

1682. acute Genius. The Negros are large, fat, and a well proportioned, but silly, and of a slender Capacity. The Country inhabited by the *Moors* is a barren Defart, destitute of Verdure: That of the Negros is a fertile Soil, abounding with Pasturage, and producing Millet and Trees of several Kinds.

AFTER the River *Sanaga* has winded about *Kantorfi*, and several other large Islands, it empties itself into the Sea by two distinct Channels, in fifteen Degrees thirty-two Minutes, North Latitude. Between the Sea and the River there lies a Flat, or Bed of Sand^a, about a Cannon-Shot over; which, though level with the Water, compels the *Sanaga* to continue its Course six Leagues before it can force a Passage. This at length it does, by two Mouths, two Leagues asunder, forming an Island between. Each of these Channels is embarrassed with several Sand-Banks, made by the Washings of the River, cast back by the Sea, and so left in Ridges, very dangerous to Shipping: For the Sea making a great Surf here, scarce any Vessels dare venture through these Passages when the River is low; but in the Time of its Overflowing, there is no Danger.

ABOUT fifteen Years ago, the Gentlemen of the Company having a Mind to take the Benefit of the Flood, sent some Barks to discover the Inhabitants about the Place, where the Branches of the *Niger* separate, with a Design to sail from the River *Sanaga* into that of *Gambra*; for the *English* being Masters of the Entrance by a Fort, hindered all other Nations from trading in the River that Way. There is no sailing far-up the *Sanaga*, but when the Waters are high; at which Time Rocks may be sailed-over, that at other Times stand in the dry Channel. They sent-up thirty Men in these Barks, who went-up three hundred Leagues from the *French* Residence, but underwent such Fatigues, that but five returned. One Time, having lost the Channel, their Bark stuck fast among the Trees, but at length, by main Strength, they got her afloat.

M. *DANCOURT* having dispatched his Business at Fort *St. Louis*, with a fair Easterly Wind passed the *Barbarre*, or Mouth of the *Sanaga*, then open: He went in one of the Company's Barks on board the *Renown*, and weighing Anchor, *January* the tenth, 1683, sailed for *Goree*, coasting the Shoar, which at this Season, the Trees being in full Bloom, yielded a fine Prospect. After which, M. *Dancourt* having visited

Goree, and the Settlements on the Coast, returned the same Way to Fort *St. Louis*, which he performed in eight Days^b.

WITH regard to the general State of the Countries in this Western Part of *Africa*, *le Maire* gives the following Account:

THE Kingdom of the *Sanaga*^c is the first Land belonging to the Negros. It has been formerly very considerable. At present it is of small Note. Though they have a brave King, yet for want of Force this Prince is become tributary to another. His Dominion extends itself along the River for the Space of forty Leagues, without reckoning some petty Signories about its Mouth, and about ten or twelve Leagues Inland, all which are his Tributaries. The King is called the *Brak*, which is an Appellation of Dignity: However absolute he is, yet he is so poor and miserable, that often he has not Milk for his own Support.

AFTER the Kingdom of the *Brak*, you meet that of the *Sheyratik*, that is, *The most Potent of the Empire*. He has more than ten little Kings tributary to him, his Dominions extending on two Branches of the *Sanaga*^d for three hundred Leagues. His People, called *Fulis*, are of a Colour between the *Moors* and Negros. They are far more civilized and hospitable than the latter. Several *French* Seamen, who being ill-used by their Captains, fled to the Court of the *Sheyratik*, were kindly received, admitted to his Table, and treated with great Generosity. That Prince, for the most Part, feeds on Millet, Beef, and Dates, never drinking Wine or Brandy, as he is a strict *Mohammedan*. He can raise fifty thousand Men, but cannot subsist them long, for want of Provisions.

HIGHER-up the River you meet the Countries of the *Fargots*^e and *Engueland*^f, three hundred Leagues above [Fort *St. Louis*] where the *French* carry-on a Trade. The Inhabitants do not differ from the *Fulis*. *Le Maire* says, he could get no Information of any Thing beyond them^g.

THE People, who inhabit the Coasts between the *Sanaga* and *Gambra*, are divided into three Sorts, the *Jolloifs*, the *Sereres*, and the *Burbasins*. They are governed by several petty Kings, each absolute in their small Territories. The Principal of these, who hath the largest Country, is the *Amel*^h, (which is a Title) Sovereign of the *Jolloifs*, inhabiting from the Mouth of the *Sanaga*, till within six or seven Leaguesⁱ of Cape *de Verde*, which contains from North to South

^a This is the Point of *Barbary*. ^b *Le Maire's Voyages*, p. 45, & seqq.

^c *Saracolez*, or *Sarogales*, as *Marmol* calls them.

^d See *le Maire's Voyages*, p. 50, & seqq.

^e It should be, beyond it.

^f Perhaps it should be on both Sides of the *Sanaga*.

^g This seems to be *Guialon*, laid down in *de l'Isle's Map*.

^h By *Brûe* and others, the *Damel*, who is King of *Kayor*.

Jalofs. forty Leagues along the Sea-Coast, and from a and runs an hundred Leagues Inland. The Title of the King of the *Barbesins*, or *Joual*^b, *le* *Jain*^c, whom the French call *Portugadi*, from a Town of that Name belonging to him. It extends ten or twelve Leagues along the Coast, of the *Jain*^c.

C H A P. X.

An Account of the *Jalofs*.

Particularly those inhabiting towards the *Gambra*.

I N T R O D U C T I O N.

Countries in this Part THE Part of *Africa*, which falls within this Division of our Work, is that which lies between the eighth and eighteenth Degrees of North Latitude, and between the thirtieth Minute and seventeenth or eighteenth Degrees of Eastern Longitude; containing ten Degrees from South to North, and seventeen or eighteen from West to East: Being bounded on the North by the *Sabra*, commonly called the *Desart of Barbary*, on the East by *Negroland*, on the South by *Guinea*, and on the West by the *Atlantic*, or Western, Ocean.

Little known to Europeans.

ALTHOUGH this Part of *Africa* is more frequented by *Europeans* than any other to the South of *Barbary* and *Egypt*, yet our Knowledge is almost wholly confined to the Coasts, and some few of the Rivers, particularly the *Sanaga* and *Gambra*. With regard to the inland Countries, we are so entirely ignorant, that we cannot ascertain the exact Situation, Bounds, or Extent of any of them. It may even be presumed from the Confusion, Uncertainty, and Disagreement which appear in the Accounts given by Authors of the Dominions lying within these Limits, that there are many considerable Countries, whose very Names have not yet reached the Ears of *Europeans*. In short, *Africa* is but little discovered in Comparison of *Asia* or *America*, although it is scarce inferior to either for Variety of curious Productions.

The several Inhabitants.

HOWEVER, as in seeing Part of any People, we commonly see the Whole, we are better able to give an Account of the several Nations, than Countries, within this Division. Of these Nations the principal are, the *Jalofs*, the *Fulis*, and the *Mandingos*. The *Fulis* possess the Coun-

tries within Land on both Sides of the *Sanaga*, to the North and East; the *Jalofs* are situate partly to the South of the *Fulis*, and partly to the West along the Ocean, on which Side it takes-up the whole Breadth of the Country between the *Sanaga* and the *Gambra*, in one or two Places. The *Mandingos* lie to the South and East of the *Jalofs*, spreading on both Sides of the *Gambra* from its Source (perhaps) to the Sea. These latter are mixed almost every-where among the two former Nations, and seem rather to be Intruders than original Inhabitants, especially towards the Coasts. That this is no groundless Conjecture appears from their Colour, which is a deep Tawney; whereas that of all the rest of the Inhabitants of this Part of *Africa*, and to the Southward, till you come towards the *Cape of Good Hope*, is Black.

WE have already, in the preceding Book, *Matters treated of.* given some Account of the three Nations before-mentioned, particularly the *Fulis*, as well as of the *Sarakolez*, *Sereres*, *Flüps*, *Bagnons*, *Papels*, *Biafaras*, &c. which lesser Nations we have spoken of sufficiently in their respective Territories: But as the three former are found in the South, about the *Gambra*, as well as in the North, with some Difference of Circumstances, and this Southern Quarter is the proper Country of the *Mandingos*, of whom we have as yet treated but sparingly, we shall add such farther Account of them as is to be met with in Travellers, particularly those collected in this Book.

WE shall afterwards give the natural History of the Countries within the same Limits; but it must be observed, that as we have already treated of the Animals and Productions more peculiar

^a A Mistake, perhaps, for *Tain*, or *Tin*, as *Brüe* writes the Title of the King of *Kayor*.
^c See *le Maire's Voyages*, p. 59, & seqq.

^b This is the

Jalofs.

to the Countries we have described, the Reader will here meet with only those chiefly, which are common to all, or most of them.

SECT. I.

The Jalofs, as to their Persons. Disagreement and Inaccuracy of Authors on this Occasion. Their Vices. Great Cheats. Sell one another. A Son sells his Father. Sell themselves. Are addicted to Sorcery. Great Drunkards. Hospitable, and very poor. Different Forms of Government among the Negros. Elective Kingdoms. Kayor hereditary. The Kings very absolute: Proud and haughty. Approached with great Submission. Their Dress. Give Audience in much State. No Access without Presents. Importunate Beggars: Mean Actions of them.

Their Persons.

THE Jalofs, or Jolloifs, (according to Mr. Moore) dwell on the North Side of the Gambia, and thence Inland. Their Country is vastly large, and extends even to the River Sanaga. These People are much blacker and handsomer than either the Mandingos or Flips, not having the broad Noses and thick Lips peculiar to those Nations. In short, Mr. Moore says, none of the Inhabitants of those Countries (and he had seen great Numbers of each) come-up to the Jalofs for Blackness of Skin, and Beauty of Features^a.

Disagreement of Authors.

THEY are in general given to Arms, and have several Customs for keeping-up their natural Fierceness and Hardiness. Authors do not always distinguish the Jalofs, with the same Accuracy as Mr. Moore, from the Mandingos, and other flat-nosed Blacks, with whom they are mixed in some Parts, especially along the Coast between the Sanaga and Gambia; and though they separate them sometimes by Name, yet they are apt to confound them in the Description. They seem to think, that flat Noses and thick Lips are inseparable from all the People of these Countries; and that if any of them are found with better Features, it is merely accidental.

BARBOT, treating of the Blacks in general of these Quarters, says, that they are all of an exceeding fine Black, well limbed, strait, lusty and active Men, their Teeth white and well set, their Noses flattish, and Lips big^b. From hence one might be apt to think, that the Jalofs near the Sanaga, especially those along the Coast, differ in Features from those more within Land, and near the Gambia; yet Villault, describing

the Inhabitants of *Rio fresco*, or *Ruffro*, near Cape de Verde, says, that not many of them are flat-nosed^c; and *le Maire*, who speaks only of flat-nosed and big-lipped Negros, as if no other were to be met with upon that Coast, yet declares, he did not find it true, that they most esteemed such Features: On the contrary, that excepting their Colour, they had the same Consideration for Beauty that the French have; and that they love a fine Eye, a little Mouth, handsome Lip, and Nose proportionable^d. However, in those Parts belonging to the Mandingos, or where these latter are mixed with the Jalofs, one must expect to meet with the Features common to that People.

Jalofs.

BARBOT, speaking of the Blacks along the Coasts, says, they are genteel and courteous, of a vigorous, strong Constitution, but lewd and lazy to Excess, which makes them miserably poor; impudent, knavish, revengeful, proud, and fond of Praise; extravagant in their Expensions, Liars, abusive, gluttonous, extremely luxurious, and so intemperate, that they drink Brandy like Water; fraudulent in dealing: Rather than work, they will rob and murder on the high Way, or carry-off those of a neighbouring Village, and sell them for Slaves. Those of *Juala*, *Porto d'Alé*, and *Yara*, are great Cheats and Thieves. At the last of these Places, they are so dexterous at stealing, that they will rob a European before his Face, without being perceived, for drawing what they fix their Mind upon away with one Foot, they taking it up behind^e.

LABAT makes the same Remark on the Jalofs at the Sanaga. You must not here watch a Thief's Hands, but his Feet; for as the greatest Part of the Negros go bare-foot, they can use their Toes as nimbly as their Fingers. They take-up a Pin from the Ground; and if there lies but a Piece of Iron, a Knife, Scissars, or any Thing upon the Floor, or a low Bench, they will come-up, and turning their Back to the Booty, stare you full in the Face, with their Hands held wide-open, while they convey the Things off with their Toes, and bending their Knee, lift them up to their Waistband; so that the Theft is immediately hidden under their Cloth: Then putting their Hand behind, they take it out of their Toes, and dispose of it under their Cloaths^f.

NOR are they (says Barbot) more honest to their own Countrymen, the Inland-Blacks (or Mountaineers, as they call them) who come-down to trade at the Factories: For, under Co-

^a See Moore's Travels, p. 30, & seq.

Voyage to Guinea, p. 27.

Barbot, ubi supra.

^b See Barbot's Description of Guinea, p. 34.

^c See le Maire's Voyage to the Canary Isles, &c. p. 161.

^d Labat's Afrique Occidentale, vol. 2. p. 170, & seq.

^e Villault's

See

Jalofs.

lour of helping them to carry their Goods, or a is quite lost, and you see nothing but a furious Jalofs.
of serving as Interpreters, they will steal half of Brute. They have no Notion of Restitution, nor any Tincture of Civility. Their Ignorance is such, that they can scarce comprehend that two and two make four; nor have they any Knowledge of their Age, or the Days of the Week, for which they have no Names. They have but one good Quality, which is, that they are very hospitable: They never suffer a Stranger of their own Nation to go from them without eating and drinking. They also press him to stay several Days: But they take-care to conceal their Brandy from their Guests, since otherwise they could not for Shame deny it them; and they make up what they give to the Mountaineers, by cheating them of half the Brandy they receive for their Merchandize.

Sells one-another.

THEY go farther yet, for some sell their own Children, Kindred, or Neighbours. This *Barbot* tells us has often happened: To compass it, they desire the Person they intend to sell, to help them in carrying something to the Factory, by the Way of Trade; and when there, the Person so deluded, not understanding the Language, is sold, and delivered up as a Slave, notwithstanding all his Resistance, and exclaiming against the Treachery^b. *Le Maire* tells an odd Story on this Occasion, which *Barbot* says he heard in Africa. A Man, it seems, had formed a Design of selling his Son, who suspecting his Intention, when they came to the Factory, went aside to the Store-house, and fairly sold his Father. When the old Man saw them about to fetter him, he cried-out, he was his Father; but the Son denying it, the Bargain held-good. The Son met his Desert, for, returning with his Merchandize, he met a Negro Chief, who stripped him of his ill-gotten Wealth, and sold him at the same Market^c.

Son sells his Father.

ABUNDANCE of little Blacks, of both Sexes, are also stolen away by their Neighbours, when found abroad on the Roads, or in the Woods, or else in the *Légans*^d, or Corn-Fields, where they are kept all Day to scare the small Birds, that come in Swarms to feed on the Millet. In Times of Famine, Abundance of these People will sell themselves, to prevent starving. The Dearth in these Parts was so great in December, 1681, that *Barbot* could have bought a great Number at very easy Rates at *Gorée*, if he could only have found Provisions to subsist them.

Sells themselves.

Added to Sorcery.

THE same Author says, they are much addicted to Sorcery, or Divination by Lots; which is practised chiefly by their Priests, who pretend to a Power of commanding Snakes and Serpents. *Walla-filla*, a former King of *Juala*, who was reckoned the greatest Magician and Poisoner in the Country, could (they tell us) by his Art, bring all his Forces together in a Moment, though ever so far dispersed^e.

Great Drunkards.

LE MAIRE observes, that the Negro Interpreters scarce ever give a true Account of what is spoken, representing the Sense quite contrary, and, by that Means, often render Bargains litigious. When the Blacks think themselves useful to you, they grow quite unsupportable. They are continually drunk, gorged with Brandy; for Palm-Wine is not so plentiful as to be always at Hand. In these Moods their Reason

THEY are all extremely poor, their whole Stock being a few Cattle, of which the richest have not above forty or fifty, and two or three Horses, with perhaps as many Slaves. It is very rare they have any Pieces of Gold to the Value of eleven or twelve Pistoles^f.

AMONG the Blacks in some Countries, the Crown is hereditary; in others, elective. In some of the hereditary Countries, as soon as the King is dead, his Brother succeeds, and not his Son: But when the Brother dies, the Son of the former King ascends the Throne, and after him his Brother again, and not his Son. In other hereditary Kingdoms the Nephew by the Sister's Side, succeeds; the Reason is because they can be certain only of these being of the Blood-Royal.

IN the elective Countries, when the King is dead, three or four of the greatest Persons choose a King, reserving to themselves a Power of deposing or banishing him for any Mismanagement as they think fit: This often occasions civil Broils, the Kindred of the deposed King, notwithstanding the Constitution, endeavouring to usurp the Throne^g.

THE Government of *Kayor*, whose King is styled the *Damel*, is monarchical and hereditary; though not to the King's own Sons, but his Nephews, by the Sister's Side. A Custom grounded on this Principle, that his Children may be spurious; but that his Sister's Sons are incontestably her own, and therefore more certainly of Royal Blood.

EVERY body comes to congratulate the Prince upon his Accession, as a peculiar Felicity; for the Empire being always contested among the Brothers, falls to him, who has the greatest Force, or the best Success.

^a See *Barbot's Description of Guinea*, p. 34. *Canary Isles*, &c. p. 52, & seq.

^b *Ibid.* p. 47.

^c See *le Maire's Voyage to the*

^d In the Original, *Cougans*.

^e *Barbot, ubi supra*, p. 47, & seq.

^f *Le Maire's Voyage to the Canary Isles*, p. 80, & seqq.

^g *Barbot, ubi supra*, p. 55.

Idols.
Kings very
absolute.

No Princes in the Universe, *le Maire* thinks, are more absolute and revered than these Negro Kings; which Deference is an Effect of their Severity; for the least Transgression, whereby the King's Displeasure is incurred, is punished with Decollation, Confiscation of Goods, and enslaving the whole Family of the Offender. The ordinary People are less miserable in this Respect than the *Grande*s, being only subject to Captivity on the like Occasions^a. *Barbot* says, they are so absolute, that, upon any slight Pretence, they order their Subjects to be sold for Slaves, without Regard to Rank or Profession. Thus a *Marbūt* was sold to him at *Goree*, by the *Alkade* of *Rio Fresco*, by special Order of the *Damel*, for some Misdemeanors. This Priest was above two Months aboard the Ship, before he would speak one Word. As their Will is a Law, they impose what Taxes they please, which is the (chief) Reason why the Blacks in general are so poor and miserable.

Proud and
haughty.

As soon as the King is invested with the Royal Authority, the People pay him great Veneration, and he assumes a haughty, imperious Carriage to all his Subjects, of what Quality soever, and is an absolute Tyrant^c. No *Jolloifs* (in *Barfalli*) except the King and his Family, are allowed to lie under *Tendres* (which are Cloths to keep-off Flies and Musquetos) upon Pain of Slavery. The like Punishment attends those who presume to sit upon the same Mat with the Royal Family, unless ordered so to do^d.

Approached
with great
submission.

NONE can approach the *Damel* without a great deal of Trouble and Circumspection; and few are admitted to see the inward Apartments of his Palace. When a great Lord, though one of his Relations, has procured an Audience, he puts-off his Frock at the Entrance of the Court, being quite naked from the Girdle upwards. When he approaches the King, he falls upon the Ground on both Knees. Then he bows down his Head, and with both Hands often strews Sand upon his Head and Face. Afterwards rising up, he still repeats the same Ceremony as he advances from Distance to Distance, till he comes within two Paces of his Majesty. Here he remains, and opens the Reasons he had to demand an Audience. Having finished his Compliment, which is made kneeling, he rises, without daring to cast a Glance upon the King, resting his Hands

upon his Knees, and from Time to Time flings Sand upon his Forehead^e.

Idols.

His Majesty, very slighting of his Subjects, seems not to regard what has been said to him; diverting himself some other Way; however he does not omit, at the End of the Harangue, with an extremely affected Gravity, after which the Petitioner falls back amongst the Courtiers in waiting^f.

HOWEVER absolute the Kings on the *Gambra* are, yet they scarce differ in Behaviour or Cloathing from the common Blacks, unless upon solemn Occasions. Their Wealth, for the most Part, only consisting in Camels, Dromedaries, Beeves, Goats, Millet and Fruit.

At giving Audience to Envoys or Europeans, they adorn themselves more than at other Times, putting on them a red or blue Coat or Doubler, hung about with Elephants Tails, or of other wild Beasts, and small Bells, Bugles, and Coral; having on their Heads Bonnets made of Oser, with little Horns of Goats, Antelopes, or Bucks. They are then attended by a considerable Number of Blacks, and walk with much State and Gravity, generally holding a Pipe in their Mouths, to the Place appointed for the Audience, which, in some Places, is under a tall, stately Tree, as practised by the King of *Barfalli* Bar^g.

WHEN the *Damel* gives Audience to foreign Envoys, his Guards do Duty about him, armed with Aslagayes, or Javelins. The King of *Jelala* has commonly five hundred for his Guard, divided into three Bodies, through which the Envoy is to pass, before he reaches the King's Apartment; and in the Courts there are fifteen or twenty Horses, indifferently well accoutred, and adorned with *Grifgris* to shew his Magnificence^h.

At these Audiences the *Arabs* and *Marbūts* have a much greater Freedom than the rest of the Negroes; but the *French* have more than either. When the Europeans accost the *Damel*, they make their Reverence, and he reaches out his Hand to put upon theirs. When this is done, he either sits or lies (as is the Negroes Custom) upon a Bed, decked with a Quilt, covered with red Leather, having a Pipe in his Mouth. He then makes them sit down by him, and asks them what they have brought along with them. There

^a It is no Matter how much Ministers are at the Disposal of the Prince, so the People be free. It is but just, that those who bring-in and support arbitrary Power, should feel the Smart of it.

^b *Le Maire's Voyage to the Canary Isles*, &c. p. 106, & seq. ^c See *Barbot's Description of Guinea*, p. 47, and 57. ^d *Mearns's Travels into the Inland Parts of Africa*, p. 213.

^e *Barbot*, who agrees in this Account with *le Maire*, observes, that others kneel down at a great Distance, and advance all the Way upon their Knees, continually strewing Earth or Sand, as before; to denote that they are but Dust, in Respect of their King. See *Barbot's Description of Guinea*, p. 56.

^f *Le Maire's Voyage*, p. 107, & seq. ^g *Barbot, ubi supra*, p. 57. and 79. Bar, at present, belongs to the King of *Barra*, not him of *Barfalli*.

^h *Ibid.* p. 56.

Jalofs.
N. Acco's
without Pre-
sent.

is no approaching any of these Kings without a Present^a. Those made to the King of *Barfalli*, at *Bar*, or his Deputy, in his Absence, for an *European*, consists of ten, fifteen or twenty Bars of Iron, some Runlets of Brandy, a Sword, or a Firelock, a Hat, or the like. But good Brandy is generally the most acceptable; and sometimes before the Audience is over, the King will be almost drunk with it: For the rest he agrees in every thing with the Kings about the *Sanaga*. But the Blacks here look upon their Kings as very extraordinary Sorcerers and Fortune-tellers; and believe, that *Magro*, formerly King of *Great Kaffan*, besides his mighty Skill in Magic, and Commerce with the Devils, could, by their Help, blow so violently with his Mouth, as if all Things about him would have been torn in Pieces: Also that he raised Flames and Fire from the Earth, whenever he called upon his infernal Spirits^b.

It is usual likewise, as oft as a Negro King visits you, to make him a Present. These Visits are a Burden when they are too near you, by Reason of their Frequency; and it is best to be cautious how you introduce any new Practice among them, for one Precedent is a sufficient Handle ever afterwards for claiming a Present upon any like Occasions.

Importunate
Beggars.

LABAT, speaking of the *Jalof*-Princes near the *Sanaga*, says, that they are great Beggars, and holder than any Mendicant. They are very artful at this Trade. They begin with asking for Trifles, which oftentimes they have no Occasion for, but this is done only to try your Pulse; and if they find you ready to give, they presently become more importunate, and you must either give them whatever they ask, or break with them. The only Way therefore is to part with nothing till they have, in a manner, earned it by Intreaties. Generally speaking there is no satisfying them. If they cannot get you to give them something, they will try to borrow; and if you do not comply, they will forbid your Trading, or do you some Injury, in which Case there is no Remedy. The *French* have been forced sometimes to make use of violent Means, when they cannot get the Princes to discharge these forced Loans, by pillaging some Village, and making Slaves of the Inhabitants; after which, they have balanced Accounts with his Majesty, and paid for as many as they had taken above their Due. But these Measures (says the Author) don't always succeed; and even though one was sure of getting paid this Way, yet that it would be better not to make a Practice of it,

for Fear of drawing the Resentment of the Country upon a Man, which sooner or later he would feel to his Cost^c.

THEY are so very beggarly with all their Pride, that when an Envoy has any thing about him which pleases the King, as a Coat, Shoes, Stockings, Sword, or Hat, he requires to try them, which he does, one after another. This he did soon after they arrived, to an Envoy of *Mr. Dancourt*, and took from him a Brocade Waistcoat, his Stockings, Hat and Shoes: So that he returned to them stripped naked, had not he by good Chance taken another Suit with him of lesser Value^d. Another Author tells us, that at an Audience the *French* Factor at *Goree* had of the King of *Juala*, that Prince took-off the Hat of the Friar who went with him; and took it very ill of the Factor, who desired him to return the Friar his Hat, as being a very poor Man, saying, that he did not want to be advised by him. Next Day, however, he sent the Friar a young Slave, by way of Amends^e.

SECT. II.

Jalofs Nobility, and the Ministers. Civil Magistrates. Great Equity among them. Criminal Punishments. Corruption among Negro Kings. Presents make and unmake Kings. Forces how raised. Their Cavalry and Infantry. Expert Archers. No Discipline. Their Way of Fighting. The Brak, King of Hoval: His Character. The Damel, King of Kayor. King of Barfalli: His Manners: Dress: Very cruel and despotic: His Government: Course of Life. Bûmey Haman Seaka: His Agility: His ill Fortune.

THE *Jalofs* towards the *Sanaga* have a Sort of Nobility and Gentry, whom they call *Sabibobos*, as they do the Grandees and Princes of the Blood, *Tenbalas*; these are, as it were, the Seminary of their Kings, who are chosen from among them, but never under thirty Years old. *Le Maire* says, the *Damel* has under him several Ministers of State, who assist him in the Government and Exercise of Justice. *Kon-di*, who is a tributary Sovereign, is like the High Constable (in *France*) and has the general Command of the King's Army. The *Grand Jersa* is the Chief Justice through all the King's Dominions, and goes his Circuits from Time to Time to hear Complaints, and determine Controversies. The King's *Alzari* (or Treasurer) exercises the same Employ as the

^a *Le Maire*, p. 109.

^b See *Barbot's Description of Guinea*, p. 79.

^c *Labat's Afrique Occi-*

dentale, vol. 3. p. 198. & seq.

^d *Le Maire's Voyages*, p. 110.

^e *Barbot, ubi supra*, p. 56.

^f *Ibid.* p. 58.

^g *Barbot* calls him *Conde*.

^h By *Labat*, *Jagaraf*.

ⁱ *Le Maire*, and others, write *Alzair*.

Jalofs.

Great Jerafo, but with a more limited Power, and has under him *Alkadis*, or *Alkairs* of large Villages, much like Lords in France.

Civil Magistrate.

BARBOT says, the several Officers, both civil and military, have their Subalterns in every Part of the Land; and in every Town of any Note an *Alkadi*, or *Jerafo*; that the *Kondi*, who is both Viceroy and Generalissimo, in the former of those Qualities goes the Circuit with the *Grand Jerafo*, or Chief Justice, both to hear Causes and to inspect into the Behaviour of the *Alkadis* in their several Districts.

THE *Alkadis*, or chief Magistrates of Towns, are generally Collectors of the King's Duties and Revenues, and accountable to the King's *Alzari*, or *Great Treasurer*. The Word *Alkadi*, used in these Parts, is common to both Whites and Blacks, and signifies the Governor of a Town, or Village.

Great Equiv.

VASCONCELAS, quoted by *Barbot*, says, that the Negroes on this Coast much excel the *Sanagas*, in their civil Government, as much better observing distributive and commutative Justice, and proceeding with much Prudence and Secrecy in the Affairs which concern the Preservation or Aggrandizing of their State; being very impartial in distributing Rewards, and inflicting Punishments. The antientest are preferred to be the Prince's Counsellors, who keep always about his Person; and the Men of most Judgment and Experience are the Judges, sitting every-where in Oyer and Terminer.

Criminal Punishment.

THEY order Justice to be done upon the Spot. A Thief convicted, is punished by being made a Slave; and it is rare that any one is put to Death for this Crime. *Le Maire* says, when a Negro is accused of a Crime, for which he cannot be easily convicted, he is obliged to lick a red hot Iron three Times. If it burns him, he is adjudged as guilty; if not, the Suit is dismissed. *Barbot* adds, that he is discharged without Costs, but that he must, together with the Informer, immediately run away. *Moore* says, that along the *Gambia* this is done by scalding Water, and gives an Instance of it.

HOWEVER it is, here as in other more civilized Parts, Justice is not so impartially administered, but that very often the Judges, nay the King himself will, through Favour, Prejudice, or Corruption, condemn the Innocent and Distressed, and clear rich and powerful Criminals.

Corruption of Negro Kings.

DURING *le Maire's* Stay in this Country, a Passage happened which will sufficiently discover what powerful Effects Presents have upon these Princes: Two petty Kings, (Uncle and Ne-

phew) tributary to the *Damel*, having a Contest about a sorry Sort of Sovereignty, and finding all Arguments of no Effect, resolved, at last, to put an End to it, either by Arms, or the King's Sentence; and this Prince having forbidden all other Means, they were obliged to refer themselves to his Decision.

Jalofs.

ON the Day appointed for Sentence, the two Parties assembled in the great Space before the Palace, accompanied with very numerous Attendants; who formed two Battalions, distant from each other about thirty Paces, all armed with Darts, Arrows, *Assagayes*, Javelins, and *Moorish* Knives. The King followed with six Hundred Men, accoutred with their *Grigris*: he was mounted on a fine *Barbary* Horse, and so placed himself betwixt the two Rivals.

THOUGH they all spoke the same Language, yet they made use of Interpreters, who repeated to the King what they had heard. The Nephew, who was the Son of the deceased King, finished his Harangue, in alledging, That, since God had before given the Dominions in dispute to his Father, they must needs belong to him as his Right; and that thus he hoped, from his Majesty, the Confirmation of the Title, which could not be disputed without palpable Injustice. The King having harkened to him very attentively, told him, with an Air full of Gravity, *God gave it you, and, after him, I give it you again.*

SUCH a peremptory Answer soon dispersed the Uncle's Party. The *Guiriots*, with their Instruments and Drums, celebrated the Praises of the Victorious, saying to him, You merit this Dignity far beyond the other, and the King has done you nothing but Justice; you are by much the finer Man, more rich, more potent, and more valiant.

WHILST this wretched Prince dreamed of nothing but enjoying his Happiness, he was surprised, the Day following, to see himself stripped of all again, by the corrupt King; who, having met with a better Present from the Uncle, dispossessed the Nephew, whom he had enthroned the Evening before, and installed the other in his Room. This Reverse of Fortune soon changed the Notes of the *Guiriots*, and they began to extol him they had before decried.

THE Negro Kings go to War on slight Pretexts. When this happens, the *Kondi* assembles the chief Men, and the rest of the Subjects, of whom he composes the Cavalry and Infantry. They seldom have a Body of above one thousand five hundred Men; so that their Wars are rather

* *Le Maire's* Voyages to the Canary Isles, p. 114, & seq. He writes, *Aik* (i. e. *Alkadi*, *Alkadbi*, or *Alkozi*, signifies, in Arabic, the Judge. See *Barbot's* Description of *Guinea*, p. 57, & seq. *Barbot*, ibid. and *le Maire*, p. 115. See before, p. 228. a. *Barbot*, ubi supra, p. 58.

Jaloff. Skirmishes. In all the Kingdom they can hardly a Muster two hundred Horse.

WHEN the King takes the Field, he has no Occasion for Suttlers, being provided for, and all his Train, by the Women of the Villages through which he passes. They serve him up, sometimes, fifty wooden Platters of *Kiskish*, seasoned after several Ways. He keeps what he likes best, giving the rest to his People, who are frequently as hungry after the Repast as before ^a.

The Cavalry. THE Cavalry are armed with *Zagayes*, or *Assagays*, (a Sort of large Dart, very long, and three or four Spears, with Heads bigger than those of Arrows, having small Jags, which tear the Wound in drawing out) and so loaded with *Grisgris*, that if dismounted, they can scarce walk four Yards. They can throw these Javelins and *Zagayes* a great Way, and go very rarely without them. Besides these, they have a Simetar, and a *Moorish* Knife a Cubit long, and the Breadth of two Thumbs. They guard-off their Adversaries Blows with a round Buckler made of very thick Leather; and, though thus encumbered, they have their Hands and Arms at Liberty, and can attack very smartly.

The Foot. THE Foot are armed with a Simetar, a Javelin, and a Quiver stocked with fifty or sixty poisoned Arrows; whose Wounds are surely mortal, unless immediately seered with a hot Iron. The Teeth, or Beards, of the Arrows produce another bad Effect, since they cannot be taken out the Way they went in, but must be forced quite through the Part entered. The Bow is made of a Reed very like a *Bambû*; and, for a String, they use another Sort of Wood ^b, very curiously fitted up.

Expert Archers. THEY are so dextrous in shooting out of Bows, that they will hit a Mark no bigger than a Crown-Piece above fifty Paces ^c. They march without any Order of Discipline, even in the Enemy's Country. The *Guiriats* excite them to the Battle by the Sound of their Instruments.

As soon as they are within Shot, the Infantry discharge their Arrows, and the Cavalry throw their Javelins: This is followed by the Blows of their *Zagayes*. They spare their Enemies as much as possible; but it is only that they may have the more Slaves, from which Persons of Quality, taken Prisoners, are not exempted. As they fight naked, and are very dextrous, their Wars are very bloody; especially as they are very hardy, and had rather lose their Lives, than be tainted for Cowardice. Thus their Contempt for a Coward, together with the Fear of losing their Liberty, exalts their Bravery much.

Jaloff. THE first Shock being over, they often renew the Attack every Day, for two or three Days together. When they are tired with fighting, they send *Marbûts*, on each Side, to treat of Peace; and, when they have agreed upon Articles, they swear to keep them upon the *Korân* and by *Mohammed*. The Prisoners, on either Side, have no Benefit, but remain the Captor's Slaves ever after they are first taken ^d.

IT remains to give an Account from *le Maire* and *Moore* of the *Jaloff* Kings, who reigned at the Times they were in *Africa*.

THE Kingdom of *Senegal* (so *le Maire* calls *the Brak* *Heval*) was formerly considerable, but, in 1682, was of small Note, though they had a brave King, who is stiled *Brak*; yet for Want of Force, he became tributary to another. His Dominions extend along the River for forty Leagues, without reckoning some petty Signories about its Mouth, and for ten or twelve Leagues up the Country. Though very absolute, he is so poor, that often he has not Millet for his own Support. He is so fond of Horses, that what he has of that Grain he usually gives to them, and contents himself with a Pipe of Tobacco and a small Quantity of Brandy. Sometimes he makes Incursions on the weakest of his Neighbours, driving-off their Cattle, or making Slaves of them, which he sells for Brandy. When his Stock of this grows low, he locks it up in a small Chest, giving the Key to one of his Favourite, whom he dispatches, perhaps, thirty Leagues off; and thus saves his Liquor by putting it out of his Power to get at it. If he has no Opportunity of exercising his Tyranny on his Neighbours, he makes no Scruple of living on his own Subjects, staying with his Court (which consists of two hundred of those, who have learnt all the worst Qualities of the Whites) till he has cat up the Inhabitants; and if they presume to complain, selling them for Slaves ^e.

THE *Damel*, or King, of *Kayor*, (which lies to the South of *Heval*) was no less fond of Liquor than the *Brak*. As the *French* Factors never appear before him, but either to intercede for some Favour, or to make Complaints of his Officers, and Insults made upon some white Men, they never went empty-handed; the usual Present being ten or twelve Pots of Brandy, a little Parcel of Sugar, some Birds Heads, five or six Ells of Linen, and some Pieces of Coral ^f.

As the Brandy-Bottle lasts, the Prince is drunk: No Answer is to be expected till all the Liquor is out. When he grows sober he gives his Audience of *Conges*, presenting the Factor with

^a See *le Maire's Voyages*, p. 111, & *seqq.*

^b *Jobson* says, the same Sort of Wood.

^c *Jobson* says, they are of little Force, all the Danger is in the Poison.

^d *Le Maire's Voyages*, p. 116, & *seqq.*

^e *Ibid.* p. 50, & *seqq.*

^f *Barbot* adds, Garlick.

Jalofs. two or three Slaves, which he sends to have taken-up in the nearest Villages. Unhappy are they who, at that Time, fall into the Hands of his Guards, for they stay to make no Choice!

WHATEVER Care is taken for carrying Provisions, when you become a Solicitor at this Court, yet whilst you are there you are ready to die with Hunger, since the King requires your Stock, and eats the best half for his Share. He gives you, in Recompence, a Quarter of a Camel, (which is very coarse Food) a little *Kuf-kush*, and some Palm-Wine^a.

King of Barfalli.

THE *Jalofs* bordering immediately on the *Gambra*, inhabit the Kingdoms of *Barfalli* and *Lower Yani*. Mr. Moore informs us, that the Family Name of the King of *Barfalli* is *N'jay*. They command absolutely, and the Reverence paid to all the Family is very great; insomuch that others touch the Ground with their Faces when they come into their Presence. Yet they live in great Equality with their Soldiers. The King gives, amongst them, all he can plunder, taking only just what he wants to himself. This forces him to continual Wars; for so soon as he has wasted what he has gotten, either by taking an Enemy's Town, or one of his own, he must look-out for some new Prize to give it to his Men. They, for Want of Spoils, sometimes change their King^b.

His Manners.

THE King, and all his Attendants, profess the *Mohammedan* Religion, notwithstanding they drink so much strong Liquors: For his Majesty's Part, he cannot live without it; and when he is sober, or not quite fuddled, he prays. He dresses as most Kings of the Country do, with a Garment like a Surplice, which comes no lower than the Knees, and a Pair of Breeches of the same Sort of Cloth, about seven Yards wide, gathered round the Middle. He wears no Stockings, but a Pair of Slippers, (except when he rides) a small Cotton-Cap, and commonly a Pair of Gold Ear-Rings. The *Jallofs* (or *Jalofs*) generally wear white Cloaths and Caps, which, as they are very black, much sets off their Colour. The King, when Mr. Moore was there, in 1732, was a tall Man, very passionate, and, when any of his Men affronted him, he did not scruple to shoot them, at which he was very dextrous: And sometimes when he went aboard the Company's Sloop at *Kabone* (his own Town) he was for shooting at all the Canoes which passed by him, killing one Man or two frequently in a Day. He had a great many Wives, but never brought more than one or two abroad with him. He had several Brothers, whom he seldom spoke to, or admitted into his Company: When they were admitted,

Dress.

Very Cruel.

they pulled off their Caps and Garments, and threw Dust upon their Foreheads, as every one does, who comes into the King's Presence, except white Men. As soon as the King dies, his Brothers and Sons go to fighting for the Crown; and whoever is the strongest is made King.

And disposition.

KOHONE, where the King of *Barfalli* commonly resides, stands near the Sea, about an hundred Miles from *Joar*, which lies in the same Kingdom. When he wants Goods or Brandy, he sends a Messenger to the Governor at *James-Fort*, to desire he would send up a Sloop with a Cargo, which the Governor never fails to do. Against the Time the Vessel is arrived, the King plunders some of his Enemies Towns, selling the People for such Goods as he wants, which commonly is Brandy or Rum, Gunpowder, Ball, Fire-Arms, Pistols, and Cutlasses for his Soldiers, and Coral and Silver for his Wives and Mistresses. If he is at War with no neighbouring King, he falls-upon one of his own Towns, and makes bold to sell his own miserable Subjects.

His Government.

THE King is potent and very bold: His Dominions are large, and divided into several Parts, over which he appoints Governors, called *Bumeys*, who come every Year to pay Homage. These *Bumeys* are very powerful, and do what they please with the People; and, although they are feared, yet are they beloved.

OTHER Kings generally advise with their head People, and scarcely do any Thing of great Consequence without consulting with them first; but the King of *Barfalli* is so absolute, that he will not allow any of his People to advise with him, unless it be his Prime Minister and chief Slave, called *Ferbro*, (or Master of the Horse) who carries the King's Sword in a large Silver Case of a great Weight, and who gives Orders for what Things the King wants to have, or to be done; and, in Battle, he is the Leader of his Men.

HIS usual Way of living, is to sleep all Day till Sun-set, at which Time, he gets-up to drink and goes to sleep again till Midnight, when he rises and eats; and, if he has any strong Liquors, will sit and drink till Day-Light, and then eat and go to sleep again. When he is well stocked with Liquor, he will sit and drink for five or six Days together, and not eat one morsel of any Thing in all that Time. It is to this insatiable Thirst after Brandy, that his Subjects Freedoms and Families are in so precarious a Situation; for he often goes, with some of his Troops, by a Town, in the Day-Time, and returns, in the Night, and sets Fire to three Parts

^a *Le Maire's Voyages*, p. 109, & seq. *Boonies.*

^b *Moore's Travels*, p. 213, & seq.

^c In the Original,

of it, placing Guards at the fourth, to seize the People as they run out from the Fire; he ties their Arms behind them, and marches them either to *Joar* or *Kohone*, where he sells them^a.

Bimney Haman Seaka. THIS King of *Barfalli* had three Brothers:

One of them, called *Bimney Haman Seaka*, was a Prince of a middle Stature, genteel and strongly made, active and of a good Countenance: His Teeth white, his Skin the very blackest, his Nose high, and his Lips thin; so that for Features, he resembled an *European*, as most of the *Follois* do. He was clothed in a white Cotton-Vest with open Sleeves, and Breeches of the same which fell down to his Knees. His Legs and Arms were bare. On his Head he had a small white Cotton-Cap, and Gold-Rings in his Ears. He rode upon a beautiful Milk-white Horse^b, sixteen Hands high, with a long Mane, and a Tail which swept the Ground. His Bridle was of a bright red Leather, plated with Silver, after the *Moorish* Manner. His Saddle was of the same, with a high Pommel, and a Ridge behind^c. The Breast-Plate was of red Leather embossed with Silver; but they use no Cruppers. His Stirrups were short, and as large and as long as his Feet, so as to stand firm and easy.

His Agility. UPON these he would raise himself quite upright, stand steady at full Speed, and shoot a

Gun, or dart a Lance, as well as if upon the Ground. He always carried a Lance, or half-Pike in his Hand, about twelve Foot long, which he held upright, resting the lower-End upon his Stirrup, between his Toes; but when he curvetted his Horse, imitating Action, he brandished his Lance high over his Head. I have seen him do Wonders (says the Author) upon this Horse, sometimes making him advance forty or fifty Yards together on his two hinder Feet, without touching the Ground with his fore ones; sometimes curvetting round a Ring, and then straining him so low with his Belly to the Ground, as to carry him under the *Mandingo* Penthouses, which are not above four Foot high.

THIS *Bimney Haman Seaka* was King of *Barfalli* seven Years. *Moore* could not tell how he lost his Kingship; but a younger Man of about twenty-five Years of Age, who called him Brother, reigned when the Author was in *Africa*, and came to visit the Factory twice, in 1731, as hath been mentioned in the Author's Journal. The King had a Sister as absolute as himself. She and her Brothers had all Soldiers of their own, who obeyed their Commands with the greatest Punctuality, were it even against the King^d.

C H A P. XI

Of the Fûli inhabiting along the Gambia.

S E C T. I.

Their Shape and Dress. Occupation. Cattle. Milk and Butter. Oppressed by the Mandingos. Their Government. Industry. Excellent Character. Their Way of keeping Cattle. Price of them. Their Houses and Towns. Great Hunters.

The Fûli.

THE *Fûli*, inhabiting along the *Sanaga*, (of whom we have already given an Account^e) live under Kings of their own, and are Masters of a very large Tract of Country. But those who dwell near the *Gambia*, on both Sides of that River, are in Subjection to the *Mandingos*, among whom they have settled from Time to Time; having been, probably, driven out of their own Country by War or Famine: But this is only a Conjecture of our own.

Shape and Dress.

JOHNSON tells us, that these *Gambia Fûli*

are of a tawny Colour, with long black Hair, not near so much frizled as that of the *Negros*. The Women are straight, and excellently well shaped, have very good Features, and dress their Hair very neatly, but wear the same Habit as the Blacks do. The Men are not, in their Kind, generally, so handsome as the Women; but this may be imputed to their Course of Life, which is that of Shepherds, or rather Herdsmen. They have some Goats; but the Herds they tend are Beesves, of which they have Abundance. In some Places they have settled Towns, but, for the most Part, are Wanderers, all of one Kindred and Family, driving their Herds together into the high or low Lands as the Rains direct; and wherever they find a good Spot for their Cattle, there they fix for a Time, and build a Cottage with the King's Permission.

THE Men live a tawny Kind of Life, there being so many Lions, Ounces, &c. within the

^a *Moore's Travels*, p. 85, & seqq. Also, p. 65.

^d *Moore's Travels*, p. 214, & seq.

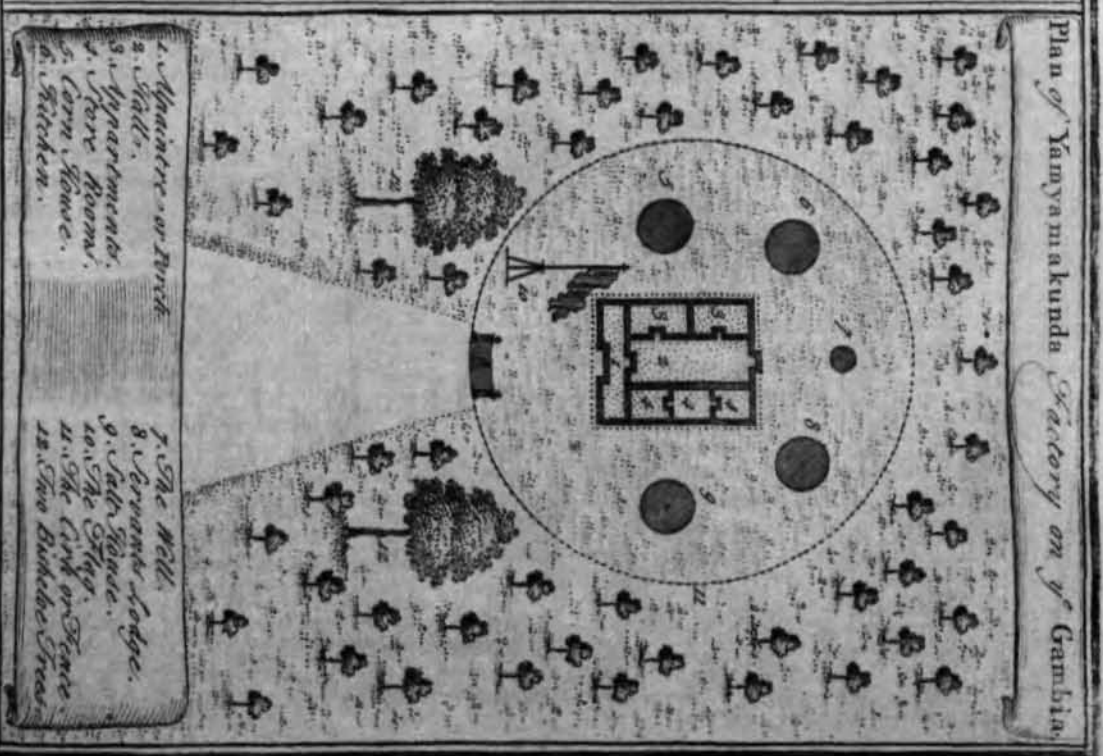
^b See the Print.

^c Like a *Spanish* Saddle.

^e He calls them *Fulbies*.



Bunney Haman Seaka
King of Barsalli
on the Gambia.



Plan of Yamamakunda Factory on the Gambia.

1. Warehouse or Store
2. Wall
3. Apartments
4. Store Room
5. Corn House
6. Kitchen

7. The Well
8. Servants Lodge
9. Salt House
10. The Shop
11. The God or Shrine
12. The Bunkers Street

Fuli. Country, and Crocodiles near the River. At a Night they pen up the Cattle near their Huts, and making Fires about and among them, lie themselves on the Outside, as a Guard^a. The Author dealt with them for Beeves as oft as he wanted, and, upon these Occasions, the Master would come with all the naked Parts of his Body, especially his Hands and Face, stuck full of Flies; just as the Teams of Cattle, in Summer, are in *England*, and the same Kind of Horse-Flies too; which, notwithstanding, he would not so much as lift-up his Hand to drive-away: But they were so offensive to the Author while he stood bargaining with him, that he was forced to have a green Bough to keep them off.

Their Cattle.

Milk and Butter.

BESIDES their Cattle, they sell new Milk, four Milk and Curds, and two Sorts of Butter: One new and white, the other hard, and of an excellent Colour, which the *English* called refined Butter, being as good as that in *England*, only too fresh. For these they dealt much with the Women, who brought them in Gourds, made-up very neat and cleanly; infomuch, that it would put them to the Blush to have a Hair found in the Milk. The Trifles they asked-for in Exchange, were small Beads, ordinary Knives, of one Shilling and Fourpence a Dozen, and such like; but when once they saw and tasted their Salt, which they called *Ram-dam*, nothing else could please them so well as the least Quantity of this. *Johson* and his Company finding great Refreshment in their Commodities, bought something every Day to encourage their Coming: Otherwise, upon one Denial, you should not see them in a Week after, and these Things were to be had of no body else; the *Mandingos*, or Blacks, leaving this Part of Husbandry entirely to the *Fuli*.

Oppressed by the Mandingos.

THEY are much oppressed by the *Mandingos*, who take the greater Share of every Thing they kill, except it is done privately. On which Account, what passed between them and the Author was in a clandestine Trade: But they were very sensible of their hard Usage. The Country is exceeding full of them, dispersed about in Families; but higher up the Country they have expelled the Blacks and are Masters themselves^b, but almost continually in War. They speak a different Language from the Blacks^c.

Their Language.

MR. MOORE has given a different and much better Account of the *Foley*^d, or *Fuli*, than *Johson*. He observes, that they are to be met with in every Kingdom and Country on each Side of the *Gambra*. According to him,

they are much like the *Arabs*, whose Language is taught in their Schools. And they are generally more skilled in the *Arabic*, than the *Europeans* in the *Latin*; for most of them speak it, though they have a vulgar Tongue of their own, called *Fuli*.

THEY have Chiefs of their own, who rule with so much Moderation, that every Act of Government seems rather an Act of the People than of one Man. They live in Hords or Clans, build Towns, and are not subject to any Kings of the Country, though they live in their Territories; for, if they are ill-treated by one Nation, they break up their Towns and remove to another. Their Form of Government goes-on easily, because the People are of a good quiet Disposition, and so well instructed in what is just and right, that a Man who does ill is the Abomination of all; and none will support him against the Chief. In these Countries the Natives are not covetous of Lands, desiring no more than what they use; and as they do not plough with Horses and Cattle, they can use but very little. Therefore the Kings, in those Parts, are willing to give the *Foleys* Leave to live in their Countries and cultivate Lands. They plant Tobacco near their Houses, and Cotton all round their Towns, which they fence-in together. Beyond that they sow Corn of the four Sorts usual here, that is, *Indian Corn* or *Maiz*, *Rice*, the larger *Guinea Corn*, and the lesser, or *Manfaroke*.

THE *Fuli*, though Strangers in the Country, are the greatest Planters. They are very industrious and frugal; and, as they raise much more Corn and Cotton than they consume, they sell it at reasonable Rates. They are very hospitable and kind to all; so that to have a *Fuli* Town in the Neighbourhood is, by the Natives, reckoned a Blessing. Their Behaviour has gained them such Reputation, that it is looked-on as infamous to injure or hurt them^e. Their Humanity extends to all, but they are doubly kind to their own Race; so that if one of them be made a Slave all the *Fuli* will join to redeem him. And as they have Plenty of Food, they never suffer any of their own Nation to want, but support the Old, the Blind, and the Lame; and, as far as their Ability goes, supply the Wants of the *Mandingos*, great Numbers of whom they have maintained in Famines. They are rarely angry, and the Author could never hear them abuse one another. Yet this Mildness does not proceed from Want of Courage; for they are as brave a People as any in *Africa*, and know how to re-

^a *Johson*, on these Accounts, reckoned them stupid, and little better than the Cattle they fed. The Author promised to speak of this Event in some other Part of his Book, but forgot it. These victorious *Fulis* possibly were those settled within the Land, to the North and North-East of the *Gambra*.
^b See *Johson's Golden-Trade*, p. 33, & seqq.
^c He writes, *Pholey*.
^d See the Vocabulary hereafter.

Fuli. venge the Injuries done them^a. In short, the *Fulis*, (or *Jalofs*) themselves dare not meddle with them. Their Arms are the Lance, the Atlagay, Bows and Arrows, short Cutlasses, which they call *Fongs*, and Guns on Occasion, all which they use very dextrously. They settle commonly near some *Mandingo* Town, there being scarce one of any Note or Bigness, (especially up the River) but there is another of these *Fuli* not far-off it. They are strict *Mohammedans*. None of them (a few excepted) will drink *b* Brandy, or any thing stronger than Water and Sugar.

Way of keeping Cattle. THEY breed Cattle, and are very expert at managing them, so that the *Mandingos* leave theirs to their Care. The whole Herd belonging to Towns feed all the Day in the Savannas, and in the Rice Grounds after the Crop is off. They are watched by some Herdsmen, who prevent their running into the Corn, or the Woods near each Town. They have for them a Place, in the Middle of which they raise a Stage, about eight Foot from the Ground, and eight or ten wide. To this is a Ladder, and over it a Roof of Thatch, with the Sides all open. They drive great Numbers of Stakes, in Rings, round the Stage, and every Night duly bring-up the Cattle; who are so tame and well accustomed to it, that they come-up with Ease. Each Beast is tied separate to a Stake, with a strong Rope made of the Bark of Trees. After the Cattle are tied, they milk the Cows, and four or five Men stay upon the Stage all Night, with their Arms to, guard them from the Lions and other wild Beasts. The Calves they wean and keep in a common Pen, which is made with so strong and high a Fence round it, that no wild Beast can pass through. In the Morning they milk the Cows again, and then let them go into the Savannas as usual.

Price of them.

THESE are almost the only People up the River, of whom Cattle can be purchased. The usual Price for a Cow was formerly an Iron Bar, but of late, some of the Masters of Sloops trading up the River, have raised the Rates *c* so, that they are obliged to give sometimes two Bars for a Beast; it being a hard Matter to make them lower their Prices, when once they have had an Opportunity of raising them. They are in some Things very superstitious. One Instance of which is, that if they know any Person to boil the Milk which he buys of them, they will not, for any Consideration, sell him any more, having a Notion, that boiling the Milk makes the Cows dry.

WERE it not for these *Fuli*, the *Mandingos* would starve, for they sell them a great deal of Corn. They are almost the only People here who make Butter, which they barter up the River for Salt. They are very particular in their Dress, wearing only white Cotton Cloths of their own Manufacture. They are always very clean, especially the Women; who keep their Houses neat and sweet, which are built in a regular Method, at a good Distance from each other^b, to avoid Fire; forming very good Streets or Passages, a Thing the *Mandingos* do not regard. Most of their Towns are built on the same Model. They are great Admirers of large Beads, both white and yellow, which last are, from thence, called *Fuli* Beads.

THE *Fuli* are great Huntsmen. They kill *Great Hunters* Lions, Tygers, and other wild Beasts, and often go twenty or thirty in a Company to hunt Elephants, whose Teeth they sell. They smoke and dry the Flesh, which they keep for Eating several Months together. The Elephants (as they say) go generally one or two hundred in a Drove, and do great Mischief not only to the small Trees, which they pull up by the Roots with their Trunks, but also to the Corn. To prevent which, the Natives, on Notice or Suspicion of their Coming, make Fires all round their Corn to keep them out; for, if they get once in, with their broad Feet, they will trample it down, perhaps, for half a Mile together^c.

WE shall treat hereafter of their Religion, and other Customs, which they have in common with the *Jalofs* and *Mandingos*.

^a See before, p. 221. a.

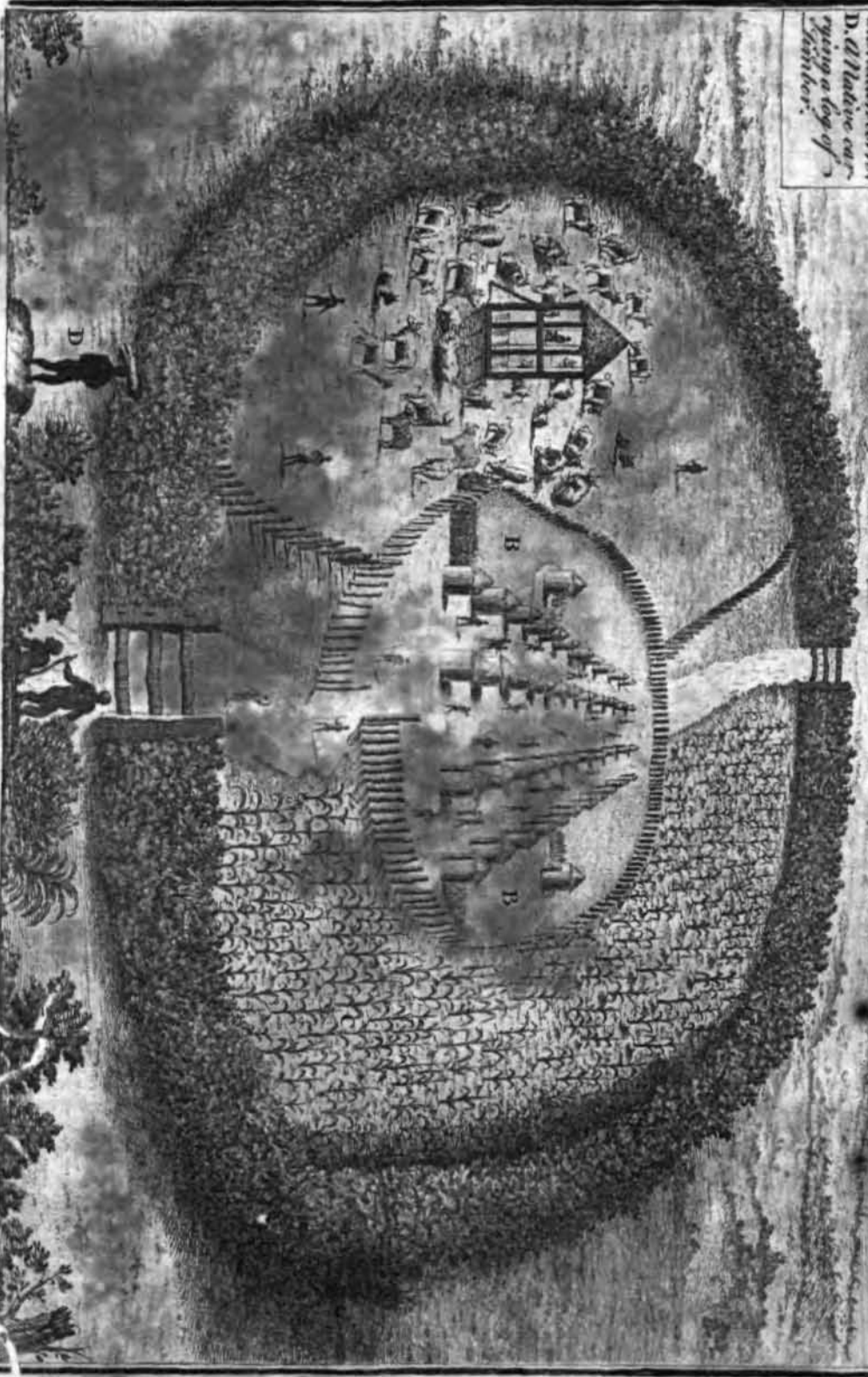
Parts of Africa, p. 30, & seq.

^b See the Cut of a *Fuli* Town.

^c See Moore's Travels into the

A Guard-house
for the Cattle.
B. Cotton.
C. Indian corn.
D. A Native car
rying a log of
Sassafras.

A Pholey Town & Plantations about it, from Moore.



C H A P. XII.

An Account of the Mandingos.

SECT. I.

Their Behaviour: Disposition: Character. Way of living: Diversions. Great Smokers. Nations of Honour. Way of saluting. Bad Customs abolished. Their Features. Diseases and Physic. Family Slaves. Negro Monarchs. The Manfas, or Kings. Degrees of Nobility. King's Dress, and Women. How approached by their Subjects. English how received at Audiences. Lords of Soils. King-Beggars. The Blessings of arbitrary Government. Revenue of Barra. A secret Council. Power of Alkades.

a THE Men generally wear Swords slung over their right Shoulders: Others carry Assagayes or Spears about three Yards long; others have Bows and Arrows, but all wear Knives at their Sides. They are very dextrous at using any Weapon they carry; which, Mr. Moore thinks, is more than can be said of our European Beaus.

THE Mandingos are dispersed all over the Country, and come originally from the inland Parts^d. They are the most rigid Mohammedans amongst the Negros. They drink no Wine or Brandy. They are politer than the other Negros, and the chief Trade of the Country goes through their Hands. They are laborious and industrious, keeping their Grounds well cultivated, breeding a good Stock of Cattle, such as Beefs, Sheep, and Goats, but no Hogs. Those who are in Galam form a Republic, and acknowledge no King, but are governed by their own Marbûts, or Chiefs. They read and write the Arabic tolerably, and are a good hospitable People^e.

f JOBSON, on the contrary, affirms, that the Mandingos along the Gambra live an idle Life, the greater Part using neither Trade nor Exercise: Only Self-Preservation obliges them to put-on a Spirit of Industry in sowing and reaping, which is about two Months in the Year, when their Work is harder, for want of proper Implements of Husbandry. All the rest of the Year they do nothing but gossip about from House to House, sitting in the Heat of the Day under shady Trees, for the Benefit of the Air. Their chief Pastime is a Kind of Game, with a Piece of Wood cut into several great Holes, and about thirty Pebbles; which, by a peculiar Way of Counting, pass between two, till one has got them all. At this some are very dextrous: But they neither fish, fowl, nor hunt, though they have great Plenty of all these Sorts of Game, and the two last at their very Doors^f.

g THEY are always smoking Tobacco, which serves to amuse them, and deaden the Appetite. This Tobacco they raise themselves. Their Pipes are made of Clay, very neat, and of a reddish

THE most numerous Nation on the Gambra, and indeed throughout this Coast, are the Mandingos, or Mundingos. Jobson says, they are perfectly black^a, and speak all one Language throughout the River^b. Moore declares, that they are not so disagreeable in their Behaviour as one would imagine; for when the Author went through any of their Towns, they all came to shake Hands with him; except some of their Women, who, having never seen a white Man before, ran away, and would not be persuaded to come near him. Some invited him to their Houses, and brought their Wives and Daughters to salute and sit-down by him. These always found his Boots, Spurs, Cloaths, and other Parts of his Dress sufficient Subjects for Admiration and Discourse.

h THEY are naturally very jocular and merry, and will dance to a Drum or Balafu twenty-four Hours together; sometimes regularly, at others in odd Postures, striving to outdo one another in Nimbleness and Activity. They are very subject to wrangle and scold, which they call fighting; for if two Persons abuse each-other heartily, they call it a great Battle. But they are generally long coming to Blows, and when they fight in good earnest with whatever Weapons come in their Way, and often kill one another. When this happens, the Murderer flies to another Kingdom, where the King always protects him, and regards him as his own Subject.

^a Moore says, they are generally of a black Colour, as if they were not all black, and that they take their Name from the Country they inhabit. It should rather be from a Country called Mandingo.

^b They have also a cant Language, on account of the Mumbo Jumbo, or Womens Bugbear, of which in the next Chapter.

^c Moore's Travels into the inland Parts of Africa, p. 110, 120, & seq.

^d From a Country called Mandingo, or Manninga, to the South of Bambuk.

^e See Jobson's Golden Trade, p. 38, & seq.

^f Labat's Afrique Occidentale, vol. 4. p. 353, & seq.

Mandingos. Colour; the Stems are only a Piece of Reed, or a small Stick, bored through with a hot Iron Wier, some of which are six Foot long. After they are bored, they polish them with rough Leaves till they are very smooth, white and handsome, and withal very strong. They fasten the Bowl and Stem together with a Piece of red Leather; sometimes with a fine Leather Tassel hanging to it about the Middle of the Stem, and the End of the Reed goes into the Bowl; yet it fits almost as well as Pipes that are made all in one. They clean the Reeds, when foul, by drawing long Straws through them, and the earthen Bowls by scraping them with a small Knife. The Merchants, who travel much, carry Pipes of a great Size, some of them holding no less than half a Pint: These are their travelling Pipes ^a.

Notions of Honour.

THE *Mandingos* are very nice in Point of Honour and Birth, the Foibles of most Nations. When *Jobson* was at *Batto* on the *Gambra*, the King's Son and the *Bo John* fell-out at his House upon this Subject. Weapons were drawn on both Sides, and much ado they had to keep the Peace for that Time; nor could he hinder the Challenge being given and received for the next Morning, when they met at the Place appointed: However, with much Difficulty, the Author pacified them at last, though not without Threats of deciding the Quarrel on another Occasion ^b.

Way of saluting.

THEIR Manner of Salutation is shaking Hands; but generally, when the Men salute the Women, instead of shaking their Hand, they put it up to their Noses, and smell twice to the Back of it: And nothing can affront them so much, as to salute them with your left Hand. When a Man has been a Day or two from home, the Wife salutes him upon her Knees at her Return, and in the same Posture she always brings him Water to drink. This the Author believes is the Effect of *Mumbo Jumbo*.

Bad Customs abolished.

THOSE Natives who live high-up the River have a much better Character than they had formerly: For it is reported that they used to lay their Pipes or Calabashes under your Feet, or Chair, (even in your own House) on purpose to have them broken, and then to insist on being paid above twenty Times the Worth of the Commodity, or else to be paid in Kind: Which being impossible, you are obliged to comply with the first Demand, unless you can make very good Friends to free you from such an Imposition.

HOWEVER, they have still in that Part of the River a Custom, which, though it be pretty well

worn-out below, yet even there is not thoroughly laid aside, that what a Man sells in the Morning, he may, upon returning the Money before Sun-set, have back again ^c. For this Reason, when you buy Eggs or Fowls, it is best not to make use of them, before the Seller is quite gone-off ^d.

THESE *Mandingos* and the *Flúps* are remarkable for thick Lips and flat Noses, as the *Falops* ^{their Testes} and *Fúlis* are for handsome Features. *Jannequin* says, this Shape of their Noses and Lips is not natural, but proceeds from the Women's Method of suckling their Children over their Shoulders when at Work ^e. *Moore* confirms the first Remark, affirming, that they are not born with flat Noses, but ascribes those Features to the Mother's compressing their Noses to please their Fancy ^f; large Breasts, thick Lips, and broad Nostrils, being (according to him) reckoned a Beauty in this Part of the World ^g; although other Authors seem to be of a contrary Opinion ^h.

WHEN a Child is new-born, they dip him over Head and Ears in cold Water three or four Times a Day; and as soon as they are dry, they rub them over with Palm-Oil, particularly the Back-Bone, Small of the Back, Elbows, Neck, Knees, and Hips. The Children go stark naked till they are eight or nine Years old, and some have their Faces and Breasts pinched for Ornament ⁱ.

THE *Mandingos* are pretty healthy, and multiply apace; yet they have several Distempers, such as Fevers, Small Pox, King's Evil, Worms, Pains in the Head, and Swellings in one of their Legs: So that you will often see People with Legs as big as their Waists; which, as the Author was informed, proceeded from their putting some certain Herbs in their Victuals to create Affection. What makes it likely is, that none but grown Persons are subject to this Distemper. *Moore* knew a young Woman up the River, aged twenty, who, in less than two Months Time, had a white Worm come-out of each Knee above a Yard long. Before the Worm began to appear, it was exceeding painful to her, and much swelled; but when the Skin broke, and the Worm appeared, she grew easier. The Worm came out about six or seven Inches a Day, and as it came they wound it on a small Bit of Stick, and tied it with a Thread to prevent its going back. Soon after the same Person had a Worm come-out of her Ankle, which in taking it out broke, and

^a *Moore's Travels*, p. 76.

before, p. 219. d.

^c *Moore's Travels into Africa*, p. 131.

Travels, p. 131.

^b *Jobson's Golden Trade*, p. 56, & seq.

^d *Moore's Travels*, p. 121, & seq.

^e *Ibid.* p. 30.

^f For an Instance, see

^g *Jannequin's Voyage de Libye*, p. 93.

^h See before, p. 255. a.

ⁱ *Moore's*

Mandingos, put her to great Pain. The Natives impute these a Worms to the drinking thick Water ^a.

JOHNSON says, that all the Physic they use, is to apply a *Gregory* to the Part affected. This superstitious Care extends to their Horses, who carry them about their Necks; nay, still farther, even to their Bows, which are hung with them ^b.

IN House-keeping, the Rice is the Womens Property; who, after setting by a sufficient Quantity for the Family Use, sell the Remainder, and keep the Money to themselves, the Husband not interfering. The same Custom they observe with regard to the Fowls, (of which they breed great Numbers) when they can get a Market for them ^c.

SOME of them have a good many House-Slaves, in which they place a great Pride: And these Slaves live so well and easy, that it is hard to know them from their Owners, being often better clothed; especially the Females, who have sometimes Coral, Amber, and Silver Necklaces and Ornaments to the Value of twenty or thirty Pounds *Sterling* ^d. Many of the Slaves are born in their Families. There is a whole Village near *Brukoe* of two hundred People, who are all the Wives, Slaves, or Children of one Man: And though in some Parts of *Africa* they sell the Slaves born in the Family, yet in the River *Gambra* they think it a very wicked Thing; and the Author never heard of but one that ever sold a Family Slave, except for such Crimes as they would have been sold for, if they had been free. If one of the Family Slaves (where there are many) commits a Crime, and the Master sells him for it, without the Consent of the rest, they will all run away, and be protected in the next Kingdom ^e.

WHEN *Johnson* was in the *Gambra* in 1620, the Countries on both Sides of that River were divided among three Emperors, viz. those of *Kantôr*, *Bursâl*, (or *Barjalli*) and *Wolley* ^f. These great Monarchs carried their Wars against each other cross the *Gambra*, especially the King of *Bursâl* ^g, who resided near that River. It was said, he would soon have subdued the Country on the other Side, if he had known how to convey his Horse over to it. The Author never saw any of those three Sovereigns, (who, as he was told, never appeared but in great Pomp and State) but says, several *English* had seen the King of *Bursâl* a hunting, when he was attended with a great Number of Horse.

THESE Empires were divided again into several petty Kingdoms, the Governors of which the Author knew more of; and from the State assumed by these, leaves his Readers to conjecture at that of their Master. He had eaten, drank, and conferred with six of the petty Kings, who were all called *Manfa*, which, in their Language, signifies King: To these they paid a Duty at first Coming, for Leave to trade ^h; and though they held under the great Sovereigns above-mentioned, yet they succeeded in the same Manner with them; the Brothers in their Order of Birth taking Place before the Sons.

THE great King of *Kantôr* had then three younger Brothers, who were petty Kings. These three Brothers were, *Summaway*, King of *Berek*, who, while *Johnson* lay at *Batto*, was aboard his Boat with his Wife. The second was *Summa Tomba*, King of *Oranto*; he was blind, and a great Sot: The Author had been often at his House. The third, *Farran*, lived within two Miles of the Port of *Jerakonda*, and was perpetually drunk; yet he kept his People in great Awe. The *English* had generally a Factor residing in his Country: He was a very old Man, though the youngest Brother; and as any of his Brothers died, they were all to remove according to their Precedency ⁱ.

It must be observed here, that *Farran* is not a proper Name, but one of the four Degrees of Nobility. Titles of Honour among the *Mandingos*. *Manfa*, or King, is the first, and highest; *Farran* the next: The third is *Farrambra*, and *Bo John* the lowest. These in their respective Towns are Commanders and Governors, and have a great Sense of the Dignity of their Blood and Family ^k.

IN Apparel a King is not distinguished from the common People, (only he has a greater Load of *Gregories* about him than others) the Country affording nothing but Cotton for Cloathing; but for State he has often two of his Wives sitting by him as Supporters, who stroke and gently pull his Skin on the Parts above the Waist, in which he takes great Delight. He is allowed seven of these Wives, who are all joined to him by an established Form of Matrimony, and obliged to attend only his Pleasures. He has others of lower Birth for Concubines, who are not tied so strictly to him as the Wives, being taken rather out of Necessity: For after the Wife conceives with Child, she admits her Husband no more till the Infant be weaned; by which Means, notwith-

^a Moore's Travels, p. 130.

^b *Id.* p. 110.

^c Johnson's Golden Trade, p. 55.

^d *Id.* p. 43.

^e Moore's Travels, p. 139.

^f See before, p. 169. b.

^g He was a

^h *Jalofi*, but *Johnson* mentions only *Falis* and *Mandingos*, with whom, probably, he confounds the *Jalofi*.

ⁱ This Duty (the Author says) was peremptorily exacted, and is greater in the Mouth of the River, where the *Portuguese* resided, but higher-up was less, and accepted as a Courtesy.

^k Johnson's Golden Trade,

^l *Id.* p. 58.

Mandingos. standing his having seven Wives, he may be left without the Use of one, and therefore is allowed Concubines. The Reason of the Women abstaining from Coition after Pregnancy, is the Danger of Abortion from the enormous Size of the virile Member among the Negros. *Jobson* takes this for an infallible Proof, that they are sprung from *Canaan*, who, for uncovering his Father's Nakedness, had (according to the School-men) a Curse laid upon that Part, and applies to them the Words of *Ezekiel*, Chap. xxiii. 20.

*How op-
probrious*

THE Manner of approaching the Presence is this: At your Entrance you kneel first upon one Knee with great Reverence: Then drawing nearer his Majesty, who sits on a Mat upon the Ground, first you lay your Hand upon the bare Ground, next on the Top of your Head, being uncovered; and after that, at last, upon the King's Thigh, and so retire several Paces back. Many sprinkle the Dust off the Ground upon their bare Heads twice or thrice before they touch the King's Thigh, who receives them only with a slight Nod of his Head. But if a *Marbút* is in the Company, they all fall down on their Knees, while the Priest prays for the King's Welfare, and gives him his Benediction: To which his Majesty, crossing his Arms, and holding his Hands over each Shoulder, cries, *Amena, Amena*, that is, *Amien*.

*English, how
received.*

THE King of *Kassan* usually received *Jobson* and the *English* sitting on a Mat with his *Gregories*, or *Grigoris*, tied about his Head. They advanced towards him with their Hats on, and when near, made a gentle Bow with their Hands on their Breast, which he returned; and then stretching-out his Arm, they first took hold on the upper Part of each other's Hands, next on the under, and the third Time joining Palms, shook Hands. After this they sat-down by him, and entered into Conference, which was managed with great State on his Side, all he said being recited to them by another. Upon these Occasions the Author kept plying his Majesty and his State-Officers present with Brandy; and sometimes added a Bottle of Sack. The Captain first drank to the King, and he to his Nobles, standing round by the Wall of the House; and the Liquor was sure to keep circling till all was out, were there ever so many Bottles, unless the King, calling for a Cup, broke-up the Company, which he often did. They always excused the Captain's drinking any more after the first Cup, and that was only insisted on by way of Taquer for their Security. One Thing was remarkable, that when the King took the first Cup into his Hand, if the

a Liquor was either uncommon, or excellent in its Kind, he wetted one of his principal *Gregories* with it before he drank.

b IN every Kingdom upon the *Gambra* there are several Lords of Soils. These are commonly Kings of the Towns where they dwell. It is their Property to have all the Palm-Trees and *Siboa*-Trees; inasmuch, that no one dares cut any Leaves, or draw any Wine from them, without their Consent. These Lords grant this Liberty to some, who give two Days Produce in a Week to them as an Acknowledgment; and white Men are obliged to make a small Present to them before they can have Liberty to cut *Siboa*-Leaves or Grass to cover a House.

c THE Riches of the *Mandingos* are reckoned by the Number of Slaves; but they will all beg, from the King to the Slave. However, in *Jobson's* Time, they were easily satisfied, except with Brandy, of which they would drink themselves dead drunk, and then fall fast asleep: So that Women and Wine are truly a King's Life here.

d THE King furnishes the *Europeans* with Slaves very easily: He sends a Troop of Guards to some Village, which they surround; then seizing as many as they have Orders for, they bind them up and send them away to the Ships, where the Ship-Mark being put upon them, they are heard of no more. They usually carry the Infants in Sacks, and gag the Men and Women, for fear they should alarm the Villages through which they are carried: For these Actions are never committed in the Villages near the Factories, which it is the King's Interest not to ruin, but in those up the Country. It often happens that some escape and alarm the Country, which taking Arms, join the Persons injured, and pursue the Robbers. If they catch them, they carry them before the King, who then denies his Commission, and sells them on the Spot for Slaves. What is farther remarkable, if any of the injured People appear as Evidence still in Bonds before the King, they are also adjudged to be Slaves, and sold as such.

e THEY say the King of *Barra* has for his standing Revenue four thousand Crowns a Year, which is raised by a Pole-Tax upon all Strangers settled in his Dominions. The *Portuguese*, both true and pretended, pay fifty Crowns a-head. He has other Customs paid by Ships that load there, especially Interlopers, who pay him five hundred Bars of Iron each, besides Presents, which are as great as he pleases: For he is absolute Master of all they have, and without Cere-

Mandingos.

*Lords of
Soils.*

*King-Beg-
gars.*

*Blessings of
arbitrary
Power.*

*Revenue of
Barra.*

* *Jobson's Golden Trade*, p. 48, & seq.
Moore's Travels into Africa, p. 37.

* *Ibid.* p. 60, & seq.
* *Jobson's Golden Trade*, p. 58.

* Or rather, a reserved Rent.

Negro Council. money sends to seize, or takes to himself any thing he has Occasion for, or likes, out of his Neighbour's Houses.^a

A secret Council. It is reported of the King of *Baúl*, that in deliberating about making War upon another Prince, he convenes his Council in the next thick Wood to his Residence, where a Hole is dug about three Foot deep, about which his Privy-Counsellors sit, with their Heads bowing towards the Bottom; and when the Council is dismissed, the Hole is filled-up, to denote they are to keep the Resolutions taken there as secret as if they were buried, otherwise they are deemed guilty of high Treason: And by this Means their Designs are kept so private, that the Execution only discovers them.^b

Negro Council. EVERY Town has a Governor, called *Alkadi*, who has great Power; for almost ever Town *Alkades*, having two common Fields of cleared Ground, one for their Corn, and the other for the Rice, the *Alkadi* appoints the Labour of all the People: The Men work the Corn-Ground, and the Women and Girls the Rice-Ground; and as they all equally labour, so he equally divides the Crop among them: But in case any are in Want, the others supply them. This *Alkadi* decides all Quarrels, and has the first Voice in all Conferences in Town-Affairs.

C H A P. XIII.

The Customs and Rites common to the Inhabitants of this Part of Africa.

Particularly the Jalofs, Fûli, and Mandingos.

Previous Remarks. ALTHOUGH the Customs prevailing among the Natives of this Part of Africa are nearly the same, so that the Account, which an Author gives of one Nation, may serve indifferently for the rest: Yet to prevent Mistakes, it may be necessary to observe, that the Remarks, for which *Jabson* is quoted, relate wholly to the *Mandingos*, if he has not confounded them with the *Jalofs*; these last he mentions not. Those taken from *Jannequin, le Maire, and Labat*, seem to concern the *Jalofs*, since they treat chiefly of the Inhabitants about the *Sanaga*, and *Cape de Verde*. Mr. *Moore* speaks distinctly both of the *Jalofs* and *Mandingos* in his Travels; but the Passages here, cited from thence, relate almost to the *Mandingos*.

S E C T. I.

Why the Negroes are black? Idle Conjectures. Rational Opinion. Negro Tradition, or Solution. Physical Cause unknown. Curious Remarks of Labat. Dress of the Men: Large Sleeves: Enormous Breeches. Womens Dress: Their Diet: Drink: Sanglet: Kuthkush. Manner of eating. Dinner, how served-up. Use no Bread.

Why the Negroes are black. AS all the Inhabitants within this Division of Africa, except the *Fûli*, are black, it may not be improper to inquire into the Cause of this great Change of Complexion: Which is the first Object that presents itself at landing amongst these People, as well as a Topic that has given Rise to numberless Conjectures and great Disputes among the Learned in Europe. This is the more extraordinary, according to *Labat*, as the *Moors*, who are their next Neighbours, are white, or at most swarthy, with long black Hair; whereas that of the Negroes is short, and soft like Wool, and they have nothing white but their Teeth and Eyes. Nor can this Difference be ascribed to the Climate, since Experience shews, that white Parents, however long Inhabitants here, will always have white Children; and that Negro Parents, though removed to the most Northerly Latitudes, will have theirs of their own Colour.

If it be asserted, as it is generally believed, that the human Race sprung from a Pair of first Parents, the Question will be, Of what Colour they were? For if they were either white, brown, or reddish, (as the Name of *Adam* signifies) it is impossible they could ever have a Negro Offspring. Mix White and Brown in equal Proportions as often as you please, (says *Labat*) and they will never produce a Black.

^a *Labat's Afrique Occidentale*, vol. 4. p. 350. & seq.

Moore's Travels, p. 127. & seq.

^b *Barbot's Description of Guinea*, p. 39.

^c See *Labat's Afrique Occidentale*, vol. 2. p. 255, & seq.

Negro
Colour.

the Consequence of the Curse bestowed by Ham on his Son Canaan. But supposing these Whims to be Facts, says the same Author, how should their guilty Colour have been transmitted to their innocent Posterity, if their Wives were not black too? Which is not easy to prove. Their Posterity must have been *Mulattos*; and granting they intermarried, would rather have produced a white than a black Progeny ^a.

Rational
Opinion.

SEVERAL Authors therefore, unable rationally to account for this Contrariety of Colour any other Way, have made no Scruple to assert, that Blacks and Whites must needs have sprung from different first Parents. Mr. Atkins is of the same Opinion. He has taken Notice in his *Navy Surgeon*, how difficultly the Colour is accounted for, and elsewhere declares, that *although it be a little heterodox, he is persuaded the black and white Race have originally sprung from different-coloured first Parents* ^b. With Mr. Atkins's Leave, this is not to be a little heterodox, but in a great Degree so; since that Doctrine cannot subsist but on the Destruction of the *Mosaical* Account, which derives Mankind from one common Stock. And by the same Rule that the Blacks had their peculiar Parents, every other Nation of a different Colour must have had a particular Father and Mother; and thus instead of confining the Origin of the human Race to one single Pair of Sexes, there will be introduced a great Number of original Creations. Indeed the Negroes themselves account for their Blackness in this Manner, if their Opinion may be of any Authority in the Case: For the *Marrabits* (as *Labat* observes) have a Tradition, that of *Noah's* three Sons, one was white, the other tawny, and the third black; and that each of them had a Wife of his own Colour ^c, from whence proceeds the Difference among Nations in this Respect.

Negro Tradition, or
Sensation.

WHATEVER Way this Contrariety happened, it must obviously be owing to some Difference in the Juices or Texture of the Teguments of the Body. *Pecclin*, a Physician, concludes, that the Blackness in Negroes proceeds from the Colour of the *Epidermis* (Cuticle, or Scarf-skin) and not that of the Skin itself. He supports his Opinion by the Authority of *Riolan*, and confirms it from an Observation he made himself. This, as *Labat* observes, is a kind of begging the Question. On the contrary, the Anatomists of the Royal Academy of Sciences, at *Paris*, who were at great Pains to search into this Affair, have at last discovered, that this Blackness is neither in the Skin nor the Flesh, but in a small *Reticula*, or Net-work (composed of extremely

Physical
Cause unknown.

a soft and delicate Fibres) placed between the *Epidermis*, and Skin; which *Reticula* in Whites is white, and in the Negroes, black. It must be allowed, that this *Reticula* does not appear in the Soles of the Feet of Negroes, nor in the Palms of their Hands, which in all are white. But the Question is not so much in what Part the Blackness lies, but whence that Blackness proceeds? Not whether the *Reticula* of the Negroes be black, but why it is black? Why it should in the Blacks be black, and in the Whites, white ^d.

LABAT, who decides nothing on either Side, proposes only some Remarks he made during a long Stay in the *West Indies*, relating to this Subject.

Curious Remarks of
Labat.

I. THAT these Negroes, who have suffered considerable Blisters, by being scalded in the Coppers where they boil the Rum, or by any other Accident, retain the Parts so scalded, entirely white, when the new Skin grows, as before the Burn: What becomes of the *Reticula* then?

II. THAT when the Negroes are sick, they entirely lose their Colour, becoming pale, and that in Proportion to the Degree and Length of their Disease. Some have been so pale, as hardly to be distinguished from a White of a wan or fallow Complexion.

III. THAT the Bodies of Negroes become blacker than usual after Death, though in Sickness they turn so pale.

IV. THAT the Children of Negroes are born of the same Colour as the Whites; only they have the privy Parts black, and a black Circle at the Root of the Nails.

V. THAT the *Sieur Brûe* at *Bissos*, saw a white Negress, born of black Parents, and married to a Negro, by whom she had several black Children ^e.

THE Drefs of the People in general in this Part of *Africa* is very plain, and nearly alike every-where. The Mens, according to *Jobson*, consists of only a Shirt and Breeches. The Shirt is of blue and white Cotton, hanging down to the Knees, with very wide Sleeves, which they gather upon the Shoulder when they go to use their Arms. The Breeches are gathered like a Cushion upon his Buttocks, and all round his Thighs, which makes him walk straddling. They are bare-legged, but at the Bottom of their Feet have *Leathern Soles* [or Sandals] buttoned round the great Toe, and over the Instep. Besides these Cloaths, they are hung all over, both Head, Limbs, and Body, with *Gregories*. The Men commonly wear Swords, slung over their

Dress of the
Africans.

^a See *Labat's Afrique Occidentale*, vol. 2. p. 255, & seq.

^c *Labat*, ubi supra, vol. 2. p. 268.

^d *Ibid.* p. 264, & seq.

^e *Atkins's Voyage to Guinea*, &c. p. 39.

^f *Ibid.* p. 267, & seq.

Negro Dress. right Shoulders; others carry Aslagayes three a Yards long; others, Bows and Arrows, but all of them have Knives stuck by their Sides ^a.

THE Women wear nothing but a blue and white Cotton-Cloth, tucked round their Waist, going naked upwards; but for Ornament and Pride, mark or print their Backs, which look (barring the Colour) like a crinkled, or pinched Table-cloth. Sometimes they throw another Cotton-cloth about their Shoulders ^b.

OTHER Authors describe the Apparel of these People in the same Manner, with very little Variation. *Le Maire* says, the Poor have nothing but a Piece of Linen or Cotton, of about half a Foot Breadth, to cover their Nakedness: That it is fastened to a Cord, which serves them for a Girdle; and that they let the Cloth hang-down before and behind them, looking-on it as a great Ornament.

THAT the Cotton Frock ^c, worn by the Gentlemen and Men of Quality, is of all Colours, made in the Shape of a *Franciscan's* Gown ^d, with long and large Sleeves, and not plaited at the Neck ^e, having only a Slit, like a Smock, to put-through their Heads, like an *European* Smock: That they reach but half Way down their Thighs ^f. That the Breeches are of the same Stuff, falling from the Girdle Place below the Knees: That they are so large as to take-up five Ells of Cloth, resembling Womens Petticoats, sewed together at the Bottom; leaving only two Places to put their Legs through, and the larger the more fashionable ^g. *Barbot* says, they are called *Juba*, and made of thick Cloth. They use them chiefly in Winter. In Summer, they wear only a single Linen Shirt, with a small Leather or Ozier Cap, strait at the Head, but wide above, like a Friar's Hood. *Jannequin* adds ^h, that they carry a Knife hung at their Neck, and an Aslagay.

ACCORDING to the same Author, they wear on their Heads a Sort of Bonnets, narrow at the Opening, but large at the Top, something like the *Jacobins* Hood. The common Sort go barefooted; but People of Quality have Leather Sandals, cut into the Shape of a Shoe-sole, fastened at the Top of the Foot with Thongs, in the Manner of the Antients. They dress their Hair, which is short, very prettily, with *Grisgris*, Silver, Leather, Coral, Copper, &c. and have Tin, Silver, and Copper Ear-rings. Those descended from Slaves, are not allowed to wear their Hair.

THE Maids and Women go naked from the Nape of the Neck downwards, unless forced by the Cold to throw over some Covering. The rest of their Body they cloath with a *Paigae*, a Piece of Linen, or striped Cotton, about the Bigness of a Towel, which reaches down to their half Leg. Their Hair is also decked with Coral, and other little Baubles. Their Head-dress makes a Sort of Coif, half a Foot high, the higher the handsomer.

THE Girls and Boys go naked, till eleven or twelve Years old. Men and Women adorn their Legs and Arms with Coral Bracelets of Silver, Gold, Tin, and Copper, according to their Wealth ⁱ.

BARBOT says, the common Sort of both Sexes, have only a short Cotton Clout, or Rag, to cover their Nakedness. Some have a Leather Girdle, to which is fastened a narrow Clout round the Body, with the End hanging out behind. Others join two or three Cotton Clouts, or Cloths, together, which they wrap about their Shoulders, and under their Arms, leaving the two Ends hanging down before and behind. The younger go stark naked. The Women and Girls wear only a Piece of Cloth, or Clout, about their Waist, and another above their Heads, like a Veil. Their Hair they either plait or twist, and adorn with Trinkets of Coral, Gold, or Glass. Some wear a Sort of Coif ^k.

ACCORDING to *Moore*, both Men and Women, especially the latter, take great Delight in carrying a Bundle of small Keys about them, tied around their Middle, only for the Sake of being thought rich ^l.

JOHNSON observes, that the common People eat but once a Day, which is after Sun-set. Their Diet is generally Rice, or some other Grain, boiled and served hot by the Women in Gourds. They take their Victuals out with their Fingers, and, rolling it into a Ball, toss it into their Mouths. They content themselves with this Food, rather than be at the Pains of getting either Flesh or Fish. It is true, they breed Poultry, and know how to cut Capons; but most of these they truck away for Iron, Beads, and such like Trade.

THEY hold eating seldom, and in the Cool of the Day, to be a good Preservative of Health. In this *Captain Johnson* agrees with them, and prescribes the same Rule for the *English*. He observes, that the natural Moisture being drawn

^a *Johnson's Golden Trade*, p. 49.

^b *Ibid.* p. 55.

^c *Barbot* says, it is of striped Cotton, of

several Colours. ^d *Jannequin*, in his *Voyage de Libya*, p. 36, says, it resembles a Deacon's Surplice.

^e *Barbot* says, some are plaited, others not.

^f *Barbot* says, they reach to their Heels.

^g See *Le*

Maire's Voyage to the Canary Isles, &c. p. 84.

^h *Jannequin's Voyage de Libya*, p. 96.

ⁱ See *Le*

Maire, *ibid.* p. 85.

^k See *Barbot's Description of Guinea*, p. 35.

^l *Moore's Travels*, p. 116.

outward

Negro Diet. outward to refresh the external Parts, when parched by the Sun's Heat, the Stomach is then cold, and fitter to receive a Dram than to digest Victuals; and they found, by Experience, that in the Middle of the Day, they could drink as much *Aquavite* at a Time there, as would burn-out their Hearts in *England*.

Diet. THEIR common Drink is Water, though they sometimes use *Palmita* Wine, and a Sort of Ale, called *Bullo*, made from their own Corn: But they are so fond of spirituous Liquors, that they will sell their Cloaths off their Backs for it.

THOUGH the Men are great Drinkers, yet the Women are never suffered openly so much as to take one Cup, except some special Favourites.

LE MAIRE says, the Drink of the Negroes is Palm-Wine, and Water, out of a stinking Ditch, or some worse Place. They make use of Milk too, when they can get it.

THE Diet of the Negroes is plain and simple, consisting chiefly of *Sanglet*, or *Kushkush*, made of Millet, Milk, Fowls, and sometimes Fish, or Meat, gotten by Hunting. For they seldom kill their Cattle, unless on Festivals, or other extraordinary Occasions.

Sanglet. THE Women begin at Break of Day to make *Sanglet*, for it requires full six Hours the preparing. Two or three go about this Work, first taking the Millet, they pound it in deep wooden Mortars, having no Mills. When the Grain hath lost its Husk, they cleanse it by winnowing with Fans, made of Palm-tree Leaves; afterwards they boil it either in Milk, or Butter, Meat, Broth, or Water; or else with dried Fish.

Kushkush. KUSHKUSH, which is the best Victuals, is also well beaten, and clean sifted; then they mould it into a Paste with Water, and make it up into little Balls. When these Balls are well dried, they are set in a Cullender over a Pot where Meat has been boiled, seasoned with Selpiment and Palm-Oil (to receive the Steam). This Ragou is well enough, when it is rightly prepared and cleaned from Sand, which is but seldom.

WHEN they go to War, they take a little Bag with them, a Foot long, and as thick as a Man's Arm, full of *Kushkush*, ready boiled. This is the Womens daily Employ. Should the Women of France, says le Maire, take such

a constant Pains for their Husbands, I fear the Men would lead but sorry Lives.

THEIR set Meals are at Noon and Night. *Manner of eating.* They all eat very nastily, lying along the Ground, and taking up their Victuals by Handfuls; for they use neither Napkins nor Plates, Knives nor Forks. No Body eats with the (*Damel*, or) King, but the grand *Marbuts*, or one of the Lords that is most accomplished: Often he eats alone. He will by no Means, suffer the *Tobabs* (or Whites) to see him at his Meals, which, the Author thinks, is done out of Shame of their Nastiness and Poverty.

AMONGST the meaner Sort, all the Family eat together; their first Mess is *Kashkush*; when that is cleared, they fall aboard the Flesh, tearing it in Pieces with their Fingers: After they have gnawed it a little, they put it again into the Platter, for the next. They use only the right Hand during their Meals, the left they reserve to work with, and, on that Account, esteem it an Indecency to eat with it.

JANNEQUIN says, that the Negroes eat in a very rude Manner, having only a Mat spread on the Floor, on which the *Kushkush* and Meat being served-up in wooden Dishes, they tear it in Pieces with their Hands, and sling it greedily down their Throats: But their Grandees, and rich People, dress their Meat more cleanly, and are better served. The Negroes in general have good sharp Stomachs, and nothing comes amiss to them, as they eat even the Flesh of the Elephant and the Crocodile. They like their Meat best when it is thoroughly tainted, or rather putrified. Though they kill their Oxen, Sheep, and Fowls but just before they dress them, yet they eat well, and are very tender.

THEY use no Bread, but eat the Flour of their various Grains, as Thickeners to Liquids. *Use no Bread.* The Indian Corn they mostly use when green, parching it in the Ear upon the Coals, and then it eats like green Pease. They boil their Rice chiefly as the Turks do (in making *Pillaw*). They make Flour of the Guinea Corn and *Man-saroke* (or lesser Indian Corn) by pounding it in Mortars, as they sometimes do the larger Indian Corn and Rice. The Natives never bake Cakes or Bread for themselves; but those of their Women who were accustomed to the Europeans here, learned to do both.

* *Jobson's Golden Trade*, p. 38, & seq. *Ibid.* p. 61.

perched with Honey.

this Respect.

^c See le Maire's *Voyage to the Canary Isles*, &c. p. 87, & seq.

^d See *Maori's Travels*, p. 32.

^e See *Jannequin's Voyages*, p. 77. and le Maire's *Voyages*, p. 114.

^f *Labat's Afrique Occidentale*, vol. 4. p. 174.

^c The *Marbuts* drink Water, teni-

^e But of late they are much altered in

^f See *Janne-*

^d *Labat's Afrique Occidentale*, vol. 4. p. 174.

Negro Mar-
riages.

SECT. II.

Of their Marriages and Funerals.

Form of Marriage. Girls espoused very young. Dowry, or Present. Virginity honoured. The chief Wife. They punish Adultery, yet prostitute their Wives. The Wives do all the Work. Are in great Subjection. Child-bearing easy. Way of naming the Child. Flat Noses, whence. Very fond Parents. The Girls forward. Wives self-denying.

Form of
Marriage.

WITH regard to Marriage, *Jobson* informs us, that the Man contracts with the Woman while she is under Age, but not without the Friends Consent, in whose Hands he places the Settlement, or Dowry, he agrees to give for her. The King, or chief Governor also, as general Guardian of the Maids, claims a Gratuity for his Ratification. When she comes of Age fit for Matrimony, he goes, accompanied with some young Men, his Acquaintance, early in the Evening, by Moonlight, to the Maid's House, and they forcibly take her out^a, struggling and shrieking. She is seconded by the Cries of all the young Maids in the Town, and the young Men make a Feint of rescuing her. But the Spouse and his Friends carry her away to his House in Triumph. Here she remains unseen for some Time, and several Moons after never goes abroad without her Veil, which, in the *Spanish* Fashion, covers all but one Eye. The Dowry is reserved for her, that in Case of Widowhood, she may have wherewithal to purchase a Husband, which is the Custom for Widows^b.

Espoused
very young.

MOORE says, they give away their Daughters in Marriage, sometimes as soon as they are born; and that the Parents can never afterwards break the Match; nor the Girl so betrothed take another Husband, without Leave of the first: But that the Man is entirely at Liberty. They generally take their Wives home very young; but before she goes they are obliged to pay the Parents of the Wife two Cows, two Iron-Bars, and two hundred *Kala* Nuts.

THE same Author farther observes, that at taking his Wife home, the Man makes a Feast; to which all that are willing come without Invitation, and rejoice for three or four Days successively. The Woman is brought from her Parents House to her Husband's, on Mens Shoulders, with a Veil over her Face, which she keeps

a on till the Marriage is consummated; during which, the Guests dance and sing, beat Drums, and fire Muskets^c.

ACCORDING to *Labat*, when a young Negro on the *Sanaga*, has fixed his Eyes on a Mistress, he applies to the Father and Mother for their Consent, or if an Orphan, to her next Relations. As the Parties are generally agreed before the Meeting, so the Bargain is fixed, as soon as the Lover complies with the Present to be made to the Parents, which consists in some Cattle, Cotton-Cloths, Glass-Beads, and Brandy. They usually marry young. When this is paid, the Bride is led home to her Husband's Hut, who receives her by the Hand, and immediately sends her for Water, Wood, and other Necessaries for the House. She obeys his Orders, and after the Husband has supped, sups in her Turn, and waits till she is called to Bed^d.

THE Dowry (*says le Maire*) consists of Bullocks, which are given the Father, and never exceed five. The Bargain made, they bed together, without farther Ceremony. If the Bride is warranted a Maid (and Maids are scarce here) a white Cloth is laid on the Bridal Bed, which, if found bloody, is a Proof of her Virginity. Afterwards they make a Procession about the Village with this Cloth, attended by the *Guiriots*, who sing the Praises of the fair Lady, and their nuptial Joys. But if she proves no Virgin, the Father, on the Husband's Demand, is obliged to take her back, and return the Bullocks. This indeed seldom happens, for the Girl is strictly examined before the Nuptials, and then the Demand is not made, but upon actual Conviction. Neither is the Girl slighted after all: For though she cannot be a Wife to him, yet she may be a Concubine to another; and by this Means the Father has always fresh Markets to make^e.

JANNEQUIN relates, that the Husband takes her from her Parents naked; and going before the Priest, or *Marbit*, he makes them swallow a little Sand, with some Ceremonies, and commands them that Night to consummate the Marriage. The Bride is laid on a white Goat's Skin^f, on which if the Marks of Virginity be not found next Morning, the Husband repudiates her. The same Author adds, that the Negro Girls are so nice in this Point, that they will die, rather than suffer themselves to be debauched before Marriage^g.

ACCORDING to *Moore*, the Negroes on the *Gambra*, are more inclined to conceal the Disappointment than divulge it. For he says, that

^a See *Job's Account of Futa* before, p. 240. c.

^b *Labat's Afrique Occidentale*, vol. 2. p. 299.

^c *Le Maire's Voyage to the Canary Isles*, &c. p. 96, & seq.

^d *Jannequin's Voyage de Libya*, p. 131.

^e Vol. II.

N° LI.

^f *Jobson's Golden Trade*, p. 53, and 56.

^g *Barbot's* says, a white Sheet, Description of *Guinea*, p. 35.

Negro
Marriages.

although the Woman has had a Child or two before, yet she is looked upon as a Virgin, and the Man rests satisfied; because should it be known, that his Wife was not a Maid when he took her Home, he would undergo great Scandal ^a.

BARBOT observes, that some Negros will marry none but Virgins, and that others are less scrupulous ^b.

The chief
Wife.

ALL Authors agree, that every Man is allowed as many Wives as he can maintain: But that only one has the Privilege of a Wife, and is always about him ^c. For this Reason the *English*, in *Jobson's* Time, called her the Hand-Wife. She is excused from several laborious Services done by the rest. However she is not allowed to eat with him, nor in his Presence, but in another House; nor does he ever use any Dalliance (or Kissing) with her, much less with any of the rest, who are only like Concubines, for whom he shews not the true conjugal Affection.

IT is remarkable, these Wives never brawl nor scold together. In the Evening every one retires to her own House, or Apartment, ready for his Call; and every Morning they salute him upon their Knees, laying their Hand upon his Thigh ^d.

MOORE says, that some have no fewer than an hundred Wives; and that he knew a pretty large Town, near *Bruckoe*, in which there were none but one Man and his Wives, Children and Slaves ^e.

THE Reason why their Kings and great Men, who have several Houses, divide their Wives so, is, that as they change their Abode, they may always find a Family ready to receive them.

THOUGH the Condition of the Wives be equal, with regard to the Husband, yet the first married, provided she has Sons, is Mistress, and has a Superiority over the rest ^f. *Barbot* confirms this, and adds, that when a King grows weary of his chief Wife, he assigns her Lands to live on, and Slaves, and chuses another out of his Seraglio ^g.

Adultery
punished.

IN Case of Adultery, both the Offenders, according to *Jobson*, are sold out of the Country without Redemption; which is the Punishment for all great Offences, for they put none to Death. These Transports were then bought by the *Portuguese*, and sold for Slaves at the *West Indies* ^h.

Former
Subjection.

BARBOT observes, that the Negros are very jealous; and if they can surprize their Wives in any Act of Infidelity, the Husband will kill the Adulterer, and repudiate the Wife, by sending her home to her Parents, who are obliged to restore her Portion ⁱ. Yet, in another Place, he says they are not concerned if their Wives lie with other Men ^k.

THE Wife of *Lali*, one of the Officers of the *Damel's* Court, had given her Husband Cause to suspect her of Infidelity. The Husband might have done himself Justice, but, as his Wife was of a great Family, he chose to complain to the King; who finding the Accusation just, sold her to the *Sieur Brûe* for a Slave. Her Relations getting Notice, privately redeemed her, and sent her out of the Country ^l.

IN Case of Adultery, says *Moore*, the Wife is liable to be sold for a Slave, or turned-off at Pleasure; and the Husband makes her take all her Children with her, unless he has a Mind to keep any one himself: If so, they are generally such as are big enough to be useful to him; and for some Years after the Divorce, he has Liberty to take away any of her Children from her: But in Case the Wife is with Child, the Man cannot put her away till she is delivered ^m.

YET, for all this, if you will believe Authors, the Men take it for an Honour if Whites of Distinction will lie with their Wives, Sisters, or Daughters, and very frequently will make the first Offers. This, which is attested by *le Maire* ⁿ, is confirmed by *Jannequin* ^o and others: *Barbot* observes, that they will not scruple to do this, provided they can get any Thing by it ^p.

LE MAIRE tells us, the Women are much given to Gallantry, and extremely fond of Caresses of white Men, yet they are very mercenary, and must be paid for their Favours ^q: But *Barbot* says, a very slender Price will serve them. He adds, that they are very well shaped; tall, lusty, and straight; active, and of a very bright black Colour; extremely wanton, and of pleasing Countenances; and that their great Inclination to white Men often occasions mighty Quarrels with their Husbands ^r.

THE Wives do all the hard Labour, such as cleansing and pounding Rice, &c. which is done in Mortars with great Staves. They prepare and dress all the Victuals, and bring it to Table (which is no more than a Mat spread upon the

^a Moore's Travels, p. 132.

the chief Wife is called *Makimab*, according to *Barbot's* Description of *Guinea*, p. 117.

Golden Coast, p. 51.

^b *Barbot*, ubi supra, p. 36.

p. 117.

Maire's Voyage, p. 102.

Maire's Voyage, p. 102.

^c *Barbot's* Description of *Guinea*, p. 35.

^d *Barbot's* Description of *Guinea*, p. 117.

^e Moore's Travels, p. 133.

^f *Jobson's* Golden Coast, p. 53.

^g *Labat*, ubi supra, vol. 4. p. 190.

^h *Jannequin's* Voyage, p. 99.

ⁱ *Barbot's* Description of *Guinea*, p. 34.

^j At Cape de Monte,

^k *Jobson's*

Golden Coast, p. 300, & seq.

^l *Barbot*, ubi supra.

^m *Ibid.*

ⁿ *Le*

Le

Floor) but immediately withdraw, and are never admitted to eat with their Husbands.

THE Women, in general, work hard. Their Business is to pound the Rice and Millet, make the *Kushkush* and *Sanglet*, dress the Victuals, prepare the Liquors, spin and dye the Cotton, make the Cloaths, plant the Tobacco and Grain, clean the Houses, take Care of the Cattle, bring-in Wood and Water: In short, they have all the Drudgery of the House on their Hands; and when their Husbands are in Conversation, they attend to keep-off the Gnats, and serve them with Pipes and Tobacco.

No Wife has the Privilege of eating with her Husband, but is rather, indeed, a Servant. The Men take-Care to inculcate their Subjection in such a Manner, that they never forget it. Moore says, the great Subjection which the Women are under, is owing to the *Mumbo Jumbo*, or Bugbear, hereafter described, and thinks to be a very necessary Expedient, where a Man has so many. The same Author observes, that when the Husband grows tired, he can quit his Wife with the Loss of what he gave in Purchase; and she also can leave her Husband at Pleasure, only by restoring the Bullocks again: But that if the King has gratified a Favourite with one of his Women, this Gentleman cannot, upon any Terms, put her away, though the Prince can retake her when he pleases.

THE Mohammedan Negroes have certain Degrees of Marriage prohibited. A Man cannot marry two Sisters. The *Damel*, who had broken through this Point, was much censured for it, in private, by the *Marbuts*.

THE Women are very fruitful, and except very young, seldom want the help of others in Child-bearing. It is reckoned vulgar with them to cry-out, or even sigh in the Height of their Pains. After Delivery they bathe themselves and their Child, for a good while; and having stretched their Limbs in such Sort as prevents their ever having the Rickets, they wrap them in a *Pagne*, without Swadling Cloths, which commonly make Infants deformed and crooked. When it is twelve or fifteen Days old, they begin to carry it on their Back, and never quit it whatever Business they go upon.

It is usual to see the Women abroad the same Day, or the next after they are delivered. About a Month after they name the Child, by shaving its Head and rubbing it with Oil, inviting five or six Friends to be Witnesses. They use commonly

Mohammedan Names, such as, for the Boys, *Omar*, *Guiab*, *Dimbi*, *Maliet*; and for the Girls, *Fatima*, *Alimata*, *Komba*, *Komegain*, *Warsel*, *Hengay*, &c. Every Morning they wash the Infant with cold Water, and rub it with Palm-Oil.

THEY make but little ado with their Bantlings, leaving them naked upon the Ground, where they crawl about all the Day. Before they can walk, they tie them, in a Cloth, to their Backs, bringing their Feet on each Side before them. Thus they keep them whatever Work they are about, even when they pound the Millet.

THIS Author, *Jannequin*, and most others, impute their flat Noses and pod Bellies to this Way of Carriage: For they tell you, that the Mother in stooping and rising quick again brings the Child's Nose against her Back; to avoid which, as much as possible, the Infant draws its Head back, and thereby sets out its Belly. Mr. Moore says, indeed, that he does not find they are born with flat Noses; but that if it be the Mother's Fancy to have them so, she will, when she washes the Child, pinch, and press down the upper Part of its Nose. This appears to us a more rational Account of the Matter. *Le Maire* did not find it true that the flattest Noses and largest Lips are most liked. On the contrary, he found their Taste for Beauty much like the French, except in Colour; a fine Eye, little Mouth, handsome Lips, and a Nose proportionable being their Beauties. There are Negresses as well shaped and finely limbed as any of the European Ladies: They have a better Genius than the Men, and are extremely smooth.

THEY love their Children tenderly, are extremely careful of them till they are able to go alone; for then they are content to feed them well, and take no further Trouble about their Education. Thus they grow-up, and have strong Constitutions, being subject to few Diseases except the Small-Pox; but, as they are bred in Idleness, become lazy to Excess, that, were they not pressed by Necessity, they would not so much as sow their Lands: Nor do they sow more than is just sufficient for their Subsistence: And, was it not for the great Fertility of their Country, they would be every Year in a starving Condition, and compelled to sell themselves for Slaves to those who could give them Victuals. They hate all Exercises but Dancing and Conversation, of which they are never weary.

THE Girls affect to seem modest, especially in

* *Jetty's Golden Coast*, p. 54.

† *Moore's Travels*, p. 97 and 133.

p. 302.

‡ *Maire's Voyage*, p. 102.

§ *Labat's Afrique Occidentale*, vol. 2. p. 303.

¶ *Labat's Afrique Occidentale*, vol. 2. p. 301.

‡ *Labat, ubi supra*, vol. 3. p. 188, & seq.

§ *Moore's Travels*, p. 134.

¶ *Moore's Travels*, p. 131.

‡ *Le Maire's Voyage*, p. 132.

† *Ibid.* p. 299.

‡ *Ibid.* vol. 2.

§ *Le*

¶ *La-*

Negro
Funeral.

Company: But take them by themselves they are very obliging; and, for a little Coral or a Silk Handkerchief, will gratify you in what you please. But those who pretend to be of the Portuguese Race and Religion, and call themselves Christians, are more reserved than the Mandingoes; though they will make no scruple, if a white Man is able to maintain them, of living with him as a Wife, without the Ceremony of Marriage^a.

Hives self-
denying.

No married Woman, after she is brought to Bed, lies with her Husband till three Years are expired^b, if the Child lives so long. After which she weans the Child, and beds again with her Husband: For they say, if the Mother beds with her Husband sooner, it spoils her Milk, and makes the Child liable to a great many Disorders. Nevertheless the Author believes not one Woman in twenty stays so long without lying with some Man. He had heard very often Wives much censured, and judged to be false to their Husbands Bed, only because their sucking Child was ill^c.

Funerals

THE Negros, as soon as a Person dies, give Notice to the Neighbours by loud Shrieks and Lamentations, which soon draws a great Resort to the Hut, or House, of the Deceased, who join in their Cries. Their Funeral Ceremonies differ in different Parts^d.

THE Funerals of the Negros are performed with great State and Ceremony. A *Marbût* washes the Body of the Deceased, and shrouds it up with the best Linen he had during his Life. All the Relations and Neighbours come to make their Lamentations, asking the Corps several ridiculous Questions: One asks, If he did not live at Ease with them? What Damage had ever been done to him? If he were not as rich as he wanted to be? If he had handsome Women? and other like Fopperies. Finding he can get no Answer, he withdraws, and makes Room for another, who says as much. In the mean Time the *Guiriots* do not fail to sing his Elogy.

Of the com-
mon People,

It is the Custom to make *Folgar*^e for all that come to the Funeral: For which Purpose, they kill some Bulls, and sell Slaves to purchase Brandy to comfort themselves with. After they have well feasted, the Body is interred in the same Cabin where he died, taking-off the Dome or Covering.

BUT first the Mourners redouble their Yelling, and four Persons hold a square Cloth at each Corner, hiding the Corps from Sight. Then comes the *Marbût*; and whispering first some

Words in his Ear, covers it with a Pall; and afterwards the Dome is again put-on, to which they fasten a Cloth of any Colour they fancy most. This done, they erect a Stake, on which they hang the Bow, Quiver, and *Affagay* of the Defunct; setting by him a Pot of *Kushkush*, and another of Water, a Twelvemonth's Provision; for they imagine he can eat, though he be dead.

Negro
Funeral.

IN some Places they encompass the Cabin with Thorns, or a great Trench, to secure the Body from ravenous Beasts; which, however, sometimes do get to it. The Mourners continue their Grimaces for eight Days after this.

WHEN a Boy dies, the Funeral Dirge is sung by the Women and Girls; and the Boys tilt against each other, with naked Scimitars in their Hands, which they clash together: In short, upon these Occasions, they play a hundred foolish Tricks^f.

ON the Death of People, all their Friends and Acquaintance come and cry over them a Day or two, as the *Irish* do; and bury them in the Rooms where they died, or else very close to it. And the Relations at an hundred Miles Distance, cry and howl as much as those upon the Spot.

WHEN a King, or any very great Man dies, there is a Time fixed for the Cry, which is sometimes a Fortnight or Month after the Decease: At which Time, vast Numbers of People meet at the House of the Deceased; and those who live near it send Cows, vast Quantities of Fowls, and Rice or Beef, or such Provisions as they can get, which is given to all People that come: So that, for the Time it lasts, there is open House-keeping, which is sometimes for three or four Days together. They begin with crying, and at Night they go to singing and dancing, and so continue till they break-up.

Of Kings
and great
Men.

MR. MOORE was invited to the Burial of a great Man of the Country, which was performed thus: They dug a Hole between six and seven Foot long, three deep, and two broad, in which they very decently laid the Corps, tied-up in a white Cotton-Cloth, every body present pulling-off their Caps. Then they laid thin split Sticks all across the Grave, even with the Surface of the Earth, and Straw upon these to keep the Mould out of the Grave; for upon the Straw they laid the Earth dug out of the Grave, trampling it very hard down with their Feet^g.

IN some Places, they make a Trench round the Grave, which they fence with a Thorn Inclosure, to keep-off the wild Beasts: But often,

Different
Ways of
Burial.

^a Moore's Travels, p. 121.
also, Barbot, p. 36 and 117.
Entertainment.
vels, p. 129, & seq.

^b See a Passage on this Occasion, p. 35. c.

^c Labat's *Afrique Occidentale*, vol. 3. p. 73.

^d Le Maire's Voyage to the *Canary Idles*, &c. p. 97, & seq.

Moore, *ibid.* p. 133. See

^e That is, a Ball or

^f Moore's Tra-

Negro
Music.

by neglecting it, the Corpse is devoured the Night of the Interment. In other Places, these Funeral Ceremonies last seven or eight Days; and if the Deceased be a Boy, the Boys, his Comrades, run through the Village with their Sabres, as if they looked for him^a.

In other Places, the Body is carried to the Grave, attended by the Relations, and all the People of the Village of both Sexes. Being come to the Grave, they inter the Corpse stark-naked, and fill-up the Hole with Earth, erecting about it several round Huts, like the Ice-Houses in Italy.

When a Man dies, his Brothers, Sisters, or Relations take Possession of his Wealth, leaving little to the Children, if they happen to be under-Age^b.

S E C T. III.

Of the Negro Music, Dancing, Fishing, and Hunting.

Negro Music: Trumpet-Horn: Jalof-Drums: Mandingo-Drums: Their Lutes: Flutes: The Balaso: Its Sound like an Organ: Its Structure. Their Musicians, or Buffoons: Resemble the Irish Harpers: Entertained by the Kings and chief Men: Great Flatterers, therefore well rewarded: Their fulsome Praises: Yet reckoned infamous, and denied Burial. Negroes fond of Dancing, especially the Women: Their Folgar, or Balls: Way of Wrestling. Negro Fishermen: Their Tackle: How dry their Fish: Their Fishing-Boats: Manner of Fishing: Another Method: Fishing in the Gambra. The Blacks good Hunters: How they kill Elephants.

Negro
Music.

ALL the Inhabitants of these Parts are extremely fond of Music. They have Instruments of several Kinds, answering to the European, but not very perfect or well made; such as a Sort of Trumpets, Drums, Spinets, Lutes, Flutes or Flagelets, and Organs.

Trumpet-
Horn.

THE Negroes of Galam and Gambra, and generally in all Parts where Elephants are common, have a Kind of Trumpet^c made of their Teeth; that is, the small ones, which they bore and shave, Inside and Out, till they have brought them to a proper Thickness. They have them of different Sizes, for different Sounds. However,

they make but a confused Kind of Noise, the Tone being dull and heavy.

Negro
Music.

THEIR Drums are hollow Trunks of Trees, covered, at one End, with a Sheep or Goat-Skin, well stretched. Sometimes they beat it with their Fingers only, but oftner with two Sticks of different Thickness, and round Heads: They are made of a hard, heavy Wood, or Pine, or Ebony. They have Drums of different Diameters and Lengths, to give different Tones; there are some of five Foot long, and twenty or thirty in Diameter: But all, in general, give a dead Sound, fitter to stun one, than to cheer-up or animate. However, this is their favourite Instrument, and a constant Companion in all their Feasts^d.

THE Mandingo-Drums, according to Moore, Mandingo-Drums.

are about a Yard long, and about a Foot or twenty Inches Diameter at Top, but less at the Bottom; made out of a solid Piece of Wood, and covered only at the widest End with a Kid's Skin. They beat upon them only with one Stick and their left Hand^e. Jobson says, they make-use of a little Drum, which being held under the left Arm, is played-on with the Fingers of that Hand, and with a crooked Stick managed by his right; the Player singing, or rather howling^f, all the while to his Instrument, the whole Figure having the Air and Countenance of a Changeling^g, or one possessed.

In every Town, almost, they have a large Thing like a Drum, called a Tontong, which they beat only on the Approach of an Enemy, or other extraordinary Occasion, to call-forth the neighbouring Towns to their Assistance. This Tontong, in the Night, may be heard six or seven Miles^h.

THE most common of the three Instruments^{Lutes} which Jobson saw among the Gambra Negroes, was made with a great Gourd for a Belly, at the Bottom of a long Neck without Frets, having six Strings, and Pins to wind them into Tune. This was the only Instrument played on with their Fingers. This Instrument was often accompanied with the little Drum above describedⁱ. On the Coast they have another Sort, fit for the Chamber of a sick Person. It is a Kind of Lute, made of a Piece of hollow Wood^k covered with Leather, with two or three Hair-Strings, and adorned with Iron Plates and Rings, like a Tombour de Basque.

^a Labat's *Afrique Occidentale*, vol. 3. p. 75. See also Jobson's *Golden Trade*, p. 70, & seq. And Barbot's Description of Guinea, p. 52. ^b Labat, *ibid*.

Trumpet-Marine used at Bissis, see before, p. 99. c.

^d Jobson's *Golden Trade*, p. 106. ^e Moore's Travels into Africa, p. 64.

^f Hence comes the Suspicion of his conversing with the Ho-re. ^g Jobson's *Golden Trade*, p. 106.

^h Moore, *ubi supra*, p. 109. ⁱ Jobson, *ubi supra*, p. 105, & seq. ^k Le Maire's Voyage to the Canary Isles, &c. p. 83.

THEY

Negro-
Music.
Flute.

THEY have Flutes and Flageolets, which are a nothing but Reeds. They play upon these like the American Savages, that is, very ill, and always in the same Tone; nor, if they had European Flutes, would they play any better^a.

The Balaf.

BUT their principal Instrument is the *Balaf*^b, (or Ballard, as *Jobson* calls it;) it stands about a Foot from the Ground, is hollow under, and on the upper Side has seventeen wooden Keys, ranged like those of an Organ, to which are fastened so many Strings, or Iron Wires, the Bigness of a Quill, each a Foot long, the Breadth of the Instrument; having each, at the other End, two Gourds hanging like Bottles under the hollow or belly Part: These receive and reduplicate the Sound.

THE Player sits upon the Ground, in the Middle of the Instrument, and strikes the Keys with a Stick in either Hand, about a Foot long, at the End whereof is fastened a round Ball, covered with Stuff, to prevent the clattering Noise the bare Sticks would make. Upon his Arms he has great Iron Rings, out of which stand several Iron Necks, which hold smaller Rings and jingling Toys; which, by the Motion of his Arms in playing, produce a kind of musical Sound. The making of this Instrument is their Masterpiece. It is a very loud one, for the Author says, he could hear it the Distance of a good English Mile^c.

Sounds like
an Organ.

THIS must be the same Instrument, which, *Le Maire* says, consists of a Row of Strings of different Sizes, stretched like the Strings of a Spinnet, and that it is harmonious enough, if they knew how to touch it^d. This Instrument seems to differ a little in different Parts. At *Nakka-way* on the *Gambra* Mr. *Moore* was welcomed with some Music on this Instrument, which, at about an hundred Yards Distance, sounded something like an Organ. It is composed of about twenty Pipes of very hard Wood, finely polished; gradually diminishing both in Length and Breadth, and tied together with Thongs of very fine thin Leather. These Thongs are twisted about small round Wands, and put between every Pipe to make a small Space. Underneath the Pipes are fastened twelve or fourteen Calabashes of different Sizes, which have the same Effect as Organ Pipes^e. This they play upon with two Sticks, covered with a thin Skin, cut-off a *Siboa*-Tree Trunk, or with some Leather, to soften the Sound^f.

LABAT's Description of this Instrument gives still farther Light into the Structure of it. He observes, that among the *Fulis* the *Balaf* is composed of sixteen Rods of hard Wood about an Inch broad, and four or five Lines^g thick. The longest are about eighteen Inches, and the shortest about seven or eight. They are ranged on a small Frame about a Foot high, to which they are fastened with Thongs of very fine Leather, which is likewise lapped round some small Wands that are put between the Rods, to keep them at proper and equal Distances. Under the Rods are hung round Calabashes of different Sizes, viz. the largest under the longest Rods, and so in Proportion. This Instrument something resembles an Organ, gives an agreeable Sound, and is played upon with two small Sticks, like those of a Dulcimer, covered at the End with Leather, to sweeten the Sound^h.

Negro-
Music.
Jusstrum.

THOSE who play on the Instruments are Persons of a very singular Character, and seem to be their Poets as well as Musicians, not unlike the Bards among the *Irish* and the ancient *Britons*. All the *French* Authors, who describe the Countries of the *Jalofs* and *Fulis*, call them *Guiriots*; but *Jobson* gives them the Name of *Juddies*, which he interprets *Fidlers*. Perhaps the former is the *Jalof* and *Fuli* Name; the latter, the *Mandingos*.

Their Musi-
cians, or
Buffoons.

BARBOT says, that *Guiriots*, in the Language of the *Negros* towards the *Sanaga*, signifies *Buffoon*, and that they are a Sort of Sycophants. The Kings and great Men in the Country keep each of them two, three, or more of these *Guiriots* to divert them, and entertain Foreigners on Occasionⁱ. *Jobson* observes, that if at any Time the Kings or principal Persons along the *Gambra* came to the *English*, trading in the River, they would have their *Juddies* or Music playing before them, by way of State. These *Juddies* have (he says) a perfect Resemblance of the *Irish* Rhymers (or Harpers) sitting in the same Manner on the Ground, at some Distance from the Company. They accompany their Instruments with Songs, the Subject of which is generally the ancient Race and Pedigree of their Kings, with the Exploits of their Ancestors, or else some other occasional Songs; and they would often sing, extempore, a Song in Praise of white Men, in the Author's Presence, for which they expected a Gratuity^j.

Like the
Irish Har-
pers.

^a Labat's *Afrique Occidentale*, vol. 2. p. 333.
Trade, p. 106, & seq.

^b Le Maire's *Voyages*, p. 82.
Barbot also says, it sounds like a Harpsichord.
Travels, p. 119. Proger describes it nearly after the same Manner in his *Poy. au Mer Sud*, p. 47.
Line is one Twelfth of an Inch.

^c Moore writes *Balafon*.

^d Or rather, as the Belly of a Harpsichord.

^e Description of *Guinea*, p. 55.

^f See Moore's

^g A

^h Barbot's De-

ⁱ Jobson's *Golden*

^j Or rather, as the Belly of a Harpsichord.

^k See Moore's

^l A

^m Barbot's De-

Fig. 2



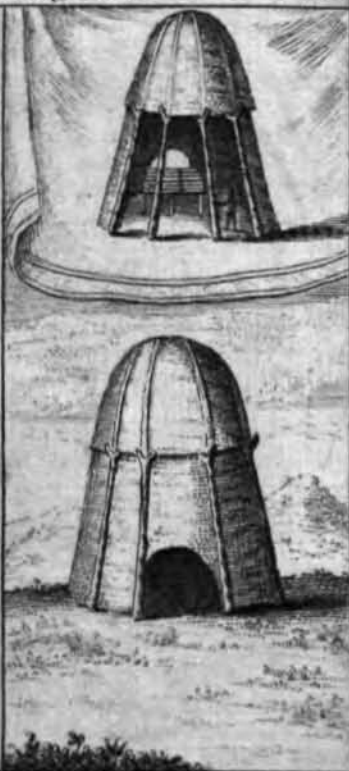
Negro Women in different Dresses.



Negros climbing of Palm Tree.



A Negroe playing on the Ballard or Balafo.



Huts of the Negroes.

Negro
Musicians.Great Flat-
terers.

THOUGH the Negroes have no Wit nor Genius, yet they love to be flattered for having these Talents: And it is the Business of the *Guiriots* to perform this Piece of Service. They carry a Sort of Drum near four or five Foot long, made of the hollow Trunk of a Tree, which they beat either with their Hands, or with small Sticks. There are also more sk Drums, resembling Baskets, crossed over with little Cords, which they finger with one Hand, while they strike with the other ^a.

BARBOT says, that the *Guiriots* have the sole Privilege of carrying the *Olamba*, or great long Drum-Royal, made of a fine Goat-Skin, before the King, when he goes to War: This the *Guiriot* hangs about his Neck, and beats with small Sticks, or with his Hands, hallowing aloud with a wretched Voice, and singing sundry Sorts of Tunes to nonsensical Words. According to the same Author, at other Times, to divert their Masters, they have a Timbrel after the *Morisco* Fashion, made like flat Ball-Baskets, tied athwart with several small Strings, which they touch with one Hand, or grasp with their Fingers, and beat upon it with the other ^b.

Therefore
well re-
warded.

THE Negroes are transported with the Elogies of the *Guiriots*, and largely recompence them. The Author had seen them strip themselves to reward these false and sullen Flatterers. When these Varlets miss of their expected Fees, they fall a railing, and publish in the Villages as many d base Things as they invent against the Persons, contradicting whatever they had said good of them; which is looked upon to be the greatest Affront imaginable.

IT is esteemed a very great Honour when the King's *Guiriot* sings any one's Praises; and he never fails of a good Reward, often two or three Bullocks, and sometimes the best Part of their Goods. However, they sang indeed to the French, but could not make their Money dance out of their Pockets ^c.

Their su-
perior Praises.

THE usual Cant of these Buffoons, in speaking or singing, amounts to this:—He is a great Man, or a great Lord, he is rich, he is powerful, he is generous; he has given *Sangara*, or Brandy, with a great deal of such wretched Stuff, often repeated with such sorry Voices, Bawling, and Grimaces, as would tire any but a Black; yet they must not be found Fault with, but rather applauded. Amongst many such Expressions, used f by the *Konde's Guiriots*, to a French Officer, they often repeated, that he was the King's chief Slave, thinking that a mighty Compliment ^d.

^a *Le Maire's Voyages*, p. 82.

^b *Lemba's*,
Coast, p. 107, & seq.
of Guinea, p. 55.

^c *Le Maire's Voyages*, p. 83, & seq.

^d *Labat's Afrique Occidentale*, vol. 2. p. 330, & seq.
^e See before, p. 63, d.

THE Fiddlers are reckoned rich, and their Wives have more Crystal, blue Stones and Beads about them than the King's Wives; but they are generally wanton Baggages. And it is remarkable, that after all this Fondness of the People for Music, yet the Musician is held in great Contempt, and is denied their common Rite of Burial; instead of which the Corps is set upright in a hollow Tree, and left there to rot. The Reason they give for this Treatment is, that these Cantators have a familiar Converse with their Devil, *Ho-re*. *Labat* agrees almost in every Thing with *Jobson*: He says, that the greater Part of the Negroes, especially the politer Sort, look upon the Musicians as infamous, although, being necessary Tools for their Pleasure, they do not shew it while living: But, as soon as they are dead, this Contempt appears, since they do not suffer their Wives or Children to put the Corps into the Ground, nor yet to throw it into the Sea, or River, to be devoured by the Fish; fancying the Earth would bear nothing for a good Space round where they are buried, and that the Rivers would be poisoned by it. In the mean Time, they can alledge nothing for this Treatment, but Custom only. In short, the Drummers Relations are forced to stick the Carcass up in some hollow Tree, there to remain till it be devoured by the Wolves, or some other ravenous Beasts ^f.

Negro
Dancing.Reckoned in-
famous.And denied
Burial.

WHETHER all the different Nations in this Part of Africa have the same Contempt for their *Guiriots*, may admit of Doubt; for it is remarkable, that although the Kings and Princes of the *Jalofs* think it a Disgrace to touch an Instrument, yet some of those of the same Ranks among the *Fulis* pride themselves in understanding several ^g.

THE Inhabitants of these Parts are no less fond of Dancing than Music. Wherever the *Balaf* was heard, (for *Jobson* did not find that they were common) there is always great Resort to them, the People dancing Day and Night, till the Player is tired-out. The Women are fondest of Dancing, and always dance single, foot-it nimbly with supple Knees, and bending Postures, while the By-standers grace the Dance by clapping of Hands, as if they beat Time. The Men dance with naked Swords in their Hands, flourishing them to humour the Dance after their Manner ^h.

THE Women, who are very brisk and gaily-dancing, love Dancing in the Evening, especially at Change of the Moon. They dance in a Ring,

clapping

Negro
Fishing.

clapping their Hands, without moving from the Place, except those in the Middle, and singing whatever comes in their Head. Those in the Middle, in dancing hold one Hand on their Head, the other on their Back-Side, jetting their Body forward, and beating their Feet against the Ground. Their Postures are very lascivious, especially if a Boy dance with them: A Calabash, or Kettle, serves for Music; for they love Noise.

MOORE says, that the Women are highly delighted to have a white Man dance or drink with them; but that if the Liquor belongs to an European, they are not well acquainted with, they are cautious how they drink, always making him drink before them, for fear of Poison.

Their Fol-
gar, or Ball.

THE *Sieur Brûe*, who was invited to a *Folgar*, or Ball, at the Village of *John Barre*, in the Mouth of the *Sanaga*, thought their Dances must be very fatiguing, and some Gestures immodest; but says, perhaps, not so meant by the Negroes. The Ball here lasted all Night. *Brûe* went to Bed, and was waked in the Morning by a Serenade under his Window. He gave the Players some Brandy to dismiss them: But this they took for a Reward and Encouragement, and so made ten Times more Noise than before; continuing to play till *John Barre* and *Jamsee* came to conduct him away.

AT another Time the same Gentleman was treated by a *Fâli* Prince with a public Ball. Thither all the young Folks in and about the Village repaired with great Eagerness to testify the Pleasure they took in dancing, singing, playing upon the Lute, and other Exercises, before such as their Prince thought fit to honour with this Entertainment. Whilst the young ones of both Sexes are employed in these Diversions, the elder Sort sit round the Person for whom the *Folgar* is made, holding a Conversation; and this is one of the Things in which the *Fâli* take the greatest Delight, as hath been already mentioned.

Way of
Wrestling.

AMONG those Exercises Wrestling is one. In performing this, the Men approach each other with ridiculous Postures. On these Occasions they have always one, who acts the Part of a *Gurriot*, beating a Drum or Kettle to excite their Courage. As they are naked, they have much ado to sing one another; and when they do, fall heavy.

Negro
Fishermen.

THE profitable Exercises of the Negroes are Fishing and Hunting. *Le Maire* acquaints us, that most of these that live near the Rivers are Fishermen, and breed their Children to that Trade, whilst they are very young. They use Canoes, or small Boats, made of the Trunk of

a a Tree hollowed; the largest will contain ten or twelve Men, being thirty Foot long, though not above two and an half broad. They go with both Oars and Sails, and often overfet in a high Wind, or rough Water; but this the Negroes do not much matter, being all excellent Swimmers. They soon turn it right again with their Shoulders, as unconcerned as if nothing had befallen them; and so row away as swift as an Arrow out of a Bow, the nimblest of the French Sloops not being able to reach them.

Negro
Fishing.

WHEN they go a fishing, generally two of them go into the Canoe, and take a Compass near six Leagues into the Sea. Their Fishing is, for the most Part, by Angling: But for great Fish, which would not bite at the Hook, they strike them with Harping-Irons, something like broad Arrows, fixed to sharp Sticks, about the Length of an half Pike, and fastened to a Line, with which they draw back the Cramping-Iron, after they have darted it.

THEY dry their small Fish, and split the large, such as Green-Fish; but as they do not salt them, they almost always stink before they are dry: Then they approve them as most dainty, not at all esteeming them while they continue fresh and sweet. They sell these Fish to the inland Parts; and might make a prodigious Profit, if they would be at the Trouble of carrying them to the Villages: But the Inhabitants and the Fishermen being equally lazy, they are neither fetched nor carried, but suffered to putrify and spoil.

How dry
their Fish.

ACCORDING to *Barbot*, the Fishermen are pretty numerous at *Russico*, or *Rio Fresco*, and other Places along the Coast and the River *Sanaga*. These, who ply fishing in the Sea, go out sometimes three Hands in an *Almadia*, or Canoe, carrying two small Masts, with each of them two little Sails, and sometimes three, in Imitation of great Ships, with Main-Sails, Top-Sails, and Top-Gallant-Sails. In these Canoes they will launch three, four and five Leagues to Sea, if the Weather be not very boisterous.

Their fishing
Boats.

THEY generally set out in the Morning with the Land Breeze, and having done their Fishery, return at Noon with the Sea-Breeze: Or, if the Wind fails them, and it proves very calm, they row for it with a Sort of short-pointed flat Shovels, one on each Side; and that so swiftly, that the best Pinnace, though ever so well manned, will find it a hard Task to overtake them.

THEY fish with Nets of their own contriving, which, as well as the Lines, are made of the hairy Bark of a Tree, spun into Thread. Some also fish in the Night, holding in one Hand a

Manner of
Fishing.

* *Le Maire's Voyages*, p. 102, & seq.
dustale, vol. 2. p. 277.
infra, p. 103, & seq.

b *Memo's Travels*, p. 120.
c *Labat*, vol. 3. p. 217. See also before, p. 57. a.
f *Le Maire*, p. 105. See also *Barbot's Description of Guinea*, p. 41.

* *Labat's Afrique Occi-*
* *Le Maire*, ubi

Negro
Fishing.

long burning Piece of a combustible Sort of Wood, which gives a good Light, and a Harping-Iron in the other, with which they strike the Fish, as they naturally come swimming about the Light: Others shoot at the Fish with Arrows, and very rarely miss. They are so dextrous with the Harping-Iron, that they seldom fail striking; after which they tow the Fish ashore, (being a large one) with a Line fastened to the Stern of the Canoa.

Another Method.

JANNEQUIN, speaking of the Negroes fishing in the *Sanaga*, observes, that they go thirty in a Company from *Bisurt* to beg Leave of the Lord of the River to go a fishing; which, having obtained, they live for eight Days together on the River's Side. Their Way of fishing is thus: They carry-out great Nets into the Middle of the River, some wading as deep as they can go, and others swimming: Then fetching a Compass, they bring them back to the Shore, and draw them; and as the Nets are large, and the Negroes very dextrous at this Trade, they never fail of Success. Some are employed in drying the Fish in the Sun upon the Sand, turning them often to make them firm; others in setting and dragging the Nets, and the rest in dividing the Spoil; also leaving one Twentieth to the Lord of the Fishery.

BUT for the Sea-Horse they have a different Method. As this amphibious Monster is very fond of Fire, they make one about the Distance of a Stone's Cast from the River's Side to allure him thither, while they lie perdue; and when he is come near enough, they kill him with their Arrows and Aslagayes. At the Point of Death he makes a dreadful loud Cry, enough to startle the hardiest of them. This Fish is very good Meat, and his Teeth have a peculiar Virtue.

Fishing in
the Canoa.

THE Way of fishing in the *Gambra* is this: When the River is low, the Women flock to it in abundance, to catch a Kind of small Fish, like Sprats. For this Purpose they use a Basket, like a Hamper, with a little Ball of Paste at the Bottom, (for a Bait) holding it under Water a little while, and then raising it gently. When they have taken them, they lay them upon a clean Spot to dry; after which, pounding them in a wooden Mortar to a Paste, they make them up in Balls, about three Pound each, and keep it all the Year round. It is called stinking Fish, and is a dainty Dish among them; but a little of

of it goes a great Way. They do not dress it by itself, but mixed with Rice and Corn. The Author had eaten several Times of it with a good Appetite.

Negro
Hunting.

BARBOT says, that the Blacks about the River *Gambra*, *Sanaga*, and *Cape de Verde*, are expert Shooters and Hunters, though most of them use only Bows and Arrows, with which they dextrously kill Stags, Hares, Pintado Hens, Partridges, and any other Sort of Game. Those who live far within Land are not so expert at this Exercise, nor do they so much delight in it. The same Author was told by one of the Factory at *St. Louis-Island*, in the *Sanaga*, that he and his Company were once at the Hunting of an Elephant; and though they bestowed above two hundred Bullets on him, yet he got away; but the next Day was found dead some hundred Paces from the Place where they shot him.

The Blacks
good Hun-
ters.Elephants,
bow killed.

THE Blacks of *Sanaga* go-out sixty in a Company, each armed with six small Arrows, and a great one. Having found his Haunt, they stay till he repairs thither, which they know by the loud rustling Noise he makes, breaking through the Boughs that hang in his Way: Then they follow him, shooting continually, till they have struck so many Arrows in his Body, as must be his Death, which they observe by the Loss of Blood, and the Weakness of his Efforts against what stands before him.

THE Teeth picked-up in the Woods and Deserts are, for the most Part, scurvy and hollow, occasioned by their lying many Years in the Rain and Wind, and consequently are less valuable.

S E C T. IV.

Of the Trades, Manufactures and Buildings among the Negroes.

The Smith: His Business. Other Sorts of Work. The Trades comprized under that Name. The Smith's Tools. The Potter. The Sepatero, or Sadler. The Weaver. *Jakof* Manufactures. Mats a Standard in Trade. Negro Markets. Their Towns. Houses, their Form. Materials for building. The Apartments. Tapades, or Inclosures. The *Damel's Palace*. King of *Kassan's*. Square Houses. House of *John Barre*. Household Furniture.

Barbot's Description of Guinea, p. 41, & seq.

They are afraid of Fire; and therefore it is more probable, that the Fires were made to keep them from going ashore, (where they do great Mischief to the Rice-Fields) or for some other Reason.

Voyage de Libye, p. 173.

Thus dressed, it is very like *Dabbadab*, that is, boiled Corn-Flour, mixed with a little red Herring, which is a common Dish in the Guinea trading Voyages.

p. 159.

Labat observes, that the Birds enjoy the Woods in Peace, the Negroes being no Sportsmen.

See Barbot's Description of Guinea, p. 40 and 48.

Negro
Trades.

THE Negros, who are naturally indolent, have but few Handy-crafts or Trades amongst them, and these only such as are of absolute Necessity; viz. Smiths, Sadlers, Gregory-Makers, or Potters, and Weavers.

The Smith,
his Residence.

ACCORDING to *Jobson*, the *Ferraro*, or Smith, is the chief Trade among the *Gambra-Negros*, as being the most useful they have; for without it in short they cannot live, though they have no Iron but what is imported: Of this they make their short Swords, and the Heads both of their *Affagayes*, or Javelins, and Throwing-Darts; as also the barbed Points of their poisoned Arrows. The Smith's Work in many of these is neat enough: But the most necessary Thing he makes, is the Implement with which they till their Ground, being something like a Paddle. One of these Smiths cut *Jobson's* Bar-Iron into merchantable Lengths. For this Purpose he brought his Shop with him to the Water-Side, consisting of a Pair of Bellows, and a small Anvil, which he struck into the Ground under a shady Tree. Then making a Fire with Charcoal, his Boy blows the Bellows that lie on the Ground, with their Nose through a Hole in a hard Earth tempered for this Purpose, while the Master cuts the Bar according to his Orders: But you must take Care they do not defraud you.

BAR-IRON is a principal Commodity, it is best to have it cut in Lengths. Nothing under twelve Inches will do, till you are past *Barra-konda*: But higher-up eight Inches will pass at the same Rate. They made a thousand *per Cent.* at least of the first Lengths^a.

Other Sorts
of Work.

ACCORDING to *le Maire*, the Smiths make Knives, Irons for their Slaves, Rings of Gold, Silver, Copper, or Iron; Trimmings for Knives and Sabres, and Coverings for their *Gregories*, or *Grifgris*. They make the Chapes of their Scabbards of what Metal they please; as also the Handles of their Sabres. They have no Farriers, since they do not shoe their Horses. The same Author says, that in working at the Forge, they get two or three under the Shade of some Tree, sitting on their Breech smoking. They make so little a Fire, that you can scarce boil an Egg at it, which they blow with Bellows made of two Skins; thence pressing-out the Wind, which resembles the squeezing of a Bladder. Their Anvil is something like the Stone, with which a Mower whets the Scythe, the Striking upon which drives it into the Ground: So that after two or three Strokes, they have it to pull-out again, and this takes-up the best Part of their Time^b.

LABAT says, that under the Name of *Ferraro*, or Smith, the Negros include their Goldsmiths, Farriers, Cutlers, and Braziers: In short, all those who use the Anvil and Hammer. These Negro-Smiths have neither Shop nor Forge. They carry their Utensils with them, and work at home beneath some Tree near their Houses. Their Tools consist in a small Anvil, a Goat's Skin that serves for a Bellows, some Hammers, a Pair of Pincers, and two or three Files. Their Indolence appears in their Way of working, which they do sitting, smoking, and chatting in the Intervals. As their Anvil lies on the Ground, or Sand, without being fixed, it overturns with a few Strokes, and they lose so much Time to set it steady. Generally there are three at Work, one to blow the Bellows, which are made of a Goat's Skin cut in two, or two Skins joined together, and close at the End, leaving only a Passage for the Nose. They use Wood for their Furnace, having no Charcoal^c. The Negro who blows sits behind the Bellows, and presses them with his Elbows and Knees alternately. The two others sit opposite, with the Anvil between them, on which they beat the Metal so carelessly, as if they were afraid to hurt it. They make, however, in this Manner, pretty curious Pieces of Workmanship, both in Gold and Silver, especially Manillas of different Figures, which serve the Women to adorn their Hair, as well as for Necklaces and Bracelets. They also make Knives, Hatchets, Iron Crooks, or Reaping-Hooks, Shears to cut Iron-Bars, Handles for their Sabres, Plates to adorn their Sheaths and Scabbards, and other Things, to all which they give as good a Temper as *Europeans*. This sufficiently proves that they would be good Workmen, if well instructed, and less indolent. They also work the Spades the Negros use in tilling their Plantations. These are in the Shape of a Crescent; the Socket being in the Concavity of the hollow Part, is fitted in a long Shaft^d.

THE next in Rank to the Smith is the *Sepa-tero*, who makes all the *Gregories*, which are little Bags, or Cases, wherein are sewed close-up certain Charms written on Paper by the *Marbuts*. They are made of Leather in various Shapes, and might pass for curious Workmanship, any where. These Artists likewise make their Saddles and Bridles, which last they cut as neat almost as the best in *England*: From whence the Author concludes they have the Art of Leather-Dressing; but this only of Goat and Deer Skins, which they know also how to colour and dye. Larger

Negro
Trades.
Trades under
that Name.The Smith's
Tools.The Sepa-
tero, or
Sadler.^a *Jobson's* Golden Trade, p. 119, & seq.^b This is contrary to what is before asserted by *Jobson*.^c *Le Maire's* Voyage to the Canary Isles, &c. p. 99, & seq.^d *Labat's* Afrique Orientale,

Negro
Tradet.

Hides they cannot manage; and the most curious and ingenious of them on handling the Stuff-cloths of the *English* would aver them to be made of their Hides, but not in their Sight, for Fear they should steal the Art from them. They say the same of Paper, and fancy several other Things they see the *English* use, are formed out of Elephants Teeth.

MR. MOORE says, that, besides Saddles, Bridles, and the Cales for their *Grifgris*, they also make Scabbards, Sandals, Shields, Quivers, &c. very neatly; and their Saddles are covered with red *Marokko* Leather, neatly plated with Silver, but with short Stirrups, and without Cruppers.

The Potter.

THE third Sort of Mechanics, according to *Jobson*, are those that temper the Earth, and make the Walls of their Houses, and Pots to boil and dress their Victuals in, and other such like Uses: But for all other Occasions, they make Use of Gourds, which are very neat, except only one that is to them a principal Utensil, viz. Tobacco-Pipes, which you seldom see either Man or Woman without. The Bowl is large enough to hold half an Ounce of Tobacco, made of Earth, with a Neck of the same, about two Inches long; the whole very neatly moulded, and well glazed. This Neck is inserted into a Cane, often a Yard in Length, through which they draw the Smoak.

LE MAIRE says, the Potters make but one Sort of Pots, which serve for Kettles; and that the Tube of the Pipe is a hollow Piece of Stick fixed into the Bowl.

LABAT makes the Potter the second Trade. He says, though all the Negroes make Pots for themselves in a clumsy Manner, yet some few profess the Art, and make them of a better Kind for Sale. All the Pots, or Vessels they make are round, with a narrow Mouth. They will not stand of themselves, and are brittle, as they have no Ovens to bake them. Their Master-Pieces are the Heads of Tobacco-Pipes.

The Weaver.

JOBSON says, there are no Trades amongst the Negroes but the three already described; yet *Labat* adds the Weavers, and makes it the principal. He says, these consist of the Women and Girls, who spin and weave their Cotton-Cloths perfectly fine, and dye them blue or black, or leave them white, which is all the Colours they know how to make. Their Looms are small and simple; so that they cannot make their Cloths above five or six Inches broad, and from two to

a four Yards long, which, on Occasion, they sew together, to what Length and Breadth they please. They rarely cut these Cloths. A Woman wraps one of them about her Waist, which she manages so in folding, as to fall below her Leg, and serve her for Petticoat and Stockings: Another she rolls round her Waist and Shoulders, the End of which she flings over her Head. This Dress is very commodious, as it is easily thrown-off, and put on.

Negro
Tradet.

b MR. MOORE's Account differs in some Points from *Labat's*. The *Jolloifs*, says that Author, make the finest Kind of Cotton-Cloths, and in great Quantities. Their Pieces are generally twenty-seven Yards long, and never above nine Inches wide. They cut them to what Lengths they please, and sew them together so very neatly as to supply the Use of broader Cloths. They clean the Cotton from the Seed by the Hand, and spin it by Hand, with Spindle and Distaff. They weave them with a Shuttle and Loom of very plain coarse Workmanship. They make them up into Pairs, one about three Yards long, and one and a half wide, to cover their Shoulders and Body; the other almost of the same Width, and two Yards long, to cover them from the Waist downwards. Such a Pair is a Cloathing either for Men or Women; the only Difference being in the Manner of wearing. Mr. Moore has seen a Pair of Cloths so fine and so bright dyed, as to be valued at thirty Pound Sterling. Their Colours are either Blue or Yellow; some very lively. The first is dyed with Indigo, the latter, with the Barks of Trees. He never saw any Red.

BARBOT says, that the Negro Weavers could make good Cloths, if they had but large Looms; but as they use only portable, or Hand-Looms, they cannot make their Cloths above seven or eight Fingers broad.

c FOR such Necessaries as do not fall within the Trades, *Jobson* says every one shifts for himself. Among these, Mats are of the most general Use: Upon these (which are made by the Women) they sit, eat, and lie, having no other Beds. In short, the same Author says, they were the staple Commodity of the Country. This he had an Opportunity of observing at the Market of *Manjagar*, where, instead of Coin (which they have not) Mats were used as a Standard, by which all other Things were valued. Thus in asking the Price of any Thing, the Word was, *How many Mats shall I give you?*

Mats a
Standard.

Jobson's Golden Trade, p. 122, & seq.
Guinea, p. 42.

Le Maire's Voyages, p. 100.

best Kind they call *Pagne Saken*.

Barbot's Description of Guinea, p. 41.

b See *Moore's Travels*, p. 214. and *Barbot's Description* p. 122, and for the Description of the Pipe, see before,

Labat, *ubi supra*, vol. 2. p. 333.

Labat, *ubi supra*, vol. 2. p. 188.

See before, p. 181.

Moore's Travels, p. 72, & seq.

Jobson's Golden Trade, p. 122.

Negro
Buildings.
Negro Mar-
kets.

LE MAIRE observes, they keep particular Markets, but says, they are of so little Consequence, that he has seen them come six or seven Leagues with a small Parcel of Cotton, a little Linen, some small Pulse, as Beans and Vetches, little wooden Dishes, and Palm-Mats. He once saw a Man who had come six Leagues with only a Bar of Iron half a Foot long: Yet he confesses, that sometimes very precious Wares may be here met with, as Rings of Gold, Beads for Necklaces, called *Dougaret*, of the same Metal; but so few, that the whole Market did not furnish enough to the Value of five Pistoles.

FORMERLY they marketted by Barter, but since the Commerce with the Europeans, they make use of *Rassade* (or Beads) and other small Glafs Baubles, and little Bars of Iron. The Markets are held at the End of the Villages, The Things of the most Consequence brought there are, Elephants Teeth, Oxes Hides, and some Slaves: These they brought to sell at *Gorée*; and for them the Company gave Iron, strong Waters, *Rassade*, Indian Linen, and Coral, upon which they gain unaccountably^a.

As Ambition is a Passion unknown to this People, they give themselves no Trouble of building stately Towns, Castles, or Houses of Pleasure; they have neither Industry nor Materials. They live in Towns, or Villages. These, says *Jobson*, are, for the most part, circular, and the Houses built with a tempered Loam, of a reddish Colour^b, which grows very hard by lying. The Country abounds with it, and it would make the best Brick in the World. Some Houses are entirely built with platted Reeds, which, tied to Rafter, make the common Roof for all, and is always carried very low. They are all built of a round Form for Strength, against the tempestuous rainy Seasons; and every Town is walled round with platted Reeds (either of one or two Rows) six Foot high, as a Fence against the wild Beasts; notwithstanding which, they are often obliged to have Recourse to great Fires, beating of Drums, and Shouting, to drive them away: Such are the small Towns and Villages.

BUT their large Towns are fortified, especially where the King resides. The Country within Land (they say) is full of these^c. The Author gives us, as a Pattern of them, the Description of *Kassan*^d.

THE Houses of the Negroes are generally built like our round Pigeon-houses, or Bee-hives, with a pointed Roof. As they have no Win-

dows, their only Light comes in at the Door, which is round, and so very low, that you must kneel to enter them; likewise so narrow, that a fat Person would have much ado to squeeze in or out. They are built with Stakes of a middling Height, fixed in the Ground, and joined together by Binders, of round, flexible Wood. On these they fasten Poles, which serve for Rafter, meeting at Top in a Point. This Roof they cover with Reed-Leaves, so thick and neatly, as to secure themselves alike from Heat and Rain. The Walls are made of split Reeds, or a Kind of Ozier, well plaistered within and without, with a fat Clay, which those of the better Sort whitewash with Lime. This would give them a clean Look, if the constant Fires they keep did not make them black, and smell insufferably of Smoak and Soot^e.

THEY are usually about four Paces Diameter (says *le Maire*) the Dome supported by five or six forked Staves; the upper Part Straw, the under, Palm Leaves, prettily wrought: The Walls of Palm Leaves, or Straw interwoven. These Huts have neither Windows nor Doors, except a Hole like the Mouth of an Oven, into which you creep on all Four. As they keep constant Fires, the Smoak renders the Inside insupportable. The Floor is sand, with Trenches dug in it, half Leg deep^f.

ACCORDING to Mr. Moore, their Huts are generally fourteen or fifteen Yards in Circumference, built of Mud and binding Clay, covered with large Grass, and Palmito Leaves. Their Doors, which are small, do not turn on Hinges, but are let into the House-Wall.

THE *Mandingos* have a Way of building their Houses close together, which is the Occasion of many Conflagrations. If you ask, why they do not build at a farther Distance, they tell you, their Ancestors did not, and that they imitate them, for they were wiser than they^g.

THESE Huts are called *Kombets*, and each House consists of more or fewer of them, according to the Quality or Ability of the Person. Generally to each House belong five or six such *Kombets*, which may be considered as so many Rooms, or Pavilions, standing in the same Tapade, or Inclosure; and each *Kombet* has its particular Use, as a Storehouse, Kitchen, Bed-chamber, and Dining-room, joining to each other, with proper Passages for Communication^h. The House of a great Lord, says *le Maire*, will be made-up of, perhaps, thirty Pavilions or *Kombets* sometimes of forty or fifty. A poor Man is

Negro
Buildings.

Their
Towns.

Their Houses
Form.

The Apartments.

^a *Le Maire's Voyages*, p. 105, 1st seq.

Golden Trade, p. 42.

Occidentale, vol. 2. p. 311.

p. 76, and 109.

^b See before, p. 178. and *Moore's Description*, p. 217.

^c *Le Maire's Voyages*, p. 43, 1st seq.

^d *Barbot's Description of Guinea*, p. 37.

^e *Barbot* says, a red glutinous Clay.

^f *Jobson*.

^g *Lebat's Afrique*.

^h *Moore's Travels*.

Negro Buildings. but two or three; and the King, an hundred, a but covered with Straw like the rest.

Tapades, or Inclosures. THOSE of Persons of Quality have a Palisade round them, either of Straw, or Thorns, propt up with Stakes. These *Kombets* communicate one with another, by Ways laid-out in the Form of Labyrinths. Within the Precincts of the House are very fine Trees, according to the Capacity of the Owner, though scattered as Nature produced them.

The Damel's Palace. THE Palace of the *Damel*, or King of *Kayor*, is more magnificent than any of the rest. Before you come to the Gate of the first Enclosure, there is a spacious open Field, where his Horses are managed, though not above ten or twelve in all. Without, by the Side of this Palisade, are the Huts of the great Lords. You go from this Place unto the Palace by a large Avenue, adorned with several Trees, the *French* call *Callbassiers*, because their Fruit resembles a *Calbass*.

THE King's personal Attendants have their Cabins by the Side of this Avenue, and their Nearness to the *Kombet* Royal distinguishes their Rank. Each of their Cabins are also set round with Palisadoes. You must turn and wind very much before you reach his Majesty. Few People dare go into his Apartment.

ALL the Women have their Lodgings separate, with each five or six Slaves to wait upon her. He uses which he pleases, without raising the others Jealousy. He has always one Favourite above the rest, and whenever he is weary of her, he sends her to some Village, and gives her an Allotment of Land for her Maintenance. To her succeeds another. Of thirty, which he keeps, one Half are sent into the Country.

The Kings of Kaffan's. JOHNSON, describing the King's House at *Kassan*, observes, that it stands, with those of his Wives about it, inclosed in the Middle of the Town. The Entrance thereto is through a Court of Guard, or open House, where stands his Chair of State, with his Drums hanging by it the only Martial Music the Author saw among them. But these are used every Night: For when Supper is over, they all repair hither, and, making a Fire, keep drumming, hooping, and singing till Day-break. This Diversion serves both to kill Time, which hangs very heavy upon their Hands, and at the same Time frightens away the *Djins* and other ravenous Creatures.

Square Houses. SOME of the richer *Negros* and the *Portuguese Blacks* build in the Manner of this last Nation, which is much more commodious. These Houses have only a ground Floor, but they generally raise it two or three Foot, to avoid the damp. They build them of a considerable

Negro Buildings. Length, divided into several Chambers, with small Windows, on account of the Heat of the Climate. Before the Entry they generally make a Porch, or *Vestibule*, open on all Sides, where they receive their Visits, dine, and transact their Business. The Walls of these Houses are generally seven or eight Foot high, made of Reeds or Clay, and covered within and without, with fat Earth, mixed with Straw, and white-washed with Lime. Their Kings and Grandees build in this Manner. Their Villages, or *Powns*, consist of more or fewer of these *Kombets*, or Houses, built together, especially of the better Sort.

OF the square Kind were the Houses of *John House of Barre*, at his Village on the Island *Sor*, in the *John B.* *Sanaga*, opposite that of *St. Louis*. In the Bed-Chamber where the *Sieur Brue* lay when he was there, at his Entrance he found all the Windows shut with *Pagnes*, a great Fire in the Middle of the Hut, a Bed ready made, and a Mat by it for the *Negro* who waited on him. The Bedstead consisted of four small Forkills driven into the Ground, which supported two Side-Posts, and these a Hurdle of Rods, covered with four Mats of fresh-gathered Palm-tree Leaves: Over these was laid a white *Pagne*, for a Sheet, and another striped one for a Coverlet. There was no Bolster (they not being used here) but instead of it there was a Bundle of Cloaths, covered with a white *Pagne*.

THERE was no Furniture but a great Chair, *Brue's Arms*, and a Basket hanging a-top of the Hut full of *Grisgris*, to save him from all Harms. After he was in Bed, a *Negro* Wench came in, and driving away the *Muskettos* with a *Pagne*, she shut the Windows and withdrew. The rest of his Company were lodged in Huts near him: And after he was gone to Sleep, the Lords adjourned the Ball to a Place farther off, where the Noise could not reach him.

Household Furniture. THEIR Furniture is usually very slender, being only a small Chest for Cloaths, a Mat raised on Sticks from the Ground to lie on, a Jar or two for Water, some *Calabashes*, two or three wooden Mortars to pound the Maiz and Rice, a Basket to sift it, and Bowls to hold their *Kisb-kisb* and Meat, when dressed. The better Sort have a Sort of Bench raised, or Estrade, three or four Inches above the Floor, spread with fine Mats to lie on. Their Princes are a little better provided, by getting Household Furniture from the *Europeans*.

THE Affair of Housewifry, except in what belongs to eating, gives the Women but little Trouble. For the Moveables of the greatest

* Both Houses and Towns are sometimes inclosed with a Tapade, or Fence, of Reeds. *Labat*, vol. 3. p. 251.
 † *Le Meire's Voyage*, p. 88, & seq. *Johau's Golden Trade*, p. 46.
 ‡ *Moore says*, the *Negros* call this an *Alpainer*. See before, p. 226. d. *Labat*, *ubi supra*, vol. 4. p. 368. *Ibid.* vol. 2. p. 278.
 § *Moore's Travels*, p. 75. *Barbot*, *ubi supra*, p. 37.

Negro
Tillage.

Signor amounts only to a few Earthen Pots: a carefully for Cotton, and sow whole Fields of it. Some wooden Utensils, and Calabashes clove in two in the Middle serve for Cups^a. Labat who reduces their Household-Stuff to Earthen Pots, Calabashes, and Baskets, observes, that one Thing they are sure to have, which is a *Grigris* to preserve them from Fire, or any Danger^b.

THEIR Beds are very inconvenient, being made of a Parcel of Sticks, as thick as a Man's Wrist, placed two Fingers Breadth asunder, in the Nature of a Hurdle, which are enough to break a Man's Back. The better Sort lay a Mat on these, which serves them for a Quilt^c.

S E C T. V.

Of the Agriculture of the Negroes, their Arms and military Force.

Negro-Agriculture. Seasons for planting and sowing. Diverting Way of Tillage. Instruments used in plowing. A Marbut Impostor. Their Arms. Bows and Arrows. Swords and Darts. Fire-Arms. Their Armies. Excellent Horsemen. Their Horse and Foot. Forces, how raised: Without Discipline. Prisoners of War made Slaves. The Brak's Forces. Languages spoken. The Mandingo: Creoli: Portuguese: The Arabic. Other Languages. Vocabularies, or Words in the Jalof, Fuli, and Mandingo Languages.

Negro Agriculture.

JOHNSON observes, that Agriculture is the general Employment of all; both Priests and People of all Ranks, except Kings and Chiefs or Governors, setting their Hands to this necessary Work. They sow their Grain in large Fields, throwing the Land first up into Furrows, as neat as in England^d, with an Implement made of a Stick about a Yard long, for a Handle; at the End of which is fastened a broad Plate of Iron, so many following one-another in a Row as serve to raise-up a sufficient Furrow, in which putting the Seed, they paddle the Dirt over it; and this is enough for all their Grain, except Rice, which is sown first in small Patches of low, marshy Land, and afterwards transplanted. It yields very great Increase. Besides this, they have five other Sorts of Grain, as small as Mustard-Seed, of which they make no Bread, but boiling it eat it warm, rolled up in Balls, like Rice.

THEY likewise observe proper Seasons for Planting, especially Tobacco, of which every House has a Patch. They till the Land very

BARBOT says, the proper Seed-time is about the End of June, when the Rains decline. To sow Millet they make little Holes, kneeling with one Knee on the Ground, into which they put three or four Grains together, as the English do Pease. Others draw little strait Furrows, into which they throw the Millet, and cover it with a little Mold: But the first Way is the most common, because the Corn being so buried deep, is better preserved from the small Birds, whereof there are incredible Numbers, which often pick up the Corn just as it begins to shoot out above Ground, which is more easily done out of the Furrows.

THE Seed-Time is also a Time for feasting one-another, much after the Manner of the Blacks on the Gold Coast. Such is the Fertility of the Soil, that their Harvest for Millet is in September^e.

THE Negroes Method of Husbandry is not a little diverting. The Grandee, or Person, to whom the Ground belongs, armed as if for a Battle, appears at the Head of his Workmen, attended by his *Guiriots*, with their Drums, who sing like Madmen, as loud as they can roar. The Master follows their Example, to encourage the Labourers, who are all naked, and with their little Spades, scratch rather than turn up the Furrows. To see them however, you would believe they work very hard; for they make a thousand ridiculous Gestures, according to the different Measures of the Drum. Yet notwithstanding this slight Culture, the Ground or Soil, though light and sandy, is so fertile, that it would produce in Profusion, did they but cultivate it^f.

THE Kings being absolute Lords of all the Lands, as in the Turkish Dominions, every private Person is obliged to make Application to them, or their *Alkaid*s, in Places remote, to mark-out the Portion he is to till and sow for

^a Le Maire's Voyage, p. 101.
^b The Romans did the like.

^c Description of Guinea, p. 40.

^d Labat's *Afrique Occidentale*, p. 312.

^e Johnson's *Golden Trade*, p. 123.

^f Labat, *ubi supra*, vol. 2. p. 307, & seq.

^g Le Maire's Voyage.

^h Barbot's Description.

Negro
Buildings.Instruments
used.

the Support of his Family. Their Way of Tillage *a* *le Maire* describes thus: The Head of the Family, with four or five others, go into the Field, which they call *Kougan*, or *Kourgar*^a: Where having cleared the Ground, by firing the Woods and Bushes, with a little Iron Shovel, (made like a Shoemaker's Knife, something larger than one's Hand, set in a Stake of Wood about twelve Foot long) they break-up the Earth: Others make use of a Sort of round Iron Spade or Shovel; with this they sling the Earth before them, not entering above three or four Fingers Breadth below the Surface, each having a Pipe in their Mouth, and for one Hour they work, they will chat two. They turn up the Mold with the Ashes of the Reeds they have burned^b. When the Ground is so ordered, they sow it as they do Pease in *France*, and never care to lay-by any Store. They are for most part so lazy, they do not gather enough to serve them, living in the mean Time on a black Root, which they dry till it is insipid; and on another called *Gernotte*, which tastes like a Walnut^c. If their Harvest miss, a Famine certainly ensues, as happened about the Year 1677^d.

Marbūt Im-
postor.

THIS Event is told by *le Maire*, somewhat different from what it has been already related^e. According to that Author, the Negros were seduced by the Promises of one of their *Marbūts*, of the Tribe of the *Azoaghes*, or *Arabs*, who, under Pretence of Religion, possessed himself of all the Country betwixt the *Sheyratic* and the *Sereres*; telling them, he was inspired by Heaven, to revenge the Tyranny of their Princes. He assured them of miraculous Forces to prove his Mission; and, above all, engaged, that their Lands should bring forth a plentiful and voluntary Crop, without their being at any Trouble to till the Ground. This so well suited the indolent Genius of the Negros, that almost all of them revolted to the Impostor; especially the Subjects of the *Damel*, who deposed their King. They lived two Years in Expectation of the Miracle; but at length the Famine grew so great, that they were obliged to eat one another for want of Sustenance; or to sell themselves for Slaves, to avoid perishing with Hunger. Dear bought Experience having convinced them of their Folly, They expelled the sanctified Rogue, restoring the *Damel* to his Authority. In 1682, when *le Maire* was there^f, they allowed no *Marbūts* in their Country, but made Slaves of all they could find.

^a Others write *Lūgan*, or *Lūgar*.^b *Barbot's Description of Guinea*, p. 39.^c See before, p. 126. c.^d *Barbot*, ubi supra, p. 38.^e *Moore's Travels into Africa*, p. 68.^f *Moore* says, the *Sagry*, or *Spear*, is about three Yards long. See his Travels, p. 121.^a *Le Maire's Voyage to the Canary Isles*, p. 61, & seqq. Also^b *Labat* says, *Gernotte* is a wild Kind of Millet.^c *Le Maire*, ubi supra, p. 63.^d *Ibid.* p. 121.^e *Barbot*, ubi supra, p. 38.Negro
Arms.Bows and
Arrows.

EACH Nation have their peculiar Weapons, which they know how to make. *Barbot* says, the *Jalofs* use Bows and poisoned Arrows, made of a Reed, the Wounds of which are mortal, if not seared immediately with a red-hot Iron: But if they penetrate deep, it is scarce possible to draw them out, because of the intolerable Pain it causes; the Heads of the Arrows being bearded, which tear the Flesh in a miserable Manner^a.

THE *Mandingos* use poisoned Arrows. One of them shewed the Author some of these daubed over with a black Mixture, said to be so rank a Poison, that if the Arrow drew Blood, the Wound would be mortal, unless the Person who made the Mixture had a mind to cure it, for he said there were no poisonous Herbs, but what there were others would cure them^b.

THE Bows are made of a Cane, or Reed, resembling the *Bambūs*, in the *East Indies*; and the String of the Bow is also another Sort of Reed, very curiously cut, and fitted to that Use. These People are so dextrous, they will hit a Mark no larger than a Crown Piece, at fifty Yards Distance. The Quiver is made to hold fifty of these poisoned Arrows.

BESIDES these, they use a Sword, like a *Turk-Scimitar*, the Scabbard whereof is all covered with a thin Copper Plate. This, as *Moore* informs us, is commonly slung over their right Shoulder^c: Another of their Weapons is a sharp-pointed Spear, between the Size of a Pike and a Partisan, or Halberd, which they handle very dextrously. In War they wear a large round Buckler or Target made of the Skin of a Beast, they call *Dansa*, like a little Cow, being extraordinary hard. Others are made of Oxhides. Besides all these they carry an *Affagaye*, or Javelin, and two small Darts, which they call *Syncheria*; each of which is fastened to a long String, or Cord, by the Middle of a Staff, which serves to recover and bring them back, when they have darted their Weapon, at which they are very active and dextrous.

THE *Affagaye*, or Javelin, is a long, heavy Dart, the Head armed with four large Points, and several Hooks, so that the Wounds it makes must be desperate. They can hit at a great Distance, and very seldom walk out without one in their Hand^d.

A *SAGAYE*, or *Affagay*, is a Kind of Half-Pike, or Lance, of eight or ten Foot long, pointed with Iron, like a Pike^e. It is the Negro's ordinary Wea-

Negro
Armies.

pon, which they use as the Europeans did Lances formerly, and will throw them with a great deal of Force and Exactness. They have a smaller Sort, which they call *Ardilli*, three or four Foot long, armed with Iron at the End, going smooth off without a Shoulder; and often without Iron, only pointed and hardened in the Fire^a, like the Weapons of the *Gaunchios*.

SOME of the Soldiers wear likewise a *Moorish* Knife about half a Yard long, and two Inches broad in the Blade; all which Weapons are so placed in Engagement, that their Hands and Arms are at Liberty, and they handle them well and fight resolutely^b. *Moore* says, all of them wear Knives slung to their Sides; and indeed I have observed, says the Author, that they are very dextrous at using whatever Sort of Weapon they carry^c.

Fire-Arms.

OTHERS have Fire-Arms which they handle pretty well; as do also the *Moors* to the North of *Heval*, and will shoot well at a Mark, at a great Distance. The Soldiers carry each his little Bag (or Knapfack) full of Provisions, as *Kúh-kúsh*, which is made of Flour, and the like; for they have no Magazines provided abroad to subsist their Armies.

It is a great Honour and Advantage to carry the King's Drum, which they call *Lomlambe*^d.

Their Ar-
mies.

THEIR Armies are composed of Horse and Foot. The Troopers generally have all the aforesaid Weapons; the Foot, a Bow and Quiver, a Javelin, and an *European* Cutlass. They commonly buy Horses of the *Moors* of *Geneboa*, their Neighbours, which, though small, are extraordinary mettlesome, like those of *Barbary*. Some of them cost ten or twelve Slaves apiece, or an hundred Pound Sterling. One *Catherine*^e of *Rufisco* had a Horse, when this Author was there, which she valued at fourteen Slaves, and afterwards presented him to the King of *Kayor*.

Excellent
Horsemen.

THEY ride their Horses wonderful swift. He once saw the old *Konde* Viceroy of *Kayor*, then seventy Years old, riding a little *Barbary* Horse on the Strand, near the Cape, at full Speed, darting his *Affagaye* a good Way before him, and catching it again with the same Hand; or if it happened to fall to the Ground, he would take it up dextrously, without losing his Stirrups, or abating his Speed. And he had been told of some Troopers who could ride full Speed, standing upright on the Saddle, and turn about, or sit down and stand up again; or leap down from the Saddle, only keeping one Hand upon it, and mount again in the same Manner. Others on a full Speed, will take up from the Ground a small

Stone thrown at them in their Career; with many other surprizing Feats of Activity.

Negro
Armies.

THEIR Bridles are commonly sent from *Europe*, but some they make themselves, much like the *English* Bits. The Spurs are of the same Piece of Iron with the Stirrups; for they ride barefooted, and very short, their Knees much raised, and bent forward after the *Turkish* Manner. Their Horses are never shod.

THEY are good Artists at making Saddles, and curious in embroidering them with Cruels of several Colours, after their Taste; adorning them, at the same Time, with Abundance of *Grigris*, or Charms, and *Kowris*, or Shells. They are in the Nature of an *English* Paddler^f.

THEIR Horses are small, and equipped after the *Spanish* Fashion, and the Rider carries an *Affagaye* in his Hand, and has a broad Buckler hanging upon the right Side of his Horse: This is all his Armour. The Foot usually walk with an *Affagaye* in their Hands; besides which, they have another Sort with barbed Heads, made to throw like *Irishmen's* Darts. Each Man also carries a Sword about two Foot long, in a Bandler of red and yellow Cloth tied about his Neck: And the better Sort, instead of an *Affagaye*, have a Bow in their Hands, and at their Back hangs a Quiver neatly made, which holds about twenty-four Arrows, each made of a Reed about the Size of a Swan's Quill, and two Foot long, with a bearded Head strongly poisoned, as are the Iron Points of all their Weapons. This Arrow has neither Notch nor Feather, and is shot from the Bow (made also of Reed) by a flat String, or Stick, of Reed too, smoothed or made even, fastened to the Bow, whose Force is therefore small; however, when near, may serve to pierce their Cotton Garments; but all the Danger lies in the Poison^g.

WHEN the *Damel* has resolved on any martial Expedition, he orders *Konde*, his Generalissimo, to assemble the chief Men, and all the Blacks of the Country; from whom a Draught is made to form a Body of Horse and Foot, seldom exceeding fifteen hundred Men, most Infantry, because this King has scarce three hundred Horse at Command throughout his Dominions.

THESE small Armies being thus formed, the *Konde* and other chief Officers, accoutred in the best Manner, and particularly adorned with their *Grigris*, enough almost to load them, march according to the King's Orders. The Accoutrements, especially of the Horse, are so cumbersome, that they are scarce able to move.

Forces here
raised.

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^a *Labat's Afrique Occidentale*, vol. 2. p. 235.

^b *Barbot's Voyage to Guinea*, p. 38.

^c *Moore's*

^d *Travels*, p. 121.

^e Called *Olambe* before, p. 279. b.

^f Or *Katti*. See before, p. 32 and 33.

^g *Barbot, ubi supra*, p. 39.

^h *Jobson's Golden Trade*, p. 44.

Negro Armies. some, that if any of them happen to be dismounted in Fight they can scarce mount again, and yet will not go into the Field without them, because of the wonderful Virtue they fancy is in the *Grifgris*.*

Without Discipline. THE Armies of these People are rather numerous than good. They observe no Order or martial Discipline, whether they march in an Enemy's Country, or give Battle, which is always done in some Plain. The *Guiriots* make a great Noise with their Drums and other Instruments, as soon as they are within an Arrow's Flight of the Enemy, which is done to animate them. The Foot let fly their Arrows, the Horse cast their Darts, and then handle their *Affagayes*, or Spears. Fighting without any Order, and being almost naked, they make a great Slaughter, especially as Cowardice is infamous amongst them.

Prisoners of War made Slaves. But their Bravery is chiefly owing to their Dread of Slavery, the Fate of all Prisoners of War, the very best not excepted. They are heartened likewise by Confidence in their *Grifgris*, which they firmly believe will preserve them from all Manner of Evils, and procure them all Sorts of Advantages, especially against other black Nations: For as to the *Europeans*, who use Muskets and not Arrows, they are fully convinced, that no *Grifgris* can divert the Effect of Fire-Arms, which they call *Pouff* b.

Brak's Forces. THE great *Brak* maintains about three thousand Horse; because he can purchase Horses of the *Moors* much cheaper than the *Jalofs* can; who are at a great Distance from them, and therefore have few or none to serve them in the Wars: But their Foot are very good, and some ride on Camels, whereof there is Plenty in their Country c.

VASCONCELAS says, the *Negros* upon this Coast are brave enough upon Occasion, and excellent Horsemen; which, he adds, they have undoubtedly learned of the *Sanagas*, their Neighbours, to the Northward d.

THE *Kamina* Blacks are reputed the best Soldiers in the Country, being of a steady, resolute Temper; by which they have maintained their Liberty between their two neighbouring Kings, who have often attempted to reduce them by Force of Arms, but without Success e.

Languages spoken. THE Languages of the Blacks within this Division of *Africa* are but little known: The most

remarkable are those of the *Jalofs*, the *Fuli* and *Mandingos*. That of the *Jalofs* or *Jolloifs*, according to Mr. Moore, is called *Jolloif* f. *Barbot* supposes it to be the *Zungway*; doubtless the *Sungay*, mentioned by *Leo* as the common Language of *Gualata*, *Guinea*, *Tombuto*, *Melli*, and *Gago*: For *Barbot*, as well as Mr. Moore, seems to take *Gualata* for the Country of the *Jalofs*: And the latter, seemingly with a View to confirm this, in a Note on *Sungay*, in his Extracts from *Leo*, says that *Sungay* is the present Name of the Family of the King of *Barfalli* g, who is a *Jalof* h; although, elsewhere, we are told by him that their Name is *Njay* i. However that be, the same Author tells us, the most general Language along the *Gambra*, is the *Mandingo*, and that whoever can speak this may travel from the River's Mouth up to the Country of the *Jonkos*, or Merchants, (so called from their buying a vast Number of Slaves there) which is reported to be six Weeks Journey from *James-Fort*.

THE *Mandingos* have also a Cant-Language, entirely unknown to the Women, being only spoken by the Men, and is seldom used by them in any other Discourse than concerning the *Mumbo Jumbo*, already mentioned k.

THE next Language used here is called *Creole* *Portugueze*; a Bastard Sort of *Portugueze* scarce understood at *Lisbon*, but is sooner learned by the *English* than any Language in the River, and is always spoken by the Linguists who serve the separate Traders and Company.

THE *Arabic* is spoken by the *Foleys*, or *Fuli*, and most of the *Mohammedans* in the River, although they are *Mandingos* l.

BESIDES these, each Kingdom, or Nation, has one peculiar to itself; as that of the *Fläps*, *Banyons*, *Bumbrongs*, and *Petharis*, the latter of which are very distant from the River, in the Merchants Country m.

As nothing is of greater Help in tracing the Original, and discovering the Affinity of Nations, than an Inquiry into the several Languages, so a Knowledge of them is of the greatest Use to a Traveller: For these Reasons, as well as to afford our Readers some better Idea of the *Jalof*, *Fuli*, and *Mandingo* Languages, than can possibly be had from the foregoing scanty Account, we have inserted the following Vocabularies given of them by Authors.

* *Barbot's Voyage to Guinea*, p. 58. ^b *Ibid.* p. 39. ^c *Ibid.* p. 39. ^d *Ibid.* p. 58. ^e *Ibid.* p. 34. ^f *Moore's Travels into the inland Parts of Africa*, p. 28. ^g *Ibid.* in the Supplement, p. 27, & seq. ^h See before, p. 261. ⁱ Sure Mr. Moore does not intend them for the same Name, upon some supposed Affinity between the two Words; but that would be to strain the Thing to a more unmeasurable Degree, than he has done, in fancying *Gualata* to be *Jolloif*, and *Ghana*, *Yani*, upon no better Ground. ^k *Moore, ubi supra*, p. 38, & seq. ^l *Ibid.* p. 29 and 39. ^m *Ibid.* p. 41.

VOYAGES and TRAVELS along

TABLE I.

Words in the Jalof and Fûli Languages^a.

English	Jalof, or Zangway	Fûli
A		
NANAS	<i>ananas</i>	<i>annanas</i>
The Arms	<i>smal-loho</i>	<i>ghion-ghé</i>
An Arrow	<i>smak tonghar</i>	---
The Arse, or Bum	<i>tate (or ghir)</i>	<i>rotete</i>
To ask	<i>lay</i>	---
B		
Ball, or Enter- tainment	<i>Folgar</i>	---
Banana	---	---
A Bar of Iron	<i>barra (win)</i>	<i>barra</i>
A Barrel	<i>pipa</i>	---
I will bathe myself	<i>mongre sangou</i>	---
The Beard	<i>sekiem</i>	<i>onhare</i>
A Bed	<i>euntodou</i>	<i>leffon</i>
The Belly	<i>smabir</i>	<i>rheda</i>
A Bird	<i>arval</i>	<i>k'hiolly</i>
To bite	<i>matt</i>	<i>n'haddé</i>
Blind	<i>bomena</i>	<i>goumdo</i>
Blind of an Eye	<i>patt</i>	---
The Blood	<i>deret</i>	<i>hy-hyam</i>
A Boat, Canoa	<i>galtovap</i>	---
Boeji's	<i>boejá</i>	<i>boejis</i>
A Book	<i>smatere-guma</i> <i>rajank</i>	<i>torade allah</i>
A Bough	<i>kablah</i>	<i>baherou</i>
A Box	<i>ovach-ande</i>	---
A Boy	<i>ovassy</i>	<i>soukagorko</i>
Brandy	<i>sangara</i>	<i>sangara</i>
Bread	<i>bourou</i>	<i>bourou</i>
The Breasts	<i>wu-haine</i>	<i>en-h' do</i>
Breeches	<i>towapp</i>	<i>toubouba</i>
Bugles	<i>hyarak</i>	<i>bourelty</i>
C		
Painted Calicos	---	---
A Cannon	<i>bamberta</i>	<i>fetel</i>
Canoa	---	<i>lahna</i>
A Captain	<i>kapitan</i>	<i>loamdo</i>
A Cat	<i>ghenaapp</i>	<i>oulonde</i>
The Cheeks	<i>bekigh</i>	<i>kobe</i>
The Children of	<i>dameguaihe</i>	<i>byla-bamde</i>
Princes		
Citron	---	---
Civet-Cat	---	---

English	Jalof, or Zangway	Fûli
a		
A Coat	<i>boubou-touvap</i>	<i>dolanque</i>
It is cold	<i>luina</i>	<i>ghian-gol</i>
Copper	<i>prum</i>	<i>hyack-haovale</i>
To cough	<i>fokkatt</i>	<i>loghiomde</i>
Couscou	<i>arequere</i>	---
A Cow	---	---
A Cravat	<i>smah (cravat)</i>	<i>leffoll</i>
Cripple, lame	<i>foghe</i>	<i>boffare</i>
Crocodile	<i>gua-fik</i>	<i>norova</i>
b		
Crooked	---	<i>loko</i>
The C * * *	<i>facere, or sare</i>	<i>kotto</i>
To cut	<i>doghbol</i>	<i>tay</i>
D		
To dance	<i>faikke</i>	<i>hemde</i>
The Day	<i>lelegh</i>	<i>soubakka</i>
The Dead	<i>dehaina</i>	<i>mahyje</i>
The Devil	<i>guinnay</i>	<i>guine</i>
A Dog	<i>khaay</i>	<i>rahovandou</i>
c		
To drink	<i>mangrenam</i>	<i>hyarde</i>
E		
The Ears	<i>smanoppe</i>	<i>noppy</i>
The Earth	<i>soffi</i>	<i>lehidy</i>
An Egg	<i>nen</i>	<i>whochionde</i>
The Elbow	<i>smay-knoton</i>	<i>somdon</i>
An Elephant	<i>gnay</i>	<i>ghiova</i>
The Eyes	<i>smabutt</i>	<i>hyterr</i>
The Eye-brows	---	<i>hyam hyanko</i>
d		
F		
To fart	<i>doch-hott</i>	<i>ride</i>
Feather	<i>doungue</i>	<i>donguo</i>
The Feet	<i>smatank</i>	<i>koffede</i>
The Fever	<i>guernama</i>	---
The Fingers	<i>smabaram</i>	<i>fedehendo</i>
Fire	<i>safara</i>	<i>gia-hingol</i>
A Firelock	---	<i>loffoul-fetel</i>
Fish	<i>guenn</i>	<i>linghno</i>
e		
Fisherman	<i>moll</i>	<i>kiou-ballo</i>
Fishing-Hooks	<i>delika</i>	<i>ouande</i>
A Fishing-line	<i>smabou-delingha</i>	<i>ouande</i>
To flea or pluck- off the Skin	<i>maugre-faiffe</i> ^b	<i>boutoude</i>
Flesh	<i>yapp</i>	<i>tehou</i>
A Fortress	---	---
G		
Glutton	---	<i>haderoro</i>
A Goat	<i>bay</i>	<i>behova</i>
God	<i>i-halla</i>	<i>allah</i>
Gold	---	---

^a Barbot, who gives this Table in his Description of Guinea, p. 416, & seqq. not mentioning whence he had it, we cannot say positively what Nation the Author was of, from whom he took it, and therefore have made very little Alteration in the Orthography: But in all Appearance it is of French Extraction.

^b In the Original, *faijfe*.

The Western Coast of Africa.

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Negro Languages.	English	Jalof, or Zangway	Fuli	a	English	Jalof, or Zangway	Fuli	Negro Languages.
Great		maguena	mabodo	An Orange	- - -	kanghe		
The Gums		- - -	la-koude	An Ostrich	- - -	nedaou		
A Gun		bumberta	fetel	An Ox, or Bullock	- - -	nague		
H								
The Hair		kaghouar	soukendo	P				
A Hamock		todeapp	lesso	A Paddle, or Pagay	watt	- - -		
The Hand		loho	youngo	To paddle a Canoe	gielle galgue	haodguiou		
A Hat		- - -	- - -	Paper	kabait	barkol		
The Head		smababb	borde	A Parrot	inkay	solerou		
The Heavens		assaman	hyalla	b A Pavilion	raya	ay baybillan		
A Hen		gnaarr	guertogal	Guinea Pepper,	} - - -	- - -		
Herbs		miagh	- - -	or Malaguettes		- - -		
A Horse		fars	poukkiou	A Pig	droai	habolady		
A House		smam-vig	soudo	A Pigeon	petteck	- - -		
K								
A Kettle		kranghiare	barma	To pinch	domp	mouchioudé		
A Key		donouachande	bidbo	A Pipe to smook	} smanano	by'-ardougai		
To kill		ruy	ouharde	Tobacco		- - -		
The King		burre	lahamde	To piss	berouch	haing-huje		
The Knees		smam hoem	bolbondou	A Pot	kingn	fahando		
A Knife		pak-ha	pake	c Potatoes	- - -	- - -		
L								
To laugh		raihal	ghialde	The***, or Yard	foull	folde		
Lead		bettaigh	ckaye	Q				
The Leg		smam-paire	kovassongal	A Queen	guaihe	guesoulbe		
Lice		teings	bandy	A Quilt	entedou	lesso		
Linen-Cloth		endymen	chomchou	A Quiver	smahkallah	- - -		
The Lips		smatovin	tondo	R				
Little		neocina	choukahiel	The Rain	taou	tabbo		
To lye		narnaa	hadarime	d A Rat	guenach	d'ombrou		
M								
Mahys, or Indian Corn	} dough-oub	makkary		Red	logh-oveck	bodeghioun'n		
A Maid				The Ribs	uwett	chabiburde		
A Man	n'daouch-digin	soukka		A Rogue	foch-horby	abonde		
A Monkey, or Ape	gouargue	gowandou		A Rope	boume	boghol		
The Moon	ubaaire	leoure		S				
The Mouth	gueminin	bendouko		A Sail	wirr	ough-derel-hana		
Much	barena	beuy		Salt	sock'matte	lamb-dam		
A Musket	faital	fetel		Sanglet, or Bran	} - - -	changle		
My, and mine	- - -	smam		e of Millet boiled		- - -		
N								
A Nail	dinguetitt	pangal		A Scabbard	smambarguafy	ovana		
The Nails	huai	chegguen		To scratch	hock-halma	nanbyady		
The Navel	smal-loutt	boudo		The Sea	smandai	gueek		
Needles	poursa	messelael		The Seat	gangone	ghiodorde		
The Night	goudina	ala		Shackles	guingue	gue-byelle		
No	d'baair			A Sheath of a	} smanbar-packha	ovana		
The Nose	smack-bochan	bener		Knife		- - -		
To blow the Nose	nien-doou	n'gielo		A Sheep	ommghargh	halou		
O								
An Oath, or Curse	smabek (banabi)	soldebama, or kottel yaimo		f A Ship	manguena	randy		
				A Shirt	boughtovap	d'olanke		
				To shit	mangredouly	boude		
				Shoes	dale	pade		
				Sick	raguena	ognia-huy		
				To sing	ovayel	hyemdy		
				To sit	songoane	gbiodo		
				The Skin	smagb-dayr	goure		
				A Slave	guamon	mokkbioudou		

Negro Lan-
guage.

English

Jalof, or Zangway

Fûli

a

NUMBERS.

Negro Lan-
guage.

To sleep	---	dahnady
A Snake, or Serpent	qua'nn	body, or gorory
To sneeze	maugre-tessely	hisseloude
To speak	ovache	halle
To spit	toffii	thoude
To stay, or stop	gueckiffi	doradan
A Stone	doyg	hayre
Sugar	l'hem	l'hyombry
The Sun	gbiante finkan	nahangue
A Sword	guaffi	kaffe

T

A Table	gangona	gango
Tallow, or Grease	divugneck	bellere
Tar	fandol	---
A Taster of Cocons	tassa	horde
The Teeth	smabenabin	n'hierre
Elephants Teeth	gnay negnay	n'hierre-ghiova
The Thighs	loupp	bouhall
Thread	ovin	guarahie
The Throat	smam pourach	dandy
To throw	fannir	verlady
The Thunder	denadeno	d'hirry
It thunders	denadeno	d'hirry
Tobacco	tmagba	taba
The Toes	smahua-jetanck	peddely
The Tongue	laming	dbeingall
To tremble, or quake	denalech	chin'houde
To truck, or barter	nanvequi	sohode
A Trumpet	bouffia	---
A Trunk	ovach-hande	bretewall

V

The Veins	fed'itte	d'adol
-----------	----------	--------

W

To walk	doch'oll	medo'byassa
To wash the Hands	raghen	labou' yongo
Water	m'doch	d' hiam
To weep	d'goife	wbo'bedde
To whistle	owany' lefte	houde
A Whore	guelarbi	fakke
The Wind	gallaou	bendon
French Wine	m'fango tovabb	chink
Palm-Wine	m'fango jeloffi	cbingue
A Woman	digin	debo
A Woman with Child	digin'gobirr	deboredo
Wood	matt	leggal
A Wrinkle	---	---
Write	binde	w'bin d'oude
Writing-Book	smakyet' gumore- bind	deffe terre

English	Jalof, or Zangway	Fûli
One	ben	goo
Two	yaare	didy
Three	yet	taty
Four	yanet	naye
Five	guerom	guieve
Six	guerom-ben	guie-goo
Seven	guerom-yaare	guie-didy
Eight	guerom-yet	guie-taty
Nine	guerom-yanet	guie-nay
Ten	fûk	sappo
Eleven	fûk-ak-ben *	sappoe-goo
Twelve	fûk-ak-yaare	sappoe-didy
Thirteen	fûk-ak-yet	sappoe-taty
Fourteen	fûk-ak-yanet	sappoe-naye
Fifteen	fûk-ak-guerom	sappoe-guieve
Sixteen	fûk-ak-guerom ben	sappoe-guie-goo
Seventeen	fûk-ak-guerom yaare	sappoe-guie-didy
Eighteen	fûk-ak-guerom yet	sappoe-guie-taty
Nineteen	fûk-ak-guerom yanet	sappoe-guie-naye
Twenty	nitte	soppo
Twenty-one	nitte-ak-ben	soppoe-goo
Thirty	fonair	naggah
Forty	yanet-fûke	chapande-taty
Fifty	guerom-fûke	} This is lost
Sixty	guerom-bena fûke	
Seventy	guerom-yaare fûke	
Eighty	guerom-yet-fûke	
Ninety	guerom-yanet-fûke	} temedere
An hundred	temer (101)	
	ack-ben, &c.	
Two hundred	yaare-temer	temedere-didy
Three hundred	yet-temer	temedere-taty
A thousand	gune	temedere-soppo
One thousand and twenty	gune-ak-nitte, &c.	temedere-sop- po, &c.

c FAMILIAR PHRASES.

English	Jalof, or Zangway	Fûli
Hold your Tongue	noppil	de-you
I will	doinaman	biâo-bidy
I will not	bainaman	my-byda
Come	calay	arga
Come not near	bouldick	da-rotban
Go away	dock-bodem	bia
Your Servant	---	---
To fire a Musket	---	---
I see you	guenala	mcdo-byma
Come aboard	---	---
It blows hard	gallaou-barema	bendon-bev
How do you do?	ogya-messa	ada bogiam
Very well, Sir	guam de barei-samba	medo-begiam
Good-morrow, Sir	quâ/ba-quaihou samba	coffa

* Ak is used in the Jalof as and in English, to join two Numbers together.

Very

Negro Lan-
guage.

Negro Lan-
guage.

Very early	lelegentel	foubacks-allau	a A Cat, neankom *
Come to eat	calai-caeck-mane	- - -	A Chair, ferong
Come-up	quia-quaou	argay	A Chest, konneo
Go down	ova quiequa-fouf	hiallesse	A Cloth, fauno
Go walk	- - -	- - -	Red Cloth, murfee
To-morrow	aileg-ackagiam	foubacks	A Cock, doontoong, or soofee kea
Good Night, Sir	fon-angiam-famba	niballay	Cold, ninny
I thank you	santenala	medo-bietoma	Come, na *
It rains	data-ou	- - -	Come here, na na re
I got sleep	nangretery	- - -	Corn, neo
I would sleep with a Girl	pougue-namate a-candaofan	medo-lelohy	b A Cow, neefa moofa *
A Sweet-heart	foumack-hiore	medo dano	A Crocodile, or Allegator, bumbo *
Let us go walk	candocb-bane	barque-guehin	Crystal, kryftall
I go	- - -	hylojade	A Cutlafs, or Sword, fong *
I do not remember	bain-amaeck	mede lebo	
Bring me a Sheep quickly	iaffima-ommgbargb	my-fa-byacke	D
Give me some Drink	mamanan	addou nambalou	Dead, fata
I am sleepy	- - -	loccan-byardde	A Deer, tonkong
It is hot	- - -	waru biende	The Devil, buaw *
Put him in Irons	guinguela-maguiau	ouarguebyelle	Dirty, nota
		cassede *	c A Dog, wooloe
			A great Dog, woolloe bau *
			A Door, dau
			Drink, Verb, amee
			A Drunkard, ferrata
			Dry, mindo
			A Duck, brue

TABLE II.

A Mandingo VOCABULARY ^a.

In the following Alphabet the Star shows the Words which occur in the former Table.

A
AMBER, *lambre*
An Arrow, *bennia* *

B
A Baboon, *konie*
Bad, *munbetty*
A Barrel, *ankoret* *
Beads, *konnum* *
A Bed, *larong* *
Black, *fin*
A Bow, *kulla*
Brafs, *taffo*
Bread, *mungo* *
A Brother, *barrin kea*
A Bull, *neefa kea*
A Bullet, *kiddo kaffy*
Butter, *tooloo*
Buy, *sawn*

C
A Calabash, *merong*
A Calf, *neefa nding*
A Camel, *komaniang*
A Camelion, *minnira*
A Candle, *kandea*
A Canoa, *kaloan* *

E
The Earth, *banko* *
The East, *tillo woolita*
d An Egg, *soofey killy* *
An Elephant, *famma* *

F
A Factor, *mercadore*
False, *Funniala*
A Father, *fau*
Fearful, *y' aune*
Feel, *mamaung*
Fire, *dimbau* *
c A Fish, *heo* *
A Fool, *toorala*
A Fork, *garfa*
A Fowl, *soofee*
Friendship, *barrialem*

G
I will give, *m' fa dee*
Go, *ta*
A Goat, *batu* *
f God, *alla* *
Good, *abetty*
A Grandfather, *kea vum*
A Grandmother, *moofa bam*
Great, *bau*
A Gun, *kiddo* *
Gunpowder, *kiddo mungo*

H

The Hand, *bulia* *
Left-Hand, *bulia nding*.
Right-Hand, *bulia bau*
Handsome, *neema*
Hard, *akoleata*
The Head, *kung* *
Hear, *amoi*
Heat, *kandee*
Heavy, *kuleata*
Hell, *jehonama*
A Hen, *soofee moofa* *
A Guinea-Hen, *commee*
A Hill, *koanko*
A wild Hog, *seo*
Honey, *lee*
A Horse, *soohoe* *
A Sea-Horse, *mally*
Hot, *kandee*
A House, *fu* *

I

I, *inta*
An Island, *jouioe*

K

A King, *manfa* *
A Knife, *moroo* *
I know, *alo*
I do not know, *malo*

L

Lazy, *narita*
The Leg, *sing* *
Left Leg, *sing nding*
Right Leg, *sing bau*
A Lion, *jatta*
Little, *nding*
A Louse, *krantee* *

M

A Man, *kea* *
A singing Man, *jelly kea*
A white Man, *tobauba*
A Mare, *soohoe moofa*
A Medicine, *borru*
A Merchant, *jonko*
Milk, *nunna*
The Moon, *korro* *
A Mother, *bau*
The Mouth, *dau* *

N

Nuts, *teab*

O

An Owl, *buow*, that is, *Devil*
An Oyster, *oyfire*

P

Paper, *koyto* *
Pewter, *tasso qui*
A Pipe, *da*
A Plate, *prata*

R

Rain, *sanju*
Red, *woollima* *
b Rise-up, *woolly*
A River, *bato*
A Rock, *barry*
A Room, *lung*

S

Salt, *ko* *
A Sand, *kenne kenne*
The Sea, *bdto bau* *
See, *ajubi*
c Sell, *javun*
A Servant, *buttlau*
A Sheep, *kornell* *
A Ship, *tobauba kalone* *
Sick, *mun kandi*
Silver, *kodoy*
A Sifter, *barrin moofa*
Sit down, *see dooma*
A Slave, *jong* *
Smoak, *fixee*
d A Snake, *fau* *
Sour, *akommota*
A Spoon, *kulear*
A Star, *lolo*
Stinking, *akooneata*
A Stranger, *leuntong*
Sugar, *tobauba lee* *
The Sun, *tillo* *
Swearing by *Mumbo Jumbo*, *tykinniani ma-ma-mau*
e Sweet, *timeata*

T

A Table, *meso* *
Take, *amoota*
That, *olim*
A Thief, *funear*
This, *ning*
Thunder, *korram alla* *
The Tooth, *ning* *
f Elephant's Tooth, *jamma-ning* *
Touch, *ametta*
A Town, *kunda*
True, *ateniala*

W

War, *killy*
Water, *jee* (or *ji* *)
Bees' Wax, *lehuwa*

Well,

Negro Lan-
guage.

Well, *kandi*
The West, *tillo bwita*
Whirlwind, *fau*
White, *qui*
A Whore, *jelly moosa **
A Wife, *moosa*
Wind, *funnis **
A Window, *jenell*
Siboa-Wine, *banji*
Palm-Wine, *tangi **
A Witch, *buaw*, that is, *Devil*
A Wolf, *fillo*
A Woman, *moosa **

Y

A Year, (or one Rain) *sanju killin*
You, *itta*.

NUMBERS.

One, *killin*
Two, *foolla*
Three, *sabba*
Four, *nani*
Five, *looloo*
Six, *oro*
Seven, *oronglo*
Eight, *fy*
Nine, *konunti*
Ten, *tong*
Eleven, *tong ning killin*
Twelve, *ton ning foolla*
Thirteen, *tong ning sabba*
Fourteen, *tong ning nani*
Fifteen, *tong ning looloo*
Sixteen, *tong ning oro*
Seventeen, *tong ning oronglo*
Eighteen, *tong ning fy*
Nineteen, *tong ning konunti*
Twenty, *mwau*
Thirty, *mwau ning tong*
Forty, *mwau foolla*
Fifty, *mwau folla ning tong*
Sixty, *mwau sabba*
Seventy, *mwau sabba ning tong*
Eighty, *mwau nani*
Ninety, *mwau nani ning tong*
An hundred, *kemmy*
A thousand, *woolly*

PHRASES.

How do you do? *animbatta montainia*
What do you want? *laffeta munnum*
Nothing at all, *feng o feng*

a WITH regard to the Word *Neesa*, (or *Nisa*) ^{Negro Religion.} which occurs in the foregoing Table, it may not be improper to mention here a Remark of Mr. Moore*: That the *Mandingos* use it to express all Sorts of Kine, whether the Ox, Bull, or Cow, and distinguish Cows from Bulls, by the Addition of the Gender, as, *Neesa Moosa*, a Cow, *Neesa Rea*, a Bull. The *English* (in the *Gambra*) translating this Word with the Female Gender, call all Cattle, Cows, though there is b sometimes not one Cow in ten Head b.

SECT. VI.

Religions of the Negros. The Mohammedans: Believe in one God. Notions of Jesus. Predestination. Places of Worship. Mosks. Salah, or Prayers. Divine Service how performed. Devout Behaviour. What they commonly pray for. Their Ramadhân, or Lent: Strict Observation of it. Tabasket, or Easter, how solemnized. Oxen sacrificed. The Folgar, or Ball. Wrestling and Dancing. Circumcision: Season for it. The Ceremony: Processions. The Operation. Privileges of the Circumcised: Their Habit. Women circumcised.

THE Negros inhabiting both Sides of the ^{Religion of the Negros.} *Sanaga*, and far within-Land towards the East and South, are *Mohammedans*, converted by the *Moors*. The Negros of the Kingdom of d *Mandingo*, who are the most zealous for Religion, are at present the Missionaries. The rest of the Negros, at least those with whom Trade is carried-on from the *Gambra* to *Guinea*, are Idolaters, except the *Sereres* and some others, who may be considered as Savages, without any Kind of Religion c. Le Maire says, that towards *Sierra Leone*, and the *Gold-Coast*, they have, for the most Part, no Religion at all; or, at least, adore what they first meet-with in a Morning. Formerly they worshipped the Devil, to whom they sacrificed *Bullocks*: And though they fed upon Cattle, yet they believed the *Me-tempsycofis*.

SOME will not have the Lizards, which run about their Huts, killed upon any Account whatever; for they say they are the Souls either of their Father or Mother that come to make the *Folgar* with them, that is, a Merriment d.

THE *Mohammedism* found amongst these Peo-^{The Mo-}ple is very lame, owing partly to the Ignorance ^{hamme-} of the Teachers, and the libertine Disposition ^{dans.} of the Profelytes. It consists in the Belief of

* See his Travels, p. 23. b See before, p. 184. Note h. c Labat's *Afrique Occidentale*, vol. 2. p. 271. The *Romish* Priests look upon Images or Idols to be so essential a Part of Religion, that they will not allow those foreign Nations, who are without them, (except *Mohammedans*) to have any Tincture of Religion, although they must have better Notions of the Deity, if any at all, than themselves. d See Le Maire's Voyage to the *Cannary Isles*, &c. p. 90.

Negro Religion.

Believe in one God.

Notions of Jesus.

Predestination.

Places of Worship.

one God, and two or three Ceremonies, as the *Ramadhân*, or Lent, the *Bayram*, or Easter, and the Practice of Circumcision.

JOBSON observes, that the Natives along the *Gambra* worship the one true and only God, whom they call *Allâh*: That they have neither Picture nor Image, nor any Resemblances of divine Things: That they acknowledge *Mohammed*; but the Author never heard any of them invoke his Name: That they reckon their Ages and Times by the Rains, and have proper Names for the seven Days in the Week: That they call *Friday* their Sabbath, but do not religiously observe it, following their Trade, or ordinary Occasions, without any Intermission^a.

THEY have some broken Traditions of *Jesus Christ*, speaking of him as a great Prophet who wrought many extraordinary Miracles, which they relate in a very disjointed Manner: They call him *Nale*, and say his Mother's Name was *Maria*: They allow him to have been a very good Man, but say it is impossible he should be the Son of God; who, they affirm, never was, nor can be seen by any Man. The Doctrine of the Incarnation is a great Rock of Offence to them, as implying, that God should have carnal Knowledge of a Woman. However, the Author concludes, from a Prophecy they have among themselves, that they shall be subdued, and remain subject to a white People; and that they are to be converted in Fulness of Time: Nay, was so sanguine, as to believe this determinate Time drew near; and intimates as if he was comforted with the Hopes of being himself an Instrument, in God's Hand, towards bringing about that blessed Work^b.

THEY hold Predestination also, charging God with all their Misfortunes; so that if one Negro be killed by another, they say, God killed him. However, they lay hold on the Murderer and sell him.

As to their Devotion and Form of Worship, *Le Maire* observes, that the poorer Sort of People are no Devotees, but that Negroes of Substance are more zealous, having generally a *Moorish Marbût* belonging to them, by whom they are greatly influenced^c.

JOBSON says, they have no Churches, nor, as the Author could perceive, any Places dedicated to sacred Uses; but rather believed, that they hold their religious Assemblies under some spacious shady Tree in the open Fields, which seems agreeable to the Manner of washing and

praying at the River-Side, used by the *Marbût* Stranger near *Setico*, already mentioned^d.

LABAT, or the *Sieur Brûe*, says likewise, that they have neither Mosks, nor Sabbath, nor stated Day of Devotion^e. But *Le Maire* affirms, that though the common People do not trouble themselves in building Mosks, yet that the King and Grandees have them; being Places covered with Straw like their Houses. There they keep standing a considerable Time, looking against the Side towards the Sun-rising; then they advance two Paces, muttering some Words between their Teeth: Then they lie flat on their Faces: Next rising on their Knees, they make a Circle round them on the Earth, and two or three Times about their Heads; afterwards they kiss the Earth several Times, throwing Sand on their Face with both Hands^f, thus repeating the same Ceremonies for half an Hour.

THE *Turks*, and other strict *Mohammedans*, *Salah*, or make the *Salah*, or Prayer five Times a Day and Night; and on *Friday*, which is their Sabbath, repeat it seven Times: The *Mohammedan* Negroes are content with saying it thrice a Day, viz. at Day-break, Noon, and Sun-set. Each Village has a *Marbût*, or Priest, who calls them to this Duty; which they assemble to perform in some open Place, having no Mosks. There, after the Ablutions required by the *Korân*, they place themselves in Rows behind the Priest, whom they imitate in his Motions, with their Faces to the East; whereas, when they ease themselves, they squat like Women, facing the West^g.

BEING thus placed, the *Marbût* extends his Arms, repeating several Words so loudly and slowly, that the Hearers may repeat them after him: After this he kneels and kisses the Ground, and repeats the same Ceremony thrice, all the Assistants imitating him with great Reverence. He then kneels, and prays silently for a certain Time: This done, he traces, with the End of his Finger a Circle on the Ground, marking it with several Lines or Characters, which he kisses; and leaning his Head on the Palms of his Hands, and his Elbows on his Knees, he continues a short Time in Meditation, with his Eyes fixed on the Ground. This finished he takes the Earth or Dust with his Hand, strows it on his Head and Face, and begins to pray aloud, touching the Ground with his Finger, and lifting it to his Forehead; during which he repeats several Times, the Words *Salati Malek*, that is, *Lord*,

^a *Jobson's Golden Trade*, p. 67.^d *Jobson*, *ubi supra*, p. 68.
^e *supra*, p. 91, & seq.
p. 106 and 108.^b *Ibid.* p. 73.^c *Labat's Afrique Occidentale*, vol. 2. p. 272.^f *Labat. ubi supra*, vol. 2. p. 288, & seq. Also *Jamsequin's Voyage de Libye*.^e *Le Maire's Voyage*, p. 91, & seq.^g *Le Maire, ubi*

Negro Religion.

Devout Behaviour.

What they pray for.

I salute you: This done, he rises, all the Audience follow his Example, and each retires to his own proper Business.

It is very surprising, as well as commendable, to see the Modesty, Attention, and Reverence, they observe during this Worship, which lasts a good half Hour, and which they repeat thrice a Day; suffering no Company, however agreeable, or Business, however urgent, to interfere; always retiring apart for this End^a; and if they cannot have Water for their Ablutions, using Earth^b. The *Sieur Brûe*, who was frequently present at their Ceremonies, had often the Curiosity to ask some of their *Marbûts* the Purport of their Prayers and Ceremonies: Their Answer always was, that they adored God by prostrating themselves before him: That by humbling themselves they acknowledged their own Insignificance; that they intreated him to forgive their Faults, and to grant them the Things they wanted, as a Wife, Children, a good Harvest, Victory over their Enemies, or a plentiful Fishing, Deliverance from Sickness, and the Dangers to which Life is exposed^c.

AGREEABLE to this is what *Le Maire* writes, that one begs to triumph over all his Enemies, and that God would not hurt him. Another prays for handsome Women, and Store of Millet, &c. And they are so earnest at Prayers, that if you set Fire to their House, you cannot disturb them^d.

Ramadhân, or Lent.

THE NEGROS near the *Sanaga* always observe the *Ramadhân* in September; for though with the *Moors* it is a moveable or Lunar Feast, it is with them fixed^e. As soon as the first new Moon of the Autumnal Equinox appears, they salute it, by holding up their Hands towards it, which first they spit in: After this, they turn their Hand several Times round their Head, repeating this Ceremony three or four Times^f. At all Times, the *Mohammedans* pay a great Respect to the new Planet, saluting it as soon as they see it, and opening their Purses, and intreating it, that their Riches may increase in

a Proportion as it encreases^g. The *Mohammedan* Negros observe the *Ramadhân*, or Lent, very strictly, neither eating nor drinking till after Sun-set. Their Devotees will not so much as swallow their Spit; and hang a Cloth over their Mouth for Fear a Fly should enter. As much as they love Smoking, they will not touch a Pipe^h; but when it is Night, they take Care to make up for the Deficiency of the Day, drinking, eating, smoking, and dancing till Day-breakⁱ. The Rich then go to sleep till Night^k.

Negro Religion.

Strictly observed.

JANNEQUIN observes, that the Negros never eat from Sun-rise till the Time of going to Bed, which they call *Jenté Karafana*; and that they keep this Fast so strictly that the *French* could never persuade the Interpreters (who were continually with them) even by the Offer of Presents, to eat before Sun-set. Should any break it, he must begin the Fast again, and, if discovered, would be bastinado'd with Canes for a Quarter of an Hour. So that, says the Author, if their Religion was good, they would merit considerably^l.

WHEN the Month of *Ramadhân*, or Lent, is past, they proclaim the *Tabasket*, which, is the greatest, and most solemn Festival kept by the *Mohammedan* Negros, as well as the *Turks* and *Persians*, who call it *Bayrâm*. It is described by the *Sieur Brûe*, who was an Eye-Witness at *Bûksar*, in this Manner.

A LITTLE before Sun-set appeared five *Marbûts*, or Priests, dressed in white Tunics, resembling our Surplices; which fell-down to the mid-Leg, and were edged, at the Seams and Bottom, with red Wool^m. They marched in a Row, with long *Assagayes* in their Hands, preceded by five large Oxen covered with fine Cotton-Cloths, crowned with Leaves, and each conducted by two Negros. The Chiefs of the five Villages which composed the Town of *Bûksar* followed the Priests in a Line, in their best Dress, armed with *Assagayes*, Sabres, Poniards, and Bucklers. These were succeeded by the Inhabitants, their

How solemn.

^a *Job ben Solomon*, if in Company, used, at the Times of Prayer, to break-off Discourse, and, in some Part of the Room, say his Prayers.

^b *Jannequin* thought it very strange to see them wash their Privities with Water or Sand, after pissing; and asking, whether it was done from Custom, or some Obligation of Religion? They told him, it proceeded from a Habit of Cleanliness: In which Case, they must have been very ignorant, since this is a religious Injunction. See his *Voyage de Libye*, p. 108.

^c *Labat, Afrique Occidentale*, p. 289, & seq.

^d *Le Maire's Voyage to Guinea*, p. 92.

^e *Jannequin* says, they observe the *Ramadhân* in February; and in January, according to *Le Maire*: If so, it must be moveable here as well as in other Countries; and *Labat* must have made some Mistake.

^f With loud Cries, like the *Hottentots*, at every Change, says *Barbot*, in his Description of *Guinea*, p. 59. Who seems to hint they borrowed it from the *Jews*, See 1 *Samuel*, xx. See also *Jannequin's Voyage de Libye*, p. 113.

^g The Fishers of *Normandy* and Sailors, salute the Sun when he rises, pulling off their Caps and bowing; which seems some Remainder of ancient Paganism. See *Labat, ubi supra*, vol. 2. p. 292.

^h *Barbot, ubi supra*, p. 53.

ⁱ *Moore* observes, that during this *Ramadhân*, or Lent, they will not fight or go to War. See his *Travels*, p. 142.

^k *Labat, ubi supra*, vol. 2. p. 291, & seq.

^l See *Jannequin, ubi supra*, p. 110, & seq.

^m See *Frager's Voyage au Mer Sud*, p. 20.

Negro Religion.

Subjects, five in a Row, armed in like Manner. When they came to the River-Side, the Oxen were fastened to Stakes, and the eldest *Marbût* cried, with a loud Voice, the *Sala's Malek*, or Exhortation to Prayer, three Times; when laying his *Affagaye* on the Ground, he stretched out his Hands towards the East; the other Priests followed his Example, and began the usual Prayers in Concert; after ending which they rose and recovered their Arms.

Oxen sacrificed.

THE oldest *Marbût* then commanded the Negroes who led the Oxen, to fling them on the Ground, which was executed in a Moment. They fastened one Horn in the Ground, and turning their Heads to the East, cut their Throats; taking great Care that the Animals should not look at them while they bled, which they think ominous. This they prevent effectually, by flinging Dust in their Eyes. After the Oxen were killed and flead, they cut them in Quarters, and each Village took its Ox to dress it^a.

The Folgar, or Ball.

THIS done, the *Folgar* began. The Women and Girls appeared first, divided into four Parties; having, at the Head of each, a *Guiriots*, or Female Musician, who sung some Verses relative to the Occasion, which the others answered in Chorus. In this Manner they passed singing and dancing round a great Fire in the Centre of the Place, where the Chiefs and principal Men sat on Mats. Soon after appeared in another Squadron, all the young Men, divided, like the Women, into Companies, with Drums and Fiddles. They were in their best Dress, and armed as if for a Battle. They made their Procession round the Fire, and quitting their Dress and Weapons, began to wrestle singly with great Agility. The Girls, who ranged in a Line behind, encouraged them by their Voice and Gestures; and, when any Youth signalized himself, they praised his Victory, by singing and clapping their Hands. This Exercise was followed by a Sort of Ball to their Violins, both Sexes showing their Skill in Dancing, which is their favourite Diversion, and of which they never tire. A Negro, who has toiled or wrought hard all Day, thinks nothing rests him better than to dance four or five Hours by the Clock. This Ball ended as soon as they were informed that their Meat was dressed. These Feastings and Diversions lasted for three Days^b.

Wrestling and Dancing.

Circumcision.

ALL the *Mohammedan* Negroes strictly practice Circumcision. They perform this Operation

on their Males at about the Age of fourteen or fifteen^c; both that the Boys may be better able to undergo it^d, and that they may have Time to be thoroughly instructed in the Profession of their Faith. They seldom go about this Ceremony, till there are a good Number of Children fit for it, or that the Son of some King or Grandee is to be circumcised; at which Time, Notice is given for all the Subjects of the King, as well as of his Neighbours and Allies, to bring in their Children: For the greater the Number that are circumcised, the more splendid the Feast, and the more Friendships are contracted among the Youths, which generally lasts as long as they live.

Negro Religion.

THEY observe no set Time for this Ceremony, but only not to hold it in the Height of the hot Season, nor in the wet Monsoon, nor during the *Ramadhân*, being all improper Times for so joyful a Festival. They take Care to mark the Decrease of the Moon, because they imagine the Operation is less painful at that Time, and more easy to cure^e. On the contrary, the proper Season for circumcising, according to *Le Maire*, is the *Ramadhân*, or Lent^f. Mr. Moore places it a little while before the rainy Season^g.

THE Ceremony of the Circumcision will best appear from the exact Account of it, as it was observed by the *Sieur Brûe*, Director General of the French Company at the Island of *John Barre*, near Fort St. Louis.

THE Place chosen for it was an agreeable Field, surrounded with Trees, about three hundred Paces from the Village of *John Barre*; Linguist, or Interpreter, to the French Company, and Father to the principal Youth who was to be circumcised. They always chuse a Place remote from the Village or Town, on account of the Women, who are absolutely excluded from being present at the Ceremony^h. The *Sieur Brûe* being seated, with his Attendants, on a Bank made for that Purpose, the Procession began in the Manner following.

THE *Guiriots*, or Musicians, with their Drums, led the Vanⁱ, beating a slow March, without singing. Next followed the *Marbûts*, or Priests, of all the neighbouring Villages, walking two by two, in white Cotton Gowns and with long *Affagayes*. These were succeeded, at some Distance, by the Youths who were to be circumcised. They were dressed in fine long Cotton *Pagnes*, or Frocks, which doubled over before, and fell down to their

^a Labat's *Afrique Occidentale*, vol. 2. p. 294. & seq.

at twelve or fourteen. See his *Travels*, p. 134. *Jamnequin*, in his *Voyage de Libyë*, p. 115, says, from twelve to fifteen. *Le Maire*, in his *Voyage to the Canaries*, p. 95, says they are circumcised at the Age of ten or twelve.

^b *Jamnequin* gives this Reason, p. 115.

^c *Le Maire*, *ubi supra*, p. 95.

^d *Moore*, *ubi supra*, p. 134.

^e *Labat's Account*. See before, p. 187. c.

^f See the Figure.

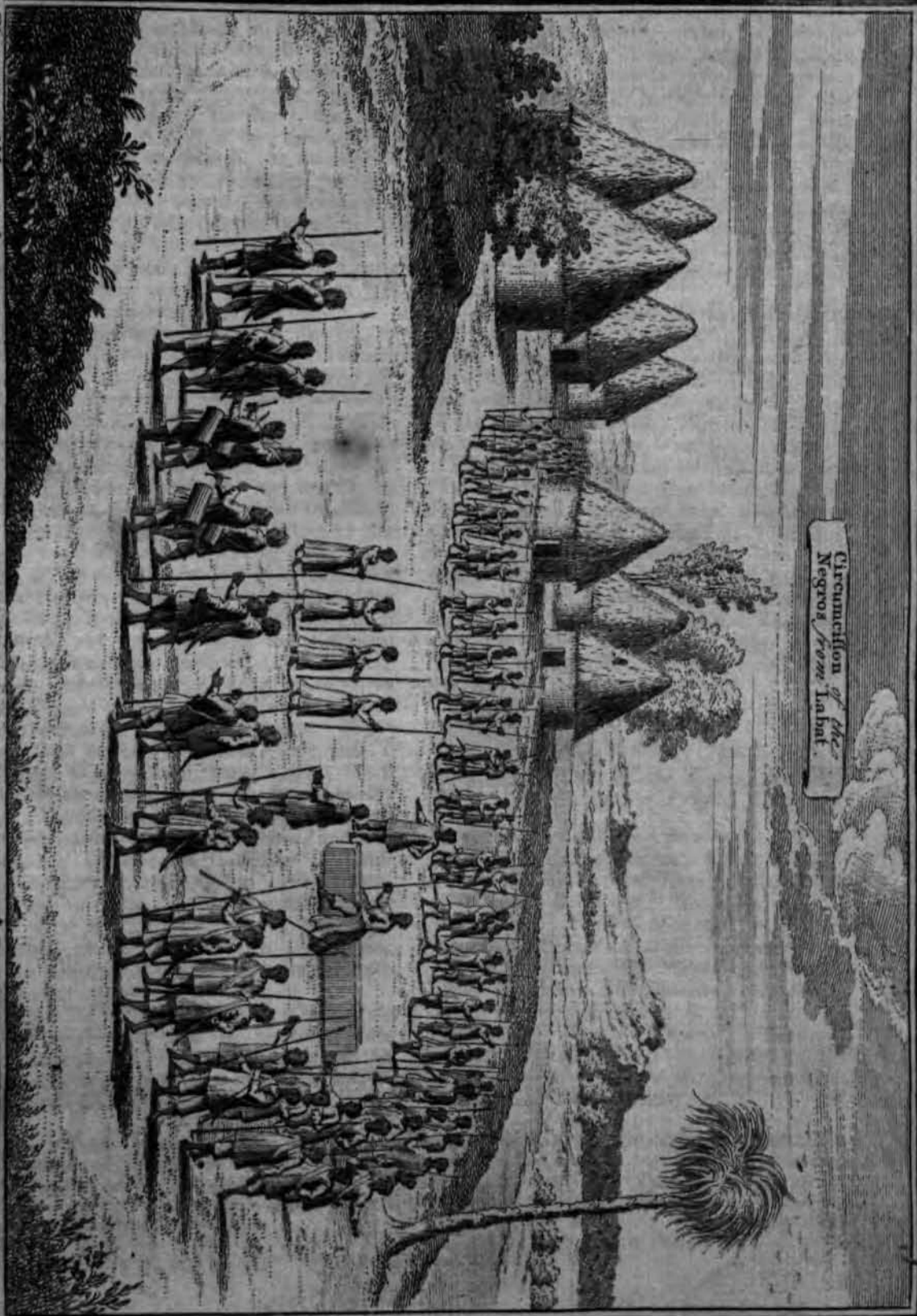
^g *Ibid.* p. 296, & seq.

^h *Moore* says,

ⁱ *Labat*, *ubi supra*, vol. 2. p. 272, & seq.

^j The Contrary appears from *John*

Circumcision of the
Negroes from Labat



Negro Religion.

Heels, but had no Breeches. These marched one by one, each attended by two Relations or Friends, like our Godfathers, to serve as Witnesses to their Confession of Faith, or to encourage them to bear the Operation manfully. *Yam Sek*, a principal Negro, who was the Operator, came next, attended by *John Barre*, the Master of the Feast. A Body of two thousand Negros armed, closed the March. In the midst of the Field, near where the French sate, was placed a Plank on a small Ascent. The Priests, and *Alkiers*, or principal Men, ranged themselves in two Lines on each Side of it, while the Candidates and their Friends remained in the Centre in the Order they came. The rest of the Negros made a Circle round ^a.

The Operation.

THINGS thus settled, the chief *Marbút*, or Priest, made the *Salab*, or Prayer, the Assistants repeating his Words audibly, and with great Attention and Reverence. When that was ended, *Yam Sek*, the Circumciser, attended by *John Barre*, Father to the first Candidate, approached the Plank, holding his sacrificing Knife; and immediately *Guiopo*, the Youth, was brought by two Relations, who set him astride the Plank, and held him, while *Yam Sek* lifting-up the Frock, took hold of the Prepuce, stretching it as far as he could from the Gland; and keeping in that Position, while the Father held the other End, he cut it off ^b. Immediately *Guiopo* got-off the Plank, and, attended by his two Relations, with his *Assagaye* in his Hand, and a smiling Countenance, retired behind the *Marbúts* ^c, to let the Wound bleed, while the other Youths, in their Turn, underwent the same Operation. When the Wound has bled sufficiently, they wash it with cold Water several Times a Day, till it heals; which usually happens in ten or twelve Days. During the Operation, the Candidate must hold-up the right Thumb erected, and pronounce the *Mohammedan* Confession ^d. Those who are boldest do this with an audible Voice, and most of them affect a cheerful Countenance when it is over; though, by their Way of walking, it is plain that they suffer Pain, and are sometimes scarce able to go without the Assistance of their Friends ^e.

Privileges of the Circumcised.

JANNEQUIN says, that for a Month after Circumcision the Boys are allowed to rise and commit all Manner of Violence towards the Girls, excepting to murder or ravish them. After this, the Children of the poorer Sort go to

Negro Religion.

Their Habit.

the Woods with their Fathers to keep their Cattle, fish, and work in their *Longans*, or Lands where the Millet grows ^f. When the new-Circumcised are well, they meet together, and go through all the Villages to raise Contributions, by Way of Presents: On these Occasions they never come away empty-handed. For some Days also they wear a particular Habit or Dress, and a Cap of an odd Shape, with two Oxes Horns ^g; in which Figure those on the Coast lower down commit great Disorders, extorting Money from the People, and taking the most exorbitant Liberties ^h: But those near the *Sanaga* are not so unruly, resting content with what is given them.

THOUGH the *Mohammedans* never circumcise the Female Sex, yet the *Mandingo* Doctors, or Priests, are not so scrupulous in this Article, but allow the Ladies a Share in this Privilege; the Operation being usually performed by the Wives of the *Marbúts*, or Priests. But this Practice of circumcising the Females is not so universal ⁱ.

MR. MOORE sums up the Whole in a few Words: He says, that a little before the rainy Season, a great Number of Boys, about twelve or fourteen Years, are circumcised: That afterwards they put on a different Habit, each Kingdom differing in their Dress: That from the Time of their Circumcision, till the Rains set-in, these Boys are allowed to commit what Outrages they please, without being called to any Account for it; and that when the first Rains fall, they put on their proper Habits ^k.

SECT. VII.

Of the Superstitions of the Negros, and their *Marbúts*, or Priests.

Their Notion of Eclipses. Divination. Witchcraft. Grisgris, or Charms: Arabic Sentences: Shape and Make: Their Virtues: Artful Evasion: Mere Priestcraft: How worn: A Sort of Armour. Possessed Women. The Mumbo Jumbo, or Women's Bugbear: Its great Power: Tragical Instance. The *Marbúts*, or Priests: Their Character: Their Sobriety: An Instance: Their Fidelity: Are much respected: Schools for Education: Way of Teaching: Manner of Living: Itinerant Teachers: Great Traders: Engross all the Gold in the Country: Their Subtlety: How they travel.

^a *Labat, Afrique Occidentale*, vol. 2. p. 280, & seq.

^b *Le Maire* says, they oblige the Candidate to eat the Prepuce after it is cut-off. See his Voyage to the Canary Isles, &c. p. 95. ^c *Le Maire*, in the same Place, says, they are often seen to laugh under the actual Cautey applied to stop the Blood.

^d Which is, *La Allab ila Allab, Mohammed Resul Allab*; that is, There is no God but God; or, There is but one God, and Mohammed is the Messenger of God.

^e *Labat, ubi supra*, vol. 2. p. 283, & seq.

^f See the Figure.

^g *Jannequin* confirms this, p. 115.

^h *Labat, ubi supra*, vol. 2. p. 285, & seq.

ⁱ *Moore's Travels*, p. 134.

N. grs
Religion.
Notion of
Eclipse.

THE Mandingos have a Notion, that the Cause of the Lunar Eclipse, is a Cat putting her Paw between the Moon and the Earth. On these Occasions, they continue all the Time of the Darkness, to sing and dance, in Expectation of their Prophet *Mohammed*.

Divination.

THE Mandingos in general are addicted to Superstition. Some, when they are going a Journey, kill a young Fowl, and inspect the Entrails, according to the State of which they proceed, or defer their Journey. They are also very superstitious in regard to the Days of the Week; some of which they reckon unlucky, and will by no Means begin Work on them.

Witchcraft.

ALL the Time the Author was in this Country, the People believed every Body that died to be killed by Witches, except one whom he saw buried, and who, they allowed, died by the Hands of the Almighty, for breaking his Vow. They have a great Custom of making Vows, and wearing an Iron-Manillo on their Wrist, to put them in Mind of it. This Man about a Year before having had a Present made him of a Slave, vowed never to part with him upon any Account, and wore a twisted Iron-Manillo on his right Wrist. But selling the Slave, in order to buy Corn, for the Subsistence of his numerous Family, the Natives thought his Death, which happened suddenly a Week after, to be an Act of the Almighty's Vengeance for the wilful Breach of his Vow.

Grigris, or
Charms.

THESE People have many other Superstitions amongst them, but the most remarkable of all is that which relates to their *Grigris*.

JOHNSON (who calls them *Gregories*) observes, that they consist of certain Charms, or Spells, in Writing. According to *Jannequin*, these *Grigris* are Scrolls of Paper, inscribed with *Arabic* Characters. *Le Maire* says, they are little *Arabic* Billets, interlaced with Necromantic Figures. On the contrary, *Barbot* represents them large, sometimes half a Sheet or two of common Paper, quite full of Lines in *Arabic* Letters, large, drawn with Pen and Ink, made of the Ashes of a certain Wood. *Labat* says, they contain select Passages of the *Korân*, or other Sentences.

Arabic
Sentences.

BARBOT brought some of their *Grigris* to Europe, and shewed the Characters to learned Men, well versed in the *Arabic* and *Oriental* Tongues, who could make nothing of them.

The Reason probably is this, that though the Characters be *Arabic*, yet the Words are written in the *Mandingo* Language, which having no Characters of its own, they use the *Arabic* to supply that Defect.

Negro
Religion.

THE *Gregories* are wrapped up in Silken, or Leathern Bags, or Purfes, of various Fashions, sowed very neatly. When the Papers are written, they carry them to the Person, who makes fine Leather Strings for Pipes (which they call *Kranhee*) and he encloses them in Leather, or red Cloth.

Shape and
Make.

JANNEQUIN and *le Maire*, and after them *Barbot* say, that the *Grigris* are wrapped up in Linen, very hard folded and glewed, and covered over with red Leather, neatly fitted-up. Some are no longer than your Thumb, worked-up and pointed in Form of a Diamond, of which they make Bracelets, and in which the *Marbûts* do often enclose nothing at all, as the Author saw by some worn by their Slaves. *Barbot* adds, that others are made of a Horse's Tail, or the Horns of Deer, Rams, or Bullocks, covered with red Serge, or Cloth.

JANNEQUIN takes Notice, that every *Grigris* has its particular Virtues, as against drowning, the Wounds of Sagays, or the Bite of Serpents. One, says *le Maire*, serves to make them invulnerable, to help their Swimming, and give them good Success in Fishing: Others are for procuring great Store of Women and Children; to hinder them from being taken Captives; and, in short, for all Purposes within the Compass of either their Fears or Wishes. The same Author adds, they have so great a Confidence in these Charms, that some under their Protection, will not scruple standing the Shot of an Arrow. *Barbot* observes, in like Manner, that some are worn as Preservatives against Danger at Sea, others against Wounds in Battle, or Lightning: That some are designed to procure the Person a safe Journey or great Wealth, or continued Health, or to give Women a safe Delivery.

MR. MOORE observes, that when the *Mandingos* go to Battle, they buy Papers of the *Mohammedans* (by whom he means *Marbûts*) charmed (as they believe) to prevent their being shot. If it miscarries, they have a ready Excuse, that the Person was a wicked Liver, and therefore *Mohammed* would have him die.

Artful Ex-
cuse.

* *Moore's Travels*, p. 143, & seq.

† *Jannequin's Voyage de Libye*, p. 119.

‡ *Barbot's Description of Guinea*, p. 60.

§ *Alfo le Maire, ubi supra*, p. 93, & seq.

¶ *Jannequin*, p. 120.

‡ *Le Maire*, p. 93.

This is the very Excuse made by the *Romish* Priests, on like Occasions.

§ *Ibid.* p. 128, & seq.

¶ *Le Maire's Voyage to the Canary Isles*, &c. p. 64.

‡ *Moore, ubi supra*, p. 144.

§ *Barbot, ubi supra*, p. 62.

¶ *Barbot*, p. 60.

‡ *Moore, ubi supra*, p. 144.

¶ See his Account before, p. 282.

‡ *Jannequin, ubi supra*, p.

‡ *Jannequin, ubi supra*, p.

‡ *Jannequin, ubi supra*, p.

‡ *Jannequin, ubi supra*, p.

‡ *Jannequin, ubi supra*, p.

Negro Religion.

firm, that when they have any Malady, Pain, a Sore, or Swelling, they apply these for a Cure^a. The Virtues therefore of these *Gregories* being so universal, it is no Wonder, as *Jannequin* observes, that they keep them with as much Superstition, as if it was the most important Article of their Belief^b.

Mere Priestcraft.

THESE *Gregories*, or *Grifgris*, in the Virtues ascribed to them, resemble the *Agnus Dei*'s used among the *Romanists*; and, in like Manner, bring great Riches to the cheating *Marbûts*, or Priests, who are the Venders of them. *Moore* says, the *Busherins*, or *Marbûts*, grow soon rich by these Arts^c. *Le Maire* affirms, that the *Marbûts* ruin the Negros by these *Grifgris*, holding some at the Rate of three Slaves, and selling others for four or five Bullocks, according to their pretended Virtues^d. *Barbot* says the same, and that the People are so infatuated with a Belief in these Charms, that they willingly part with any Thing to purchase them, and take a great Pride in wearing them^e.

Heathenism.

Jobson informs us, that upon the Head they wear them in Form of a Cross, from the Forehead down behind to the Neck, and from Ear to Ear; likewise about their Neck, and cross both Shoulders round their Middles, their Arms, above and below the Elbow: So that they carry a whole Load of religious Blessings, nor are any so heavy burthened with them as their Kings^f. *Moore* says, the Natives wear them across their Shoulders over their Breasts, and on each Side, being fastened with neat twisted Leathern Strings; and that some of them wear as many of these as will weigh thirty Pound^g.

A Sort of Armour.

THEY have a Panoply of this Armour; the magical Cuirass covers them all over, so that they could scarce be hurt with a Sagay. Their Grandees have their Vests and Caps wholly covered therewith, often loading themselves at such a Rate, that they are obliged to be lifted on Horseback. They also hang them about their Horses, to make them brisk and sprightly, and render them invulnerable also^h. Before and behind them, at their Back and Stomach, they have them very large, as big as a Quarto Book, and as thick as both your Thumbs; they make them in the Shape of a Horse's Buttock, the Horn of a Stag, or wild Bull. Two of this

latter Sort they affix to their Bonnets, which look very frightful. These are not Proof against Fire-arms; for they say there is no *Grifgris Pou* (or Fire-arms) Proof.

Negro Religion.

SOME of the *French* have, on account of these *Grifgris*, been sottish enough to believe frequent Sorceries among these People; because, at certain Times, they go-about making a thousand Grimaces, singing or crying, and say the Devil is a beating of them. When they believe this happens, if it be a Woman, they dress her in the Man's Garb, put a Sagay into her Hand, and walk about singing with a most lamentable Voice, to chase away the Devil. But the Author hath often observed a good Cudgel to be the best Exorcism: For after that the Devil never returnsⁱ.

THIS Notion of Sorcery and Witchcraft, is, in a great Measure, supported and propagated by a certain Bugbear, called by the *Mandingos*, *Mumbo Jumbo*, of the same Kind with the *Ho-rey*, whereof an Account has been already given in *Jobson's Travels*^k.

MR. *MOORE*, the only Author who speaks of this Imposture, says it is a mysterious Idol of the Negros, invented by the Men to keep their Wives in Awe^l. These Women are so ignorant (or at least pretend to be so) as to take it for a wild Man; and indeed none but those who know what it is, would take it to be a Man, on Account of the dismal Noise it makes. It is dressed in a long Coat made of the Bark of Trees, with a Tuft of fine Straw on the Top of it, and is about eight or nine Foot high. Few of the Natives can artfully manage the Sounds it makes. It never comes abroad but in the Night, that it may have the better Effect. When the Men have any Dispute with the Women, the *Mumbo Jumbo* is sent-for to decide it, which is generally done in Favour of the former.

Or Women's Bugbear.

THE Person in the Coat has an absolute Power to command what he will to be done: No one is allowed to come covered into its Presence. When the Women hear it coming, they run away and hide themselves: But if you are acquainted with the Person who has the Coat on, he will send for them all to come and sit down, and sing and dance as he directs; and if they refuse, he will send the People for them, and then whip them. Whenever any Person enters into

Its great Power.

^a *Jobson's Golden Trade*, p. 50.

^b *Jannequin's Voyage de Libye*, p. 120. But do they keep them with more Superstition than he and those of his Religion keep their *Agnus Dei*'s?

^c *Le Maire's Voyages*, p. 94.

^d *Barbot's Description of Guinea*, p. 60. This Author seems to think them borrowed from the *Cabalistic Talismans* of the *Arabs*, or the *Phylacteries* of the *Jews*, *Deut. vi. 8. Matthew xxiii. 6.*

^e *Jobson's Golden Trade*, p. 50.

^f *Jannequin* says, they put them about their Horses Legs for that Purpose. See his *Voyage de Libye*, p. 120.

^g *Le Maire's Voyages*, p. 93, & seq.

^h See before, p. 188. d.

ⁱ See before, p. 218. c.

Negro Religion.

this Society, they swear in the most solemn Manner not to divulge it to any Woman*, or other Person not initiated, which they never allow to Boys under sixteen. The People swear by this Idol, and look upon it as a most solemn Oath.

Tropical Influence of it.

ABOUT the Year 1727, the King of *Yagra* having an inquisitive Wife, was so weak as to disclose to her the Secret of the *Mumbo Jumbo*; and she, according to the Frailty of her Sex, took Care to blab it amongst her Acquaintance, till it reached the Ears of some who were no Friends to the King. They consulted about it, and fearing that if the Thing took Vent, they should not be able to govern their Wives so well as they otherwise would, they took the Coat, put a Man in it, and went to the King's Town. On sending for him, and taxing him with it, which he could not deny, they sent for his Wife, and put them both to death on the Spot: So the Man died for obliging his Wife, and the Woman for her Curiosity.

THERE are few Towns of any Note but what have gotten one of these Coats; which, in the Day-Time, is fixed on a large Stick near the Town^b, where it rests till Night, the proper Time for using it^c.

The Marbûts, or Priests.

It remains to speak of the *Marbûts* or Priests among the Negros: They differ from the rest of the People in many Things, although in Dress they are the same. *Jobson* observes^d, that they are separated from the common People both in their Habitations and Course of Life: Upon the Whole, according greatly with the *Levitical* Law, which they are not entirely ignorant of. The same Author adds, that they have Towns and Lands set apart for their Tribe, wherein no common People dwell, except such as are their Slaves^e. They marry likewise in their own Tribe and Kindred, and all the Children are bred-up Priests. With respect to Matrimony, they observe the same Rule with the rest of the People, and have more or fewer Wives, according to their Dignity and Prudence. There being a Senior or principal Priest in every one of their Towns; and in *Setiko*, their capital Town, resides the Chief of all, or High-Priest^f.

Their Character.

THE *Mandingo* Priests, or *Marbûts*, according to *Labat*, are very rigid Observers of the Precepts laid down in the *Korân*. For the most Part they abstain from Wine and spirituous Li-

quors, and keep the Fast of *Ramadhân* very exactly. They are much more polite than the other Negros, and love Traffic, as appears by the long Journeys they undertake into the inland Parts. They are very honest, but exact and artful in their Way of Dealing. They are very charitable and kind to one another; and never sell any of their own Nation for Slaves, unless they have committed some great Crime^g.

It is of the *Marbûts* Mr. Moore is to be understood, when he informs us, that the *Mohammedan Mandingos* speak the *Arabic*. Those who can write it, continues he, are very strict at their Devotions three or four Times a Day, and exceeding sober and abstemious in their Way of Living; chusing rather to die than drink strong Liquors, and to fast than eat any Thing that is not killed by one of their own Religion. The *Mandingos* pay them great Respect, and when any Way out of Order, apply to one of them for a Cure. The Remedy they use is not a Dose of Physic to be taken inwardly, but written Scrolls of Papers (or *Grifgris*) to wear about them as a Charm, for which they pay a good Price^h.

JOBSON took Notice of several good Qualities of the *Marbûts*, particularly their great Sobriety; in which they are so remarkably distinguished from the Laity, that you may always know them by this Test. They confine themselves solely to Water, which Rule they so religiously observe, that no Cases, even of Sickness or Necessity, are excepted; of which he gives the following Example: In his Passage up the River, his *Marbût*, or *Alkade*, with the rest, being got-out of the Boat, to lead her through a Shole, met with a sudden steep Bank, and plunging out of his Depth, was taken in a Whirlpool, and in great Danger of drowningⁱ. He went twice to the Bottom, but the Men catching hold of him at the second Rise, brought him aboard. He appeared so much spent as to have lost his Senses: However, a Bottle of Brandy being put to his Mouth, he held close his Lips at the Smell of it, and as soon as he perfectly recovered his Senses, asked wistfully if he had drank any? In Answer to which, being assured he had not, *I had rather have died* (said he) *than any should have come within me*; although the Captain was persuaded, that even the Smell of it had refreshed him^j.

* These are a Sort of Negro Free-Masons.

^b The Coat-Imposure, or invisible Presence of the visible Cheat detected by the *Sieur Brûe*, seems to be something of the same Kind with this.

^c Moore's Travels into the inland Parts of Africa, p. 116, & seq.

^d *Jobson* calls them *Mary Bucks*, or *Bisfaras*.

^e This Account of *Jobson* seems to answer Moore's Plan and Description of a *Fâli* Town; and as these are independent, and the *Fâli* dress in White, which is the *Marbût* Colour, it might have led *Jobson* into this Mistake. See before, p. 264. b.

^f *Labat's Afrique Occidentale*, vol. 4. p. 354.

^g before, p. 179. f.

^h In this extraordinary Abstinence the Author compares them to the *Rechabites* mentioned in the thirty-fifth Chapter of *Jeremy*; and vainly conceits these People may be lineally descended from *Yonadab*, in regard, it is said, they sprung from *Hobab*, the Father-in-Law of *Moses*, whose Wife is known to have been an *Ethiopian*.

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THE same Care and Caution in this Respect extends to their Children and Infants, whom they not only keep from touching any Wine, or strong Liquors, but would not suffer to eat any Manner of sweet Fruit, as Raisins, Sugar, &c. and if the English at Setiko gave them any of these Things, the Parents were greatly offended.

Their Fidelity.

To this Instance of Abstemiousness it may not be amiss to add another of the Fidelity and Integrity of a *Marbút*, called *Fodi Karire*^b. This was the first Native *Jobson* hired, who, from his constant good Behaviour, had contracted the same Affection for him as if he had been an Englishman; and not only asked and required his Advice in every Thing relating to the Course of Trade on the River, where he always accompanied him, but in most Things allowed his Judgment, and was directed by it^c.

Are much respected.

THE same Author observes, that both King and People shew them very great Respect upon all Occasions, Instances of which have been already given, to which the Author adds this in particular: When any of the Laity chance to meet upon the Road, being Acquaintance that have not seen one another for some Time, if a *Marbút* be amongst them, they cast themselves in a round Ring, and before any Salutation, fall on their Knees to Prayer^d. *Labat* says, they are so revered by the Negroes, especially those on the *Sanaga*, that they firmly believe, whoever injures or offends them, will certainly die in three Days^e.

Schools for Education.

THE *Mandingo Marbúts* gain their Livelihood by keeping Schools for the Education of Children, and by making their *Grifgris*, or Amulets. *Jobson* observes, that they have Schools built round, spacious, and open, wherein they educate their Youth. Whether these Schools were sometimes used on religious Accounts, being always near-adjointing to the principal Man's House, the Author was not certain, but rather thought negatively, in regard they lie open, and are not swept or kept with any Manner of Decency.

ALL the Boys are taught to read and write by Book^f, made of a smooth Bit of Wood, wherein the Lessons are written with a kind of black Ink, and a Pen like a Pencil. They use a Character much like the *Hebrew*, which the Author could not read, but brought a Specimen of it to England. He observed, however, that their Religion and Law was written in a peculiar Language, different from that in common Use; and

that no Lay-Man of what Dignity soever is trained-up to read or write, or has any Use of Books or Letters: But the *Marbúts* have great Books in Manuscript of their Religion, which he saw some of their People laden with in travelling^g.

THE Time for Children to go to School here is at Night, or rather an Hour or two before Day. Their Lessons are written on little Boards of white Wood. When they can read, they get these by Heart, and it is easy for a Stranger to find a Negro-School, by the Noise the Scholars make in repeating their Lessons as loud as they can bawl. When they have once read over the *Korán*, they are esteemed as Doctors; and are taught next to write the *Arabic*, the *Mandingo*-Tongue having no Characters of its own^h.

MOORE says, the common *Mandingos* are very ignorant, having no Books or Learning amongst them, but make a shift to count by Tens, which they mark on the Ground: However, he allows that the *Buherins* (or *Marbúts*) can read and write *Arabic*, which they teach their Children, having Schoolmasters for that Purposeⁱ.

THESE *Marbúts* get a Livelihood also by transcribing Copies of their *Korán*, which they sell to their Princes and Grandees at a good Price; but their greatest Profit arises from their *Grifgris*, or Charms, of which all the Negroes are superstitiously fond^k. *Jannequin* is not ashamed to say, that they are often tormented by the Angel *Kamaté*; that they discover Theft either among the Blacks or French, naming the Time and even the Place where the Goods were hidden; and that he believed the reading and writing *Arabic* could not be learned without dealing with the Devil^l.

THEY do not only teach in Schools, but rove about the Country teaching and instructing. When grown-up, they inure themselves to travel; going whole Families together, and carrying with them their Books, to instruct their Youth in the Places where they rest, for which the whole Country is open to them; and they have free Recourse through all Places, however the Kings may be at War together: But they are never chargeable to any body upon the Road, or at the Towns where they call, for they always carry their Provisions along with them. Yet the Author conceives they renewed their Store at some great Mens Houses, or else by following the Custom of the whole Country, which is to

^a *Jobson's Golden Trade*, p. 74.^b *Ibid.* p. 49.^c *Jobson, ubi supra*, p. 67.^d *Id.* p. 49.^e *Moore's Travels*, p. 145.^f *Id.* p. 118, *Id.* *Id.*^g See before, p. 184. c.^h *Labat's Afrique Occidentale*, vol. 3. p. 335.ⁱ *Labat, ubi supra*, vol. 4. p. 353: and *Jannequin's Voyage de Libye*, p. 117.^j *Labat, ubi supra*, vol. 4. p. 354.^k *Jannequin, ubi supra*, p. 118, *Id.* *Id.*^l *Jobson, ubi supra*, p. 63.^m Like our Hornbook.ⁿ *Jobson, ubi supra*, p. 67.^o *Jannequin, ubi supra*, p. 117.^p *Jannequin, ubi supra*, p. 118, *Id.* *Id.*

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beg, and take no Denial: However a Quire of a Three-penny Paper will satisfy a whole Company of them, for they can make a Living out of it by their *Gregories*, which they know how to dispose of to their own Advantage: This *Jobson* confirms by an Observation he made, that whenever he agreed with any of the Country People to go a Message for him, they always expected a Sheet or two of Paper more than the Bargain, to buy Necessaries with on the Road ^a.

Great Trade.

THESE *Marbûts* are not only the Priests, but likewise carry-on all or the greater Part of the Trade of the Country, particularly those of *Setiko*. These are the only People who follow a continual Trade from thence with Slaves down to the King of *Barfalli's* Country, where the Sea yields spontaneously great Store of Salt, but coarse and dirty, looking like Sea-coal Ashes; yet the Profit arising from this Salt makes the greater Part of that King's Revenue. The *Marbûts* make little Use of it themselves, but carry it far-up the Country, from whence they bring in Return nothing but *Kola-Nuts* and Gold: This last is the principal Part of their Trade, and what they most covet, from an Opinion, that it will be of great Use to them in the other World ^b. For this Reason they scrape together all they can get, and either secretly hide it in the Ground themselves, or have it laid in the same Grave ^c with them: However they except a little, which they spare to buy from the *Portuguezes* a Sort of fair, long-square blue Stones, which are worn by the Women about their

Engross all
the Gold.

Waist, to keep them from bloody Issues; to which they are generally subject, from the Hurts done by the Men in their Love-Conflicts, as hath been already hinted. They have no other Use for Gold, except that the Women wear a little worked-up very rudely in Rings, and Pendants hanging in their Ears ^d.

THE *Setiko Marbûts*, although otherwise very friendly, yet set themselves, above all others, to discourage Captain *Jobson* from going-up the *Gambra* to trade, representing it as full of Dangers, and even impracticable; in order, as he conceived, to secure so beneficial a Commerce to themselves, especially as they had, with great Expence and Trouble, provided a large Number of Asses to carry their Wares about the Country ^e.

IN travelling they keep the ordinary Pace of their Asses, which are driven before them. They set-out at Day-break, (which in this Climate is not much before Sun-rising) and holding-on for three Hours, then rest during the Heat of the Day. They set-out again about two Hours before Sun-set, and soon after take-up their Stage for that Night, (securing themselves from the wild Beasts) except in Moon-light Nights, when it is best Travelling: But near any great Town they stop for two or three Days, and spanfeling their Asses, set-out their Goods under some shady Tree, which makes it a Kind of Fair for the Town's People; the Travellers lodging 2 Nights among the Packing upon Mats, which they carry along with them ^f.

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C H A P. XIV.

A DESCRIPTION of the Country and Inhabitants of Bûlmberre, or Sierra los Leones, commonly called Sierra Lione.

INTRODUCTION.

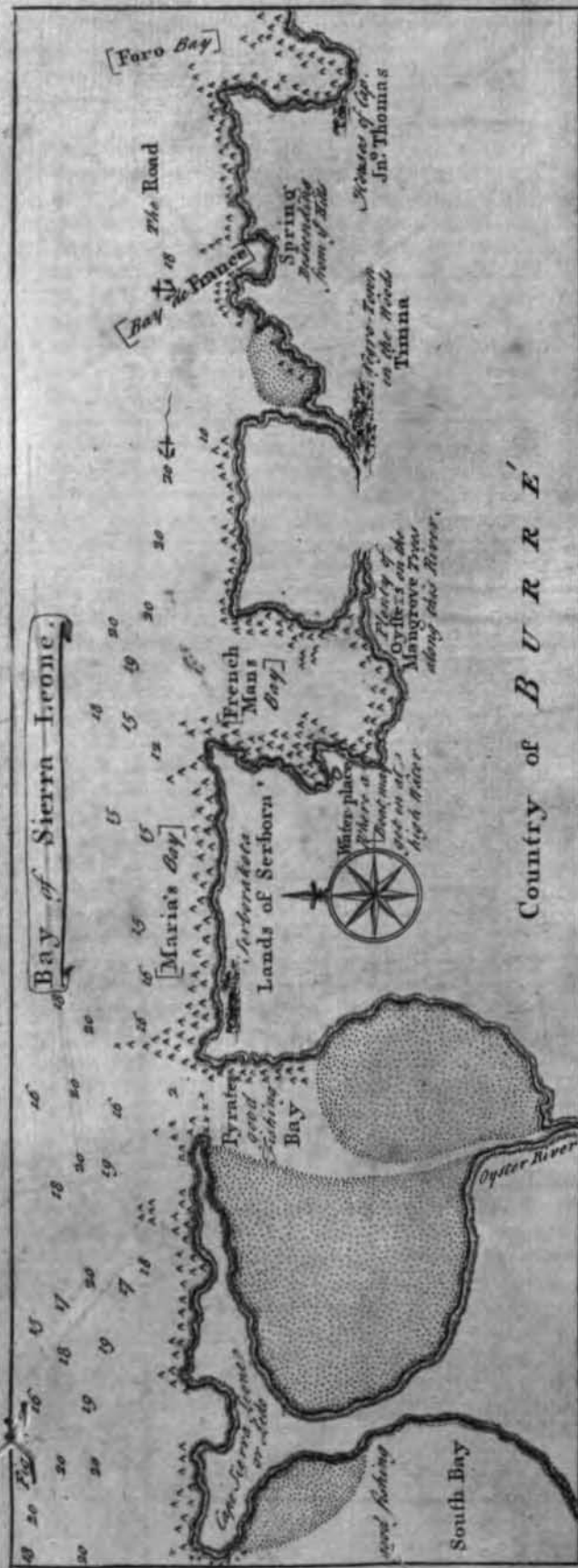
THE following Description is taken chiefly from the Relations of four Voyagers, whose Accounts we have detached from their Journals, and given the Substance of separately.

THE first of these Travellers is *William Finch*, an English Merchant, who, in his Way to the

East Indies in 1607, touched at *Sierra Lione*, and has given the best Account to be met with of this Country, especially with Respect to the natural History. The Journal of his whole Voyage, which is one of the most curious extant in any Language, is inserted in *Purchas's Collection* ^g.

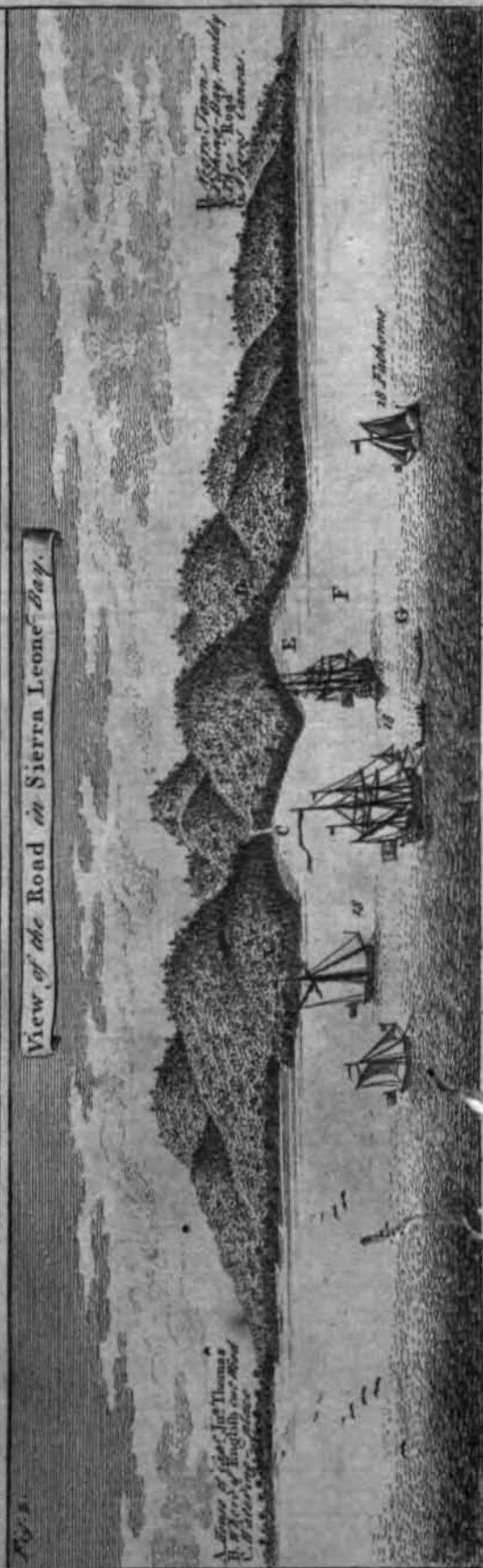
^a *Jobson's Golden Trade*, p. 77. ^b This seems to be only a Pretence artfully invented to cover their Covetousness and Design of ingrossing all the Gold to themselves. ^c The Author, who saw the High-Priest of *Setiko* buried, relates the Ceremony, but mentions nothing of this. See before: p. 184. ^d *Jobson, ubi supra*, p. 80. ^e *Ibid.* p. 81. ^f *Ibid.* p. 91. ^g Vol. 1. p. 414, 1st Voy. *Purchas* has given this Author's Description of *Sierra Lione*, and some other Places, as detached Pieces.





Country of *B U R R E'*

View of the Road in Sierra Leone Bay.



Sierra
Leona.

THE next is the *Sieur Villault de Bellefond*, a who touched here in his *Voyage to Guinea*, in 1666, of which the Abstract will be given hereafter.

THE third is *Barbot*, who was at *Sierra Leona* in 1678, of which he gives an Account in his Description of *Guinea*: And the fourth, *Mr. Atkins*; who having paid a Visit to the same Place, in the Year 1721, hath, in his *Voyage to Guinea and Brasil*, given a particular Article relating to this Bay and Country.

LABAT has also published several pertinent Remarks on the same Parts; the most material of which we have added to illustrate or supply the rest. After all, it must be confessed, that these several Accounts, considered either jointly or separately, are very imperfect, and fail of giving any just Idea of the Country; nor can any Body, from them all, ascertain the Situation of the Towns or Bays they mention, not even that of *France*, which is the most noted, and was visited by the first four. *Barbot's* Account is confused, and his Map of the Bay, though large, not particular enough; very few Towns being inserted, or the Names of any of the Bays mentioned. It is partly for these Reasons, that we have given the several Remarks of these Authors separately.

SECT. I.

OBSERVATIONS on *Sierra Leona*, in 1607.

By *William Finch*, Merchant.

The Bay and its Coves. King's Residence. Dress of the Natives: Their Houses and Furniture: Their Arms: Shape: Diet. Plants: Tobacco. Plenty and Variety of Fruits: Sort of Strawberry: Poison Fruit. Kambe, a Dye. The Gola, or Kola, Fruit: Its Qualities and Effects. The Taglow, or Kola, Tree: The Kola, whence brought. Oysters growing on Trees. Other Fish in the Bay. Fowls. The Carbuncle, a fictitious Beast. Commodities of Sierra Leone.

The Bay and
its Coves.

THE Bay of *Sierra Leona* is about three Leagues in Breadth. On the South is high Land, full of Trees down to the Water-Side, and several Coves, in which they caught Plenty and Variety of Fish. On the farther Side of the fourth Cove is the Watering-Place, of excellent Water continually running. Here, on the Rocks, they found the Names of divers Englishmen: Amongst the rest, those of *Sir Francis Drake*, who had been there twenty-seven Years before; *Thomas Candish*, Captain *Tister*, and others. About the Midst of the Bay, right

from the third Cove, lieth a Sand, near to which there is not above two or three Fathom; but in most Places else eight or ten close to the Shore. It floweth East South-East, and highest six or eight Foot; a strong Tide of Ebb; the Latitude eight Degrees and an half North.

THE King keepeth his Residence in the Bottom of the Bay, and is called, by the *Moors*, *Borea*, or Captain *Karan, Karan, Karan*. He hath other petty Kings under him, whereof one, called Captain *Pinto*, a wretched old Man, dwelleth at a Town within the second Cove; and on the other Side the Bay, Captain *Boloone*. The Dominions of *Borea* stretch forty Leagues into the Land: He hath Tribute of Cotton-Cloth, Elephants Teeth, and Gold, with Power to sell his People for Slaves, (which he proffered to the English.) Some of them have been converted by Portuguese Priests and Jesuits, and have a Chapel, where there is a Table of Holidays hung-up. The King and some about him are decently clothed in Jackets and Breeches, and some with Hats; but the common Sort go naked, except a Cotton-Girdle about their Waist, which covers their Privities: The Women cover theirs with a Cotton-Cloth, which is wrapped about them, and being tied to their Middles, hangs down to the Knees. The Children go stark naked. Both Sexes have their Bodies curiously pinked, or cut, and their Teeth filed very sharp. They pull-off all the Hair on the Eye-Lids: Their Beards are short, crisp, and black. As to the Hair of their Heads, some cut it in cross Lines, leaving square Tufts standing; others wear it jagged in Tufts, or in other Forms; but the Women shave all close.

THEIR Towns consist of thirty or forty Houses, all clustered together: They are covered with Reed, and enclosed with Mud-Walls, like the Hovels or Hogsties in *England*, having at the Entrance a Mat instead of a Door, with Locks and Bolts. Instead of a carved Bedstead, they have Billets of Wood laid across, upon which, instead of a Feather-Bed, they spread a Mat or two. Some Houses are hung with Mat chiefly about their Beds, betwixt them and the Wall. Their other Furniture is two or three Pots of Earth, to keep Water in, and to boil their Victuals, a Gourd or two to fetch Palm-Wine, and a half Gourd for a Cup, a few earthen Dishes, a Basket or two for the Wife to gather Cockles in, and a Knap-sack for the Husband, made of Rinds of Trees, to carry his Provision, with his Tobacco and Pipe, upon his Soulder, when he goes abroad. They wear a little Sword by their Side, made of such Iron as is brought them; also a Bow and Quiver full of poisoned Arrows, pointed with Iron, in Form of a Snake's Sting, or else a Case of Javelins,

Sierra
Leona,
Sierra,

Javelins, or Darts, pointed with Iron of a good Breadth and Shape; sometimes with both ^a.

THEY are big and well-set Men, strong and courageous, of a civil Disposition. They keep themselves for the most Part unto their own Wives, of whom they are not a little jealous. Mr. Finch could not learn what their Religion was; although they have some Images, yet they have a Knowledge of God: For when the *English* asked them about their wooden Puppets, they would lift-up their Hands to Heaven; but howsoever it happens, they are all circumcised. They are very just and honest, Theft being punished with present Death. When any dieth, a little thatched Shed is set over his Coffin, under which, in earthen Pots, they continually keep fresh Water, and in earthen Platters set divers Meats, sticking about them some three or four Bones.

Dist,

To the South of the Bay, forty or fifty Leagues distant within the Country, there dwell Man-eaters, who sometimes infect their Neighbours. The *Moors* of *Sierra Leona* feed on Rice, which they have in great Plenty, although they sow only what is sufficient to serve them near their Houses, and are obliged to burn-up the Wood to make Room for the Purpose. They sow also another little Seed, called *Pene*, not much unlike that of Winter-Savory, of which they make Bread. They have some few Hens, but no other Flesh, except sometimes they get a wild Fawn in the Mountains, or some Fowl. They feed also on Roots, Herbs, Cockles, and Oysters, having great Store growing on the Rocks and Trees by the Sea-Side, but of a flashy Taste. They take much good Fish with Waves and other Devices. They plant about their Houses Plantain-Trees, Gourds, Potatoes, Pompion, and *Guinea*-Pepper; but especially Tobacco, which seems to be half their Food. The Bowl of their Pipe is very large, and made of Clay, well burned. Into the lower End they thrust a small hollow Cane, a Foot and an half long, through which they suck, both Men and Women swallowing the Smoak. Each Man carries in his Knapfack, his Pipe, and a small Purse (called *Tuffio*) full of Tobacco. The Women carry their Tobacco in their Wrappers, and the Pipe in their Hands. They squeeze the Juice out of the Tobacco when the Leaves are green and fresh; saying, that otherwise it would make them drunk: Then they shred it small, and dry it on Coals. They saw in one Island near them, and no where else, half a Dozen of Goats, but could not get a Taste of them.

Plant,
Tobacco,

THEY have innumerable Sorts of Fruits growing wild in their Woods, whole Forests of Lemon-Trees, especially a little on this Side the Watering-Place near the Town, and some few Orange-Trees. Their Drink is for the most Part Water, yet the Men devour much Palmito-Wine, which they call *Moy*, giving little or none to the Women. By Help of a With, which incloses both the Person and Tree, they mount and descend; bearing back the Body, and lifting-up the With before them with surprizing Speed and Certainty, bringing the Gourd full of Wine on their Arm. They have divers Sorts of Plums, one like a wheaten Plum, pleasant and wholesome: A black one also, as big as a Horse-Plum, much esteemed, having an aromatic Savour. Here are *Manfamillias* ^b, like to a wheaten Plum, but very dangerous; so is the Sap, with which it abounds, should any spirt into the Eyes. They have *Beninganions*, about as big as a Lemon, reddish on the Rind, very wholesome: Another Fruit, called *Beguil*, as big as an Apple, with a rough knotty Skin, which being pared-off, it is like a Strawberry in Colour, Grain, and Taste. ^c There is Store of wild Grapes in the Woods, of a woody and bitterish Taste. They eat the Nuts roasted which fall from the Palmito-Tree: They use small Store of Pepper and Grains ^e, this in Surgery, that in Cookery. They have certain Fruits growing six or eight together on a Bunch, each as long and big as a Man's Finger, of a brown, yellowish Colour, and somewhat downy, containing within the Rind a certain pulpy Substance of pleasant Taste. There grow in the Woods Trees like Beeches, with Fruit resembling Beans, of which he observed three Kinds: One great and tall, bearing a Cod like a Bean-Cod, which hath in it four or five square Beans, almost like the Seed of a Tamarind, enclosed with a hard Peel like a Shell, within which is a yellow Kernel, a dangerous Poison used by the Negroes, to envenom their Arrows. They call the Fruit *Ogon*. The second is less, his Cod crooked, bias-wise, of a thick Rind, six or seven Inches in the Bending, and half so much in Breadth, containing five large Beans of an Inch long. The third is large, hath short Leaves like the former, the Fruit much bigger, on a strong woody Stalk, thick and massy, a little indented on the Sides, nine Inches long, and five broad; within which are five long Beans, larger than the other, called by them *Quenda*, which they affirm also to be dangerous ^d.

THEY plant Potatoes, and higher within Land

1607.
Finch.

Plenty of various Fruits

Sort of Strawberry.

Poison-Fruit.

^a See Finch's Voyage to the East Indies, in Purchas's Collection, vol. 1. p. 414. ^b Or, *Manzanilla*, the Poison-Apple. ^c Or, *Cardamoms*. ^d Mr. Flaub's Description of the Plantain will be found in the Natural History.

Cotton,

Sierra
Leona.
Kambe, a
Dye.

Cotton, called *Innumma*, whereof they make a good Thread, and Cloth a Quarter broad. They have another Wood, called *Kambe*, wherewith they dye their Purples and Mats red. The Lemon-Tree much resembles a Crab-Tree, the Leaf is slender, like that of a Willow; it is exceeding full of Prickles, and abounds with Fruit. They begin to ripen in *August*, and continue on the Trees till *October*.

GUINEA-Pepper, called here *Bangué*, groweth wild in the Woods, but in no great Plenty. It is a small Plant like Privet, or Prick-Wood, and adorned with little slender Leaves, bearing a small Fruit, like a Barberry. It is green at first, but turns red as it ripeneth: They grow here and there two or three together about the Stalk, and not in Bunches. Their *Pene* already mentioned, of which they make their Bread, is a small slender Herb, like Grass, the Stalk full of Seed, not inclosed with any Husk: It is the same, the Author thinks, which the *Turks* call *Küsküs*; the *Portuguese*, *Yfunde*. Mr. *Finch* saw Trees also like Willows, bearing Fruits resembling Pease-Cods.

Gola, or
Kola-Fruit.

THERE is a Fruit here, called *Gola*, which grows farther-up in the Country, inclosed in a Shell: It is hard, reddish, bitter, about the Bigness of a Walnut, with divers Corners and Angles. This Fruit they much set-by, chewing it with the Rind of a certain Tree: Their Manner is, when one hath chewed it, to give it to the next, and so on. They keep it chewing thus, (but without swallowing any of the Substance) a long Time before they cast it away; and reckon it excellent for the Teeth and Gums, these Negroes being usually as well toothed as Horses. This Fruit also passeth among them for Money; nor have they any other.

JOHNSON, in his *Golden Trade*, observes, that this Fruit is in great Esteem with the Negroes along the *Gambra*; that they call it *Gola*, and the *English*, *Nuts*: They are like the bigger Sort of Chestnuts, flat on both Sides, but the Shell is not hard. The Taste is bitter, but the Effect is so esteemed, that ten of them is a Present for a King; for the very River-Water, drank after chewing it, relishes like White-Wine, and as if mixed with Sugar. Even the Tobacco has a remarkable Sweetness. It has no other

Quality or Effect. Old Persons, who cannot chew it, have it bruised for Use; nor is it for the Vulgar: For at the Place, where the *English* were settled^b, fifty of these Nuts would buy a Wife^c. He had a Present made him of six, but never saw them grow. The *Portuguese* pretended, that they came from the Gold Country, and that they fetched them to the *Gambra* from a great Bay, beyond *Kachao*^d, where they met a People, who brought them Gold, and abundance of Nuts: Yet *Johnson* observed, that they were dearer, the lower he went down the River; and that, when he was high-up it, the People brought them in great Abundance, wondering the *English* set so little Value on them; but he knew not whence they had them^e. He intended to have brought some to *England*, but found they would not keep, being subject to Worms^f.

BARBOT gives us a Description of the Tree which bears this celebrated Nut; he says, it is called the *Toglow* Tree, and that the whole Country of *Sierra Leona* abounds with it: That it is of a middling Height^g, and the Trunk five or six Foot in Circumference: That the *Kola* resembles a Chestnut^h, and grows in Clusters of ten or twelve together, four or five in a Rind, each divided by a thin Skin. The Outside of the Nut is red, with some Mixture of Blue; the Inside, when cut, of a Violet Colour, and brown. The Negroes and *Portuguese* are perpetually claiming it, as the *Indians* do their *Arak*, or *Betel*. It comes once a Year, is of a harsh, sharp Taste, makes Water relish well, and is very diuretic. The Negroes drive a great Trade up the Country with them, selling them to others: These supply a Sort of white Men, who come to them; and the Author was informed by the *English* at *Bense* Island, that a great Quantity is carried yearly, by Land, to *Tunis* and *Tripoli* in *Barbary*ⁱ.

LABAT, on the other Hand, says, that these Nuts come from the Inland^k, about three hundred Leagues to the East of *Vintain*, up the *Gambra*: He owns there are some small Quantities to be had at *Sierra Leona*, but says, that the Nuts are not so much esteemed as those that grow up in the Country: That the Fruit is surrounded with two Skins, the first, grey, hard, strong and brittle; the innermost, next the Pulp,

* See *Finch's Voyage to the East Indies*, in *Purchas*, vol. 1. p. 414, & seq. ^b This was at *Tobabo Konda*, the Port of *Satiko*, a great Way up the River. See before, p. 181. c. ^c But the Price is much greater at present; for Mr. *Moore*, in his *Travels*, p. 132, says, they are obliged to pay the Wife's Parents two hundred. ^d This, probably, was the Bay of *Sierra Leona*. ^e That was, doubtless, because he did not enquire whence they came. ^f See *Johnson's Golden Trade*, p. 134. ^g He says, in another Place, it is a very tall, large Tree. See his Description of *Guinea*, p. 101. ^h See the Figure, Plate XXIII. ⁱ See *Barbot's Voyage to Guinea*, p. 101, and 113. ^k Mr. *Moore* also says, that the *Kola* Fruit comes a vast Way from within Land, and is unlike in Taste to any he ever saw; but that it is an exceeding good Bitter, relishes Water, and much resembles in Shape a Horse-Chestnut, when the Skin is off. See his *Travels into the inland Parts of Africa*, p. 232.

Sierra
Leona.

is a white Pullicelle, which loosens when the Fruit grows dry: That it is extremely bitter and astringent, and relishes Water well: That some say the Use of them is pernicious to the Stomach; that they make the Teeth and Spittle yellow: In short, that in Shape, Size, Smell, Colour, and Taste, they resemble Horse-Chenuts. As to the Tree on which the *Kola* grows, this Author confesses, that his Memoris did not furnish him with a good Description of it ^a.

Oysters
growing on
Trees.

MR. FINCH observes, that the Bays furnish b Plenty of Oysters growing on Trees, in Shape like Willows, but that the Leaf is broad and thick like Leather, bearing small Knobs, like those of the Cypress. The Branches of this Tree are about the Bigness of a walking-Stick, smooth on the Outside and pithy within. Many of them hanging down into the Water, are as thick covered with Oysters as they can stick, which seem to be produced out of the Tree by the Salt-Water.

Other Fish.

THE Bay abounds with Fish, some of uncommon Kinds; Mulletts, Raies, Thornbacks, Old-Wives; others like Pike, Gar-Fishes, Cavalloes, (like Mackrel) Sword-Fishes, with Snouts a Yard long, and Teeth on both Sides, like those of a Saw, Sharks, Dog-Fishes, Sharkers, like a Shark, but having a Snout flat and broad like a Shovel ^b; Shoemakers, having on each Side the Mouth Pendants like Barbells, and grunting like Hogs, &c. They caught in an Hour six thousand of a Kind like Bleaks.

Fowl.

OF Fowls, there are Pelicans, white, and big as Swans, with a large and long Bill; Hearn, Curlews, Boobies, Ox-Eyes, with divers strange Kinds of Water-Fowls. On Land, are great Numbers of grey Parrots, as also Store of Guinea Hens, the Bigness of Pheasants and very beautiful, but as hurtful to their Rice. The Author saw likewise other strange Wood-Fowl, and many Porcupine-Quills with the Negros. There are Store of Monkeys leaping from Tree to Tree; with Lions, Tygers and Ounces on the Mountains: Of Elephants, he saw but three; for they are more within Land. The Negros told them of a strange Beast, (which the Interpreter called a *Carbuncle*;) They said it was often seen, yet only in the Night: That it had a Stone in his Forehead of surprising Lustre, which gave him Light to feed; but, that as soon as he heard the least Noise, he covered it with a Film, or Skin, to prevent being discovered ^c.

Carbuncle
Beast.

Commodities.

THE Commodities here are few; but farther-up one meets with Gold and Elephants Teeth, which, at certain Times of the Year, the *Portu-*

gaee get in Exchange for Rice, Salt, Beads, Bells, 1666. Garlic, French-Bottles, Copper-Kettles, low-prized Knives, Hats, Linen chequered like Barbers Aprons, Latten Basons, Edge Tools, Iron-Bars, and other Trifles; for which, in this Place, you can procure only Provisions ^d.

Villault.

S E C T. II.

A DESCRIPTION of Sierra Leona.

By the Sieur Villault de Bellefond.

Translated from the French.

Name of the Country: Extent and Bounds. Bay of France. The watering Springs. Division of the Country: Bulom Kingdom: Soil: Produce: Fruit, Gum Trees: Cattle: Beasts: Apes: Elephants: Burre Town: King's Court: The Inhabitants, and Women: Their Houses: Arms: Religion: Fetishes, or Images: Language: Commodities: Trade. River of Sierra Leona: Ranged with Mangroves: Islands in it: English Factory.

THE Country of Sierra Leona, is called by the Name of the Moors, *Bulombel* ^e, that is, The large Country; but by the Portuguese, *Sierra Leona*, or The Mountain of Lions, on account of the extraordinary Height of the Hills towards the South, (which much exceed either the *Pyrenean* or *Alps*) and the Multitude of Lions constantly to be seen there.

THIS Country begins a great Way up in the Land Eastward, and ends North-West with the Cape Ledo. From this Point, as one passes-up the River, there are several Bays, the fourth of which is called the Bay of France; either because the French were, formerly, possessed of this Coast, or, that they burned a Town there heretofore: And this is the only Bay, in that River, where they can take in fresh Water, of which there are three Springs.

VILLAULT had the Curiosity to trace one of these Springs, and, having followed it a League, to the Foot of these Mountains, observed the Tracks and Prints of the wild Beasts, which were so dreadful to behold, that he turned back. He was afterwards informed, by one of the Portuguese, that it had its Source in the Midst of the Woods, which are about fifteen Leagues over; and that, if he had pursued his Design of tracing it to its Source, he must have been devoured by some of the wild Beasts, such

^a See Labat's *Afrique Orientale*, vol. 5. p. 8.
is one of the Negro Fictions.

^b It is called *Helmberr*; that is, good low Land, *bulo* signifying low.

^c This seems to be the Haramer-Fish.

^d See Finch's *Voyage in Fancie*, vol. 1. p. 416.

^e This Others say,

- Sierra Leone.** as Tygers, Elephants, and Crocodiles, which a The King who then reigned, named *Felipe*, was 1666. are there as well as Lions. a Convert to Popery, and had a Capuchin and a Villault. Jesuit at his Court.
- Division of Country.** THE Northern Parts of this Country are very low, and possessed by the King of *Bulom*, as the Southern Parts are by him of *Burré*. *The King a Convert. The Inhabitants.*
- Bulom Kingdom.** THE Kingdom of *Bulom* is not well known to either the *French* or *Dutch*; the Natives principally affecting the *English* and *Portuguese*, several of which last inhabit there.
- Soil and Produce.** THIS Country produces great Quantity of Rice, Millet, and Maiz, and a Kind of *Turkey* Wheat. Of this they make their Bread, which is not very bad. Some of them will eat their Rice raw, only dipping it in Sea-Water.
- Fruit.** THEIR common Diet is Fish and Fruits, of which they have great Plenty, as Berries, Figs, Pears, Prunes, Oranges, Citrons, and a Kind of Chestnut, not altogether so good as in *Europe*, but it has the Virtue to quench Thirst, though one be ever so dry *.
- Gum-Trees.** THE Mountains are covered with Trees, very full of Gum, always green, and, for the most Part, not unlike our Laurel.
- Cattle.** THEY breed likewise great Numbers of Goats, Hogs, Lions, Tygers, Elephants, wild Boars, Harts, and Roebucks; which last are so numerous, that they bring them on board the Ships and truck them for little or nothing. If the *Moors* or *Portuguese* may be believed, the Serpents here grow to such a monstrous Size, that some of them will swallow a Man at one Gulp ^b. d The *Moors* ^c are perpetually at War with them; and have a certain Herb which they use as a sovereign Remedy against the Bites of all Sorts of Beasts, as well as Poison.
- Apes.** THE Apes range about in large Troops, destroying the Plants wherever they come: This makes the *Moors* implacable Enemies to them, as well as to the Elephants, which last they are perpetually hunting, and sometimes eat their Flesh. The Author, who tasted of it, says it is not bad, but, in his Opinion, it came very near Beef.
- Elephants.** SOME of the *French* who were at *Burré*, told the Author, that there could not be above three hundred Houses in the Town; that the King's Palace was built in the Middle of them, and would scarce suit the Dignity of a Justice of Peace.
- Burré Town.** THE Author found, on the strictest Enquiry, that there might be in *Burré* about four or five hundred Men, besides Women and Children:

* This must be the *Gala*, or *Kola*, before described. great Lie.

^c This seems to be a Confirmation of what is remarked in the foregoing Note: for it cannot be supposed, that the *Mohammedan* Negroes only hunt these Serpents. ^d These cannot, sure, be the *Moors*, or *Mohammedans*; for they abhor Images, though they often give into *Chams*: The Author seems, by that Word, to mean the Blacks or Natives in general; and *Barbot* says, he could not find that there were any *Mohammedans* at *Sierra Leone*.

^b The *Portuguese* and Natives combine to tell a

ALL of them speak *Portuguese*, and are very apprehensive of being drunk; for which Reason

Sierra
Leona.

(especially among the French) they drank but a little Spirituous Liquors.

Commodities.
Trade.

THE Merchandize this Country affords is Rice, excellent Ivory, Civet, and some Amber-greese. Of all the Coasts, this is one of the best for Trade, seldom yielding less than Cent. per Cent. But the Profit of the Portuguese is much greater; for they buy higher-up in the Country their Ivory, which they sell upon the Coast to other Merchants.

River of
Sierra
Leona.

THE River which bears the Name of *Sierra Leona* (also of *Mitomba* and *Tagrin*) runs-up a great Way into the County. It is about three Leagues over at the Mouth; and fourteen or fifteen Leagues higher contracts to the Breadth of one. The Harbour is not above two Fathoms deep; so that in entering it, they were obliged to draw as near the Mountains as they could; where they found ten, twelve, and sixteen Fathoms Water. It abounds with Fish, and breeds Crocodiles near its Source.

Range of
Mangroves.

THIS River is bordered with certain Trees, whose Branches never extend themselves farther out one than another; but the Shoots growing downwards, as soon as they touch the Water or the Earth, take Root, and, by that Means, make a Hedge, sometimes ten or twelve Yards broad.

Islands in it.

THERE are in this River several little Islands, most of them inhabited, and covered with green Trees, especially Palms, of which they make great Quantities of Wine.

English
Factory.

WHEN Villault was here, in 1667, the English had a Warehouse in one of these Islands, which is the best and most beautiful upon the River. The House was built of Brick, and Free Stone, defended by four Pieces of Cannon, carrying a four Pound Bullet, and inclosed with a fair Wood of Palm-Trees, which supplied it with Wine. On one Side there were fifteen or twenty Cabins for the Natives, and on the other a Spring of very good Water.

French: Rivers falling into it: Towns along it: That of John Thomas: Bay of France: The famous Spring: Its Course: Delightful Place: Effects of the Water. Soil and Fruit: Fowl and Beasts: Monkeys, how caught: Sometimes good Meat: Large Oysters: Birds: Fish: Woods and Trees.

1678.
Barbot.

IT is difficult to assign the Bounds of this Country, on any Side but the West, where it is washed by the Ocean. Some make it begin Northward at Cape Verga; but properly that Part which lies to the South of the River *Mitomba*, is *Sierra Leona*, the Lands to the North being low. As to the Name, some derive it from the Noise of the Sea against the rocky Shores, resembling the Roaring of Lions: Others from the great Numbers of those Animals, which inhabit the Mountains.

The Climate.

IN the open, flat Country the Summer-Days, though very hot in the Forenoons, as being clear and bright, yet the Air is much refreshed, in the Afternoons, by the South-West Gales; but in the high Mountain Countries, it is very bad, because of the Woods and Forests: However, it may be said, in general, to be very unwholesome for Europeans, witness the many English who have died at *Benfe* Island, in the high Season of the Year: For, during six Months, it rains, thunders, and is so intolerably hot, especially in *June* and *July*, that, for a whole Fortnight, Men must keep close in their Huts, to avoid the Malignity of the Rain-Water, which breeds Maggots in an Instant; the Air being quite corrupted by the Lightning and Thunder, attended, sometimes, with dreadful Tornadoes. The Days also are dark and gloomy, which causes an Alteration in every Thing, and renders living there very uncomfortable.

THE Country of *Sierra Leona* is inhabited by two distinct Nations, called the *Old Kapez*, and the *Kumbas-Manex*: The first are reckoned the best and most polite of all the Blacks; the latter daring, restless, rude, and unpolished; being Man-Eaters, as the Word *Manex* denotes in their Language. The Portuguese at *Kongo* and *Angola*, judge these to be of the same Race with the barbarous *Fagos* and *Galas*, inhabiting East North-East from *Kongo*, (who have long been the Terror of many Negro Nations) and they all proceed from the *Galas Monou*, living far within Land from the River *Sefiro*.

The Kapez
Inhabitants.

THESE *Kapez* and *Kumbas-Manex* have been continually at War, ever since the Year 1505, when the latter coming from a very distant in-

Invaded by
the Kumbas
Manex.

S E C T. III.

A DESCRIPTION of Sierra Leona.

By M^r. John Barbot, Agent General of the French African Company.

Extent and Name of Sierra Leona: The Climate. The Kapez Inhabitants invaded by the Kumbas Manex; who settle here: Both subject to Quoja. Kings of Bullm and Burré. Cape Ledo, or Tagrin. Tides and Winds. The River Mitomba: Benfe Island: English Part there taken by the

* See Barbot's Description of Guinea, p. 96, and 102. are really Canibals; as being usual, with People in several Parts of the World, to give that Name to their Enemies.

* Yet it does not follow from hence, that they are really Canibals; as being usual, with People in several Parts of the World, to give that Name to their Enemies.

Sierra
Leona.

land Country assaulted the former, who were the
ancient Inhabitants, with an Intent to destroy
the Country, and sell the Natives to the *Portu-
guese*, then newly settled in those Parts of
Africa; but finding the Country so good and
fertile, they resolved to settle there. They sold
those they took, and devoured such as they kil-
led in Battle. At length Despair animated the
Kapez: So that their barbarous Enemies have
not yet been able to bring about their Designs;
although they still keep Footing in the Country,
and continue the War, in which great Numbers
on both Sides have been destroyed, especially of
the *Kapez*. Many of these latter have sold them-
selves for Slaves, to the *Portuguese*, to avoid the
Hazard of falling, sooner or later, into the
Hands of those Man-Eaters. When the Au-
thor was here, in 1678, the War was very hot,
and the *Kapez* preparing to give their Enemies a
warm Reception; although he was informed that
the War was not carried-on with such Inhu-
manity as formerly, the *Kumbas* beginning to
grow somewhat more civilized and peaceable
than their Forefathers, by trading with the *Eu-
ropeans*.

W^o settle
here.

Bob subject
to Quoja.

BOTH these Nations are said to own some
Sort of Subjection to the King of *Quoja*, who
generally resides near Cape de Monte, having
been formerly subdued by a King of that Na-
tion, called *Flansire*. This Man's Successors still
appoint a Vice-Roy over them, by the Name of
Dondagh, whose Brothers once resided at *Timna*;
till falling at Variance among themselves, they
parted, and made War against each other. When
the Author was here, the youngest, called *John
Thomas*, was about seventy Years of Age; and
had, for his Patrimony, the Village *Tombey*, ly-
ing four Leagues up the *Baye de France*, and
about a League above the Village *Bagos*, near
which there are several large, tall Trees *. The
Englifs, for the most Part, anchor before *Tom-
bey*, which is the Place nearest to their Settle-
ment. Ships may anchor before the *Baye de
France* in sixteen or eighteen Fathom, clayish
Ground; and *Barbot*, somewhat lower, says,
that *Bagos* ^b stands about four Leagues from the
Watering-Place, close to a little Wood; and
that to the Eastward of it, is *Tombey*, where
there is a curious Prospect, the Island *Tasse*, ap-
pearing, from thence, at a great Distance, and
looking like firm Land.

Kings of
Bulm, and
Burro.

THE North Parts of the River *Mitomba*, from
its Entrance, are subject to two petty Kings,

a *Burré* on the South, *Bulm* to the North: This
last, in the Author's Time, was called *Antonio
Bombo*. The former commonly resides at a Vil-
lage called *Burré*, which consists of about three
hundred Huts, or Cabins, and five hundred In-
habitants, besides Women and Children. The
Portuguese Missionaries formerly made some Con-
verts at *Bulm*, among whom was the King.
Bulm, in the Country Language, signifies low
Land: Others pronounce it *Bolem* and *Buloun*;
to this they add *berre*, and so make *Bulemberre*,
or the good low Lands. The Coast on the Side
of *Bulm*, is low and flat, in Comparison of the
opposite Shore of *Burré*, or *Timna*; near which
are those famous *Sierra Leona*, being a long
Ridge of Mountains, and reckoned the highest
of either North or South *Guinea*, except those
of the *Ambofes*, in the Gulph or Bight. There are
so many Caves and Dens about these Mountains,
that when a single Gun is fired aboard a Ship in
c the Bay, the Echo is so often and distinctly re-
peated, and the Clap so loud and sharp, that they
seem to be the Report of several Cannon. This
is pleasant to hear; but the Thunder is very
dreadful at first, each Clap being echoed with
as much Force as the real. Hence the *Portu-
guese* call them *Montes claros*, that is, Mountains
that have a clear Sound, or Echo.

NOT far from these Mountains, there runs-
out into the Sea, Westward, a hilly Point, much
d lower than those Hills, forming almost a Penin-
sula; over which the Blacks carry their Canoes
on their Shoulders, when they design to launch
out to Sea, because it saves much Trouble of
rowing round from the Bay thither. This Point
is called *Cabo Ledo*, or *Tagrin*; and by others,
Tagaraim, lying exactly in eight Degrees, thirty
Minutes of North Latitude, according to the
exact Observation ^c of the Author; who says,
that all the *Dutch* Maps lay down the Coasts of
this Part of *Guinea*, thirty Degrees ^d more
Northerly than they really are, to the great
Danger of Navigation.

THE Flood in the Bay is of seven Hours, ^e *Tides and*
and the Ebb of five. The first sets in North-
East and by East, and East North-East; and the
Ebb runs out South-West by West, and West
South-West. At full Moon, especially from *Sep-
tember* to *January*, the Weather is very calm all
the Night, and till about Noon, when a fresh
f Gale comes up at South-West, South South-
West, and West South-West; which holds till
about ten at Night, and then the Calm succeeds

* There is no knowing the Site of these Places from the Map of the Bay.

^b See *Barbot's* Description

of *Guinea*, p. 96, & seq. ^c But there is no depending on this Author, for he says the same of Cape de

Monte (and other Places) although the Latitude he sets down is far from the Truth. See before, p. 18. c. And

in his Map this Cape stands about ten Minutes more Northerly than this Observation (if it be one) makes it.

^d It should be Minutes.

Sierra
Leona.

again. Ships may anchor every-where, both a within and without the Bay, in seven or eight Fathom Water, real sandy Ground. The nearer you approach *Barro Side*, the deeper the Water is; as the Land is higher. A violent rapid Stream runs out of the River and Bay, to the North-East, upon the Breaking of the Cape of *Bálm*.

The River
Mitomba.

THE River of *Sierra Leona* rises a great Way up in the Country. A certain Black would needs persuade the Author, that the Source of it is in *Barbary*; urging, that he had traded much that Way along the River, the Commodities being *Kola Fruit* and *Slaves*, which are bought of the Blacks of *Sierra Leona*, by the *Barbars*, whom *Barbot* supposes to be the *Moors* and *Araus*. This River bears the Name of *Mitomba*, or *Bitomba*, for about twenty-five or thirty Leagues above the Mouth; and is no farther known to *Europeans*, nor can the Natives give any good Account of its Source. On the South Side *Islands* a Town, called *his Magoas*, where none but the *Portuguese* are allowed to reside for Trade; the Natives coming down the River to barter with the *French* and *English*, when there are any Ships of theirs in the Bay ^a.

Barro Side.

THIS River, towards its Entrance into the Bay, has several small *Islands* and *Rocks*, like *Hay-ricks*: The chief are the *Islands Kogu, Tasse, and Benses*; on the last of which, nine Leagues from the Road, before the House of *John Thomas*, the *English* have erected a small Fort; which has nothing considerable, but the Advantage of its Situation, on a steep Rock of difficult Access, by a Sort of Stairs cut in the Rock. This Fort, which is a Storehouse for the *Royal African Company*, is of Lime and Stone, the Walls low, has a round Flanker with five Guns, a Curtain, with Embrasures for four large Guns, and a Platform just before it, with six Guns, all well mounted. But the Slave-Booth is the best Building in it. The Garrison generally consists of twenty white Men, and thirty *Gromettos*, or free Blacks, who have a small Village under the Shelter of the Fort. The Island is of little Compass, and the Soil barren. According to the same Author, in another Place, that Fort was in a much better Condition in 1704; for he tells us it was very handsomely built, with four regular Bastions, and had very fine Warehouses and Lodgings within it. The Walls were mounted with forty-four Guns; and over the Gate was a Platform, with four large Pieces, which might have done very good Service, upon Occasion. But, on the seventeenth of July, that same Year, two small *French Men of War*, under the *Sieur Guerin*, attended by nine other Sail of Ships,

The English
Fort

took the Fort, without any Resistance; the commanding Officer, with about an hundred Men, fled, on the Fleet's Approach; leaving in it only a Gunner, and eleven or twelve Men, who fired forty or fifty Shot before they surrendered.

1678.
Barbot.

THE *French* pillaged and levelled it, after having carried thence four thousand Elephants Teeth, besides three thousand that were aboard a little Ship riding behind the Island, with Abundance of Merchandize fit for the Trade of the Country ^b.

Taken by the
French.

THE *English* had their Factory formerly on the Island *Tasse*; but the *Dutch Admiral de Ruyter*, at his Return from the Expedition to the *Gold Coast* (in 1664) put into this River, destroyed the said Fort, and took away all the Goods, amounting to a considerable Value. The *English Company*, after this Expedition of *de Ruyter*, caused another Fort to be erected, for the Security of its Trade on the Island *Kogu*; but the Natives not approving of it, or being otherwise dissatisfied, rose up in Arms and destroyed it, obliging them to retire to another Place. The *Portuguese* have several small Settlements in this Country, particularly one near *Dondermuch*, or *Domdomuch*; but very little Correspondence with the *English* of *Bense Island*, being jealous of them in point of Trade.

THE River *Mitomba*, in its Course through several Countries, receives many smaller Waters, the chief whereof are *Rio Karakone*, flowing Northward. Next the River *Bonda*, or *Tumba*, or South *Miguel*, running South-East, navigable for Ships of Burthen half Way up its Channel, and dividing the *Kapex* from the *Kimbas*. The Country about it produces much *Santalum Wood*, (*Sandal*) or *Sanders*, by the Natives called *Bonda*, and thence the River has its Name. The third, which wants a Name, runs towards the *Forna de St. Anna*, along the South Shore, and loses itself in the Bay, near the King of *Burre's* Town. The *Portuguese* trade up these two last Rivers in their Canoes and Brigantines.

Rivers falling into it.

THE Country all along the Sides of the River *Mitomba*, is well peopled, and has many Hamlets and Villages, such are those of *Bingue, Tinquam*, and of young Captain *Lewis*. The Soil is very fertile, whence it had the Name of *Bálmberre*, as before-mentioned. The King of *Bálm* favours the *English* more than either the *Portuguese*, *French*, or *Dutch*; though there are many of the first who live dispersed up and down his Country.

THE Blacks of *Tinna* are much in the *French* Interest. Some will have it, that the Village of *Serberakata* lies in the Level that is between

^a See *Barbot's Description of Guinea*, p. 97, & seq.

^b *Ibid.* p. 428, & seq.

View of Mountains called Sierra Leone.

the Bay

Houses of Sierra Leone.

Capt. Jno. Thomas's
House

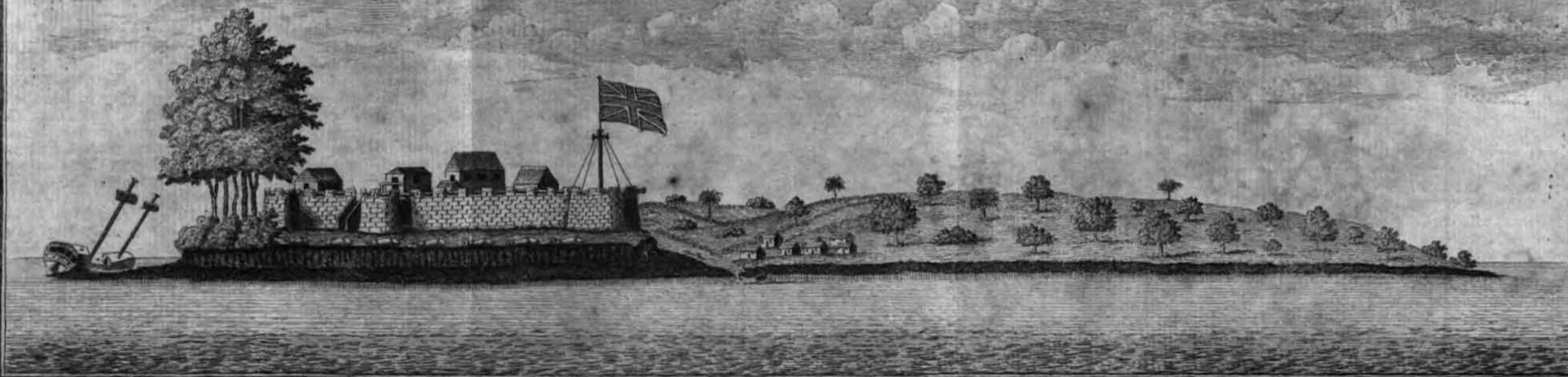
Griffiths
or Seal

Plate 4. 1815.

Parr. 1815.



Prospect of Benise Island and Fort, from Smith



20 Poles or Paces



Sierra
Leona.

Cape Tagrin, and the Mountains to the Eastward; and that about two Leagues farther-up the Country, there is a cruel and savage People, called *Semaura*, who are always at War with those of *Serborakata*.

John Thomas.

THE Village of Captain *John Thomas*, who is Governor of that Part of the Country, stands in the Wood, East North-East, from the Place by the *French* called *La Fontaine de la France*, consisting but of a few Huts built round, much like those at the *Gambra*^a. He has felled the Trees for an hundred Paces square about his House for arable Ground, leaving only a few standing here and there. To the West the Captain has a larger Plantation of *Maez* and *Manjok*, or *Manjok*.

Bay of
France.

THE Bay of *France*, where this Fountain, or Spring, is met with, lies about six Leagues from Cape Tagrin, and is easily known by the fine bright Colour of the sandy Shore, looking, at a Distance, like a large spread Sail of a Ship. The Strand there is clear from Rocks, which renders the Access easy for Boats and Sloops to take in fresh Water. A few Paces from the Sea is that curious Fountain, the best and easiest to come at of any in all *Guinea*, where a Ship may fill an hundred Casks in a Day. Its Source is in the very Midst of the Mountains of *Timna*, stretching out about fifteen Leagues in a long Ridge: There is no approaching it, for the many Tigers, Lions, and Crocodiles which harbour there. Some Persons, who would have made a farther Discovery of the Country, could not go above two *English* Miles along the Channel of one of these Springs, for the dreadful Prospect. The fresh Waters fall down from the high Hills, making several Cascades among the Rocks, with a mighty Noise; then running into a Sort of Pond, overflow and spread about the sandy Shore, where they gather again into a *Bafon*, or Cavity, at the Foot of the Hills; and running over upon the Sands again, at last mix with the Sea Water. This, in Mr. *Barbot's* Opinion, is one of the most delightful Places in all *Guinea*: The *Bafon* which receives this Water being encompassed with tall ever-green Trees, which make a delightful Shade in the most excessive Heat; and the very Rocks standing about it, at a small Distance from each other, contribute to beautify the Place. Here that Author used often to dine and sup.

The famous
Spring.

Its Course.

Delightful
Place.

Effects of
the Water.

IT must however be observed, that this Water has an ill Effect, if taken in the Beginning of the Winter, or rainy Season, more especially in April: Because the violent Heats having corrupted the Earth, and killed Abundance

of venomous Creatures, all that malignant Matter is brought down by the great Floods, which descend at that Time, and infect the Water, as hath been found to the Cost of many Sailors. Care likewise must be taken, not to eat the Fruit, or drink the Water to Excess, because it causes a Sort of pestilential Distemper, which is almost certain Death; at least very few escape.

1678.
Barbot.

THE Duty for Liberty of Watering and Wooding here, is not above the Value of four *French* Crowns, in several small Wares and Toys, paid to Captain *John Thomas*.

THE wooding Place is about an hundred Paces North-East, or East, from the Fountain. The felling is very laborious, because the Trees are close together, and linked from Top to Bottom with a Sort of Creepers, by the *French* called *Lianes*; but the Carriage to the Waterside is short^b.

THE Country abounds in Millet and Rice, which are the principal Food of the Natives. The Women pound the Rice in hollow Stumps of Trees, and then boil it into Balls. Some of them wash their Rice in Sea-Water, and so eat it.

Soil and
Productions.

HERE are also Lemons, small juicy Oranges, *Manjoka*, or *Kassabi*^c, and *Guinea* Pepper, but no great Quantities of any of them. Their wild Grapes are pretty good, and there are some Bananas, and three Sorts of *Cardamoms*, or Grains of Paradise. But farther up the River, near the *English* Settlement, there is great Plenty of Oranges, Lemons, Bananas, *Indian* Figs, *Ananas* Pompions, Water-Melons, *Ignamas* (or *Yams*) Potatoes, wild Pears, white Plumbs, several Sorts of Pulse, and the *Kola* Fruit^d. These Provisions they usually carry-out in large Canoes to the Ships in the Road. Five or six Men row standing, and use long Paddles instead of Oars, like the Blacks of Cape *Lopez*.

Trees and
Fruit.

THEY have great Store of Cocks and Hens, wild Goats and Swine, all which cost but little, when bought for Brandy or Knives. The mountainous Country swarms with Elephants, Lions, Tigers, wild Boars, fallow and red Deer, Roebucks, Apes of several Sorts, and Serpents; some of these last so monstrous big, if we may credit the Natives, that they swallow a Man whole. They have a Sort of Plant which never fails to cure the Bite of Serpents, which is supposed to be the same lately found in the Island of *Martinico*, by some Blacks; before which many of the Inhabitants used to be killed by the Bite of Snakes.

Fowl and
Beasts.

APES, Monkeys, and Baboons are so numerous,

Monkeys

^a See the Figure, Plate XXVI.
^b See *Barbot's* Description of *Guinea*, p. 99, & seq.
^c The *Manink* and *Kassabi*, as others write the Words.
Vol. II. No. 52.

^d Described from this Author before, p. 307.

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Leona.

rous, that they over-run the Country in mighty a Flocks, destroying the Plantations. There are three Sorts of them, one called *Barrys*, of a monstrous Size; which, when taken young, are taught to walk upright, and, by Degrees, to pound *Indian* Wheat, to fetch Water in Calabashes, or Gourds, from the River or Springs, on their Heads, and to turn the Spit. These

How caught
sometimes.

Creatures are such Lovers of Oysters, that, at low Water they go down to the Shore among the Rocks, and when the Shells open with the violent Heat of the Sun, they clap a small Stone between, and so pull out the Oyster; sometimes it happens, that the Stone slips aside, or is too little, and the Monkeys being caught, as in a Trap, are taken or killed by the Blacks, who reckon their Flesh delicious Food, as they do that of Elephants. The Author once saw an Ape boiling in a Pot at the House of Captain *John Thomas*, but could not be prevailed on to eat any, although several *Europeans* have told him, that it is good Meat. He has seen Oysters here so large, that one of them would give a Man a Meal; but so tough, that they are scarce eatable, unless first well boiled, and then fried in Pieces.

Are good
Meat.Large
Oysters.

Birds.

THE Woods harbour infinite Numbers of Parrots, and Ringdoves, or Queests, with many other Sorts of Birds; but the Thickness of the Trees hinders the Sport of Shooting.

Fishes.

THE Sea and Rivers furnish the Natives and Travellers with Abundance of Fish, of all the Sorts and Sizes found at *Goree* and *Cape de Verde*, besides others unknown to *Europeans*, of which the Author made very exact Draughts*. This Plenty is of great Benefit to Sailors, either for Provision or Traffic, if they be provided with proper Nets and Lines, for the *Negros* are so lazy, that they make none; being content with such Fishes as the Ebb leaves among the Rocks.

THE Author has seen some of Captain *Thomas's* Slaves, catching, upon the Surface of the Water, amongst the Rocks, with a Piece of a ragged Cloth, an incredible Quantity of new-spawned Fishes, the biggest not so large as an ordinary Goose-Quill; these being boiled in a large Earthen Pot, are reduced to a Sort of Pap, and accounted a good Dish among them.

Woods and
Trees.

THE whole Country is so over-run with lofty Trees, that it may be called one continued large Forest, very thick and close together; amongst which are Abundance of Palm-trees, and a Sort of Laurel on the Mountains. The Sea-Shore and Rivers are bordered in many Places with Mangrove Trees. The Wood, in general, may be proper for building any Sort of Vessel or Ship, but is very heavy and sluggish.

1678.
Barbot.

S E C T. IV.

Continuation of Barbot's ACCOUNT of Sierra Leona.

The Natives, their Dress. Character. Education. Marriages. Language. Manufactures. Trade of the Country. Best Elephants Teeth. Goods imported. The Government, Administration of Justice. King, how proclaimed: How buried. Portuguese Conversions. Their Grigris, or Charms. A Grigri, or Idol.

THE Natives of *Sierra Leona* are not of so fine and shining Black as those of *Cape de Verde*, nor have they such flat Noses. They adorn their Ears with Abundance of Toys, called there *Manubos*, and make several small Impressions on their Faces, Ears, and Noses with a red-hot Iron, wearing Gold Rings and Bracelets. Both Sexes go stark naked till about fifteen Years of Age, when most of them cover their Privities with a Clout, or Piece of a Bark of a Tree; some have nothing but a narrow Leather Thong about their Waist to stick their Knife in.

THE Blacks of Worth and Quality wear a short Gown, or Frock, of striped Callico, like the *Moors*, being generally malicious and turbulent; they frequently fall out among themselves, but more with the *Europeans*, who cannot be better revenged on them, than by burning their Huts, and destroying their Corn and Roots. On the other Hand they are sober, and drink but little Brandy, for Fear of being discomposed; they are likewise more sensible and judicious than the Blacks of other Parts of *Guinea*, particularly the *Kapez*, who soon learn any thing. They were formerly effeminate and luxurious, but are now become braver, by reason of the long Wars they have had with the *Kumbos*.

EVERY Town or Village has one public House, to which all married Persons send their Daughters at a certain Age, who are there taught for a Year to sing, dance, and perform other Exercises, by an old Man of the prime Family in the Country; and when the Year is expired, he leads them to the Market-place, where they sing, dance, and shew all they have learned at their Boarding-School, before the Inhabitants. All this Time, if any of the young Men are disposed to marry, they make Choice of those they like best, without Regard to Fortune or Birth. When the Man has thus declared his Intention, they are looked upon as actually married, provided the Bridegroom can make some small Presents to the

* See the Plate.

* See Barbot's Description of Guinea, p. 101.

The Bekune



Fish at Sierra Leona

The Monk



Sort of Pichar



Name unknown



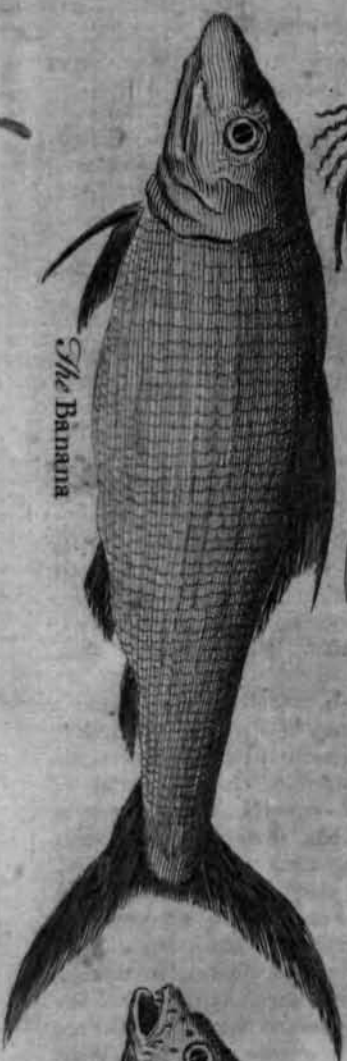
The Trezhar or Threther



Name unknown



The Banana



Sierra
Leona.
Language.

Bride's Father and Mother, and to the old Man a who was her Tutor, or Master.

MOST of the Blacks about the Bay speak either Portuguese, or *Lingua Franca*, and some understand a little English or Dutch. The common Language is the Dialect of *Bulm*, a hard, unpleasing Tongue to Strangers, very difficult to be described. These People make very curious Mats of Rushes, and other Weeds, and dye them of several Colours, which are much valued by Europeans. On these Mats the Blacks lie at Night. It is b questioned whether the Portuguese taught them, or they the Portuguese, to make those Mats.

Manufac-
tures.

Trade.

THIS River of *Sierra Leona*, has been long frequented by Europeans, but chiefly by the English and French, either for Trade or Refreshment in their Way to the Gold Coast, or *Whidah*. The Goods purchased here by Way of Trade, are Elephants Teeth, Slaves, *Santalum* Wood (or *Sandal*) a little Gold, and much Bees Wax, with some Pearls, Crystal, Ambergrease, long Pepper, &c.

Elephants
Teeth.

THE Elephants Teeth are esteemed the best in all Guinea, being very white and large. The Author had some weighing eighty or a hundred Pound, at the Rate of eighty Pound for the Value of five Livres French Money, in coarse Knives, and such other Toys: But the Portuguese spoil this Trade as much as they can; and the English, especially in Point of Slaves, which they are now forced to fetch a great Way d from within Land. The Gold purchased here is brought from *Mundingo*, and other remote Countries towards the *Niger*, or from South Guinea, by the *Mitomba*.

Goods im-
ported.

THE Goods carried thither by Europeans are French Brandy, and Rum; Iron Bars; white Callicos; *Silesia* Linen; Brass Kettles; Earthen Cans; all Sorts of Glass Buttons; Brass Rings, or Bracelets; Bugles and Glass Beads of sundry Colours; Brass Medals; Ear-rings; Dutch e Knives, called *Bosmans*, first and second Size; Hedging-Bills and Axes; coarse Laces; Crystal Beads; painted Callicos (red) called Chintz; Oil of Olive; small Duffels; ordinary Guns, Muskets and Fusils; Musket-Balls and Shot; old Sheets; Paper; red Caps; Mens Shirts; all Sorts of counterfeit Pearls; red Cotton; narrow Band of Silk Stuffs, or Worsted, about half Yard broad, for Women, used about their Waists.

Government.

THE People of *Sierra Leona* have some Customs in Point of Government and Religion particular to themselves.

THE *Kapez* and *Kumbas* have each a distinct

King or Commander in chief, who administers 1678. Justice, and terminates Differences, according to their Maxims. They hold their Courts, or other Assemblies, in a *Funkos*, or Sort of Gallery, erected round their Dwelling; which is nothing but a Parcel of round Huts built together. There the King sits on a Sort of Throne somewhat raised from the Ground, covered with very fine Mats; and his *Salatesquis*, or Counsellors about him, on a Sort of long Chairs.

Administra-
tion of
Justice.

THE contending Parties are called in with their Counsel, or Advocates. The Cause being heard, the King takes the Opinion of his *Salatesquis*, who are the ablest Men in the Country, and according thereto pronounces Sentence, which is executed in his Presence. The smallest Crimes whatever are punished with Banishment.

Dress of the
Lawyers.

THE Dress of the *Troens*, or Advocates, is very singular; they wear a Mask on their Face, and carry Snappers in their Hands; they wear small Bells at their Legs, and a Sort of Frock on their Bodies, adorned with Variety of Birds Feathers, which makes them look more like Buffoons and Merry-andrews, than Men of Law.

Creation of
Counsellors.

THE Ceremony of creating a *Salatesquis*, is no less ridiculous than the Dress of a *Troen*; the Person designed being seated in a wooden Chair, adorned after their Manner, the King strikes him with the bloody Pluck of a Goat, killed for that Ceremony, several Times on the Face; then rubs it all over with Meal; and puts a red Hat on his Head, pronouncing the Word *Salatesquis*. After this he is carried in the Chair three Times about the *Funkos*, and for three Days together feasts all the People of the Village. The Entertainment is accompanied with Dancing, Fireworks and Salvos of small Artillery, which being over, a Bullock is killed and divided among the Guests.

THE royal Dignity was hereditary before the *Quojas* subdued this Country. The youngest Son generally succeeding, and, for Want of Heirs, the nearest Relation was installed after this Manner.

King, born
proclaimed.

ABUNDANCE of People having repaired to visit him, as a private Person, he was brought bound from his own House to the deceased King's, the People scoffing at him by the Way, and even beating him with Rods. At his Arrival he was clad in the royal Ornaments, and thus led to the *Funkos*, where the *Salatesquis* and prime Men of the Country waited for him. Being come there, the eldest of the Counsellors made a Speech to the People, setting forth the Necessity of crea-

See Barbot's Description of Guinea, p. 100.

Guinea, says, the chief Trade in these Parts is for Slaves, Ivory, and Camwood.

Ibid. p. 103.

Ibid. p. 103.

Smith, in his Draughts of

See Barbot, ubi

Sierra
Leona.

ting a King, and then proceeded to a Kind of a Panegyric on the Person to be invested with that Dignity. This done he presented him with an Ax, putting it into his Hand, to signify, that a good King ought to punish Malefactors; after which the King was proclaimed by the unanimous Consent of the Assembly, who paid him Homage, according to their Custom.

New buried.

THE deceased Kings are buried in the Highways leading to their Villages. They alledge for this Custom, that those who have been so much distinguished above other Persons by their Rank and Quality, ought to be separated from them after their Death.

THE ceremonial Part is much the same as in other Countries along this Coast, by putting into their Graves all their best Goods, and erecting a Roof over the same, or covering it with Linen Cloth. The same Custom is used in private Burials, the Corps being always attended, more or less, according to the Quality of the Person, by several hired Mourners and Weepers, who howl or cry more or less, as they are paid.

Portuguese
Conversion.

THE Portuguese Missionaries made many Converts formerly in this Country, the People following the Example of their King *Fatima* and some *Grandeos*, whom the Jesuit *Bareira* baptized about the Year 1607. But they all returned again to their own more natural Idolatry.

Their Gri-
gris; or
Charms.

THE Negroes here as elsewhere, at their Necks, Arms and Elbows, Breasts and Legs, wear *d* *Grigris**, or Spells, consisting of Toys and sordid Things, to which they diligently pray: They likewise set apart, every Time they eat and drink, a small Portion for them, and will never venture to Sea, or on Rivers in their long Canoes, without such Store of this Trash about them, as they fancy will preserve them from all Manner of Accidents; for they suppose the *Gri-gri* has a particular Authority upon the Sea; and when the Voyage is ended, thank it for the Care it has had of them.

A Grigri,
or Idol.

THE Author once saw in the Wood between the Fountain and the Village Westward of it, a *Fetish Grigri*, or Idol of Clay, representing a Man's Head set upon a Pedestal, under a small Hut, to cover it from the Weather. He was told they have many of these Idols upon the Roads about the Countries of *Bulm* and *Timna*, and near their Houses, to preserve and honour the Memory of their deceased Relations and Friends; likewise, that sometimes the Negroes

utter, in their Devotions to these Idols, the Names of *Abraham*, *Isaac*, and *Jacob* ^b.

1721.
Atkins.

THE Author never heard, that there are any *Mohammedans* in this Kingdom; such, he says, dwell far off towards the *Niger*. However he adds, that a late Author affirms, all the People of *Bulm*, *Timna*, and *Silm*, as well as those of *Kondo*, *Quoja*, *Folja*, *Gala*, and *Monu*, to the Southward, are circumcised after the *Mohammedan* Manner: That they own but one God, ^b Creator of all Things, whom they call *Kanú*; that they believe a future State, and do not worship any Creatures, not even the Sun or Moon ^c.

S E C T. V.

SIERRA LEONA.

By Mr. Atkins.

The anchoring Place. Private Traders: Their Manners: Trade. Captain Tombo severely whipped: How made a Slave. Manatea, or Sea-Cow: Negros Way of taking them. Alligator described: Battle with a Man. The Shark described: Instances of its Boldness and Voracity. Fish, Variety of: Ten-Pounders: Old-Wives: Cavalloes: Barricudoes: Cat-Fish: Oysters.

THE Cape of *Sierra Leona* is known by a ^{anchoring} single Tree much larger than the rest, ^{Place.} and high-Land on the back of it. In sailing-up the River, they kept on the Starboard Side, and anchored in the third Bay; where is very commodious Watering and Wooding, and regular Tides, as in any Part of the Channel of *England*.

THIS anchoring-Place is about five Leagues ^{Private} short of *Bense*, or *Brent* Island, where Mr. ^{Traders.} *Plunket* was then chief Factor. The private Traders, settled on the Starboard-Side, were about thirty in Number, loose privateering Blades, who, if they cannot trade fairly with the Natives, will rob; though not so much to amass Riches, as to put themselves in a Capacity of living well and treating their Friends, being always well pleased if they can keep their Stock at Par, and, with their Profits, purchase, from Time to Time, Strong-Beer, Wine, Cyder, and such Necessaries, of *Bristol* Ships, which, more frequently than others, put in there. Of these,

* By the French, spelled *Grigris*; but *Grigri* comes nearest *Jabson's Gregory*.
Circumstances seem to be taken from *Villault*.

* Perhaps in *Pirate's Bay*, which Mr. *Smith*, in his Map of *Sierra Leona*, among his Draughts of *Cape* makes the first Cove from the Cape.

^b This and some other

^c *Barbot's Description of Guinea*, p. 103, & seq.

Sierra
Leona.

*John Leadstone**, commonly called *Old Cracker*, is reckoned the most thriving.

Their
Manners.

THEY all keep *Gromettas* (or Negro Servants) whom they hire from *Sherbro* River, at two *Acys*, or Bars, a Month. The Women keep House, and are obedient to any Prostitutions their Masters command. The Men-Servants work in the Boats and Periagoas, which go a trading in Turns, with Coral, Brads, Pewter Pans, Pots, Arms, *English* Spirits, &c. and bring back from the *Rio Nunes*, Slaves and Teeth; and from *Sherbro*, Camwood for Dyers. A Sloop or two is the most that is loaded from the latter Place in a Year, and that with Difficulty, being obliged to go far-up the River, narrow and beset with *Mangroves*, which makes it sickly.

Their Trade.

THE Ivory here is of the Elephant or Sea-Horse, great and small; the former sold at about forty *Acys*, per Quintal, in Exchange, the other at half that Price.

THE Slaves, when brought Here, have Chains put on, three or four linked together under the Care of their *Gromettas*, till Opportunity of Sale; and then go at about fifteen Pounds a good Slave, allowing the Buyer forty or fifty per Cent. Advance on his Goods.

Captain
Tombo
whipped.

THESE Slaves are placed under Lodges, near the Owner's House, for Air, Cleanliness, and Customers better viewing them. The Author observed most of them were very dejected. Once looking over some of *Old Cracker's* he took Notice of one who was of a tall, strong Make, and bold, stern Aspect. This Fellow seemed to disdain the other Slaves for their Readiness to be examined, and scorned to look at the Buyers, refusing to rise or stretch-out his Limbs as the Master commanded. This got him an unmerciful Whipping, with a cutting *Manatee*-Strap, from *Cracker's* own Hand; who had certainly killed him, but for the Loss he must have sustained by it. The Negro bore it all with Magnanimity, shrinking very little; but shed a Tear or two, which he endeavoured to hide, as though ashamed of. The Company, upon this, being curious to know how *Cracker* came-by him: He told them, that this Person, called *Captain Tombo*, was a Leader of some Country Villages which opposed them and their Trade, at the River *Nunes*, killing their Friends there and firing their Cottages: That the Sufferers, by the Help of his (*Cracker's*) Men, having surprized him in the Night, about a Month before, brought him thither; but that

Now made a
Slave.

he had killed two of them, in his Defence, before he was taken and bound.

1721.
Atkins.

SIERRA LEONA River is very broad in this Place; but, ten or twelve Miles higher, narrows to half the Breadth of the *Thames* at *London*, being spread, on both Sides, thick with *Mangroves*. These are Trees, or slender Wood Shrubs, that spring from the low, watery Banks of Rivers in warm Climates. From the Branches the Sap descends again, and takes a second Root, and so on a third, &c. so that the Ground is all covered, and it becomes very difficult, if not impossible, for Men to penetrate. This makes them fit Haunts for the *Manatee* and Crocodile, (Sea-Cow and Alligator) which, with the Sharks, very much infest the River. A Story or two of these Creatures may not be unacceptable.

THE *Manatee* is about eleven or twelve Foot long, and, in Girth, half as much: She has Teeth, only in the back Part of her Mouth, which are like the Ox's, as is also her Muzzle and Head, with this Difference, that her Eyes are small in Proportion, and her Ears you can scarce thrust a Bodkin in. Close to her Ears almost, are two broad Fins, sixteen or eighteen Inches long, that feel, at the Extremities, as though jointed; a broad Tail; the Cuticle granulated, and of a Colour and Touch like Velvet; the true Skin is an Inch thick, and, by the *West Indians*, used in Thongs for punishing their Slaves; they weigh five or six hundred Weight; the Flesh is firm, and cuts fat, the Lean being white like Veal: Boiled, stewed, or roasted it has no fishy Taste, but is as acceptable a Treat as Venison to Cockneys.

THE Negroes Way of taking them is in a Canoe, which they paddle towards the *Manatee* with as little Noise as possible, (the being extremely quick of hearing:) When near enough, a Man placed ready in the Boat's-Head, strikes his Harpoon, at the End of a long Pole, into her, and lets go. She makes towards the *Mangroves* immediately; and the Water being shallow, they now and then get Sight of the Pole, and so follow, renewing the Strokes till they kill, or weary her, and then drag her ashore.

MR. ATKINS says, that the Alligator answers in all Respects to, and doubtless is, the *Egyptian Crocodile*. It is shaped not unlike the Lizard, but of two hundred Weight perhaps; covered with hard Scales, impenetrable to Shot, unless very near. It has long Jaws set with sharp Teeth; two very large and two small Fins,

Alligator described.

* In *Johnson's History of the Pirates*, p. 128, (where much the same Account is given of these Gentlemen) he is called *Leadstone*. He had been an old Buckaneer, and, in 1720, had the best House among them, with two or three Guns before his Door, to salute his Friends, the Pirates, when they put-in there. See *Atkins's Voyage to Guinea, Brasil, and the West Indies*, in 1721, p. 39, & seq. There is a Difference observed by several Authors, and is discernable from the large Figure which we have given of each.

like.

Sierra
Leona.

like Hands: A Tail thick and continuous. It will live a long Time out of the Water, being fold frequently alive in the *West Indies*. They are not shy, but rather bold; and though easily waked, will not make-off presently: For the Boats, falling-down the Stream, came within a few Yards of them, before they stirred from the little muddy Nooks they had formed in their Egrets from the Mangroves, where they lay basking in the Sun. When they float upon the Water, they lie very still and like a Log of Timber; till the little Fry underneath come unwarily sporting about them, they rouse of a sudden, diving very quick upon their Prey.

Battle with
a Man.

ONE of these set-upon a Man, belonging to a Sloop from *Sherbro*: The Sailor being mellow with Liquor, to avoid walking round a Bay, would needs wade over a weedy Part of it up to his Breast. In the Way, the Alligator seized him; and the Fellow having full Courage ran his Arm down the Animal's Throat: However, the Crocodile got loose, and renewed the Battle two or three Times, till a Canoa paddled to the Man's Relief; but he was torn unmercifully on his Buttocks, Arms, Shoulders, Thighs, and Sides, though he recovered of his Wounds; and had not the Creature been young, must certainly have been killed.

The Shark
described.

SHARKS very much infest the Mouth of this River; the most bold and ravenous of the watery Tribe: He never forsakes your Hook till he is taken. The Men of the *Swallow* Man of War have caught three in less than half an Hour. Each was eight or ten Foot long, and their Livers yielded ten Gallons of Oil. They have four or five Rows of short sharp Teeth, one within another, and the Sides of them indented like Saws: Their Swallows fourteen and sixteen Inches wide. In the Maws they found Beef-Bones, and what other Trash had been thrown over-board in the Day; for they are like the Parson's Barn. They turn on their Backs to take in their Prey. Our Seamen dressed and eat the Flesh, though very strong; the Fault of all carnivorous Animals.

THESE Sharks have generally two, three, or more, pretty coloured little Fish, the Bignets of Herrings, attending them, called Pilots: They go in and out at his Maw, or fasten on his Back, in a familiar Manner. They are supposed, like the Jackall to the Lion, to be instrumental in procuring him Prey, and warning him of Dangers in Shoals; for which they receive Food and Protection from the Shark.

Instances of
its Boldness,

THE Author relates two Instances, within his

own Knowledge, to shew the Boldness and Rapacity of this Fish. The first is, That the *Weymouth's* Barge rowing up *Gambra* River; a Shark made to it, and, notwithstanding the Noise of so many Oars, seized one of them in his Mouth, and snapped it in two.

1721.
Atkins.

AT *Wydah*, a very dangerous Coast, a Canoa, attempting to land with Goods from a Merchant-Ship, overfet: A Shark, nigh-Hand, seized upon one of the Men in the Water; and, by the Swell of the Sea, they were both cast on Shore: For all this, the Shark never quitted his Hold, but with the next Ascend of the Sea carried him clear-off.

IN short, their Voracity refuses nothing; Can- And Varnas, Ropeyarns, Bones, Blanketing, &c. The Author has seen them frequently seize a Corpse as soon as it was committed to the Sea, tearing it to Pieces, and devouring the very Hammock that shrouded it, without suffering it once to sink, though loaded with a great Weight of Ballast for that Purpose.

THERE are, in the Bays of this River, Va-Fish, Variety of good Fish, that supplies the Scarcity of Fish. Turtle, Mullet, Skate, Ten-Pounders, Old-Wives, Cavalloes, Baricudoes, Sucking-Fish, Oysters, Cat-Fish, Bream, and Numb-Fish, most of which they caught, in great Numbers, with their Searn*, two or three Hours in a Morning, supplying a Belly-full to the whole Ship's-Company.

TEN-POUNDERS are like Mulletts, but full of small Bones like Herring Bones. Old-Wives are a scaly flat Fish, half as thick as long, called so from the Resemblance the Face is fancied to have with that of a Nun. Cavalloes are a bright, Silver-coloured Fish, with a prickly Ridge on each Side, half its Length. Baricudoes are a well tasted Fish, a Foot and a half long, but not wholesome, if the Roof of the Mouth be black. The Sucking-Fish are something like the Dog-Fish; underneath, they have an oval Flat, of three Inches and an half over, granulated like a Nutmeg-Grater; with this they stick so fast, as difficultly to be torn from the Deck. They often infest the Shark, stick fast, and suck their Nourishment from him. The Cat-Fish is so called from four slender Fibres, like Whiskers, sprouting from the under Part of his Mouth.

THE Oysters and Numb-Fish have a something peculiar; the former growing, or rather sticking, in great Bunches of twenty or thirty, upon the Rocks and Mangroves, to which they seemingly grow, very small and ill-tasted.

* Called, by others, a *Sew*.
is described hereafter, in the Natural History.

b See the Plate, Fig. 3.

c See Plate XIV.

d See *Atkins's Voyage to Guinea*, &c. p. 43, & seq.

e The latter

Sierra
Leona.

SECT. V.

Continuation of Atkin's Account of Sierra Leona.

The Country very woody. Their Lugars and Lollas. Soil and Trees: The Pine-Apple. Diet of the Natives: Their Persons: Women, and their Employment: Their Houses: Form of their Towns. Tree full of Kubilot Birds-Nests. Civet-Cat. Purgatory Liquor. Diversions of the People. Visit to Signor Joseph, a Convert. Inconveniences of the Country. Joseph's Entertainment: Way of saluting. Their Grigries, or Charms.

Country very
woody.

THE Country about Sierra Leona is so thick spread with Wood, that you cannot penetrate a Pole's Length from the Water-Side, unless between the Town and Fountain whence they fetch their Water, without a great deal of Difficulty. They have Paths, however, through these Woods, to their Lollas and Lugars, which, though but a Mile or two from the Town, are frequently the Walks of wild Beasts, the Author having found their Excrements up and down here, white, and mixed with Officles.

Their Lu-
gars and
Lollas.

LUGARS are open, clear Places, sowed with Rice, &c. The Lollas too are cleared of Wood, but barren, and the Habitations only of Bug-a-bugs. This Insect is a Species of the Ant; they build not above a Foot and an half high; are whitish, and smaller than the common Sort; have a Sting, and devour Cloaths.

Soil and
Trees.

THE Shores hereabouts, like those of Sweden, are rocky, and without any Cover of Earth almost, yet produce large Trees, the Roots spreading on the Surface. The chief of them are the Palm, the Coco, and the Cotton-Trees.

The Pine-
Apple.

OTHER Vegetables, for Food, are Rice, Yams, Plantains, Pine-Apples, Limes, Oranges, Papais, Palm-Nuts, wild Roots and Berries. The Pine-Apple, which is their Prince of Fruits, is about the Bigness of a Pæony, but does not grow so high. It is a beautiful green and yellow; firm and juicy as a Melon, eaten with Wine and Sugar. Some, of a strong Fancy, imagine all Sorts of Fruit to be tasted in it; but to the Author, it always left a stinging abstergiving Flavour. Plantains and Bananas are a very common Fruit.

LIME-TREES, about as big as the English Apple, arise by several Roots, and have an oval Leaf: The Fruit is smaller, but of a stronger

a Scent and Flavour than Lemons. In the Woods also are many Seville-Orange Trees, the Fruit largest and best tasted of any the Author ever met. Papais, is the Size of a moderate Melon, green as that, and full of Seeds, which thrown out, and the Outside pared, is used with Meat buttered and salted. They grow twenty or thirty Foot high.

1721.
Atkins.

THESE Roots and Fruits are their common Sustenance, the Gift of Providence without their Care; they might abound in them, but prefer Ease and Indolence, he being greatest among them, who can afford to eat Rice all the Year round. Kid and Fowl they have a few, which were all the domestic Animals the Author saw.

Diet of the
Natives.

RICE is sown in swampy Grounds. It grows the Height of Wheat, and from the Top of the Stems, shoot very slender Stalks, bearing the Rice, grained one above another to a vast Increase; a Peck yielding above forty Bushels: Yet, such is their Idleness, that there is often a Deficiency supplied from Sherbro, &c.

THE Men are well-limbed, clean Fellows, flatfish nosed, and many with Exomphaloses, (or Jerni. Rupture of the Navel) the Effect of bad Midwifry, or straining in their Infancy to walk; for they are never taught, but creep upon a Mat on all-Fours, till they have Strength to erect themselves; and, notwithstanding this, are seldom distorted. The People here do not circumcise, but the Slaves brought from the Northward are frequently so, perhaps from bordering on Marokko.

THE Women are not nigh so well shaped as the Men: Childing, and their Breasts always pendulous, stretches them to so unseemly a Length and Bigness, that some, like the Egyptians, the Author believes, could suckle over their Shoulders. Their being employed in all Labour, makes them robust; for such as are not Gromet-tas work hard in Tillage, make Palm-Oil, or spin Cotton; and when they are free from such Work, the idle Husbands put them upon braiding, and fettishing out their woolly Hair, (in which Sort of Ornament they are prodigious proud and curious) keeping them every Day, for many Hours together, at it.

THEIR Houses are low little Huts, not quite so bad as many in Yorkshire, built with wooden Stockades, (or Forkillas) set-in the Ground in a round or square Form, and thatched with Straw. They are swept clean every Day; and for Furniture, have a Mat or two to lie down upon; two or three earthen or wooden Dishes, and

Their Houses.

For the Description of these Trees, Mr. Atkins refers his Readers to the first Volume of the History of the Straits, p. 198.

See the Natural History hereafter. See Bosman's Description of Guinea, p. 290. They are many hundred Miles from Marokko: The Reason is, they are Mohammedans.

See Atkins's Voyage to Guinea, &c. p. 48, & seq.

Sierra
Leona.

Stools, with a Spoon, all of their own making. a They are idle, principally from Want of Arts and domestic Employments; for they are so cautious of planting too much, and wasting their Labour, that they are really improvident; smoking all Day in long Reed-Pipes; unplugged with To-morrow, or the Politics of Europe.

Form of their
Towns.

WHOLE Towns shift their Habitations, either when they do not like their Neighbours, or have more Conveniency somewhere else: Soon clearing Ground enough for what Building and Culture they propose to set on Foot. Signor Joseph, a Christian Negro of this Place, had lately, with his People, left a clean, well-built Town, and removed farther-up the River. The Huts (of this abandoned Town) were mostly orbicular, and placed so, as to form a spacious square Area in the Middle, facing which were the Doors, paved with Cockle-Shells; there stood two or three Crosses^b, and round about were planted Lime-Trees, Papays, Plantains, Pine-Apples, and a few Bee-Hives: These latter are made out of Pieces of old Trees, three Foot long, hollowed and raised on two Poles.

A great Cur-
iosity.

IN the Middle of the Area was a great Curiosity; a large Tree with five hundred Nests, at least, upon it. This is a small familiar Bird^b, that builds thus about their Towns, upon the extreme slender Twigs, hanging like Fruit; and declares the Wisdom of Instinct, since it is designed a Security for their Young, against Monkeys, Parrots, Squirrels, &c. whose Weight cannot, by such Twigs, be supported.

BOTH Sexes daily anoint their Body and Limbs with Palm-Oil, some use Civet, but all together cast a strong, disagreeable Smell.

Great Cat.

THE Civet is about as large as a Ram-Cat, comes from about *Sherbro*; its Head like a Fox's. The Male only affords this, at the Rate of three or four Grains a Day, gathered with a Quill out of a little Cod, or Hole, near the *Intestinum Rectum*.

Courts of
Judicature.

PALAAVERS are their Courts of Judicature; where the principal, or elderly Men amongst them meet in a Ring, or under a Lodge, to settle the Differences that arise amongst themselves, or with the Factories; the frequentest is in relation to Trade. Each salutes the other at Meeting, by a Bend of the Elbow, and raising his Hand to his Face. When they have heard what each Party has to say, they determine by Vote who has the Reason of the Thing on their Side, and so punish or acquit. In Case of Fornication, the Party (whether Man or Woman) is sold for a Slave: If a white Man lies with the Slave of another, he is bound to redeem her at a current Price.

ON a Charge of Murder, Adultery, or any other heinous Crime among them, the suspected Person must drink of a red Water his Judges prepare; which is called *purging the Criminal*. If the Suspected be of ill Life, or bore Malice to the Deceased, so that though positive Evidence be wanting, the Surmises against him are strong, they will give him a Quantity of the purging Liquor to kill him; but if inclined to spare, they give him less, or make it weaker, that he may appear innocent to the Friends and Relations of the Deceased.

PANTARRING is a Term for Man-stealing along the whole Coast: Here it is used also for stealing any Thing else; and by Custom (which is their Law) every Man has a Right to take from another so much as he can prove afterwards to have been defrauded of, by any Body in the Place where he was cheated^c.

DANCING is the Diversion of their Evenings: Divisions. Men and Women make a Ring in an open Part of the Town, and one at a Time shews his Skill in antic Motions, with a great deal of Agility. The Company make the Music by clapping their Hands together, helped by the louder Noise of two or three Drums, made of a hollowed Piece of Tree, and covered with Kid-Skin. Sometimes one sees them all ranged in a Circle laughing, and with uncouth Notes blaming or praising somebody in the Company.

DURING the Author's Stay at this Port, he paid a Visit to Signor Joseph, about nine Miles up the River. The Reason of his leaving the other Town, he told me, was the frequent *Palaavers* he was engaged in on account of Differences between his People and the *Grimattoes*^d, and the great Expence he was at in so near a Neighbourhood with the *English*. He had been in *England* and *Portugal*; at the last Place he was baptized. He has built a little Oratory for his Peoples Devotions, and erected a Cross^e and taught several of his Kindred Letters, scattering among them little *Romish* Prayer-Books, and many of them are known by *Christian* Names. Those of the Country never have but one. *Moufi*, or *Moses*, *Yarrat*, and *Kambar* are very common Names to the Men; *Baulim* and *Kibullu* to the Women. Others take the Cognomen from their Disposition; as, *Lion*, *Lamb*, *Bear*, *Hog*, &c. like our *Danish* Ancestors.

THE People are cleanly, and of good Temper, very docible, and wish for Missionaries, as Signor Joseph told the Author. But Mr. Atkins observes, that there is no Invitation in a barren Soil, where Necessaries are scarce, and there is Danger from wild Beasts (especially

1721.

Atkins.

Purgatory
Liquor.

Divisions.

Visit to Sig-
nor Joseph.Inconve-
niences of
the Country.

^a Erected doubtless by Signor Joseph.
See p. 55.

^b This is the *Kubulus*, or Fisher-Bird, mentioned often before.
^c See Atkins's Voyage to Guinea, &c. p. 50, & seq.

^d Or, *Grimattoes*.

Wolves

Sierra
Leona.

Wolves) but a Mile from home. Then there are about their Houses, Rats, Snakes, Toads, Musquitos, Centipes, Scorpions, Lizards, and innumerable Swarms of Ants. Of these last there are three Sorts, white, black, and red, which build eight or nine Foot high, dig-up the Foundation of their Dwellings in two or three Years, or turn a Chest of Cloaths to Dust (if not watched) in as many Weeks.

a like, often serves the Purpose. In Honour of this Trumpery, every Family has now and then a Feast, to which they invite one another.

1728.
Labat.

SECT. VI.

Supplemental ACCOUNT of Sierra Leona:
From Labat.

Country of Sierra Leona. Rivers on the Coast. Bay of France. River Mitomba. Soil and Air. Mangroves described. Burré Town: How built. Beds and Arms of the Natives. The Inhabitants: Their Wives: Religion. Their Fetiches. Soil and Fertility. Multitudes of Apes: Their Cunning. Commodities and Trade. The Gold and Slave-Commerce.

THE River of Sierra Leona is one of the most considerable in all Africa, the Mouth being reckoned four Leagues broad. Two famous Capes bound the Country of the same Name: That to the North is called Cape de la Vega; that to the South, Cape Tagrin, Ledo, or Sierra Leona. These Capes form a spacious Bay, in which the River of Sierra Leona discharges itself; so called, because it comes from the Sierra Leona, or Sierra de los Leones, that is, the Mountains of Lions, as the Portuguese Words import.

THE Country round this Bay is one of the best in all Africa; the Soil being extremely fertile, and well watered with many Rivers, up which a great Trade might be carried, if they were navigable. The Chief of these are, the Rivers of Stones, Karkais, Pichel, Palmas, Pangue, Kamgrance, Kasse, Karokannes, Kapak, and Tambafine, most of which come from the Mountains, called Machemala, that cross the Country from North to South, and join that of Sierra Leona. The River of Sierra Leona goes also by the Names of Tagrin and Mitomba, which it is proper to observe, to prevent making three Rivers of one. What has given Occasion to this Variety of Names, is, that the Entry of the River is embarrassed on the North Side by Sands, and on the South by Islands, which form three Channels. Those to the North and South are deep and clear, and may be safely passed at all Times: The middle one is dangerous, on account of Rocks and Shoals. Large Barks and Vessels of good Burthen may sail up the River eighty Leagues, there being all along from six to sixteen Fathom.

Joseph's Entertainment.

THIS Negro, by the Advantage of Trade, has in some Measure relieved the Wants of his own Family, or Towns: They are tolerably stocked with Guinea-Hens, Fish and Venison; while the Country, fifty Miles off, he says, have little to feed on but Honey and Manjoko Root. He received the English in an European Dress, (Gown, Slippers, Cap, &c.) and sent his Canoas out to shew them the Diversion of chasing the Manatees. They brought one ashore in two Hours Time, of which they had stewed, roast, and boiled Meat, with a clean Table-Cloth, Knives and Forks; besides Variety of Wines and strong Beer for their Entertainment. The Flesh of this Creature was white, and not fishy, but very tough, and seasoned high (as are all their Dishes) with Ochre, Malaguetta, and Bell-Pepper.

Way of saluting.

HIS Kinswomen came into the Room after Dinner, and to them other Neighbours, saluting those of their own Colour, one by one, by making a Bend of their right Elbow, so that the Hand comes nigh the Mouth; the other, to whom the addressee, is in the same Posture: Then mixing their Thumbs and middle Fingers together, they snap them gently off, and retreat with a small Quaker-like Obeisance, decently, and without Hurry or Laugh. They shewed likewise much good Nature towards one another, in dividing two or three Biscuits, and half a Pint of Citron-Water (brought by the English) into twenty Parts, rather than any one should miss a Taste. In Conclusion, Signor Joseph saw them to the Boat, and took Leave with the same Complaisance he had treated them.

Their Gre-
gories.

THE Religion of the People here, if it may be called such, consists in their Veneration to Gregries: Every one keeps in his House, in his Canoa, or about his Person, something that he highly reverences, and that he imagines can and does defend him from Misfortune; in the Manner that the Country-Folks in England regard Charms, but with more Fear. The Matter of these Gregries are very various, either a cleaved Piece of Wood, a Bundle of peculiar little Sticks, or Bones; a Monkey's Skull, or the

* Or, Gregories, as Jobson calls them; and Grigoris, the French Authors.
tend the Choice of Materials for Relicks somewhat farther than the Papists. More on this Head will be given from the same Author, when we come to treat of Guinea.

is figg.

" In the French, Lido.

b These Negroes seem to extend the Choice of Materials for Relicks somewhat farther than the Papists. More on this Head will be given from the same Author, when we come to treat of Guinea.
c See Ashmole's Voyage to Guinea, &c. p. 53.

Sierra
Leona.
Bay of
France.

WHEN you have entered the great Bay, and passed the little Isle, called *St. Andrew*, you perceive the Coast of *Cape Tagrin*, or *Sierra Leona*, forms several Bays (or Coves) opening to the North-West. The fourth of these, nearest the River, is called the Bay of *France*, and is the safest as well as most commodious for Wood and Water. The Natives have a Tradition, that the *Normans* had a Factory here, shewing the Place where it stood near one of the three Fountains, so much esteemed on account of their excellent Water; and indeed this Situation would be very proper for a Settlement, or Fort. The *Negros* still retain a great Affection for the *French*, which Language they speak from Father to Son. Ships may anchor in this Cove in sixteen Fathom a Musket-Shot from Shore, opposite the Fountains.

River Mi-
tomba.

THE River of *Sierra Leona* separates two Kingdoms, that of *Bálen* to the North, and that of *Búrré* to the South. The Stream here grows narrow, and is not above two Leagues broad. Five or six Leagues higher it straitens to one, and so in Proportion as you go-up. The South-Shore is covered with large Trees, especially Palms of all Kinds. The River abounds with Fish, which draws great Numbers of Crocodiles here. There are several Isles in it, whose Soil is rich and good, producing without Culture all the Necessaries of Life, and in great Perfection: But the chief Advantage of *Sierra Leona* is the Salubrity of the Air, which frees Strangers from the malignant Distempers so common and fatal on the *Guinea*-Coast. These Isles, like the Land, abound in Palm-Trees, which yield excellent Wine, of which the *Negros* consume a vast Quantity, being great Drinkers. The *Europeans* imitate them in this, though sometimes at the Hazard of their Lives. These Isles are bordered with Mangrove-Trees, which form a Kind of natural Fence. The Wood is excellent for Fireing or Charcoal. It is compact, hard, and heavy. The Trees multiply themselves; their Branches, when arrived at a certain Height, bending back to the Ground, or Water, and taking Root again.

Búrré Town
how built.

THE Town where the King of *Búrré* resides is eight Leagues from the River's Mouth, on the South Side. It is composed of about three hundred Houses, which are round, and built all one Way, with only this Difference, that the richer have a greater Number of Huts. The Side-Posts (or *Parbillas*) are seven or eight Foot high, sup-

porting Rafters, which unite at Top in Form of a Cone. These they cover with Reeds or Palm-Leaves, interwoven through the Laths so close and thick, as to be impenetrable to Sun or Rain. The Side-Walls are formed of Reeds and small Branches fastened between the Posts, over which they lay a Coat of Lime, made of burnt Shells, which gives their Huts a clean Look, but does not last long, because they mix no Sand with it. The Fire-Place is in the Centre, and the Smoke issues through a Hole in the Top. Although the Climate is hot, yet the Nights are cold and moist, so that the *Negros* keep constant Fires. The Doors of these Huts are square, the Threshold being raised a Foot from the Ground. They are commonly two Foot broad, and three high; so that you must stoop to go-in, and fat People must enter sideways.

1728.
Labat.

THEIR Beds consist of large Reed-Mats, thick, and laid on each other a Foot above the Floor, which is of Clay, and kept very clean. Their Weapons hang near their Beds, such as Sabres, Poinards, large *Flemish* Knives, Aslagayes, Bows and Arrows, which they poison when they go to War, by steeping them in the Juice of a Fruit, which is a mortal Poison. *Labat* judges it to be the *Manzanilla* Apple. Some of them have Fire-Arms, of which they are very fond, and know how to use, being taught by the *Normans*. The *Portuguese* and *English*, who reside here, have been wise enough to sell them few Guns, and those but in bad Order.

THE King's House, or rather his Huts, are in the Centre of the Village, and resemble those of his Subjects. Some are a little larger, which he keeps for the *Europeans*, or Strangers who visit him. These Princes are exceedingly beloved by their Subjects, whom they govern with great Lenity and Justice.

THE Men and Women of *Búrré* are tall and well-shaped, generally of a pleasing Aspect, their Skin black, Features regular, Eyes lively, and Teeth white. Here are no flat Noses, or broad Lips, occasioned by the Mothers carrying their Children on their Backs. The Men have as many Wives as they can purchase, but they are jealous only of the first, who is regarded as the lawful Wife: Whereas the rest are esteemed as Concubines; and they accommodate all Strangers with the Use of them, which is deemed no Scandal here. These Wives are not chargeable, being only so many faithful Slaves, who think themselves happy, if, by their Services, they can please their Masters.

* Called also *Bálm*, or *Belm*.

† In making the Natives Drinkers, *Labat* differs from other Authors, if not in magnifying the Wholesomeness of the Air, and Fertility of the Soil.

‡ *Labat's Voy. du Cheuv. des Marebais en Guinée*, vol. 1. p. 46, &c. § *See his*

¶ *The Manzanilla grows here, but the Poison commonly used seems to be the Juice of another Fruit.*

Sierra
Leona.

band and Master. They never cohabit with them a while with Child, or for four Years after they lie-in. In the Village of *Burré* there are reckoned six or seven hundred Men, able to bear Arms; but the King can raise a much greater Number, the Country being very populous, and the People loyal.

Religion.

THE Prince, who reigned in 1666, was a *Christian*, and called *Don Philip*. He gave entire Liberty of Conscience to his Subjects, and kept at his Court a *Jesuit* and a *Portuguese Capuchin*, who preached *Christianity*, but without Effect; finding it no easy Matter to convert Men, who love Women and Wine to such Excess, that they cannot be without either. As to the rest, they are a good, honest, frank People, fond of Strangers, and retain much of the Manners and Politeness of the *Normans*, the first Discoverers of this Coast. The prevailing Religion of this Country is *Idolatry*, without Regulations, Festivals, or Ceremonies. The Number of their Deities is not fixed, or rather is innumerable, every one choosing his *Idol* according to his Fancy; some a Horn, some a Crab's Claw, some a Nail, a Flint, a Snail's Shell, a Bird's Head, or a Root. These they call *Fetishes*, and carry about their Neck in a Bag, adorned with Glass-Beads, *Bûjis*, (or *Kori*-Shells) and other Bawbles. To this *Fetish* they offer Morning and Night the best Provisions they have, praying to it for such Things as they stand in Need of. This is all their Worship. Happier than the *American Savages*, whom the Devil beats cruelly when he takes it in his Head^b; whereas these *Fetishes* never proceed to such Extremities^c.

Their Fe-
stivals.

THE *Mandingo* Negros, who are zealous *Mohammedans*, have endeavoured to propagate that Religion here; but found the Negros of *Sierra Leona* were in no Disposition to change their own: Yet it is easier to convert them, than the *Mohammedans*, of whom there is no Hope^d. They often repeat the Names of *Abraham*, *Isaac*, and *Jacob*; and Circumcision is practised all along the Coast from *Sierra Leona* to *Benin*.

Soil and Fer-
tility.

THE Soil of *Burré* is no less fertile than that of the Islands in the River of *Sierra Leona*; Rice, Millet, Pease, Beans, Melons, Potatoes, Bananas and Figs grow in great Plenty, and are sold for a Trifle. Their Rivers are full of Fish, which they eat more than Meat, though all Sorts of Flesh are plenty, and sold cheap. Common Fowls, Guinea-Hens, Geese, Ducks, Turkeys, and wild Pigeons may be had for only the Trou-

ble of taking them. Their Fields are covered with Oxen, Cows, Goats, and Sheep. The Mountains abound with Stags, wild Boars, Antelopes and Hinds. They must be very lazy, who want Game here. Those who love the Hunting of wild Beasts may find Elephants, Lions, and Tygers: Not to reckon the Serpents, which are so large, that they will swallow a Man, or an Ox whole, without making any Bones of it.

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Labat.

THE Fertility of the Country, and the abundance of Fruits it produces, bring together vast Numbers of Apes of all Kinds, (the White^e excepted) who have multiplied so, that the Natives are obliged to keep a constant Guard on their Plantations, they destroying them with Poison, Traps, and Arrows. When any *European* returns from hunting, with four or five Monkeys killed, the Negros receive him with a Kind of Triumph. A good Sportsman might make a handsome Fortune here of the Presents given on this Occasion, which are not inconsiderable. On the other Hand, the Apes are no Fools. They perfectly know their Enemies, and the Plots laid for their Destruction, and seldom fall twice into the same Snare. If one of them be wounded with an Arrow, the rest strive to get it out; and if this be not easy, on account of the Barbs, they bite off the Wood. If any of them be shot, when they see the Blood run, they chew Leaves to stop the Wound. Should the Sportsman fall into their Hands, he would run great Risk of being knocked on the Head with Stones, Pieces of Wood, &c. or of being torn in Pieces; for some of these Animals are very large, as well as fierce, and of a cruel Disposition, when provoked.

Multitudes
of Apes.

Their Cun-
ning.

BESIDES the Provisions and Refreshments which Ships take in here, there is to be had Ambergrase, Civet in the Lump, live Civet Cats, and the best Ivory in *Africa*; being clean, without Specks or Flaws, and of a dazzling Whiteness; which is an incontestable Proof of the Goodness of the Climate, and the Fruitfulness of the Soil. The Teeth are however smaller than those they call *Morsil-Eskarbeille*, that is, such of which four do not weigh an hundred Pound. The Negros eat the Flesh, and some *Europeans* who have tasted it, say, that if it be kept awhile, and well dressed, it differs little from Beef. The Profit made here by *European* Commodities, is at least two hundred per Cent. and would be much more, if Goods could

Commodities
and Trade.

^a Labat always imagines, that the idolatrous Negros might be easily converted: But whenever they are tried, finds them no less obstinate than the *Mohammedans*.

^b This good Father might be asked, (if he seriously believes this) How comes the African Devil to be more good-natured than the *American*?

^c Labat's *Afrique Occidentale*, p. 50, & seq.

^d Here, after all, he gives up the Negros as well as the *Mohammedans*.

This Species is found in *Bambuk*. See before, p. 154. c.