS says, there are Numbers of Deer, Foxes and Hares in some Parts more than others, little different from *European*. The Way the Negroes generally catch them, is by watching the Places where they come to drink, and so killing them.

HARES abound here, especially in the Country near *Aktra*. In hunting these, they repair all to the Place, where the Animals frequent, each Man having two or three blackened Sticks as long as their Arm: Then surrounding the Place, they make such a Clattering with the Sticks, that the Hares affrighted leap-out from their Covert, and trying to escape, are knocked on the Head. By this Method great Numbers are taken, and Hunting here is free to all *.

BOSMAN observes, that at *Apam* and *Aktra* there is a Sort of Hares very plenty, not unlike the *European*.

THE wild Boars are reckoned among rapacious *African* Beasts, and those in *Europe* very justly; but on the Gold-Coast there are very few, and those not near so savage as in *Europe*. This Author had often eaten of them, and found the Meat very tender and delicious, the Fat being a Dainty *.

BARBOT adds, that in the Countries to the East, round the *Bight of Guinea*, they are pretty numerous, and afford good Hunting, being in Herds of three or four hundred together. They yield good Sport, being very swift. The *Mina*-Blacks call them *Pilpor*: At other Places they are named *Ketrokken* *.

JACKALS, by some reckoned wild Dogs, says *Jackal*, *Barbot*, are as fierce and ravenous as Tygers. They are usually of the Size of Sheep, with longer Legs, which are thick in Proportion to

* Bosman's Description of Guinea, p. 312, & seq. for, p. 209.

* Smith's Voyage, p. 147, & seq. for, p. 212.

* Bosman, as before, p. 249.

* Bosman, as before, p. 247.

* See before, p. 348.

* Bosman's Description of Guinea, p. 248, & seq.

* See before, p. 615.

* Aris, in de Bey's Ind. Orient. Part. 6. p. 79.

* Barbot, as before, p. 211.

* 4 Y 2

* Barbot, as be-

* Bosman sent his Friend one

* Smith, as be-

* their

Gold-Cat.

their Bodies, having terrible Talons. They are very strong, and their Hair is short and spotted, their Head flat and broad, and Teeth sharp ^a.

SMITH agrees with Barbot: The Jackal, or wild Dog, says he, is about the Size of a large Mastiff, but the Limbs thicker and stronger. The Head is short, flat and broad between the Ears, the Nose narrow, and the Teeth long and sharp. Several white Men in this Country, who never saw a Wolf in Europe, have mistaken them for that Animal ^b.

Civet-Cat.

BOSMAN says, here are three or four Sorts of wild-Cats, of which the Civet-Cat is one. They are caught here young, and sold to the Europeans for eight or nine Shillings. It requires great Care to breed them up: Their Food is Pap boiled, or made of Millet, with a little Fish and Flesh. They produce Civet even when very young: That of the Males is better, the Females pissing in their Bag. Their other wild-Cats are spotted like Tygers, and very fierce and mischievous, especially to the Poultry ^c.

THE Civet-Cats, called by the Negros, *Kankan*, and by the Portuguese, *Gatas de Algalia*, according to Barbot, are much like Foxes in Size and Shape ^d, but longer-legged, and the Tail exactly like that of a Cat, but longer in Proportion to their Bodies. Their Hair is grey, full of black Spots. They feed better on raw Flesh, or Intrails, than on boiled Millet, or Grain; and, with that Feeding yield more Muske: That of the Female is spoiled by its Urine. When hungry, they are very ravenous, and will even gnaw through the Wood of their Cage; but they are very cleanly. They roll and tumble themselves on the Flesh they feed on before they eat it. They must be fretted and vexed before the Civet is taken out of the Bag; for the more the Animal is enraged, the Muske is the better. It is safest extracting it with leaden Spoons; for fear of hurting the Creature ^e.

Porcupine.

HERE are also Porcupines, but no great Number; or, at least, very few, are brought to the Dutch. They grow to the Height of two Feet, or two Feet and an half, and bite so sharp, that no wooden Work can withstand them. The Author once put one into a Vat, not doubting but he was well secured, and yet, in a Night's Time, he eat his Way through, and in the Middle too, where the Staves were most bent outwards.

THIS Beast is so daring, that he ventures to attempt the largest and most dangerous Snake. When irritated, he shoots his Quills (which are about two Spans long) at both Man and Beast,

with such Violence, that if they happen to hit ^a on a Board, they stick in it. The Negros, and some Whites reckon its Flesh very nice Eating ^b.

BARBOT affirms, that Porcupines are very common on the Gold-C Coast. He saw one at *Infama* about two Foot high. They wound any Creature with their Quills at a reasonable Distance ^c. Smith says, the Quills are about eight or ten Inches long, and pointed at both Ends; of a horny Substance, not unlike Tortoise-shell, which they shoot at the Snakes, to whom they are mortal Enemies ^d.

BOSMAN saw here also, a Sort of Creature ^e not unlike the Hedgehog, only they cannot roll themselves as those do ^f.

3. The SUBJECT continued.

Potto, or Sluggard. Barbe. Kokobo. The Arompo, or Man-eater. Wild Rats. Mice. Apes and Monkeys: Very numerous: Beautiful Kinds: All thievish: Some attack Men. The Boggo, or Mandril: Shape almost human. The Orang Outang. The Quoggelo. The Guano. Dragons. Lizards. Salamanders. Camelions.

ARTUS says ^a, here are many Sorts of wild Beasts, of uncommon Form, strange to Europeans, and even of a Nature unknown to the Natives themselves.

HERE is a Creature, by the Natives called *Potto*, or *Petto*, but known to the Dutch by the Name of *Sluggard*, a whole Day being little enough for it to advance ten Steps forward.

SOME Writers affirm, that when this Creature has climbed up a Tree, he does not leave it, till he has not only eaten up the Fruit, but Leaves also; then descending fat and in very good Case, in order to get up into another Tree: But before he can compass this, he becomes as poor and lean as possible; and if the Trees be high, or at any Distance, and he meets with nothing on his Journey, he inevitably dies with Hunger betwixt one Tree and another. But the Author will not undertake for the Truth of this Story, though the Negros seem to believe something like it.

THIS Creature is so horribly ugly, that Bosman does not believe there is any Thing on Earth to come-up to it. Its fore-Feet are very like Hands, the Head most disproportionably large. That from whence the Print was taken was of a pale Mouse Colour; but it was then very young, and the Skin yet smooth: For when old, it is

^a Barbot's Description of Guinea, p. 209.

^b Mr. Smith, p. 251, & seq.

^c Mr. Smith, p. 148 of his Voyage, says, it is about the Size and Colour of a common, dark, tabby Cat, though not exactly shaped like it. See Plate VIII.

^d Barbot's Description of Guinea, p. 211. See also before, p. 350.

^e as before, p. 214.

^f Smith, as before, p. 149.

^a Smith's Voyage, p. 57.

^b Bosman's Description

^c Mr. Smith, p. 148 of his Voyage, says, it is about the Size and Colour

^d Barbot's Description of Guinea, p. 211. See also before, p. 350.

^e as before, p. 214.

^f Smith, as before, p. 149.

^g Barbot,

^h as before.

ⁱ Page 80.

Gold-Coast.

red, and covered with a Sort of Hair as thick as
set as Flocks of Wool. The Author knew no-
thing more of this Animal, than that it is im-
possible to look on it without Horror, and that
it has nothing very particular but its hideous
Form.

Berbe.

HERE are yet three or four Sorts of small
Quadrupeds. The first is a little Animal, in
Appearance of the Cat Kind, only its Snout is
sharper and Body smaller, being spotted like a
Civet-Cat. The Negroes call it *Berbe*, and the
Europeans, *Wine-bibber*, being very greedy of
Palm-Wine.

THE second Sort is not much bigger than a
domestic Rat. It is of a red and grey Colour,
mixed with small white Specks on the Hair.
The Tail is of long Hair, speckled, and about
three Fingers broad; so that it may easily reach-
up to their Head. These are also called *Wine-bib-
bers*, though the Name of Squirrel would fit
them better.

The Koko-
bo.

THE third Sort, when full grown, are about
as big again, and red: This is a very mischievous
Creature, and bites very violently: It lies at
Man or Beast, if hard driven. It is called
Kokoboo; is a cruel Persecutor of Cocks and
Hens, though not in the same Manner as Mr.
Pocquandreg relates: They have no Need of so
much subtlety, being swift enough to catch the
Hens, and strong enough to carry them off when
they have them. *Bosman* had several, but never
found any with red Buttocks, on the best Exa-
mination, or other Qualities mentioned by the
same Author.

The Arom-
po, or Man-
eater.

HERE is an Animal which keeps in the Woods;
his Body is long and slender, and he has a long
Tail, with a Bush of Hair at the End. He is of
a pale Colour, somewhat inclining to Brown.
His Hair is long and thin. The Negroes call him
Arompo, or *Man-eater*, because his Food is dead
Men; to come at which he grubs-up their
Graves, as if he had Notice of the Corpse.

THE Negroes report, that having dug to a
dead Body, he does not immediately fall on it,
but goes round it several Times: They will have
it, that he thereby intimates the Unlawfulness,
and a certain Sort of Impossibility, of seizing
another Man's Goods*, without first doing some-
thing, or shewing some Unwillingness on that
Account. The Author thinks the Beast is seized
with a Fear natural to all Brutes, and looks
round to see if their be any Man near to seize
his Prey from him.

To augment the Plagues of this Country, it
is pestered with such prodigious Numbers of Rats
and Mice, especially the former, that they are
not a little formidable, and do no small Injury,
gnawing and stealing all they can come at.

THERE is a Sort of Beasts, which lurk in the
Fields, like Rats, but are bigger than Cats. The
Dutch call them wild Rats, they are continually
amongst the standing Corn, and do a great deal of
Mischief. Their Flesh is, by the Negroes and
some *Europeans*, held a great Delicacy; and, in-
deed, nothing hinders its passing for such, but its
disagreeable Aspect and shocking Name, which
create some Aversion in the Eater: To remedy
which, as much as possible, some cut-off the
Head, Feet, and Tail before it is brought to
Table, when it certainly passes, with those who
do not know it, for a good Dish; for they are
fat, tender, and very agreeable.

THERE is another Sort of wild Rats, chiefly
found at *Axim*. They are as long as the former,
but have very slender Bodies, and are called by
another Name, viz. *Boutin*. Very few besides
the Negroes eat these. They do incredible Dam-
mage to the Stores of Millet and Rice in the
Negro Houses; and, in one Night's Time, do
more Mischief in a Field of Corn than an hun-
dred House-Rats could; since, besides what they
eat, they spoil all where they come.

HERE is a Sort of small Mice, of an odori-
ferous, musky Scent, which, he believes, pro-
ceeds from their Skin.

THE Gold-Coast abounds with many other
Creatures, but none are so numerous as Apes,
Monkeys, and Baboons. Of the first, *Smith* says,
there are at least fifty Sorts, capable of doing five
thousand different Sorts of Mischief.

APES and Monkeys, says *Artus*, abound here,
of various Kinds. Some have white Beards, and
the rest of their Bodies spotted all over: The
Hair on their Belly, white; on their Backs of a
light Brown: Their Feet and Tail black. These
the *Dutch* call bearded Monkeys. Others, by
the same, are called *White-noses*, that being the
only Part white about them. These are wild and
very stinking. However, they all may be re-
duced to two Sorts. The first are wild and not
to be tamed. These are great Breeders, and in
some Parts so numerous, that the Natives are
obliged to be on their Guard against them. In
general, they are all cunning and ready to imi-
tate what they see. They are fond of their
Young, always in Action, and in Shape resem-

* As if the Negroes were acquainted with the Law Maxim, *Quodcumque est surps, est etiam impibile*.
The Lion goes round his Prey, when it stands, or lies still, probably to see if he be alive, and look-out
the Part best to begin with. *Bosman's Description of Guinea*, p. 250, & seq. The same,

p. 239.

The same, p. 251 & seq.

Smith's Voyage, p. 147.

Gold-
Coast.

ble the human Form; so that the Negroes call them cursed Men, who could speak if they would. They are often caught with Springes hung at the Trees.

Fry says.

ACCORDING to *Bosman*, there are above an hundred thousand Apes here, and of so many various Species, that it would be impossible to describe all.

THE most common Sort are called *Smitten*, by the *Dutch*; being of a pale Mouse Colour, and grow to a wonderful Size. The Author had seen one five Foot long, and not much less than a Man. They are very ugly, mischievous, and bold. An *English* Merchant affirmed to him, that behind their Fort at *Wimba*, (or *Winneba*, where these Apes are very numerous) they once fell upon two of the Company's Slaves, whom they had overpowered; and, if not timely rescued, would certainly have poked-out their Eyes, having gotten Sticks ready for that Purpose.

THE next Sort are exactly like the former for Ugliness, only four together would not be so large; and their best Quality is, that they will learn whatever you want to teach them.

Beautiful
Kind.

THE third Sort are very beautiful, and generally grow to the Height of about two Feet. Their Hair is as black as Pitch, and above a Finger's Length. They have a long, white Beard, whence they are called *bearded little Men*, or *Monkeys*. Of their Skins are made the *Tie-ties* Caps, before-mentioned. The Negroes sell these *Monkeys* to each other for about eighteen or twenty Shillings, and the *Dutch* give so much for them.

THERE are, besides this, two or three Sorts of *Monkeys*, each alike handsome, but one half less than the former, with short Hair of a mixed Colour, partaking of Grey, Black, White, and Red, and for the most Part, they have a white Breast and Beard.

OF these *Barbot* speaks; who says, they are about half as little as those the *French* call *Marmosets*, having short Hair of a mixed Colour, of Black, Grey, White, and Red: Some of a fine light-Grey, spotted; others without Spots, with a white Breast, and sharp-pointed white Beard, a Spot of White on the Tip of the Nose, and a black Streak about the Forehead. One of this Sort brought by the Author from *Bentri*, was valued at twenty *Louis d'Or*.

OF the smaller Apes, there are not above twenty Sorts; all which are very fine, but so

extraordinary tender, that they are seldom to be reared, much less brought to *Europe*.

THEY are all in general, by Nature, Thieves. The Author had seen their Subtily in stealing Millet: They take one or two Stalks in each Paw, as much under their Arms, two or three in their Mouths; and thus laden they march away, continually leaping on their hind Legs: But if pursued, they hold what they have in their Mouth, and let the rest drop, to be at Liberty to run. Every Stalk they pluck is nicely examined, and if they do not like it, they throw it away and pull another; so that this Daintiness occasions more Damage than their Thievery.

ATKINS observes, that the prodigious Number of Apes (some five Foot long) and *Monkeys* that inhabit the *Gold-Coast*, makes Travelling dangerous; for they will attack single Passengers, and drive them for Refuge into the Water, of which these Creatures are very fearful. At some Places, the Negroes have been suspected of Belligerence with them: This the Author, from the Boldness of the Animals, and Affection they are known, under some Circumstances, to express to Females, joined to the vicious Inclinations of the latter, thinks not improbable.

THE Carpenter of the Ship the Author went in, got one on board from these Parts, as near the Likeness of a Child, without being one, as, perhaps, says he, was ever seen; a flat and smooth Visage, little Hair, no Tail; would taste nothing but Milk, or Gruel, sweetened, and that with Difficulty; moaning continually, in a Tone like an Infant: In short, says he, the Moans and Aspect were so shocking and melancholy, that after two or three Months Keeping, it was flunned and thrown overboard.

THIS seems to be of the same Species with that described by *Smith*, who says it is called *Boggo* by the Natives of *Sherbro*, and by the Whites, *Mandrill*; for its Resemblance, he supposes, to the human Shape, being nothing at all like an Ape. The Body, when full-grown, is as big as a middle-sized Man's: Their Legs much shorter, and their Feet longer; and their Arms and Hands in Proportion. The Head is monstrously big, and the Face broad and flat, without any other Hair than the Eyebrows. The Nose is very small, the Lips thin, and the Mouth wide. The Face, which is covered with a white Skin, is monstrously ugly, being all wrinkled, as if with old Age; the Teeth broad and very yellow.

* *Bosman* and others confirm this. See before, p. 349.

p. 72. * *Monkeys*, or *Manillas*.

Barbot's Description of *Guinea*, p. 212.

* *Atkins's* Voyage to *Guinea*, p. 108, 109.

the same with the *Zege Marrow*, described before, p. 330.

* *Artus*, in *de Bry's Ind. Orinet.* Part. 6.

* See before, p. 683. c. * *Bosman's* Description of

* *Bosman*, as before, p. 255.

! Where it was taken; and seems to be

Gold-Coast. The Hands and Face are white and smooth, though all the rest of the Body is covered with long Hair, like a Bear. They never go on all four, like Apes, but erect; and, when vexed or teased, cry like Children. It is said, the Males often attack and use Violence to the black Women, when they meet them alone in the Woods. They are generally very snotty-nosed, and take great Delight in scraping it down to their Mouths.

Shops, almost human. WHEN the Author was at *Sherbro*, Mr. *Cummarbus* made him a Present of one of these *Boggers*. It was a She-Cub, but six Months old, yet larger than a Baboon. He gave it in Charge to a Negro Slave, who knew how to feed and nurse it, being a very tender Animal. But, whenever he went off Deck, the Sailors began to tease it: Some loved to see it cry; others hated its snotty Nose; one who hurt it, being checked by the Negro Tender, told the Slave he was very fond of his Countrywoman, and asked him, *If he should not like her for a Wife?* To which the Fellow readily replied, *No this, no my Wife: This white Woman, this fit Wife for you.* Mr. *Smith* fancies this unlucky Wit of the Negro hastened the Death of the Beast; for the next Morning it was found dead under the Wind-lafs.

The Orang-Outang. THE *Orang-Outang*, says *Atkins*, taken now and then in some Parts of *Guinea*, and at the *Island Bornes* in the *East Indies*, has been thought by some a human Savage. Captain *Flower* brought home one from *Angola*, in 1733, disembowelled and preserved in Rum. It lived a few Months with him, had a smooth Visage, little Hair, and Genitals like the human, the Testicles being on the Outside. It would frequently walk on its hind Legs voluntarily; would sit-down in a Chair to sip or drink; and always slept sitting, with his Hands upon his Shoulders. It was not mischievous, like other Monkeys, and had his Hands, Feet, and Nails more resembling the human.

THERE are several Animals here of the Lizard Kind: As first the *Quaggels*.

The Quaggel. IN the Woods near *Rio de St. Andre*, is a four-footed Animal, called by the Negroes, *Quaggels*. It is almost eight Foot long, of which the Tail is above four. It is covered, from the Neck to the Extremity of the Tail, with Scales resembling the Leaves of an Artichoke, but more pointed. They lie close together, and are thick and strong enough to defend the Creature from

the wild Beasts that attack him. The Tygers and Leopards pursue him, and as he is not very swift, soon reach him: On these Occasions, rolling himself up in his Coat of Mail, his Enemies dare not attack him. The Negroes knock him on the Head, sell his Skin to the Europeans, and eat the Flesh, which they say is white and good. This Creature lives on Pismires, catching them with his Tongue, which is extremely long and glutinous. It is an inoffensive Creature and hurts no-body. *Dapper*, on the contrary, says it is a Beast of Prey, and very strong, much resembling a Crocodile. He adds, that its Body is close-set all over with gawdy Scales, wherewith it only offends Men; and defends itself from other Creatures by rolling itself up in a Ball. It is seven or eight Feet in Length, the Tongue very long, and feeds on Pismires.

THE *Guano* is another Animal, shaped like the Crocodile, and amphibious, but seldom exceeds four Feet in Length: Its Body is black, speckled, the Eyes round, and the Skin very tender. He hurts neither Man nor Beast, nor any Thing but the Hens, among which he sometimes makes great Slaughter. Several Europeans eat them, and all agree, it is much finer Meat than Cocks or Hens.

VILLAUT affirms, that on the *Gold-Coast* there are Dragons, but says not of what Size or Shape, nor does he otherwise describe them. He adds, that there are large Lizards good to eat, and Cameleons; which is confirmed by other Voyagers.

LIZARDS swarm every where by Thousands, especially along the Walls of the Dutch Forts, whither they come in quest of Food, which chiefly consists of Spiders, Worms, Flies, &c. There are various Species of them, some of the largest having a Tail about a Foot long and a Hand broad; of a dark Colour, and half the Head red. The rest are about the same Size, and differ only in Colour.

THEY are almost all of them ugly, and that to a shocking Degree, except the following Kinds, which may pass for something more tolerable. The first are about half as big as the other, and green. The next are a Sort one half less than the rest, and of a grey Colour. These creep up and down the Chambers, cleansing them from all small Vermin, and are called by Europeans, Salamanders.

THAT the Lizards forewarn Men against

^a *Smith's Voyage*, p. 52, & seq.

^b There was another brought from thence, four or five Years after, alive, and shown in *London*. It was called a *Champane*, and more like the *Mandrill* of *Guinea*, than the *Orang-Outang* of *Bornes*, between which there seems to be some Difference in the Features and Structure of the Body.

^c *Atkins's Voyage to Guinea*, p. 109.

^d See an Account of this Creature before, p. 531.

^e *Marck's Voy. en Guinée*, vol. 1. p. 179, & seq.

^f See *Ogilby's Africa*, p. 384.

^g In *Boissieu's Leçons*.

^h *Boissieu's Description of Guinea*, p. 253.

ⁱ *Villault's Voyage*, p. 286.

Gold-
Coast.

Snakes, and other venomous Creatures, *Bosman* a multiplied exceedingly, owing to the great Plenty of Grain: So that they are generally as fat as Capons in *Holland*, though much smaller, their Eggs being like those of Pigeons.

VILLAUULT says, their Fowl for the Table are Hens, Pigeons, Pintados, Geese, Duck, Mallard, Pheasants, and Partridges, but smaller than those in *France*; besides Peacocks, Fieldfares, Cranes, Ring-Doves, Turtles, and Bees, in great Abundance: In short, that they have all birds, common with the *French*, but Larks, of which the Author could see none.

Cameroon.

VILLAUULT says, the Cameleons here are of the Size of the green Lizards in *France*, and do not change their Colour, as is imagined; but having their Skins firm and smooth, like Glass, they reflect the Colours of various Objects near them, which has occasioned the Error.

MR. SMITH avers it for certain, that they can live a long Time (some Months) on Air only; but adds, that they have often been seen to dart out their long, sharp Tongues at the Flies and catch them.

S E C T. IV.

Birds and Fowl, wild and tame.

1. Poultry, and other common Birds.

Birds and Fowl. Poultry: Cocks and Hens: Pintado Hens. Geese. Tame Ducks: Wild Ducks. Turkeys. Pigeons. Partridges. Pheasants. Turtle Doves. Woodcocks. Sparrows. Swallows. Herons.

Birds and
Fowl.

THE Birds and Fowl belonging to the Gold-Coast, may be divided into three Sorts; such as are common to *Europe*, foreign Birds known in *Europe*, and such as are not known there.

Poultry.

THE Birds and Fowl common to *Europe*, may be subdivided into wild and tame. The Species of tame Fowl are so few, that they will not take-up much Time, consisting of Hens, Ducks, Turkeys, and Pigeons; the two latter being in the Hands of the *Dutch* only, for the *Negros* have none.

ARTUS observes, that their Poultry, as well as Goats, Sheep, and Hogs, are of the same Species with those brought first here by the *Portuguese* from *St. Thomas*. He adds, that they have

Cocks and Hens are the most common, being in great Plenty all over the Coast in Time of Peace; for in War, says *Bosman*, as if these Animals were resolved to have no Share in the public Calamity, there is scarce any of them to be had; and the proverbial Advice of the *Dutch* Boats, *Take Care of your Hens, the Soldiers are coming*, seems to be very well followed here: Hence, though in Time of Peace you may buy four for four Shillings and Six-pence, yet, in War, a Couple are cheap at that Price.

At *Assim*, these Fowls are very fat and good, though small; but about *el Mina*, and other Places of the Coast, they are so dry and lean, and contain so little Flesh, that a good Stomach would require something else to make up a Meal after eating three of them.

THEIR Pintado Hens, which may be accounted amongst their tame Fowls, are seen no where, but at *Altra*, where they breed a few. They are much larger than the common Fowls, and good Meat, if well fed.

GESE were brought here by the *Dutch*. The *Cape* *Negros* call them *Spatta*, and, on account of their Rarity, value them much. They likewise eat a Sort of Bird unknown to the *Dutch*, called the *Portuguese*: It is as big in the Body as a Goose, and is mostly white.

DUCKS have been known here but few Years. What Country they came from *Bosman* knew not.

* *Thevenot* tried the Experiment, and found, that the Salamander will extinguish a pretty brisk Fire at first, by Means of a Liquor it spews-up, but, which failing at length, the Fire overpowers it.

¹ *Bosman's Description of Guinea*, p. 256.

² *Smith's Voyage*, p. 156.

³ For a farther Account of the Cameleon, see before, p. 353.

⁴ *Villault's Voyage*, p. 268.

⁵ *Smith*, as before.

⁶ *Bosman*, as before, p. 240.

⁷ *Artus*, in *de Bry's Ind. Orient.* Part. 6. p. 80.

⁸ *Villault*, as before.

⁹ p. 270.

¹⁰ *Smith*, as before, p. 149.

¹¹ *Bosman*, as before.

¹² *Barbot's Description of*

Guinea, p. 217.

¹³ *Artus*, as before, p. 81.

¹⁴ *Bosman*, as before, p. 266.

¹⁵ *Barbot*,

p. 217, says, they were brought first from *Brazil*, or other Parts of *America*, but does not quote his Author.

Gold-Coast Animals from BOSMAN &c.

1 Hart.



2 Hart.



4 Porcupine.
from KOEHLER.



3 Hart.



5 The Potto, or Sluggard.



6 The Berbe.



8 Camelon.



9



The Arompo.

7 Camelon.



10 Jackal.
from NIEBUHR.



11 the Bogo, or Mandrill



12 Gold-Coast Dogs. from BOSMAN.



Guinea Birds

from Bosman.

1 Guinea Pheasant



3 Sestro Pheasant



from Barbot

2 Whidah Pheasant



4 Whidah Crown-Bird



5 a Beautiful Bird



7 a Pokko most ugly Bird.



8 a fine Bird



A. Turbop

1712. pl. 2. p. 72.

- Gold-Coast.** but they have no Manner of Affinity with those in *Europe*, being, by half, larger, &c. The *Drakes* have a large red Knob on their Bills, almost like a *Turkey's*, only it does not hang so loose, but is firmer, and very like a Cherry. They eat best young; for, when old, they are tough and insipid.
- Wild Ducks.** Nor is there Want of wild Ducks, which are very delicious, and differ from those in *Europe* only by being somewhat smaller. Of these there are two Sorts; but, during his whole Residence here, he had seen but two of them, which were shot by the Director's Trumpeter. They were, in Shape and Size, not unlike other Ducks, but of a very beautiful green Colour, with fine red Bills and Feet. Their Colour was so deep and charming, that, if they had been alive, the Author would not have scrupled to give ten Pounds for them. It is observable, that none of this Species have been seen either before or since; and for about four Months, he had seen but one of the second Sort, which was also shot. It was shaped like the former: His Feet and Bill were yellow, and his Body adorned with an equal Mixture of green and grey, but not near so fine as the former.
- Turkeys.** THERE are no *Turkeys* among the *Negros*, and but a few kept for the Director-General, their Flesh being no great Dainty.
- Pigeons.** ACCORDING to *Arctus*, *Pigeons* were brought here by the *Portuguese*; for which Reason, the *Negros* call them *Abrenama*, that is, *Birds brought by the white Men*. They resemble our *Pigeons*, but have smaller Heads, and are not very common. However, *Bosman* says, the *Dutch* keep great Numbers at some of their Forts, all which are of the common Species of Field, or wild Doves, which, when young, are good Eating.
- Partridges.** THE *Partridges* and *Pheasants* here differ from the *European's*. The first are in vast Numbers all over the *Gold-Coast*, though the *Dutch* have them not often at Table for want of Sportsmen. But at *Whidah*, they are as plentiful as can be desired, are very cheap and exceeding good in Season.
- Pheasant.** THE *Pheasant* is expressed in the Print. Vast Numbers are found about *Akra* and *Apam*, and in the Province of *Aquambo*, being extraordinary beautiful, and about the Size of a Hen. Their Feathers are speckled with a bright Blue and White: They have a sky-coloured Ring about their Necks two Fingers broad, and a very fine, black Tuft on their Heads. In a
- Word, it is as beautiful a Bird as Nature furnishes, and, next to Gold, (which, says the Author, I always hold most precious) is the most charming Rarity that *Guinea* produceth.
- THE *Whidah-Pheasant*, is so called, because most frequent in that Country, though sometimes caught on the *Gold-Coast*. This Bird is almost as big as the former, though not near so beautiful: His Body is grey and white, a little speckled with Blue; his Head is bald, and covered with a hard, callous Skin, all over knotty; his Bill is yellow, from whence, to the Head, grows-out, on each Side, a red Jallop.
- HERE are two or three Species of *Turtle-Doves*; the first are small, of a Bay Colour, and eat very well, being much tenderer than the second Sort, but these are of a far brighter Colour. The third Kind are as tough and large as the second, but of a very beautiful Green, with yellow Bills and Feet: They have a few red Feathers round their Eyes, and a large Circle of white, speckled Rings, some of which are intermixed with Blue.
- AT a large Rock, overgrown with Underwood, two or three *Musket-shot* from the *Dutch Fort* at *Axim*, Thousands of these two last Sorts of *Turkeys* harbour; but the Trees stand so thick, that scarce any can be caught; for if shot, and they fall-down, they are never found. Every Evening they come there to roost, and in the Morning take their Flight in quest of Food.
- HERE are *Snipes* and *Woodcocks* which resort to the marshy Grounds, but in no great Numbers.
- QUEESTS and *Thrushes* are common in the Woods; the latter resemble the *European's*.
- SPARROWS are innumerable all along the *Coast*, and differ little from those of *Europe*. They have many Sorts of little granivorous Birds, some all red, others black, and others of various Colours intermixed.
- THEIR *Swallows* are smaller, and of a lighter Black than those of *France*. Their *Snipes*, *Woodcocks*, and *Crooked-Bills* resemble ours, but are more tough. They have, also, *Cranes*, *Bitterns*, *Maggies*, and *Sea-Maws*. The last are grey. The Blacks look on the *Bittern* as the Foreteller of a Storm.
- HERE are also vast Quantities of *Swallows* and *Martins* all the Year round. They are often found twenty Leagues within Land, and at Night great Flocks rest on board the Ships; but at Day-break take their Flight in Pursuit of

* *Bosman's Description of Guinea*, p. 240.

* *Arctus*, in *de Bery's Ind. Orient.* Part. 6. p. 81.

* *Plate LXXII. Fig. 1.*

* some with black Circles round their Necks.

* *Bosman's Description of Guinea*, p. 218.

VOL. II.

N. LXXIX.

* The same, p. 263.

* *Bosman*, as before, p. 244.

* The same, Fig. 2.

* *Bosman*, as before, p. 262, & seqq.

* *Bosman*, as before, p. 270.

* The same, p. 240.

* *Arctus*, as before, p. 82.

* *Arctus*, as before, p. 82.

* *Barbot*, as before.

Gals.
Coast.

small Insects, on which they feed. Undoubtedly a they follow the Sun from these hot Climates to Europe, and return with it in Autumn; as may be supposed of Woodcocks from cold Climates.

THERE are Birds like Goldfinches^a, being all yellow, or Saffron-coloured. These do not frequent the Fields for fear of the Serpents, but build their Nests at the Extremities of the small Branches of Trees, very artfully, and so secure themselves from Danger. There is a small Kind of Birds, like Linnets, which the Negros eat alive, Feathers and all^c. *Barbot* says, they do this to be revenged on them for the Destruction they make in their Fields of Corn, among which these little Creatures generally build their Nests^d.

BESIDES these, *Artus* says, there are Owls and Bats; also a Sort of Bird like a Stork, Peacocks resembling the European, Cranes, and Herons^e. Of these last, *Bosman* relates that there are two Sorts remarkable, the blue and the white, both which might be placed amongst the edible Fowl, since several here eat them^f.

2. Birds of Prey, and of uncommon Kinds.

Eagles. Kites. Parrots. Parakeets. Guinea Crown-Bird. Beautiful Bird. The Pokko. Another strange Bird. Granivorous Bird. Beautiful Bird. Star-Bird.

Eagles.

THERE are Eagles here like those in Europe, yet some are different, especially one Sort found at Akkra, which is there called the Crowned-Eagle^a.

ARTUS mentions a Kind, with a Head resembling our Turkey-Cock. They are a proud Bird, and very destructive to the Negros, who carry Corn and Water to the rocky Places they frequent, to appease them. They call them *Pastor de Diogo*, that is, The Devil's Bird. These Birds delight in Filth, and frequent the most dirty and stinking Places; whence they contract so offensive a Stench, that they may be smelt at a great Distance^b. *Barbot* agrees with *Artus* in the Description of this Bird, but says it is named *Pastor de Deus*, or God's Bird. He adds, that the Blacks have such a Veneration for it, that it is a capital Crime to kill one, though it is a very mischievous Bird to their Poultry^c.

^a Smith's Voyage, p. 149.

and says they are a dainty little Bird. They build like those of the Kubalous Kind.

^b *Barbot*, as before. See Plate XIX.

^c *Barbot*, as before. See Plate XIX.

^d *Barbot*, as before. See also Plate LXXII. Fig. 19.

^e *Barbot*, as before. See also Plate LXXII. Fig. 19.

^f *Barbot*, as before. See also Plate LXXII. Fig. 19.

^g *Barbot*, as before. See also Plate LXXII. Fig. 19.

^h *Barbot*, as before. See also Plate LXXII. Fig. 19.

ⁱ *Barbot*, as before. See also Plate LXXII. Fig. 19.

^j *Barbot*, as before. See also Plate LXXII. Fig. 19.

^k *Barbot*, as before. See also Plate LXXII. Fig. 19.

^l *Barbot*, as before. See also Plate LXXII. Fig. 19.

^m *Barbot*, as before. See also Plate LXXII. Fig. 19.

ⁿ *Barbot*, as before. See also Plate LXXII. Fig. 19.

^o *Barbot*, as before. See also Plate LXXII. Fig. 19.

^p *Barbot*, as before. See also Plate LXXII. Fig. 19.

^q *Barbot*, as before. See also Plate LXXII. Fig. 19.

^r *Barbot*, as before. See also Plate LXXII. Fig. 19.

^s *Barbot*, as before. See also Plate LXXII. Fig. 19.

^t *Barbot*, as before. See also Plate LXXII. Fig. 19.

^u *Barbot*, as before. See also Plate LXXII. Fig. 19.

^v *Barbot*, as before. See also Plate LXXII. Fig. 19.

^w *Barbot*, as before. See also Plate LXXII. Fig. 19.

^x *Barbot*, as before. See also Plate LXXII. Fig. 19.

^y *Barbot*, as before. See also Plate LXXII. Fig. 19.

^z *Barbot*, as before. See also Plate LXXII. Fig. 19.

HERE is also another very ravenous Bird upon the Coast, much like a Falcon; and though but a little bigger than a Dove, yet he is so bold and strong, that he attacks and flies away with the largest Chickens.

THE third Sort of Birds of Prey are the Kites, *Kito*. These, besides Chickens, steal all they can discover, whether Fish or Flesh, and carry-off. This they do in so bold a Manner, that they frequently seize the Meat in the Hands of the Negro Women, as they walk along the Street, or sit in the Market^a.

HERE are Variety of other Birds, different from those produced in Europe. Blue Parrots^b are very numerous. The Negros take the young in the Nest and learn them to speak, breeding them tame; but they do not talk so well as the green Parrots from Brazil^c.

THEY are all over the Coast, but not many, most of them coming far from within Land^d. Those of *Bonin*, *Kallary*, (or *Kallabar*) and *Cape Lopez*, are here most valued, because far fetched, whereas they are older, and not so docile as those caught here.

ALL Parrots along the Coast, as also on the Promontory of Guinea, and the mentioned Places, are blue^e. These Birds bear a greater Price here than in Holland, three, four, or five Pounds often being given for one that talks^f.

THEY have a Kind of Green-Birds, says *Artus*, like *Sterlings*^g, which they call *adourant*, but the Dutch, *Parokittos*. These are caught with Nets like Chaffinches. They frequent the Corn-Grounds, are very affectionate to one another, like Turtles, and very beautiful, the Body being green, and Head orange. There is another Species of these a little larger, all red, with a black Spot on their Heads, and black Tail^h.

THE Parroquets are called Guinea Sparrows, but *Bosman* could not tell the Reason, since common Sparrows are there in Abundanceⁱ. The whole Coast, especially the lower Part, as *Mouri*, *Kormantin*, *Apam*, and *Akkra*, very plentifully abounds with these Birds: They are of a green Colour, mixed with a beautiful Red, and some have also a few yellow and black Feathers. Their Bill^j, like a Parrot's, is red and crooked.

Uncommon
Birds.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.Another
Kind.

THEY

TO GUINEA and BENIN.

723

Gold-
Coast.

THEY are very beautiful, little Creatures, and a great Numbers are continually sent to Holland, where they bear a good Value. They cost in Guinea generally about a Rixdollar per Dozen, but almost nine in ten of them die in the Passage; notwithstanding which, a certain Author has ventured to say, that they live thirty, forty, or more Years.

Guinea
Common
Birds.

THE Crown-Bird, found on the Gold-Coast, is of ten various Colours; as, Green, Red, Blue, Sky-Colour, Brown, Black, White, &c. And what is very observable, they have a long Tail, out of which the Negros pull the Feathers to wear on their Heads. The Dutch call them *Crown-Birds*, because some of them have a beautiful blue and others a Gold-coloured Crown or Tuft on their Heads. The Peacocks seen by Mr. Pocquenborg on the River *Bautri*, must be these Birds, for here are no Peacocks on the Coast.

THIS seems to be the Eagle spoken of by Villault, who says it is only found in the Kingdom of *Akkra*. It has the Feathers of a Peacock, the Legs of a Stork, the Beak of a Heron, and a Crown of Feathers on its Head. The Danish Factor at *Akkra* sent two of them to *Fredericksburch*, one alive, the other dead, which was good Meat. The live one was sent to the King of Denmark.

Two Sorts.

SMITH speaks of two Sorts of Crown-Birds: The first Sort is green about the Head and Neck, a fine Purple on the Body, the Wings and Tail scarlet, tipped with black. It is about the Size of a Parrot.

THE other is shaped like a Heron, being about three Foot high, and preys on Fish. Its Colour is black and white, and has a Crown like the Bristles of a Hog, much resembling the Brush or Tuft of a Coach-Horse.

THE Crown-Bird, says *Akkra*, is about the Bigness of a Peacock. One from the *Gambra* had a fine Tuft of stiff speckled Feathers on the Head. The Wings red, yellow, white, and black, with a black Down on the fore Part of its Head.

Beautiful
Birds.

BOSMAN met here with a Bird not less beautiful than rare: For though most of the other Birds are to be found all over the Coast, he never saw this anywhere but at *Apam*, where, he was apt to think, there are great Numbers; because, two Days successively, he had one brought

him shot dead, for they are not easily taken alive.

THEY are very like a Parrot, having exactly such a Bill, which is a dark Yellow; the Breast and whole under Part is of a very fine Green: The upper Part Grey, Red, Sky-Colour, and deep Blue, very agreeably intermixed. The Head, Neck and Tail, which are all green, render this Bird very charming: The Feathers rise on his Head like a Comb, he has large Eyes; above and below which are two the most beautiful red Rays that can be imagined. In short, this Bird is not to be paralleled for Beauty.

THERE is also a Fowl, which harbours near Lakes and Rivers, and may very well pass for a fine Bird: He is about as large as a Chicken, the upper Part of his Body brown, speckled with white, and the under Part either deep Yellow or Red: He has also a Tuft of speckled Feathers rising like a Comb; and his Bill, in Proportion to his Body, is extraordinary thick and long.

THE *Pokko* is a Bird which, though ugly enough, may be esteemed rare, for the Author dares aver the whole World does not produce the like. He adds, that though he is certain it cannot be more naturally expressed than in the Figure, yet he there looks handsomer than he really is.

He is exactly the Size of a Goose, his Wings are extravagantly long and broad, covered with dark-coloured Feathers, and all the under Part of his Body with Ash-coloured Feathers; if (says *Bosman*) I may so call them, for it is really hard to distinguish them from Hair. Under his Neck he has a Crop or Maw about a Span long, and as thick as a Man's Arm, which looks like a red Skin. In this he boards his Food, as the *Mon-In* keys do in their Alfoaches. His Neck, which is pretty long, and the red Knob in his Nape, is furnished with Feathers, as well as the under Part of the Body: His Head, in Proportion to his Body, is much too large, and, excepting a very few Hairs, is quite bald. His Eyes are large and black, his Bill extraordinary thick and long. His Food is Fish, of which he devours as much at once as would suffice four Men: He catches the Fish, thrown to him, very nimbly, and flings them down whole into his Crop. He is a great Lover of Rats, which he also swallows whole, and which (says *Bosman*) we have often obliged

* *Bosman's* Description of *Guinea*, p. 270.
near so beautiful as the *Guinea*.

* *Artus*, as before, p. 266.

* *Bosman*, as before, p. 266.

* *Barbot*, p. 218, says, he once saw, at Cape *Corse*, such a Bird, yet the Description seems evidently to be taken from Villault.

* *Villault's* Voyage, p. 269.

* *See the Gambra Crown-Bird, Plate XXXI, Figure 1.*

* *See Pate LXXI, Figure 5.*

* This is like the Pelican's Bag.

* The Figure, Plate LXXI. No 4, is the *Whidah* Crown-

* *Artus*, as before, affirms there are, but possibly those were the same

* *Barbot*, p. 218, says, he once saw, at Cape *Corse*, such

* *Villault's* Voyage, p. 269.

* *See the Gambra Crown-Bird, Plate XXXI, Figure 1.*

* *See Pate LXXI, Figure 5.*

* *See Figure 6.*

* *See Figure 7.*

* *See Figure 7.*

him to disgorge: For as he runs on the Outworks of the Castle, we order him up for our Diversion, which, as though he designed us a Service, he throws up a half digested Rat out of his Crop, and lays it at our Feet. It is pleasant enough to see a little Boy or the Dogs set on him, for he will very strangely arm himself for Opposition; pecking and striking them with his Bill very artfully, while they repulse him. The Pecking of his Bill was like a Pair of Snappers, or two Pieces of Wood struck against each other. The Negros call him *Pokke*, and these are all his Qualities, both good and bad.

Another
Orange Bird.

HERE is a Bird in Size somewhat like the former^a, though, when he stands on his Feet, and stretches his Neck upwards, he is much above a Man's Height. He was shot by the River of *Apam*, his Feathers were black, white, red, sky, and several other Colours intermixed all over his Body, his Eyes large and yellow. He may very well pass for a fine Bird: His Name is unknown to the Negros.

Greenwood
Bird.

BOSMAN saw two granivorous Birds^b: The Bill of the first was long and sharp, his Body chequered with yellow and light-blue Feathers; he had a black Semicircle about his Neck, a long Tail of yellow, blue, and black Feathers, and a few Feathers on his Head. The second was shaped like the former, and of the same Species: For he chiefly differs in his Bill, which is thick, short, and black; the under Part of his Body black, his Back of a beautiful Yellow, and his Feet, as well as Bill, black^c.

THERE is also a Bird not very different from the last but one, in any Thing^d else, except that Grey and Yellow are intermixed among his Feathers. He has a sharp Bill, and for his Size very long Feet and Claws.

THERE is another not above half so big as the former, shaped almost like a Sparrow^e. His Colour makes him very beautiful, his Head and Breast being as black as Jet, his Wings and Feet grey, the rest of his Body of a bright Red; and indeed it is a Pity these Birds cannot be kept alive.

Beautiful
Bird.

BUT the Bird, which far exceeds all the other in Beauty^f, is one which always barboours about the Rivers, fattening himself with small Fish. His Wings and the upper Part of his Body are entirely blue, somewhat inclining to Sky-Colour; as are also the Feathers of his Neck, which are pretty long, like the Tuft on his Head. His Breast is of a dark Yellow, mixed with some

blue and red Feathers, his Feet and Bill of a bright Red, and very thick and long. The Painter was sick when he drew this Bird, which is the Reason that he has not expressed the Variety of his Colours.

BOSMAN saw another granivorous Bird^g, whose Breast, and under Part of his Body and Neck, is of a reddish Yellow; his Head entirely black, except a beautiful yellow Spot on the fore Part. The upper Part of his Body and Wings are black, and his Tail is composed of black, yellow, and red Feathers intermixed.

THERE is one about as big again as the former^h, which has a beautiful red Breast and under Part of his Body; the upper Part of his Body, Wings, and Tail, as black as Pitch, and the upper Part of his Head of a bright Yellow, and shaped as the Figure.

To conclude, here is found the Star-Bird, of *Star-Bird*, which some have written Wonders: His Feathers are represented like Stars, his Voice as loud as that of a Bull; and it is said, that when the Negros are travelling, if they hear him on the Left-Hand, they quit their intended Journey, and return homeⁱ: Which may possibly be the Case of some Bigots among them.

THIS Bird is about twice as big as a Sparrow, his Feathers are not in the least like Stars, though, indeed, he has a few small Specks which they will contrive as such; and if so, there are a great many Star-Birds in the World. His Voice or Lowing is hollow and piercing; but to compare him to that of a Bull, is to assert, that a Bell of an hundred Pound Weight will give as great a Sound as one of ten thousand^j.

SECT. V.

Reptiles and Insects.

Reptiles and Insects, Kinds of. Serpents and Snakes. *Monstrous one. Snake with two Heads. Horn-Snake. Very large Snake: Another. Huge Toads and Frogs. Land Crabs. Scorpions. Monstrous Spiders. Cockroaches. Millepedes, or Hoglice. Fire-Flies. Grasshoppers, or Locusts. Sigaxas. Bees. Ants: Their Force: Three Sorts of them: Their Nests. Black Ants: Their Expeditions.*

THE Reptiles and Insects to be found on *Reptiles and Insects*, this Coast, mentioned by Voyagers, are *Reptiles and Insects*, Snakes, Toads, Frogs, Land Crabs, Scorpions, *Reptiles and Insects*.

^a See Plate LXXI. Fig. 8.

^b The same, Fig. 9, and Plate LXXII. Fig. 10.

^c Bosman's Description

of *Guinea*, p. 265, & *seqq.*

^d See Plate LXXII. Fig. 11.

^e See Fig. 12.

^f See Fig. 13.

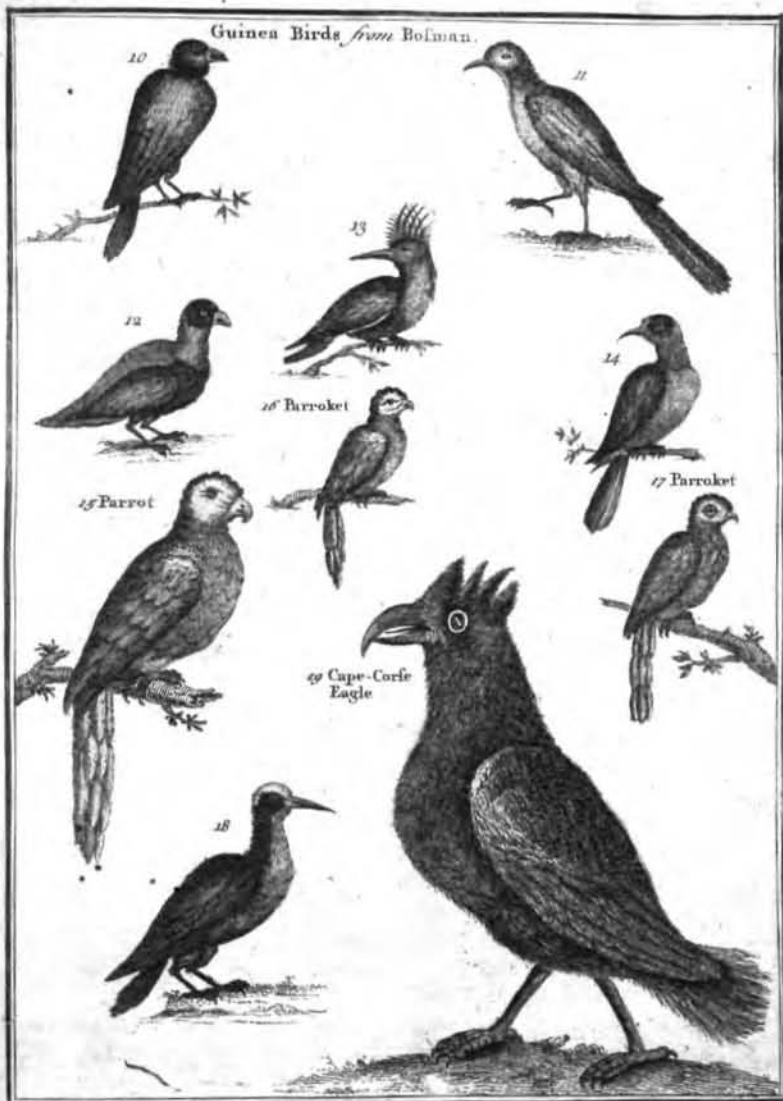
^g See Fig. 14.

^h See Fig. 18.

ⁱ This seems to be the *Fetio*-Bird mentioned before, p. 607. d.

^j Bosman, as before, p. 268, & *seqq.*

Guinea Birds from Bolman.



Gold-Coast. Cockroaches, Locusts, Caterpillars, Gnats, Spiders, Beetles, Bees, and Ants.

BOSMAN says, it would be endless to describe the several Species of Bees, Crickets, Caterpillars, Grasshoppers, and above twenty Sorts of Worms, Ants, and Beetles; nor had he a thorough Knowledge of all: On which Occasion he observes, that, if *Mr. Leeuwenboeck* was here, he would meet with more Rarities than in all other Parts of the World; and that he had sent, to his Correspondent in *Holland*, a Box-full of above an hundred of the rarest Species as a Specimen.

Serpents and Snakes. **ARTUS** says, that the Serpents here are larger than those of *Europe*, some being twenty Palms long, and five broad, which is generally their Dimensions. Others are found yet larger: The Author saw one of three Foot long, which was as much as six Men could carry. Their Mouths are so wide, they will swallow Hens and Geese. They live in the Water as well as on Land. When they have devoured their Prey, they fall asleep, and are easily killed. The Negroes eat them, and prefer their Flesh to Fowl. The same Author adds, that a Kind of winged Serpents or Dragons are reported to be here, having a long Tail, and sharp Teeth, with which they devour Cattle. Their Colour is blue and green, and the Negroes regard them as *Fetters*. They make violent War on the Elephants. They are commonly about ten Yards long, though in other Countries, continues *Artus*, some have been found an hundred Yards long, who could fly so high as to catch the Birds in the Air.

BOSMAN informs us, that this Coast abounds with Variety of Snakes, some of them shockingly big. The largest, taken here in the Author's Time, was twenty Foot long, though within Land, he believes there are much longer; and affirms, that the *Dutch* have often found in their Guts, not only Harts and other Beasts, but Men also. Most of them are venomous, one Sort especially to an extraordinary Degree, and therefore very dangerous. These are scarce a Yard long, about two Spans thick, and variegated with White, Black, and Yellow. The Author was once in the utmost Danger from one of these Serpents, which came very near him, before he was aware, as he sat on a Rock at *Asim*.

The Snakes infest not only the Woods, but the Dwellings of the Negroes, and even the *European* Forts and Bed-Chambers, where the Author has often killed them. He, and several Per-

sons besides, had also seen a dead Snake with two Heads. At the *Dutch Fort* at *Asim* they had the Skins of several stuffed and dried; one of them was fourteen Foot long, and within two Foot of the Tail were two Claws, by Help of which the Reptile could erect himself, and run swifter than otherwise. The Head was like a Pike's, and stocked with much such another Row of Teeth.

They had another about five Foot long, as thick as a Man's Arm, variegated with black, brown, yellow, and white Streaks, very agreeably mixed. His Head was the most curious Part, being very broad and flat. He hurts neither Man nor Beast, any otherwise than by a very small Horn, or rather Tooth, which, from the upper Jaw, strikes through his Nose. It is white, hard, and sharp as an Awl. The Negroes often tread upon it as they go barefoot: For this Creature so glutts himself, that he falls into a sound Sleep; and as no small Noise can rouse him, he is very easily taken or killed.

About 1689, the Negroes of *Asim* killed a Snake twenty-two Foot long, which being opened, a full-grown Deer was found in his Entrails. About the same Time another was killed at *Boutri*, not much shorter than the former, in whose Body a Negro was found.

SOME of *Bosman's* Servants, going beyond *Mouri*, perceived a Snake seventeen Foot long, and very thick, lying about a Pit of Water, with two Porcupines near him, betwixt whom began a very sharp Engagement; each shooting very violently in his Way, the Snake his Venom, and the Porcupines their Quills of two Spans long. In the Heat of the Battle the Men let-fly their Muskets, and killed all the three Champions, whom they brought to *Mouri*; where they were devoured by them and their Comrades as a great Dainty.

In repairing the *Dutch Fort* at *Mouri*, the Workmen having descried a great Snake behind a Heap of Stones, began to remove them, in order to get him away. When about half his Body was clear, one of the Mafons laid hold of his Tail to pull him out; but finding that impracticable, cut-off with his Knife as much of his Body as was in Reach. Believing he had thus disabled him from doing any farther Mischief, he, without the least Apprehension, removed the Remainder of the Stones: But as soon as the Snake was at Liberty to turn himself, he clung about the Mafon, (who thought to have caught him in

* *Bosman's Description of Guinea*, p. 75.

† *Artus*, in *de Bry's Ind. Orient. Part. 6.* p. 79. This was taken in the Garden at *si Mina* by an *Ardra* or *Widiah* Slave with his bare Hands, without any Stick or Weapon, and so by him brought alive into the Castle. See *Bosman*, as before, p. 274. See Plate LXVI. Fig. 5.

‡ This seems to be a Kind of *Cerastra*, or Horn-Snake, mentioned by *Pliny*. *Bosman*, as before, p. 273. § *Smith*, p. 154, says, some will swallow a *Cabarito* (or Sheep) whole. his

Gold-
Coast.

his Hand) and spit his Venom all over his Face, which struck him instantly stark blind; and in this Condition he remained some Days, but was at last restored to his Sight. The Author had frequently observed, especially among the Negros, that upon being struck by a Serpent, they have swelled extremely, but soon recovered their former State: So that he thinks their Poison very different, (the Bite of some being mortal, others only wounding) and that there is another Sort as harmless as those at *Fido* (or *M'bidah*.) Of this last Species is that which hangs in the Director-General's Hall, which is fourteen Foot long, as above-mentioned.

THIS is confirmed by *Smith*, who says, that some have no Venom, and such are worshipped at *M'bidah*. He adds, that here are also Rattle-Snakes.

Rope Toads
and Frogs.

TOADS and Frogs are as common here as in *Europe*, the last being also of the same Size. The first are not only in as great Abundance, and shaped like those in *Holland*, but are in some Places of a hideous Largeness. At *Adja*, an English Village betwixt *Mauri* and *Kermantin*, *Bosman* had seen some as big as a common Table Plate. At first he took them for Land Tortoises, but was soon undeceived by their Leaping. The English Factor told him a vast Number harboured about that Place. They differ from other Toads only in Largeness, which renders them very hideous. Those here, as well as elsewhere, are mortal Foes to the Snakes, and the Author had seen several Rencounters between them. According to *Barbot*, about the latter End of *May*, in some Years, there appear, at *Cape Corse*, a vast Number of Toads, which, after a Time, all vanish.

Land-Crabs.

HERE are also Land-Crabs, which are good Meat, being like those of the *Leeward* Isles. They burrow in the Ground.

Scorpions.

SCORPIONS are found on this Coast in Abundance, some very small, others as large as *Craw-Fish*. The Sting of either Sort is of a deadly poisonous Nature, and too often proves mortal. *Bosman* gives the Figure of a large Scorpion, which, he says, is incomparably well drawn, and as big as the Life, though he had seen some as large as small Lobsters, with such Claws and Feet, and the whole Body covered with long Hair.

VERY few are ignorant how pernicious this Animal is to Mankind. Some have a small Bladder full of Poison of half a Finger's Breadth at

the End of their Tails, which they spurt-out when they strike either Man or Beast, and it is immediately fatal. That, which he gives the Draught of, had a Bladder, as big as a white Pea, full of Poison.

BARBOT, who has copied *Bosman's* Description, says, the Poison is mortal, if not speedily remedied. The most certain Cure, is to bruise the same Scorpion, if it can be caught, on the wounded Part. One of *Bartlet's* Men was cured by this Method at *Princher-Ile*, who had been pricked by a Scorpion in the Heel, as he was felling of Wood. Another sure Remedy against it, is to stroke the Part affected with the Penis of a Child, which immediately takes away the Pain, and extracts the Venom. The Moisture that comes from a Hen's Mouth is good for the same Purpose.

MOST Parts of *Guinea* swarm with large black Spiders. *Bosman*, going to Bed one Night, found a hideous great Spider against the Wall. His Body was long, and his Head sharp, broader in the fore than hind Part, but not round, as most Sort of Spiders are. His Legs ten in Number, were hairy, and as large as a Man's little Finger.

THE Natives believe, that the first Men were made by this Spider, which they call *Ananse*; nor is there any reasoning a great Number of them out of it. This was the greatest Piece of Ignorance and Stupidity that *Bosman* had observed in the Negros.

BARBOT and *Smith* seem to have copied that Author, the former Word for Word. He adds, that at *Cape Corse*, in the rainy Months of *June* and *July*, they have a Sort of Insect, of the Spider Kind, about the Size of a Beetle, resembling a Crab, with an odd Orifice visible in the Belly, whence the Web proceeds.

SMITH saw one at *Gambra Castle* as big as a Land Crab, being a Female, with a large white Bag full of Eggs, which hung under its Belly at least four Inches in Circumference. The Back and Legs were covered with a fine Mouse-coloured Hair, which shone like Velvet. This monstrous Spider is said to be venomous.

THE same Author speaks of an Insect, called a *Cecrobas* Cockroach, of a dark brown Colour, shaped somewhat like a Beetle. The largest Size is about two Inches long. They are said to be mortal Enemies to the Bugs; which *Smith* the rather believes, as their Ships, which swarmed with them, and were free from Bugs.

* The same, p. 311, & seq.

* *Barbot's* Description of *Guinea*, p. 172.* *Smith*, as before, p. 155.* *Bosman*, as before, p. 274; and *Barbot*, as before, p. 221.* *Barbot*, as before, p. 171, and 221.* *Smith's* Voyage, p. 154.

* See Plate LXVI. Figure 5, 6.

* *Smith*, as before, p. 157.* *Bosman's* Description of *Guinea*,* *Artus*, in *de Brey's* Ind. Orient. Part. 6.* *Smith* says, *Craw-Fish*.* *Bosman*, as before,

* The same, p. 153.

Gold-
Coast.
Millepedes,
or Hoglice.

THE Millepedes, or Hoglice, called *Centepes* by the Portuguese, are here found in prodigious Numbers; and though their Sting is not so dangerous as that of the Scorpions, yet it occasions a very sharp Pain for three or four Hours, after which it ceases, without leaving the least Relic of Ugeafiness. *Bosman* says, no Place in the Dutch Forts is free from these Vermin, the longest of which are about a Span. They are flat and red, intersested like other Worms, having two small Horns, or rather Claws, with which they strike. The Feet are on each Side the Body, thirty or forty in Number, for he could not tell exactly. *Smith* says, there are twenty on each Side, whence called by the Portuguese and English, Forty-Legs.

Gnats.

THE Gnats are another Plague on this Coast, in the Night, especially near Woods and marshy Grounds, their Sting being very sharp, and raising Swellings, with violent Pain.

Fire-Flies.

THE Dutch found here, says *Artus*, an Insect which, shining in the Night, they took for a Glow-worm. The Negroes were quite Strangers to it. It appeared a small Worm, like the *Cantharides*, or Spanish-Fly, except the Colour, which was black as Jet. *Barbot* observes, that besides these black Flies, which, he says, are large, and in a dark Night give a Sort of Light, there are Abundance of Glow-worms here. *Artus* reports, that Fire-Flies (which he makes common to warm Latitudes) flew about in the Night, making a Light in the Air like a Glow-worm on the Ground.

Grasshoppers.

HERE are such vast Numbers of Grasshoppers, or rather Locusts, which come in Swarms, like thick Clouds from the Inland, that they make great Destruction, and sometimes occasion a Famine.

Sigarras.

THE *Sigarras* are a thick, broad-headed, mouthless Sort of Flies, which sit commonly on Trees, and sing, after a shrieking Manner, Day and Night, living on the Dew, which they suck in by a long, sharp Tongue placed in their Breast.

Bees.

ARTUS observes, that Bees and black Ants are very common here. The Excellency of Guinea-Honey, says *Bosman*, is well known: He adds, that there are prodigious Quantities both of it and Wax, about *Rio de Gabon*, Cape Lopez, and farther in the Gulph of Guinea, but says, they are not in such Plenty on this Coast.

Ants, their Nests.

THE Ants make Nests in Fields and on Hills, about twice a Man's Height off the Earth, which

they throw-up. They likewise build large Nests in high Trees: From which Places they sometimes come to the Forts in such prodigious Swarms, as frequently obliges the Dutch to quit their Beds at Nights. They are surprizingly rapacious, and no Animal can stand before them. They have often, in the Night, attacked one of *Bosman's* Sheep, which he found a perfect Skeleton in the Morning, so nicely performed, that it surpassed the Skill of the best Anatomist.

It is but one of their Diversions to serve Chickens and other Fowls in this Manner; nay, as swift as the Rats are, they cannot escape them: As soon as one of them is assaulted by an Ant, he is inevitably gone: For, attempting to run away, he is attacked by several others, till the Numbers over-power him; and they never leave him till encreased to a Body able to carry him off to a safe Place: When they are not enough, they fetch more Help, as those in *Europe*; after which too, like them, they seize their Prey, and march away with it in good Order, all mutually helping each other in the Carriage.

THESE Pismires are of various Sorts, great and small, white, black, and red: The Sting of the last inflames to a great Degree, and is more painful than that of the *Millepedes*. The White are transparent as Glass, and bite so forcibly, that in a Night's Time they can make their Way through a thick, wooden Chest of Goods; and eat as many Holes in it, as if it had been shot through with Hail-Shot. But that the Ants have a King, who, according to Mr. *Focquenbrag*, is as large as a Cray-Fish, *Bosman* was quite ignorant.

BARBOT observes, that the Ants are prodigiously numerous, especially about *Akkra*, where the Country is flat and level. They make their Nests here ten or twelve Foot high from the Ground, of a pyramidal Form, so firm and solid, it is not easy to break them down; and when you do so, it is surprizing to see the Variety of their Apartments and Divisions within, some full of Provisions, others filled with their Excrements, others for Lodging.

MR. *SMITH* agrees with *Bosman* as to the different Sorts of the Guinea Ants, red, white, and black. The first Sort resemble exactly those in *Europe*; the two last are larger much, being half an Inch long. They build sometimes in great hollow Trees, and sometimes in the Ground, throwing-up little Hills seven or eight Foot high,

* *Bosman's Description of Guinea*, p. 275.

* *Barbot's Description of Guinea*, p. 221.

as before, *Artus's Voyage*, p. 189.

as before, * The same, *as before*, p. 189.

* *Smith's Voyage*, p. 155. See also Plate LXVI. Fig. 7, 8, 9.

* *Artus*, in *de Bry's Ind. Orient.* Part. 6. p. 82.

* *Barbot*, as before.

* *Artus*, as before. * *Bosman*, as before.

* See the Map of the River Camero, Plate XLIII.

Gold-
Crest.

so very full of Holes, that they rather look like a Honey-Combs than Burrows. These Ant-Hills are of very small Circumference in Proportion to their Height, being sharp at Top; so that to look at them, one would think the Wind would blow them down. The Author one Day attempted to knock-off the Top of one of them with his Cane, but the Stroke had no Effect but to bring Thousands of them to the Door: On which he took to his Heels, well knowing, that these Insects have often attacked their Hens, and sometimes their Sheep, (if lame or wounded) with such Success, that before Morning nothing was to be seen but the Bones. The Author, from Experience, adds, that the Bite of the black Kind is inexpressibly painful, though not dangerous.

Blas. Act.

THESE Ants have generally thirty or forty stout Leaders, who always march a-breast, and the rest are sure to follow wherever they lead. Their Excursions are generally by Night, and they often visit the Europeans in their Beds, which, out of good Manners, they are forced to quit for them, or if not, they make themselves welcome at the Expence of such Provisions as they can come at, and when they have ransacked and devoured every Thing they like, they retreat regularly, but none without some Burden or other.

Their Expe-
ditions.

DURING the Author's Stay at Cape Corse, there came a large Body of these Gentry to visit the Castle. It was Day-break before the Van had reached the Chapel, where some black Boys lay on the Floor; perhaps the Rear was then a Quarter of a Mile off. The Author, getting-up early, was surprized to find the Ants had taken Possession of the Chapel, and put the Boys in an Uproar. One of them soon got a Cartouch of Gunpowder, and laid a Train along the Path of the Ants, who will not easily be put out of their Road. He then set Fire to it, and blew them all up, being some Thousands, that had already got into the Chapel. The Rear having smelled the Danger, turned and marched directly home.

If these little Animals have not a Language, (as many believe they have) yet they have some Method of communicating their Thoughts, as the Author experienced in the following Manner. When he saw two or three straggling Ants on the Hunt, he would kill a Cockroach, and throw it in their Way. As soon as they found what it was, they sent one away for Help, while the others staid and watched the dead Body, till their Comrade returned at the Head of a large Possé; who, if they found themselves too few to carry-off the Prize, detached a second Messenger for a Reinforcement.

* Smith's Voyage, p. 151, & seqq.
 mull's Description of Guinea, p. 277, & seqq.

* Barbot has given a Draught of it, Plate XX. p. 224.

* Def.

SECT. VI.

River and Sea Fish.

River Fish.

Plenty of Fish. River Fish. Carmon. Mullet. Batavia. Dorado, or Dolphin. Bonito. Albicore. The King, or Negro-Fish. Cod. Pikes. Flat-Noses. Pouts. Mackerel. Ray. Abocci. Bream. Sea-Toads. Pilchards. Flounders. Plaice. Pinf-pampfers and Coverers. Sprats. Tortoisés. Shell-Fish. The Crampus. The Perpoise. Shark. Pilot-Fish. The Remora. Sword-Fish. The Machoran, Cat, or Horn-Fish. Moon, or Silver-Fish. Corango. The Fetish-Fish. The Devil-Fish.

THE Want of Flesh, and other necessary Provision, in this Country, renders the Sea considerable, as the principal Support of human Life, without which it were impossible to subsist here: For, not only the Negroes, but most of the Europeans, live only on Fish, Bread, and Palm-Oil. A Lover of Fish may here glut himself at Five-pence, or Six-pence, Charge; and a Soldier, who cannot afford to run so high, may eat his Fill at half that Price, as the Market generally runs. But when there is no Fish, (which commonly happens in the bad Weather, or Winter-Season) it is melancholy to see how miserably the meaner Sort subsist: For, at other Times, one Sort of Fish or another being in Season, there never is any Want; and the Sea and Rivers here seem earnestly to contest which shall produce the best Fish.

THE fresh Water Fish, besides those which come-out of the Sea and stay in Rivers, are of three Sorts: First, Carmon, a white Fish, the largest of which are about three quarters of a Yard long, and as thick as a Man's Arm. They would be very delicious, if not too fat and oily.

THE second is the Mullet, which differs from the former, only in that it is lesser, and has not so thick a Head, but is full as good Food as the other.

THE third Sort is called Batavia, the largest of which are indifferent goods if they do not taste muddy, which they are very apt to do: Some, though very erroneously, have taken them for Perch, which they are not in the least like.

THEIR Sea Fish, according to Villault, are Dorados, Bonitos, Icas as big as Calves, Sea-Pikes, Cod, Tunny, and Thornbacks. Of small Fish they have Plenty, especially Pilchards, which are fat and good: Also a Sort of Flying-Fish, good Meat, and as white as Snow. To these may be added a great many more mentioned by other Authors.

Gold-
Coast.
Dorado, or
Dolphin.

ARTUS says, the best Fish caught in these Seas is the *Dorado*, being very delicate. They taste like Salmon, and are, by the *English*, called *Dolphins*, by the *Dutch*, *Gold-Fish*. They are esteemed the swiftest Fish that swims. They resort about Ships, and are easily caught when hungry. They are usually about four or five Foot long, and have a Fin which runs from the Head to the Extremity of the Tail. Their Skin is smooth, without Scales. They have but one Bone, which extends through their whole Body. When they are hard pressed with Hunger, and can get no Flying-Fish, they devour one another, as hath been observed by the *Dutch*. In calm Weather, they are seen in Shoals together, and at different Seasons of the Year frequent certain Places. The Liver, dried and pulverized, if taken in Wine, is a Cure for the Dysentery.

Bonito,

THE *Bonito* is a good Fish, but inferior to the *Dorado*. They are taken in Places where the Sea is roughest. They are short and thick, with a sharp Head and few Prickles, but more than the *Dorado* has. They are equally an Enemy to the Flying-Fish, and love to swim about Ships. They are caught with a crooked Hook, baited with a white Rag, which they snap at eagerly. Their Skin is smooth, of a grey, or ashy Colour. They are best taken in bad Weather.

THE *Bonito*, an excellent Fish, is seldom taken here, not coming near the Shore; but there are vast Shoals of them at Sea, especially near the Line.

Albicore.

THE *Albicore* is not unlike the *Bonito*, but the Skin is smooth and white without Scales. The Fins are yellow, and appear beautiful in the Water. They are larger than the *Bonito*, some being five Foot long, and as thick as a Man. They are dry, and but ill-tasted. The Skin is soft, and they have but one Bone, which extends through the Body.

King, or
Negro-Fish.

THE King-Fish is reckoned by the *English* at Cape Corse, one of the best Fishes on the Coast, when in Season. At full Growth, it is about five Foot long, and sometimes there are great Shoals of them on the Coast. Some call it the *Saffer*, others, the *Negro-Fish*, on account of its black Skin. It commonly harbours among Rocks, and sometimes gets into such shallow Waters, that the Blacks stake it at Night, as they fish by Torch-Light.

BOSMAN says, that the *Saffer*, or *King*, Fish, as the *Dutch* call it, are extraordinary fat

and good in Season, tasting like Eels. Gutted and dried they are eaten instead of Salmon.

THERE is another Fish as large as the *Ever-Cod*, *pear Cod*, which is here called *Brazilian Cod*, extraordinary fat and delicate.

JACKS, or *Pikes*, great and small, are very fat, and good in Season, but not so hairy as in *Holland*. *Barbat*, doubtless, means the same, when he says, that in *October* and *November*, they catch, near the Shore, with long Nets, Abundance of a Sort of *Pikes*, which the *French* call *Begune*, (or *Bekune*.)

BLACK and white *Carabins* are cheap, and good Food for the meaner Sort.

AMONGST the middle-sized Fish, are, first, *Flat-Noses*, the *Flat-Nose*, so called from their very flat Snouts. They taste like a Haddock.

THE second Sort, much less than the former, *Pouts*, are a Kind of *Pouts*, called by the *Dutch*, *Boordmannetjes*, from their Hair, like a Beard, hanging at their Chaps.

HERE are *Mackarel* at some Seasons, but few caught, nor are they shaped like ours; therefore the *French* call them *Trenahar*. They look, in the Sea, of a bright Emerald Green, mixed with a Silver-White on the Back.

RAY, or *Thornback*, great and small, are very good and in great Plenty. Soles and Dabs are extraordinary, the first exceed those in *Holland*.

AMONG the small Fish, first, is the *Aboei*, (or *Aboci*, *Aboei*) somewhat like a *Holland Trout*, but much firmer and more delicate. They are taken by Thousands.

HERE are *Bream* in very great Plenty, of *Bream*, three or four Sorts, two of which, especially, are very fat and delicate, commonly called *Jacob-Evertzen*, and *Roojend*.

THE *Sea-Toad* is a Fish of a small Size, *Sea-Toad*, eaten by the common People. The Fins are very curious. The Head resembles that of a Toad, or Frog, whence it has its Name.

IN *June*, *July*, and *August*, they take, at *Pilcherds*, *Komendo* and *Mina*, a vast Quantity of small Fish, very good, tasting like *Pilchards*, but full of small Bones. There is another Sort of the same Species larger.

PLAISE are seldom seen, but *Flounders* are in great Plenty, though neither so thick nor so good as in *Holland*, from which they sensibly differ in Shape. *Barbat* takes the *Plaïse* to be the same Fish which the *French*, at *Guzi*, call the *Cape Verde Half-Moon*.

* The Dolphin is a different Fish. See Plate III. vol. I.

* *Artus*, in *de Bry's Ind. Orient.* Part. 6. p. 75, & seq.

See also Plate LXXIII. Fig. 1.

as before, p. 224. See also Plate XXXVII.

* *Bosman*, as before, p. 278, & seq.

* *Bosman*, as before, and *Barbat*, as before.

* See the same.

* *Barbat's Description of Guinea*, p. 222.

* *Bosman's Description of Guinea*, p. 277, & seq.

* See this described, p. 731.

* See Plate XIII.

* *Barbat*, as before, p. 273, & seq.

* See the same.

* *Barbat's Description of Guinea*, p. 222.

* *Barbat*, as before, p. 273, & seq.

* See Plate XXXVII.

Gold-
Coast.
Piscap-
ters and
Covers.
Diplois.

THERE is another small flat Fish, surpassing all the rest, called *Pisicampers*; which are also followed by another as flat, but rounder, distinguished by the obscene Name of *Caveris*.

HERE are two Sorts of Sprats, great and small: Both are very fat in Season, though the former so stringy, that they are not much esteemed; but the last are very agreeable, and good either pickled, or dried like Red-Herrings, both which Ways the Dutch preserve great Quantities.

Terns.

OF Tortoises, there are two Kinds, one which live on Land, the other amphibious. These last are a slow, heavy Animal, being often found asleep on the Water. When they find the Sun too hot, they turn themselves on their Back for Coolness: When aware of Danger, they presently sink down to the Bottom, but cannot stay long under Water.

Black-Tip.

LOBSTERS, Crabs, Prawns, Shrimps, and Mussels are very common here. *Barbet* says, the Lobsters differ a little in Shape from those at *Cape Verde*, and that the Oysters are very large. On the contrary, *Villault* affirms, that the largest Oysters (of which there are great Quantities) are no bigger than the smaller Sort in *France*: But he adds, that they are good Meat, and their Cockles also.

BESIDES the above-mentioned Sea Fish, which serve the Inhabitants of this Coast for Provision, there are several other Sorts, remarkable for their Size, Form, and other Qualities.

The Green-
Tou.

THE first and largest is the Grampus, called by the Dutch, *Noord Kapers*; and by the French, *Souffleurs*, that is, *Blowers*, or *Sputters*, from their blowing Water out of their Nostrils when they rise on the Surface; as they do, by Thousands in a Shoal, for three or four Miles in Circumference, in the Gulph of *Guinea*, or to the South of the Line, which, at a Distance, in hot, calm Weather, look like huge Blocks swimming on the Ocean. They are commonly thirty-five, or forty Foot long, being of the Whale Species, though larger, and not so thick in Proportion. They are incredibly swift and nimble in comparison to their Bulk.

BOSMAN saw some of these *Noord Kapers*, at the *Rio de Gabon*, forty Foot long, and others longer, which came so near the Ship, that he could easily have reached them with a long Pole. They swim chiefly on the Surface of the Water, having a young one or two with them, who, in Imitation of their Dam, springing up, mount above the Surface of the Waves. They blow up the Water with great Violence, out-doing

the best Water-Works at *Fountainbleau*, and put the Sea in as great a Ferment as a Ship under-Sail.

It is observable, that on this Coast, in fine Weather, in the Height of the Fishing-Season, these *Noord Kapers* come to the Shore, and, as the *Negros* aver, frighten all the Fish away; so that not one is to be seen next Day: Whence, doubtless, says the Author, they pursue them very close.

THE Porpoise, which has been already described, is also found on this Coast. It is about five Foot long, and very fleshy; or rather all fat, except the Head, which is tolerable Eating, if, after being well salted for some Days, it is well boiled and seasoned, though even then it lies uneasy and heavy on the Stomach, being too fat and oily. The Flesh of the Body of one, cut into slices, and laid for some Days in a strong Brine, was hung up and dried in the Sun, yet it still retained a rancorous, fat Taste.

THE Skin is all over like that of the Whale, of a pitchy Colour; the Body round and plump; the Spout pretty long, and in the Mouth, two Rows of sharp, small Teeth, appearing, at a Distance, like a Saw; yet this Fish is not voracious.

THESE Fish, from the Time they are brought on Deck, make a Sort of Groaning till they expire. Their Blood is as hot as that which comes from any Beast, and there is a good Quantity of it, contrary to the Nature of all other Fishes. The Males and Females have distinct Parts of Generation, and copulate as the human Species do.

THE Shark comes next in Place: To the Description already given of it*, we shall add from *Barbet*, that the Eyes are small in Proportion to the Body, round, and look like a bright, flaming Fire. The Jaw-Bones and Chaps are so wonderfully framed and joined together, that, when Occasion requires to prey on something large, they open a Mouth of prodigious Bigness. It has been observed, that missing the Bait, they will return three Times, though torn by the Hook. *Barbet* was told, that in the Belly of one, there was found a Knife and a Pound of Bacon.

THESE Fish abound between the Tropics, particularly from *Arguin*, along the Coast to *Angola*.

THEIR Skins are a dark Brown, almost all over the Body, and whitish just under the Belly; having neither Scales nor Shells, but a thick, oily, fat Roughness, like Shagreen, adorned with Streaks across very orderly down each Side of the Back.

* Bosman's Description of Guinea, p. 278.

† Barbet's Description of Guinea, p. 224.

‡ Bosman, as before, p. 235, and 457.

* Atlas, in de Brey's Ind. Orient. Part. 6. p. 76.

† Villault's Voyage, p. 271.

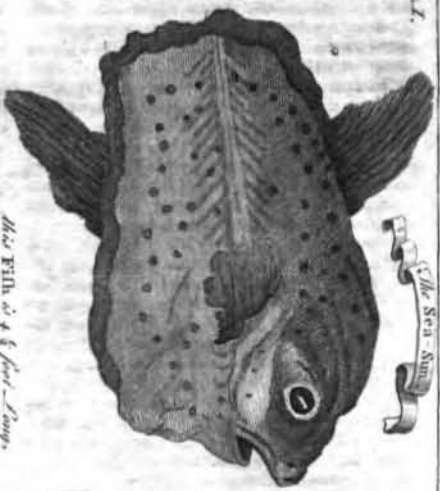
‡ See before, p. 361.

* Barbet, as before, p. 225.

† See before, p. 318, and 361.

Fig. I.

The Sea-Sun



This Fish is 4 1/2 feet long

Fig. II.

A Moon-Fish, or Moon Fish



Fig. III.



The Needle-Fish, or Needle-Fish, with its long, thin, and pointed snout

Gold-Coast. No Creature is harder to kill, for when cut in Pieces, the Parts will all move. They have a Sort of Marrow in the Head, which, dried in the Sun, powdered, and given in White-Wine, is good for the Colic.

One smaller Shark of eight or ten Foot long are the best to eat, if, after being boiled and pressed, they are stewed with Vinegar and Pepper, which Way several European Seamen dress it when in Want.

Pilot-Fish. The Shark is commonly attended by a Sort of small Fishes, about as big as Pilchards, but rounder shaped. These swim before them, without being devoured or hurt. It has been observed often, that when the Shark has been caught, and hauled on board, the Pilot-Fish has been found sticking to his Back. Some have been taken with the Remora fastened to them.

The Remora. This last Fish is called also, by the French, *Suffet*, and *Arrete-nef*, and by the English, *The Sucking Fish*, and *Sea-Lamprey*. The upper Part of the Head is quite flat, with twelve small Cuts or Dents, reaching from one End of it to the other, by which it sticks fast to any Piece of Timber or Stone, as the Lampreys do; so that the whole Body hangs down.

The under Clasp or Jaw is somewhat longer than the upper. They are tolerable Meat when well dressed and seasoned, usually at full Growth about three Foot long or better. They seem to ingender by Copulation as Sharks.

In the Gulf of Guinea, these Fish often follow Ships for the Sake of human Excrements: So that the Slave-Ships are generally well attended by them.

VILLALULT says, that the Dutch call it, *The Ordure Fish*, because it lives on the Filth thrown over-board. The Skin, which is without Scales, is like an Eel's, and when dead, has much of its Fatness and Taste. It fastens itself always to the Keel of a Ship by Help of a Membrane on its Head, about three Fingers broad, and eight long, so fast, that no Man living can pull it off. This Fish is found from Cape Verde to the Isle of St. Thomas.

Sword-Fish. The *Sword-Fish* is so called by reason of the flat Bone at the End of its Snout, about a Yard or an Ell long, and the Breadth of an Hand. It is furnished with seventeen, nineteen, or more sharp Teeth, about a Finger's Length on each Side, mostly rugged, and one f

more on one Side than the other. He is seven, eight, nine, and sometimes ten Foot long, though he is also very thick. The Author knew nothing of the Manner of Engaging between these and the Whale.

THE *Manati* and *Machoran* also frequent the *Gold-Coast*; the first has been already described. As for the *Machoran*, (so the French name it) it is called, by the English, *The Horn-Fish*, and by the Dutch, *Bacra Mantia*, from five pretty long Excrecences, which hang like a Beard at the End of the Chaps, and on each Side of the Mouth, just under the Eyes, one much longer. At the upper Fin on its Back, and the under one on its Belly, it has a long, hard, sharp Horn; the Prick whereof occasions violent Pains and swellings, as several Sailors have experienced. For this Reason many do not care to eat this Fish at the *Leeward* Isles, where they abound, as well as because of their feeding amongst the *Mantzani-la-Trees*, whence their Flesh contracts a poisonous Quality: But on the *African-Coast* it is a good and wholesome Fish: The English call it, *The Horn-Fish*, and when first caught, it seems to groan.

THE *Moon-Fish* is so called from its Resemblance to a Fish of that Name in America. The *African Moon-Fish* is about eighteen or twenty Inches from the Head to the Tail, twelve or thirteen broad, and near two Inches thick. It is a flat Fish, and would be almost oval, were it not for its Tail, which is large and hollowed. Its Skin is white, and silvered over; its Face (to use that Term) is flat, and its Mouth little, armed with two Rows of Teeth. A small Rising over it appears like a Nose with Nostrils; and the Part above that looks like a Forehead, with great Wrinkles. The Eyes are round, large, and very red. It has only two Fins, but very large, seated at the Side of its Gills, with two Bristles, one beginning about the Middle of its Back, and ending at the Tail; the other lesser beneath the Belly. The Flesh is white, firm, tender, well-tasted, and nourishing. This Fish will not take the Hook in America, yet will take it here.

BARBOT says, that in December Plenty of *Carcavadu*, or *Moon-Fish*, are taken on the *Gold-Coast*. These are of a whitish Colour, almost flat, pretty thick about the Back, but more round, on which Account it has the Name. The Bait for them is Bits of Sugar-Cane, but they taste somewhat fulsome.

* See before, p. 518, and 563.

Guinea, p. 226, & seq.

before, p. 364.

The same mentioned before, p. 729.

Plate XXXII. Fig. 2.

Marchant's Voy. in Guinea, vol. 2. p. 19, & seq.

author calls *Carcavadu*, or, *Gilt-Fish*, p. 223.

* See Plate XXXIV. Fig. 3.

Villault's Voyage, p. 272.

Barbot's Description of Guinea, p. 280.

* See Plate XIV.

* See Labat's America, vol. 1. p. 312.

It is also called, *The Silver Fish* and *Carcavadu*.

* Barbot's Description of

* Artur says, it is much longer. See

* See before, p. 517, and 563.

* Barbot, as before, p. 224.

* See

* There are others, which this Au-

Gold.
Coast.
Corango.

In the same Month, they take the Fish, called *Corango*, (or *Corango*) of which there are two Sorts, the one having large Eyes, the other small.

Fetish-Fish.

THE *Fetish-Fish* is so called on account of the Respect paid it by the Negroes. It is a most beautiful Fish. The Skin, which is brown and swarthy on the Back, grows lighter and lighter near the Stomach and Belly. It has a strait Snout, with a Kind of Horn at the End, hard and sharp-pointed, about three Spans long, and another small, strait Horn in the upper Part of its Mouth. The Eyes are large and bright, and on each Side of

the Body, beginning at the Gills, are four longish Cuts or Openings. That which *Barbot* drew the Figure from, was seven Foot long, but the Blacks would not sell it at any Rate, though they allowed him to draw it.

WHILE *Atkins* was in the Bay of Cape Tres *Puntas*, for two or three Evenings together they saw a monstrous Fish heavily moving about the Ship, divided into eight or ten different Parts, each as large as a Thornback, and sinking immediately at throwing over a Hook. The Sailors call it a *Drail-Fish*.

^a See the Plate of *Sierra Leona* Fish.
LXXII. Fig. 2.

^b *Barbot's* Description of *Guinea*, p. 224.
^c *Barbot*, as before, p. 223.

^d *Atkins's Voyage*, p. 189.
^e See Plate

End of the SECOND VOLUME.

