

GUINEA

liable to be sold for Slaves, according to the Sentence in the Gospel.

Two little Republics.

BOSMAN, giving an Account of the two little Commonwealths of *Axim* and *Ante*, near their Fort of *D'Elmina*, says, that the Cabiceros are their Sovereigns, and take the Administration of the Government upon them in Times of Peace; but the rest of the People are consulted in making War; that the Cabiceros are guilty of great Corruption in the Administration of Justice; and that the Party that bribes highest, usually carries his Cause; and it is not uncommon, when a Cause is delayed or given against a Man, for him to attempt to do himself Justice, by seizing the Goods of his Enemy, or Debtor; and this sometimes occasions a War between the Tribes or great Families, who frequently espouse the Interest of their respective Friends.

The Dutch usurp an Authority over the Natives.

IN this Republick, the stealing of Men, as well as the stealing of Cattle, is punished with Death; and I find the *Dutch* have usurped some sort of Authority or Dominion over the Natives subject to these Commonwealths: Whereas no other *European* Nation pretends to bring the People of this Coast into Subjection to them. The *Dutch* attempt it not only here, but in every Part of the World where they get Footing. Their Countryman relates that two Cabiceros of *Axim*, Men of some Figure in the State, having been long engaged in an odd Dispute, *viz.* Which of them was Slave to the other, the Cause came by Way of Appeal before the *Dutch* Factor at Fort *D'Elmina*, who took upon him to decide the Cause; however, he did it in an amicable Manner, by

persuading them to lay aside their Animosities, and own each other for a Free-Man, which they agreed to, embraced, and seemed perfectly reconciled before they went out of the Fort, making the *Dutch* Judge handsome Presents for putting an End to the Strife; but before two Months were elapsed, one of the Parties hired two Assassins to murder the other, which they effected by shooting him through the Head. This the *Hollanders* looking upon as a Contempt of their Jurisdiction, in order to assert their Authority, sent some of their Officers to demand the Murderers, that Justice might be executed upon them; and the Natives refusing to deliver them up, the *Hollanders* marched with an armed Force into their Country, threatening Destruction to their State; at which the Negroes were so terrified, that they delivered the Criminals into the Hands of the *Dutch*; who were contented, however, with a large Fine, at the Entreaty of the Negroes: This Story related by the Chief Factor of their capital Fort of *D'Elmina*, shews sufficiently the Dominion the *Hollanders* have usurped over the Natives: And were not the *English* and other *Europeans* possessed of Forts in their Neighbourhood, whereby they protect the People and themselves from their Insults, the *Hollanders* would tyrannize as much on the Coast of *Guinea*, as they do in the *East-Indies*, and, in a short Time, not only make Slaves of the Natives, but drive the rest of the *Europeans* out of the Country, as they have done from the *Spice-Islands*, and *Java*, where the *Spaniards*, *Portuguese*, and *English* had Settlements, till they were treacherously and barbarously driven from thence by the *Dutch*.

GUINEA

CHAP. VIII.

Of their Forces, Wars, Arms, &c.

Forces, Wars and Arms of the Negroes.

BEFORE the Arrival of the *Europeans* upon their Coast, the Negroes knew nothing of Fire-Arms: Bows and Arrows, Lances, Swords, Darts, and Shields constituted a compleat Set of Arms,

which were all made by the Natives themselves, with no better Tools than a Stone for a Hammer, and another for their Anvil: Their Swords were very broad, turned back like a Hanger, had a Wooden Guard,

GUINEA. Guard, and were not above a Yard in Length; and it is said, the Inland Negroes used to poison their Darts and Arrows; but this was never done by those we meet with on the *Guinea* Coast. They cover and defend themselves very dexterously with their Shields, against Swords, Lances, and Darts; but these are of no Use against Musket Bullets. Their Shields are of an oval Figure, above four Feet long and three broad, made of a light Basket-Work, covered with the Skin of a Tiger, or some other Animal, sometimes with a thick Leather gilt; and they have Copper Plates or Bosses on them, which contribute to their Defence, and adorn the Shield.

EVERY able-bodied Man is obliged to march into the Field for the Defence of his Country, or at the Command of his Prince; so that there are as many Soldiers as Men: But there are, however, some who make Arms their only Profession, and let themselves out to the neighbouring Nations, when their own are at Peace. Their Princes also form Alliances here, as ours do in *Europe*, and when any Power becomes formidable to the rest, unite in Confederacies to reduce him within Bounds. But the most frequent Occasions for Wars are the Depredations of their great Men

upon some neighbouring Nations; these **GUINEA.** make Excursions frequently into each others Territories in Time of Peace, and carry off a Booty; and if Satisfaction be not given upon Demand, the injured Party makes Reprisals, and their respective Tribes or Nations engage in the Quarrel. If a great Man in one Country has a Debt owing to him in another, and Payment is delayed, he falls upon any of the Tribes the Debtor belongs to, and carries off, at least, as much as will satisfy his Debt; and if the Debtor represents to the Prince or State he is subject to, that he does not owe any such Debt, or that he has been hardly and unjustly dealt with by the Creditor, the Matter becomes a National Quarrel, and they fight it out; and the Side that apprehends itself weakest, hires Foreign Troops, and sometimes whole Nations to assist them; insomuch that in one of these private Quarrels four or five Tribes, or Nations, perhaps engage on each Side; and though several of the lesser Kingdoms and States cannot raise more than 2000 or 3000 Men, there are others that can bring 40,000 or 50,000 Men into the Field, and in the Inland Country, their Kings can raise as many more: But it is observed, they are all forced to quit the Field during the rainy Season.

CHAP. IX.

Of Religion.

Religion.

THE *Guinea* Negroes usually acknowledge one Supreme Almighty Being, that created the Universe; and yet pay him no Manner of Worship or Adoration, never praying to him, or giving him Thanks for any thing they enjoy: They believe he is too far exalted above them to take any Notice of poor Mortals; and therefore pray and sacrifice to a Multitude of inferior Deities; of which they have some in common to whole Nations: And yet every Man has one God, or more, of his own chusing. Next to the Being of God, no Principle seems to be more

generally entertained in this and other Nations of the World, than that as God is too great to be approached and addressed to by Men, he has left the Government of the World to inferior Deities, that are ready to hear and answer their Prayers, and become Mediators for them. The chief Deity of the *Fidaians*, a considerable Kingdom of *Guinea*, is a Serpent of a particular Species, whose Bite is not mortal, and he is so well used by his Votaries, that he scarce ever attempts to hurt them. They addressed themselves to this Animal on the most important Occasions, as for
seasonable

GUINEA. seasonable Weather, the Preservation of their State, or whatever else concerns the publick Welfare. They have also a grand Temple erected in *Fidab*, dedicated to this Serpent, and a lesser in almost every Village, with Priests and Priestesses to officiate in them. The King annually makes Presents and Offerings to the great Temple, consisting of Gold, Cattle, Pieces of Silk, and all Manner of Meat, Drink, Fruits, and *European* Merchandize, to obtain a plentiful Harvest, and the Prosperity of his Kingdom; and if they apprehend any Calamity like to befall them, these Offerings are frequently repeated.

In this Temple, it is said, they always keep a Serpent of a monstrous Size, worshipping the Creature, in Person, and not in Effigy, and formerly, the King used to go on Pilgrimage with his whole Court, annually, to adore this Serpent; but of late, deposes a certain Number of his Wives to perform this Act of Devotion in his Stead. Once every Year, it is pretended, that the Virgins and young Women of the Country are seized by this Species of Serpents, and worked up to a Kind of religious Frenzy; whereupon they are carried to the Serpent's Temples in their respective Villages, and obliged to remain there for a certain Time, till they return to their Senses. They are usually the Wives and Daughters of the principal Men of the Place, who thereupon make Presents to the Priests and Priestesses; but my Author looks upon the Whole to be a pious Fraud to get a little Money out of the People; and it seems, if any one refuses his Wife or Daughter to go to this Idol-Temple, when they pretend to be thus inspired, he does not only incur the Reputation of a prophane Person, and an Enemy to their Religion, but is in Danger of being ruined by the Influence and Suggestions of the Priests: And that they may be supported by the Government in their Pretensions, the King, it seems, is allowed to share the Profits which the Priests gain by this pretended Inspiration of the Females, who, when they are dismissed from the Serpent's Temple, are required not to divulge what has happened

VOL. II. N° LXXXV.

to them there, under the severest Penalties; but this seems to be needless, because the Women are fond of going to these Temples on such Occasions, being allowed to take greater Liberties there, than they could at Home. To confirm which, *Bosman* relates, that one of the Natives of his Acquaintance, having a Wife that pretended to be seized with this religious Frenzy, humoured her in it, and offered to conduct her to the Serpent's Temple; but instead of that conveyed her to the House of a *European* Factor, and gave her to understand, that he would certainly sell her for a Slave, if she did not lay aside her Mask, and return to her Wits: Whereupon she fell upon her Knees, and begged his Pardon, promising never to trouble him with these Humours any more, if he would forgive her, which was readily granted, on her promising she would never divulge what had happened to her Priest, and thus he saved the Trouble and Expence of sending her to that religious Madhouse: But had the Matter been discovered, the Man would infallibly have been ruined. Another Negro of the Gold-Coast, who married a Wife at *Whidab*, laying her in Irons for pretending to counterfeit a religious Frenzy, was actually poisoned by the Priests, when our Author was there, according to his Apprehensions at least, the Man visibly declining in his Health thereupon, of which he could give no other Account. But this seems to be only a Conjecture of *Bosman's*, who appears to have been an Enemy to Priests of all Religions, and to every Thing that had any Relation to Religion: For his Inference is, *From hence you may observe, that throughout the World, it is very dangerous to disoblige Ecclesiasticks; not excepting the Priests of his own Church.*

Such is the Veneration of the *Fidaians* for these Snakes, that they will not hear any Thing spoken in Derision of them, stopping their Ears, and running away, if any *European* pretends to laugh at their superstitious Reverence for them. *Bosman* relates, that a Hog happening to devour one of these Snakes, a Proclamation was immediately issued for destroying all the

5 C

Hogs

GUINEA. Hogs in the Country, and Abundance of them were slaughtered on the Occasion; but at the Instance of some of their rich Owners, and some Presents made to the King, the severe Decree was revoked: But *Bosman* assures us, that so many were slaughtered, that Hog's Flesh became very dear while he was there.

THE next Thing the *Fidaians* pay divine Honours to, are fine lofty Trees and Groves. To these they apply in their Sickness, or on any private Misfortune; all the Serpents Temples are in some Grove, or under some spreading Tree.

THE Sea is another of their principal Gods, to whom they sacrifice, when the Winds and Waves are so tempestuous, that no Foreign Merchant can visit their Coast; which usually happens in *July* and *August*, and sometimes in other Months: Then they throw in all Manner of Goods, Meat, Drink, and Cloathing, to appease the enraged Element.

BESIDES these publick Objects of Adoration, every Man has a numerous Set of Gods, of his own chusing, at *Fidab*. Every Thing they meet with on going abroad, animate, or inanimate, they introduce into the Number, after it has undergone the following Trial: They pray to it for something they stand in Need of, and if they obtain their Desire by any Means, they ascribe their Success to the Influence of this new God; but if they are disappointed, they conclude that it cannot, or will not help them, and treat it with Contempt, addressing it no more.

BOTH Priests and Priestesses have an uncommon Respect shewn them in the Kingdom of *Fidab*, or *Wbidab*: Their Persons, and all that belong to them, are held sacred and inviolable; and though the Wives of other Men are little better than Slaves to their Husbands, the Husband of a Priestess is obliged to be all Obedience at his Peril. Both the Ecclesiastical and Civil Government would resent his assuming any Authority over such a Wife, which makes the Natives very cautious of marrying a Priestess. Nor would they ever consent, that their Wives should be admitted into the Order of the Priesthood,

GUINEA. if they could help it. For as I apprehend it, there is a certain Tribe amongst them who are Priests and Priestesses by Inheritance; but then there are others admitted by that Tribe into this Order upon special Occasions.

THEY have imperfect and confused Notions of Heaven and a future State; and some of them mention a local Hell for the Punishment of the Wicked, but seem to regard it as little as Christians do.

SOME of them believe, that both Black and White Men were created by the Supreme God at the same Time; while others ascribe the Creation to a great Spider they call *Anafie*. Every Thing relating to Religion, they denominate Fetiche; but to the Idol of their Hearts, or favourite God, they give the Title of *Bosfam*; and to this God, the beloved Wife is always dedicated.

EVERY Priest, or Feticheer, hath a different God, to whom the People, under his Care, apply on publick Occasions, or common Calamities. When they are debating on War and Peace, they bring Sacrifices, and consult the God by their Priest, who sometimes performs the Ceremony alone, and returns an answer to those who come to enquire of him; at other Times he consults the Idol in their Presence; from whom, however, they expect no Vocal Answer: But the Priest throws up some Nuts, or small Pieces of Leather, and as they fall nearer or further from each other, he foretells good or bad Success to the Undertaking. They take every solemn Oath also before an Idol, drinking a Draught after it, and praying their God may strike them dead, or the Liquor may burst them, if they do not perform their Engagements, or if the Thing be not true which they attest: However, it seems, the Priest has Power to absolve them from these Oaths; to prevent which, upon great Occasions, they make the Priest swear, that he will not absolve the Party, or dispense with his Oath, requiring the most dreadful Imprecations from the Priest to confirm it: And the Negroes believe, that whoever drinks the dreadful Cup with such Imprecations, and

GUINEA. and afterwards breaks it, will infallibly burst or die soon after.

WHEN the Weather is unseasonable, either excessive wet or dry, the whole Town or Country consult their Priest how the Vengeance of Heaven may be appeased: And he generally advises them to offer certain Sacrifices, which is readily complied with: And every Village has a sacred Grove set apart, where the Sacrifices are killed, and Divine Worship performed; and these they will not suffer to be profaned, or cut down upon any Occasion. But besides the Idol that belongs to the Priest, every Person has his particular Household God, before which he constantly performs his Devotions on the Day of the Week he was born. This they call their *Bossam*, as they do the Day itself, and drink no Wine or strong Liquor on that Day before Sun-set: They are also then habited in white, or their Skins coloured with a whitish Earth or Paint. There is another Day of the Week also set apart for Divine Worship; when the Poor sacrifice Poultry, and the rich a Sheep to their God, without the Assistance of a Priest, which is eaten by the Man and his Friends, but the Guts and Inwards, boiled in the Blood, is reckoned the most delicious Morfel here, as well as in *Caffraria*: And there are few Families in *Guinea*, but what are obliged by antient Custom (which they think themselves religiously bound to perform) to abstain from certain Kinds of Meat; some from the Flesh of Goats, others from that of Hogs, and a Third perhaps, from tame white Fowls; and their respective Children and Posterity never deviate from the Rules prescribed by their Ancestors, among which, at *Acra*, on the Gold Coast, Circumcision is one; but from whence they received it, or how long they have used this Rite, none among them know, nor is it used by any other Nation of *Guinea Proper*.

WHAT Notion they have of the Deities they worship is uncertain, any farther than that they look upon them as Beings vested with great Power, and that carefully observe their Behaviour, and reward and punish them in this Life according to their

Demerits: They have no great Expectation, or Dread of Futurity; it is said, the Rewards they expect are a Multitude of Wives and Slaves, Health and Wealth, and other prosperous Circumstances in this World; and the Punishments they apprehend, are a Deprivation of these. The greatest Calamity that can befall them, and what they dread most is Death. Murder, Adultery and Theft, according to my Author, are Venial Crimes, and may be atoned for with Gold, &c. But their eating forbidden Meats, and drinking prohibited Liquors, and a Neglect of their Holidays, they think can never be pardoned, but will (with deliberate and wilful Perjury) be punished with Death. Most of them, as has been observed, believe little of future Rewards and Punishments; though they seem generally to agree, that the Souls of good Men survive after Death; and some few of them talk of a Paradise not unlike the Elysian Fields, whither good Spirits are sent; that is, such as have kept their Holidays, inviolably abstained from forbidden Meats, and observed their Oaths: And those that have been deficient in any of these Particulars are drowned in a certain River, and a Period put to their Existence; but scarce any of them seem to have any Notion of a wicked Man's being punished eternally. Those that have are supposed to have learned it from the Christians, with whom they have conversed upwards of 200 Years: And there are those that imagine their Souls after Death pass into the Bodies of white Men, and undergo an almost unlimited Transmigration.

THOUGH all the Negroes worship some Creature or other, yet they have not all Idols or Images in their Houses; and some of the Natives of the mountainous Inland Country, it is said, worship a living Man, as the *Tartars* near *China* do; of whom they relate 10,000 Miracles, and believe he dooms them to Happiness or Misery after Death, according to their Deserts: They are charged also with worshipping the Devil, and keeping a solemn Festival of eight Days Continuance annually to his Honour. But *Bosman* is of Opinion this is a Mistake; he acknowledges indeed, they hold such a Festival,

GUINEA. Festival, but, he says, it is in order to drive the Devil out of their Country.

SEVEN Days are spent in Feasting, Singing and Dancing, and great Liberties are taken with Impunity at that Time: They lampoon their Superiors, and make Ballads on them, committing all Manner of Extravagancies; and, on the eighth Day in the Morning, they hunt the Devil out of every Town and Village with horrid Cries and Howling, throwing Dirt and Stones after him; and when they have continued the Frolick as long as they see fit, they return Home, where they find the good Women employed in cleaning and scouring all their Pots, Pans and Utenfils, and purifying them from all Uncleannefs they might have contracted by Satan's residing amongst them. They have no other annual Festivals but this, and another after Harvest, when they sacrifice to their Gods for affording them the Fruits of the Earth: As to their Weekly Sabbath, some keep it on *Tuesday*, and others on a *Friday*, when no Person is permitted to go a fishing; but they do not seem scrupulous as to other Kinds of Work. However, they all abstain from Wine on their respective Sabbaths, and sacrifice something to their Gods on that Day.

THEY certainly believe that their Souls survive after Death, not only because some of the Gods they worship are thought to have been once great and virtuous Persons upon Earth; but by the numerous Stories they entertain the *Europeans* with of Apparitions or Spirits: Nay, they seem to believe Spectres and Apparitions more firmly than any Article of their Religion, terrifying themselves and others with an Apprehension of their being disturbed by them. Never any

Person dies, especially if he be a Man of GUINEA. Figure, but they believe he appears for several Nights about the Place where he died; which does not consist at all with the Notion some have given us of them, that they believe the Soul dies with the Body: Nay, they ascribe a great Power to such unimbodied Spirits; of which *Bosman* gives the following Instance. He says, one of their Kings happening to be killed, who was a professed Enemy to the *Dutch*, and the chief Factor of the *Hollanders* Fort dying some few Days after, they concluded he had been snatched away by their deceased King, who had a Power of punishing him in the other World, though he could not subdue the *Dutch* while he was in this mortal State. They seem to have a great deal of Faith in Magick or Witchcraft, or something like it, endeavouring to revenge themselves on their Enemies by Charms and Spells, which they hire a Priest to use, believing his Curses will have the desired Effect: They apply to him also for the Discovery of stolen Goods, which he pretends to help them to by the Aid of good or bad Spirits, but which of them our Author don't inform us; only observes, that their Priests act in a triple Capacity, *viz.* as Prophets, Conjurers, and Physicians; and, when Medicine does not answer their Expectations, they have Recourse to Sacrifices and Charms; and the People have so good an Opinion of them, that, if the Priest does not recover the Patient, or succeed in what he undertakes, they impute it to some Defect in the Sacrifice, or themselves, or any thing, rather than the Unskilfulness, or Inability of the Priest.

CHAP. X.

Of their Food.

Food.

THE Negroes live but poorly on the Gold-Coast (at least in the Opinion of the *Europeans*.) Millet, boiled to the Consistence of Bread, is their common Food, or Potatoes, Yams, and other Roots

in the Room of it, well drenched in Palm Oil; and if to this they add a few boiled Herbs and stinking Fish (for they always let them lie upon the Ground till they stink) the common People think they live luxuriously

GUINEA. ously that Day : Nor do their Superiors eat better, only they allow themselves a greater Quantity of Fish and Herbs than the Poor can afford. They have a Dish also much admired by them, which is a Mixture of Corn, Paste and Palm Oil boiled together, to which they give the Name of Malaget, and is in some Esteem with the *Dutch*, possibly because it may resemble their own Grout. They have also Variety of Garden-Beans and Pulse, with Bananas, and other Fruits that serve them for Food.

At *Benin*, and the Slave-Coast, the better Sort of People eat Beef, Mutton and Fowls ; and are so good to their Poor, it is said, that they are always welcome to their Tables when they want Employment, and cannot provide for themselves. They are also extremely hospitable to Strangers, being proud of nothing more than the Character of generous, free-hearted People. Dried Fish and Roots are the principal Food of the common People at *Benin* : But how meanly soever the Negroes live as to Eating, those near the Coast make it up with Li-

quor. There is no Part of the *Guinea* Coast where they do not drink Drams in the Morning, and Palm Wine in the Afternoon ; and their Chiefs of the Towns, or petty Kings, as the *Dutch* call them, will meet the meanest of their Subjects in the Market-Place in an Evening, and forming a Circle upon the Ground, drink to a very great Excess, being attended by their Women at the same Time, who are no less addicted to Drinking than the Men, and the Conversation is usually as smutty as that of a drunken Crew of Sailors, which does not at all offend the Modesty of the Negro Females ; who maintain their Ground, and sit drinking and smoaking with the Men, frequently till Morning.

BESIDES Wine they have a Sort of Beer made of Millet, some of it very strong ; few of them drink Water, it being esteemed very unwholesome here : And they have also the Milk of young Cocoa-Nuts, which is an exceeding cooling and refreshing Liquor ; but as for Cows Milk, I perceive they never drink of it.

CHAP. XI.

Of the Diseases in GUINEA.

Diseases.

NOTWITHSTANDING this Country is found so unhealthful for *European* Constitutions, the Natives have but very few Distempers : The Small-Pox is the most fatal to them of any. This, indeed, sweeps them away like the Plague, as it generally does all other People in warm Climates : And Worms are an epidemical Distemper ; not such as afflict our People in their Stomach and Bowels, but a Species that are found between the Skin and the Flesh, and give the Patient inexpressible Torment till they are drawn out ; and this is an Operation that lasts a Month, or more, sometimes.

As soon as the Head of the Worm has broken through the Tumour, and is come out a little Way of itself, they draw it further, winding it about a Stick, a little at a Time, and when they find it come hard,

VOL. II. N° 85.

they desist, for Fear of breaking it ; and then try at it again another Day, and so on till they have got it quite out, and then the Patient is at Ease : But if the Worm breaks, the Patient endures a great Deal of Pain ; for the Worm either rots in the Flesh, or breaks out in another Place. Some of the Negroes have nine or ten of these Worms in the mat once, and the *Europeans* are not entirely free from them. These Worms are a Yard long, and sometimes as much more : Nor is this the Distemper of *Guinea* only ; our People, as well as the Natives, are afflicted with it in the *East-Indies*. A greedy, ravenous Appetite is also reckoned among the Diseases of the *Guinea* Negroes, which proceeds, as some imagine, from drinking Palm Wine to Excess. The Venereal Distemper is also fatal to many of them, having yet no Methods of Cure ;

5 D

and

GUINEA and few of them escape it amidst such Numbers of common Women, who make a Trade of letting themselves out. Wounds, in the Wars of *Mars*, are no less dangerous than those of *Venus*, especially if there be any shattered Bones; for they can cure nothing but ordinary Flesh Wounds, which they do by applying Pulveres of some salutary Herbs to them. But though the Negroes are generally healthful, they seldom live to a great Age; one of Fifty is esteemed an old Man in this Country. As to the Remedies for these, and other Diseases, Travellers relate, that they use green Herbs in most Cases: But what Herbs those are they have not yet informed us; possibly few Botanists have made the Voyage, it being generally so fatal to *Europeans*. I shall, therefore, enquire into the Distempers *Europeans* are principally afflicted with on the *Guinea* Coast, and the Reasons usually given for their Ill State of Health there. The Distempers *Europeans* are most subject to, are Fevers, Dysenteries, and the Cholick. *Bosman* ascribes them to the excessive Heat of the Day, and the Coldness of the Night, the *Europeans* not being used to such sudden Changes. Another Reason he assigns, is the thick stinking Fogs, that arise from the Vallies between the Hills, and from the Salt-Marshes near the Sea, and at the Mouths of the Rivers where their Factories are usually situated: Nor does the stinking Fish which the Natives lay to rot upon the Shore, contribute a little to infect the Air, he thinks: And it is a Matter of Fact not to be contested, that few arrive here, but are immediately

seized with a Fit of Sickness, of which **GUINEA**. Abundance die; but he ascribes this, in a great Measure, to the Want of good Kitchen Physick and good Medicines; and though a great many hasten their own Deaths by intemperate Living, yet the most regular Men are frequently carried off: Indeed the *Portuguese*, who come from a warmer Climate, and are used to another Sort of Diet than the *English* and *Dutch*, have their Healths on all the Coasts of *Africa*, almost as well as the Natives; and therefore those warm Latitudes seem much properer for them than for the more Northern Nations. But among other Causes that *Bosman* assigns for the ill Health of the *Europeans*, is the Plague of Flies; such Swarms of Gnats or Muskettoes are perpetually buzzing about, and stinging them, so that they can get no Rest Night or Day: And this is the Case of all Countries that are hot and moist. These, and a Thousand other Insects, are perpetually feasting upon the Blood and Flesh of those that come amongst them; and, as they seem to delight most in that of Foreigners, so their Stings are attended with worse Consequences, than when they attack a Native. For the first are so Ywelled up at their Arrival, that they can scarce be known by their Friends: whereas the Natives, and, those who have been used to the Country feel no such Effects from their Bite or Sting. It is observed also, that warm woody Countries that are not cleared, and where the Winds have not a free Passage, are much the worst.

CHAP. XII.

Of their Marriages.

Marriages.

THE Consent of a Woman is never asked in Marriage, but they are disposed of by their Parents in their Infancy, and as soon as the Bride is deemed capable of Marriage-Joys, she is brought Home to her Husband's House, and is suffered to dress and live at her Ease for some few Days; but then she is forced to work amongst the rest of his Wives, to dig, plant, and sow the Ground; for the Men leave the Husbandry, as well as the Business of the House, entirely to the Women.

GUINEA. Women. There seems to be very little Difference between their Wives and Slaves in this Respect: Therefore no Man stands upon Quality in the Choice of a Wife; for as he designs to use her as a Drudge, he will as soon take the Daughter of the meanest Man, as one of their Chiefs. Those that live the easiest amongst them, are the Wives of the Merchants, the Dealers in Wine, and the Fishermen, who have no Lands to manure; for these do something towards bringing in a Livelihood, and providing for their Families; whereas the Men of Estates make their Wives manure and cultivate them; and the more Wives they have, the greater is their Stock of Corn, Rice, and Plants, which makes them multiply their Wives as fast as they can. They have one Wife called their *Bossum*, dedicated to their Household God, who is exempted from Working, and enjoys many other Privileges in the Life-Time of her Husband; but some say, it is expected she should follow her Lord into the other World, when he makes his Exit, as is also expected from some *Indian* Wives; but this does not seem to be much practised of late: The *Bossum* is usually some young beautiful Slave, purchased with a Design of dedicating her to his God, and with whom he seems under some Obligation of spending his Time on the Night of his Birth-Day, and of the other Day of the Week appropriated to the Service of their Gods. There is also another Wife, to whom the Affairs of the House are entrusted, and the Government of the rest is committed, who is exempted from Labour: And these two the Negroes are very jealous of, and endeavour to keep to themselves; but for the rest they are not so much concerned. The common People wink at their bestowing their Favours on other Men; and indeed promote their own Dishonour, provided they can get Money by it: They will contrive with their Wives

how to draw young Fellows into the Snare, for the Sake of the Damages they are entitled to, when another invades their Property; for the meanest Man does not recover less than five or six Pounds *Sterling*, if he can prove the Offence; and they generally find Means to have some Evidence of the Fact, besides the Wives: For if the Man will take a solemn Oath that he is innocent, and there can be no Witness against him but the Wife, he cannot be convicted.

THE Women that are unmarried, it is said, take very great Liberties, which is no Reproach to them upon this Coast, neither does it hinder their getting Husbands; but this is to be understood only of the inferior People: And as these sell their Favours as dear as they can, *Bosman* relates, there are others purchased by every Township almost, to supply the Necessities of unmarried Men; and that these are obliged to admit of the Mens Company, whether Slaves or others, for the Value of a Farthing: That these Women have Huts by the Way-sides, where they entertain those that are disposed to become their Gallants: That they generally get an ill Disease by their conversing with such Numbers of Men, and become the most miserable Objects in the World; none thinking it worth while to take any Care of their Cure, or to relieve their Wants, though these Creatures are mightily caressed while they are in their Bloom: And the *Dutch* tell us, that when they would bring any of the neighbouring Towns to their Terms, they seize these Ladies of Pleasure, and carry them to their Forts, being assured the Natives will submit to any Thing to obtain their Liberty. *Bosman* adds, that People here look upon it as an Act of Charity to purchase such young Female Slaves, to relieve the Necessities of the Public; and that the rich Negro Women frequently leave some Legacies of this Kind when they die.

CHAP. XIII.

Of their Funerals.

Funerals.

WHEN a Man of Figure dies, his Wives, his Relations, Slaves and Dependants immediately set up a dismal Howl: His Wives shave their Heads, cloath such Parts of their Bodies with Rags as are usually cloathed, and for the rest, colour their black Skins with a white Paint or Clay, running about the Streets, and bewailing themselves like so many distracted Creatures; and this they repeat several Days successively.

WHILE the Corpse remains unburied, all the Relations, Friends, and Neighbours attend it, and join in the Lamentations of the Family. It is customary also to bring Presents with them of Gold, Linen, good Liquors, Fruits, and other Eatables, which seems the more reasonable, since they are entertained by the Heir all the Time of their Stay. At length the Corpse, being richly habited, is put into a Coffin, with a considerable Quantity of Gold, Coral, and other valuable Effects, suitable to the Circumstances of the Deceased: He is carried to the Burying-Place, preceded by great Numbers of Musketeers, who fire their Guns all the Way, and the rest of the People follow the Corps, making the Air ring with their Lamentations, but observe no Manner of Order in the Procession.

So soon as the Corpse is interred, most of the Company return to the House of the

Deceased, which is now no longer a Place of Mourning; for here they drink and feast for several Days successively, congratulating the Heir, probably, on his coming to the Possession of his Estate.

WHEN a King is buried, *Bosman* assures us, several of his Slaves are sacrificed, in order to attend him in the other World; as are his Bossoms, or Wives, dedicated to his Gods; which is another manifest Proof that the Negroes believe the Soul survives the Body, and that Men have much the same Necessitie, and enjoy the like Stations in the other World, as they did in this; though the latter Part of this Notion is very different from the Christian Belief, who make the Virtuous only to be entitled to a Place in Paradise: But what is still more to be lamented than the putting these miserable Wretches to Death, is the Pain they endure in the Execution. They pierce and cut them as in Sport, for several Hours. *Bosman* says, he saw eleven put to Death in this Manner. Instead of a Tomb, the Negroes usually build a House, or plant a Garden over the Grave; and, at *Axim*, they set Images of Clay upon it, which they wash and clean every Year on the Anniversary of the Funeral, when the Expence is as great as at the Time the Person was buried.

CHAP. XIV.

Of their Language.

Language.

BOSMAN relates, that their Language is a very disagreeable brutish Sound: That though the *Europeans* have often endeavoured to express their Words in Writing, they have never been able to do it; from whence I am apt to infer, it is not very different from that of the *Hot*

tentots, who express themselves in many Instances by inarticulate Sounds, which Travellers compare to the Voice of a Turkey-Cock: However, of this Sort of Language, it seems, there are many different Dialects, so different from each other, that in the Space of sixty Miles, there are six

or

GUINEA.

or seven several People upon the Gold Coast that do not understand one another, according to the same Writer: And as for Learning, where there is neither Reading or Writing, and they know nothing of the Dead Languages, or even of the Modern of any Country but their own, nothing of that Kind can be expected from them: They are perfectly ignorant when their Country was first peopled, and from what Nation they derive their Original; but seem to have a pretty general Tradition, that both Black and White Men were created so at first by God, and do not ascribe their dark Complexions to the Heat of the Sun, or to any Accident or Circumstance in their Situation. To which some add another Tradition, viz. That God, soon after the Creation, gave them their Choice of Wisdom or Wealth, and that their Ancestors chose the latter: Whereupon God placed them in *Africa*; but

was so angry with the Option they made, that he doomed them to be Slaves to the White Men, on whom he bestowed Wisdom, Learning, Arts and Sciences, and gave the Blacks the Treasures of Gold. For, according to their Notion, Learning is appropriated to the White Men, and Gold to the Black: That there is no Gold to be had out of their Country, nor any Learning among those that inhabit it. *Bosman* mentions a Popish Priest, that used great Endeavours to set these People right in their Notions, and make Profelytes of them to Christianity; and when all his Arguments proved ineffectual, threatened them with the Flames of Hell for persisting in their Superstitions: To which they only answered, That they should be in as good a Condition as their Ancestors, who had, for Time immemorial, worshipped the same Gods, and observed the same Customs.

GUINEA.

CHAP. XV.

Of their Musick.

Musick.

THEIR Musical Instruments at *Axim*, *Bosman* informs us, are Trumpets made of Elephants Teeth, bored thro', with which they make a loud, but disagreeable Noise; and it seems, it is more for the Honour of the Matter, than the Musick, that their great Men have these Instruments founded before them. They have also a Kind of Drum made of a Wooden Bowl, with a Sheep-Skin stretched over it, in the Form of a Kettle-Drum, having two Wooden Hammers for Drumsticks; though sometimes they play upon them with their bare Hands, in Concert with their Trumpets, which afford no great Harmony neither, in the opinion of any but Negroes: Nor is the hollow Iron Bell they beat upon at the same Time, much more agreeable. The least shocking of any Part of their Musick is an Instrument made in the Shape of a Harp, which makes a Noise that may be borne with Pa-

VOL. II. N^o. 85.

tience. They have also a great Variety of other Drums and Musical Instruments, very entertaining in their Opinion; but Travellers do not think them worth a Description. They sing and dance, however, to their Musick, such as it is, and seem to be as much charmed with it, as *Europeans* are with the best Voices and Instruments, and the finest Compositions of the *Italians*.

SOME Tribes of the Negroes, are mightily given to Gaming, and will stake all they have upon the Event of the Game; but I do not find, that they play at any other Game than that of Draughts, or something like it, in which they used large Beans, till the *Europeans* taught them to play at Cards and Dice. Their Rural Sports are either Hunting, Shooting, or Fishing: And Game is so plentiful at *Whidab*, and some other Parts of *Guinea*, that a Man may load himself with it in a few

5 E

Hours;

GUINEA. Hours; but they have no Dogs to spring the Game for them, or Horses to ride after it, as with us: Guns, Nets, and Snares, are what they use on those Occasions: But in Fishing, they want no Tackle that the **GUINEA.** Europeans use: And, indeed, Fishing is the principal Employment, as well as Diversion, of those Tribes that lie near the Coast.

CHAP. XVI.

Of private Traders to GUINEA.

Private Traders.

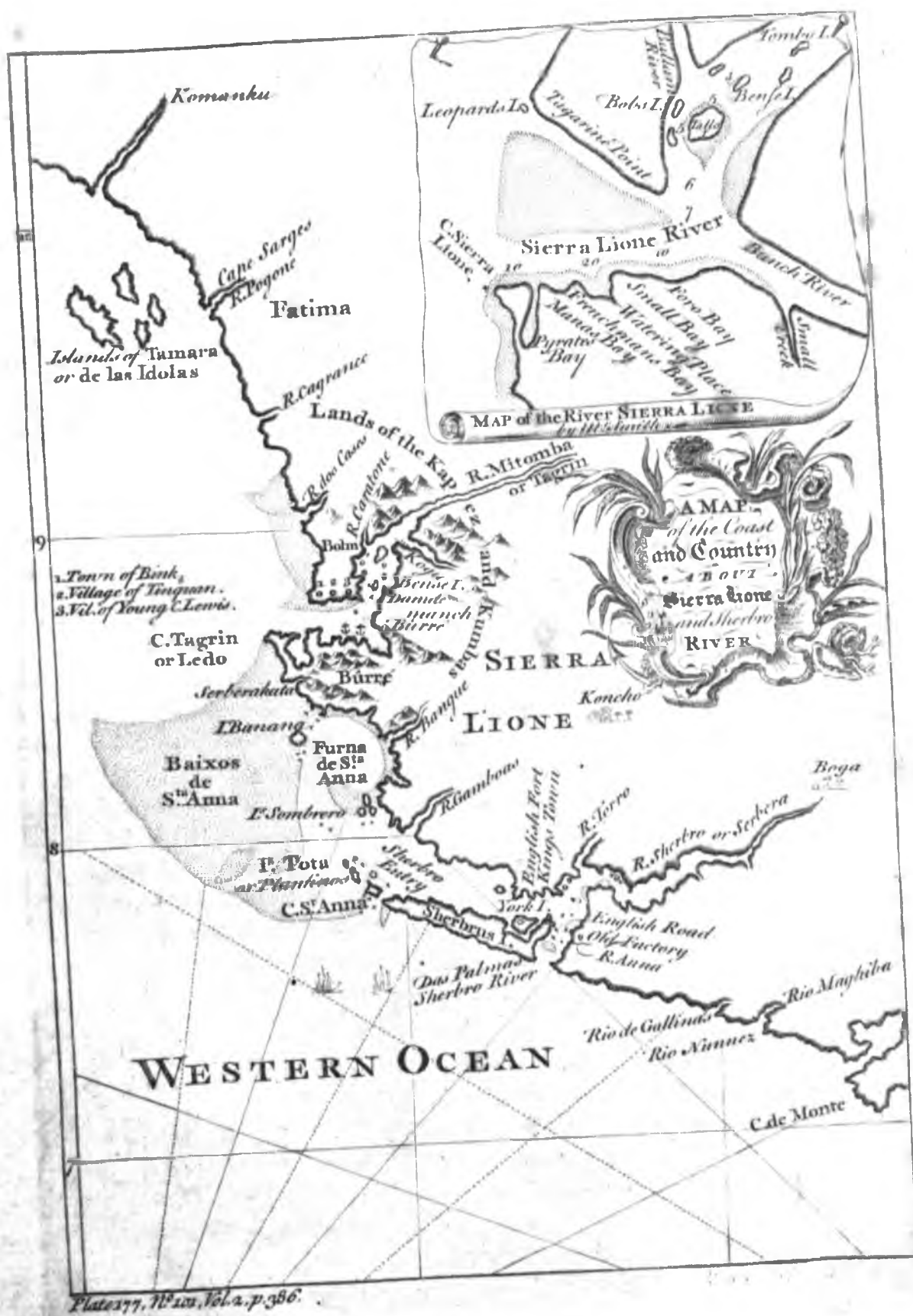
MR. *Atkins*, in his Remarks on the *Guinea Coast*, observes, that there are about thirty private Traders, settled on the River *Sierra Leon*: That they all keep *Gromettas* (Negro-Servants) which they hire from *Sherbro* River, at two Accys, or Bars, a Month. The Women keep House, and are obedient to any Prostitutions their Masters command: The Men-Servants work in the Boats and Periagoes, which go a trading by Turns, with Coral, Brasses, Pewter-Pans, Pots, Arms, *English* Spirits, &c. and bring back from the *Rio-Nunes*, Slaves and Teeth, and from *Sherbro*, Cam-Wood 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: That they purchase chiefly Ivory and Slaves, and when the Slaves are brought hither, they chain three or four of them together, committing them to the Care of the *Gromettas*, till they have an Opportunity of selling them, which they do for about fifteen Pounds a good Slave, allowing the Purchaser forty or fifty Pound *per Cent.* Profit on his Goods.

As these Slaves are placed under Lodges near the Owner's House, for Air, Cleanliness, and Customers better viewing them, I had every Day the Curiosity of observing their Behaviour, which with most of them was very dejected. Once, on looking over some of old *Cracker's* Slaves, I could not help taking Notice of one Fellow among the rest, of a tall, strong Make, and bold, stern Aspect. As he imagined we were viewing them with a Design to buy,

he seemed to disdain his Fellow-Slaves for their Readiness to be examined, and as it were, scorned looking at us, refusing to rise or stretch out his Limbs as the Master commanded; which got him an unmerciful Whipping from *Cracker's* own Hands, with a cutting *Manatee* Strap; and he had certainly killed him, but for the Loss he must have sustained by it: All which the Negro bore with Magnanimity, shrinking very little, and shedding a Tear or two, which he endeavoured to hide, as though ashamed of it. All the Company observing his Courage, wanted to know of *Cracker* how he came by him; who told us, that this same Fellow, called Captain *Tomba*, was a Leader of some Country Villages, that opposed them in their Trade at the River *Nunes*, killing his Friends there, and firing their Cottages. The Sufferers this Way, by the Help of my Men (says *Cracker*) surprized and bound him in the Night, about a Month ago, he having killed two in his Defence before they could secure him; and from thence he was brought hither, and made my Property.

THE Country about *Sierra Leon* is so thick spread with Wood, that you cannot penetrate a Pole's Length from the Water-Side, unless between the Town and a Fountain, from whence they fetch their Water with a great Deal of Difficulty. They have Paths, however, through these Woods to their Plantations; which, though but a Mile or two from the Town, are frequently the Walks of Wild Beasts.

THE Shores hereabouts, like those of *Sweden*, are rocky, and without any Colour of Earth, almost, yet produce large Trees,



GUINEA.
Forest and
Fruit-Trees
at Sherbro.

Trees, the Roots spreading on the Surface; the chief of these are the Palm, the Cocoa, and the Cotton-Tree.

OTHER Vegetables for Food, are Rice, Yams, Plantains, Pine-Apples, Limes, Oranges, Papais, Palm-Nuts, wild Roots, and Berries.

THIS is their common Sustenance, the Gift of Providence without their Care; they might abound, but prefer Ease and Indolence; he is the greatest Man among them, who can afford to eat Rice all the Year round. Kid and Fowl they have some; and these were all the domestick Animals I saw.

Persons.

THE Negroes here are well-limbed, clean Fellows, flat-nosed, and many with Exomphalos, the Effect of bad Midwifery, or straining in their Infancy to walk; for they are never taught to go upright, but creep upon a Mat, on all Fours, till they have Strength to erect themselves; and notwithstanding this, are seldom distorted. These do not circumcise, but the Slaves brought from the Northward are frequently so.

THE Women are not nigh so well shaped as the Men; Childing and their Breasts always pendulous, stretches them to so unreasonable a Length and Bigness, that some, like the *Egyptians*, I believe, could suckle over their Shoulders. Their being employed in all Labour, makes them robust; for such as are not Gromettas, work hard in Tillage, make Palm-Oil, or spin Cottons and when they are free from such Work, the idle Husbands put them upon braiding and fetishing out their Woolly Hair, being prodigious curious in this Sort of Ornament, and keep their Wives thus busied several Hours every Day.

THEIR Dress is little more than a Clout to cover their Nakedness; but both Sexes take Delight in twisting their Woolly Hair into Ringlets with Gold, or glittering Stones, and bestow a great deal of Time upon it.

Dress or Fetishing.

THE Women are the fondest of what they call Fetishing or Dress, setting themselves out to attract the good Graces of the Men. Some make a Streak round their Foreheads of White, Red, or Yel-

low; others make Circles round their Arms and Bodies, and in this frightful Figure please.

THE Men also have their Ornaments, consisting of Bracelets or Marillas, about their Wrists and Ancles, of Brasses, Copper, Pewter, or Ivory; the same again on their Fingers and Toes; a Necklace of Monkeys Teeth and Ivory Sticks in their Ears.

AT *Sesbos*, most of our Windward Slave-^{Sesbos Port.} Ships stop to buy Rice, exchanged at about two Shillings *per* * Quintal. The River ^{* An Hundred Weight.} is about half the Breadth of the *Thames*, a narrow Entrance only for Boats, on the Starboard Side, between two Rocks, which, on great Swells and Winds, make the Shooting it dangerous.

THE Town is large, and built after a ^{Buildings.} different Model from those we have left: They run them up (square or round) four Feet from the Earth: At that Height is the first and chief Room to sleep in. In the Middle of it, is a Fire-place for Charcoal, and serves a double Purpose, *viz.* driving off Insects and Vermin, and drying their *Indian Corn*. Of the upper Loft, they make a Storehouse, that runs up pyramidically thirty Feet, making the Town at a Distance appear like a Number of Spires each standing singly.

THIS and every Town hereabouts, had a Palaaver Room, a publick Place of meeting for the People to transact the Business of the Society. They are large, and built something like our Lodges for Carts, with a raised Floor four Feet from the Ground; here they meet without Distinction, King and Subject, smoaking from Morning to Night. At this Place it is common to bring your 'Trafick,' Brasses, Pans, Pewter, and Basons, Powder, Shot, old Chests, &c. and exchange for Rice, Goats, and Fowls. Two or three Pipes, a Charge of Powder, or such a Trifle, buys a Fowl; a two Pound Bason buys a Goat.

WE sailed from thence to *Cabo Corso*, or *Cape-Coast-Castle*, and from thence to *Anamaboe*, *Montford*, *Burcu*, *Shallo*, *Accra*, *R. Volta*, the *Papau Coast*, and arrived at *Whidah* the 4th of July, where we made a Stay of three Weeks.

GUINEA.

Whidah a
fruitful Coun-
try.

Salt.

Monkeys.

AT *Anamaboe*, our private Ships finish their Slaving; few or none being got downward, till you reach *Whidah*. At *Montford*, *Sbollo*, and thereabouts, they make up the Deficiency of Rice and Corn for the Voyage, the Country appearing fruitful, and with a better Aspect than any of those we have passed to Windward, intermixed with Hills and Vales: At every League, almost, a Town, many Corn-Fields, Salt-Pans, and other Marks of Industry, particularly about *Accra*. At *Accra*, the *English*, *French*, and *Dutch* have each a Factory and Fort, and make there great Quantities of Salt, supplying the Windward and the Inland Provinces, where it is always a precious Commodity. Before we reach hither, we pass a considerable high Mount, which has been seen to smoke like a Volcano, from whence, and being the Haunt of rapacious wild Beasts, they call it Devil's Hill. But the most Danger to Travellers here is from a prodigious Number of Apes (some five Feet long) and Monkeys that inhabit it, who will attack single Passengers, and drive them for Refuge into the Water, of which these Creatures are very fearful. At some Places, the Negroes have been suspected of Bestiality with them; and by the Boldness and Affection they are known under some Circumstances to express to our Females, but more from their near Resemblance to the Human Species, would tempt one to suspect the Fact; although by the Way, this, like other hebridous Productions, could never go further. Our Carpenter got one on Board from these Parts, as near the likeness of a Child, without being one, as perhaps was ever seen; a flat and smooth Visage, little Hair, no Tail, would taste nothing but Milk or Gruel sweetened, and that with Difficulty, moaning continually in a Tone like an Infant; in short, the Moans and Aspect were so shocking and melancholy, that, after two or three Months keeping, it was stunned and thrown over Board.

THE *Ourang Outang*, taken now and then in some Parts of *Guinea*, and in the Island of *Borneo* in *East-India*, has been thought a Human Savage. Captain *Fow-*

ler brought home one from *Angola*, in 1733, disembowelled and preserved in Rum; it lived a few Months with him, had a smooth Visage, little Hair, Genitals like the Human, would frequently walk on its hind Legs voluntarily, would sit down in a Chair to sip or drink, in the same Manner they did; always slept sitting, with his Hands upon his Shoulders, not mischievous like others, and had his Hands, Feet, and Nails more resembling ours.

THE River *Volta* is remarkable for the Rapidity of its Stream, making a very great Sea upon the Bar, and carrying itself off for some Way unmixed: At two Leagues, it is only brackish; from hence begins the *Papau Coast*, low and woody.

THE whole Tract from *Sierra Leon*, is without Gulphs or Bays, of near an equal Depth of Water, at the same Distances, little Elevation, except at great Rivers, where the Tides are regular, as with us at Home; seldom without Breezes. When a Storm or Tornado happens, they are always off Shore; no Dews perceptible on Board Ships in the Night though large on Shore, and a constant misty Horizon.

THERE is a Return of Vernal and Autumnal Rains through the whole Coast; the former, whether on this, or the other Side the Equator, are longer and more incessant: They begin on this Side at *Sierra Leon*, in *May*, at the Gold Coast and *Whidah* in *April*, preceded by South, and South-East Winds. On the other Side of the Line again, the Vernal Rains fall at *Cape Lopez* in *October*, at *Angola* in *November*, &c. And as these Seasons are attended with Clouds, the Air is cooler, and therefore, by the stewed Inhabitants, denominated Winter.

TORNADOES, by the *Spaniards* called *Tornados*. Travadoes, are in no Part of the World so frequent as in *Guinea*. They are fierce and violent Gusts of Wind, that give Warning for some Hours, by a gradual Louring and Blackening of the Sky to Windward, whence they come, accompanied with Darkness, terrible Shocks of Thunder and Lightning, and end in Rains and Calms. They are always off Shore, between

GUINEA. tween the North and North-East here, and most Easterly at the Bites or Bays of *Benin*, *Calabar*, and *Cape Lopez*; but although they are attended with this favourable Property of blowing from the Shore, and last only three or four Hours, yet Ships immediately, at the Appearance of them, furl all their Sails, and drive before the Wind.

WE have sometimes met with these Tornadoes two in a Day, often one; and to shew within what a narrow Compass their Effects are, Ships have felt one, when others at ten Leagues Distance have known nothing of them; nay, at *Anamuboe* (three or four Leagues off) they have had serene Weather, while we have suffered under a Tornado in *Cape Corso* Road, and *Vice versa*. A Proof of what Naturalists conjecture, that no Thunder is heard above thirty Miles. One we felt the Afternoon of taking *Roberts*, the Pirate, that seemed like the Rattling of 10,000 small Arms, within three Yards of our Heads; it split our Main-Top-Mast, and ended, as usual, in excessive Showers; and then Calm; the Nearness is judged by the Sound, instantly following the Flash. Lightning is common here at other Times, especially with the shutting in of Evening, and flashes perpendicularly as well as horizontally.

AIR-MATTANS, or Harmattans, are impetuous Gales of Wind from the Eastern Quarter, about *Midsummer* and *Christmas*; they are attended with Fogs, last three or four Hours (seldom any Thunder and Lightning, as in the Tornadoes) and cease with the Rain; are very dry, shrivelling up Paper, Parchment, or Pannels of Escurtores, like a Fire. They reach sometimes the Gold Coast, but are frequent, and in a Manner peculiar to the Bite of *Benin*.

Trade.

MR. *Atkins*, speaking of the Trade of the *Guinea* Coast, observes, that from the River *Gambia*, in the North, to *Angola*, about 9 or 10 Degrees to the South, the *Portuguese* were the first *Europeans* that settled, and built Forts here, though now the least concerned in it: What remains of theirs is to the Southward, on the River *Congo*, at *Loango de St. Paul*, and Islands, where they keep Priests to teach their Lan-

VOL. II. N° LXXXVI.

guage to the Natives, and baptize without making Christians.

THE *African* Company, in its flourishing Condition, gained annually to *England* 900,000 Pounds, whereof in Teeth, Camwood, Wax, and Gold, only 100,000 Pounds, and the rest in Slaves, which, in the Infancy of their Trade, were in very great Demand over all the *American* Plantations, to supply their own Wants, and carry on a clandestine Commerce with the *Spanish West-Indies*. On Computation, *Barbadoes* wanted annually 4000 Negroes; *Jamaica* 10,000; *Leeward Islands* 6000; and because the Company could not supply their Number, having only imported 46,396 Slaves between the Years 1680 and 1688, Interlopers crept in, and contended for a Share.

FROM this Time the Company visibly decayed; insomuch that in the eight following Years they only imported, to the *West-Indies*, 17,760 Slaves, and the separate Traders, in that Time, 71,268.

FINDING their Trade under great Disadvantages, though private Traders were obliged to pay then Ten *per Cent.* they resolved to make the best Use they could of this Money, by lessening their Expence about the Forts: They accordingly withdrew all Supplies from the Garrisons, leaving them to subsist by their own Management, or starve. *Charles* Fort, at the Mouth of the River *Gambia*, having only twelve Men in it, was taken by a Privateer of eight Guns, in 1709. *Sierra Leon* had but thirteen Men; *Sherbro* four, and these were not any Charge to the Company, being possessed by such, as having a long Time resided in that Service, by Help of those Fortifications were capable of doing something for themselves; and so the private Traders, by Degrees, got entirely quit of this Duty, the Reason, in a Manner, ceasing for which it was at first allowed.

ABOUT 1719, their Affairs seemed to revive again, under the Auspices of the Duke of *Chandois*, who became a very great Proprietor in their Stock, and promised, from his Figure and Interest, a Renewal of their Privileges: More Ships

5 F

were

GUINEA were employed than for many Years past ; but whether it were their too large Expence, or Corruption of their chief Officers, who too often in Companies think they are sent Abroad purely for their own Service, they soon felt, that without a separate Act, they were incapable of contending with private Traders ; they applied to Parliament for Relief, but instead of finding any, were dissolved, and a new Company erected, by Act of Parliament.

Those who are the Favourers of Companies suggest, that if that Trade be allowed, it seems better for the Publick, that some rich and powerful Set of Men should have exclusive Powers to encourage and enable them to maintain Forts and Garisons, to awe the Natives, and preserve the Trade from being engrossed by our dangerous Rivals ; for here the *French* and *Dutch*, as we relinquish any Place, seize it, and thereby obtain an Opportunity of fixing what Price they please upon Goods imported from thence.

Private
Trade.

I now proceed to our Method of Trade. Private trading Ships bring two or three Boats with them upon this Coast for Dispatch ; and while the Mates go away in them, with a proper Parcel of Goods and Instructions, into the Rivers and Bye-Places, the Ship is making good her Trade at others near Hand.

Rules for this
Trade.

THE Success of a Voyage depends, First, on the well Sorting, and on the well Timing of a Cargo. Secondly, in a Knowledge of the Places of Trade, what, and how much, may be expected every where. Thirdly, in dramming well with *English* Spirits, and conforming to the Humours of the Negroes. Fourthly, in timely furnishing proper Food for the Slaves. Fifthly, in Dispatch ; and, Lastly, the good Order and Management of Slaves when on Board ; of each a Word or two. First, on the Timing of a Cargo : This depends, at several Places, much upon Chance, from the fanciful and various Humours of the Negroes, who make great Demands one Voyage for a Commodity, that, perhaps, they reject next, and is in Part to be remedied, either by making the

Things they itch after to pass off those they have not so much mind to, or by such a continual Traffick and Correspondence on the Coast, as may furnish the Owner, from Time to Time, with quick Intelligence, to be done only by great Merchants, who can keep employed a Number of Ships ; that, like a Thread, unites them in a Knowledge of their Demands, and a readier Supply for them, as well as Dispatch for their Master's Interests, by putting the Purchases of two or three Ships into one. The late Mr. *Humphery Morrice* was the greatest private Trader this Way ; and, unless Providence had fixed a Curse upon it, he must have gained exceedingly. Secondly, of the Sorting : This may be observed in general, that the Windward, and Leeward Parts of the Coast are as opposite in their Demands as is their Distance. Iron-Bars, which are not asked for to Leeward, are a substantial Part of the Windward Cargoes : Crystals, Corals, and Brass-mounted Cutlasses, are almost peculiar to the Windward Coast ; as are Brass-Pans, from *Rio Sestos* to *Apolonia* ; Cow-ryes (or Bouges) at *Whidab* ; Copper and Iron-Bars at *Calabar* ; but Arins, Gunpowder, Tallow, old Sheets, Cottons of all the various Denominations, and *English* Spirits, are every where called for : Sealing-Wax and Pipes are necessary in small Quantities ; they serve for Dashees (Presents) and are a ready Purchase for Fish, a Goat, a Kid, or a Fowl.

MANY Places on the *African* Coast are rendered dangerous, from the Tricks and Panyarts, the Traders have first practised upon the Negroes ; a mutual Jealousy now keeping each Side very watchful against Violence. When we trade on Board the Ship, we keep our Sailors in close Quarters abaft ; and at Night we keep a good Watch, some Negroes, attempting now and then to steal with their Canoes athwart your Hawse, and cut the Cable. Captain *Cummins*, at *Whidab*, they stranded in 1734. They are as often diffident of coming nigh us, and will play for Hours together in their Canoes about the Ship, before they dare venture. In this Windward

GUINEA. ward Part, I have observed they have a superstitious Custom of dropping with their Finger a Drop of Sea-Water into their Eye, and are pleased when answered in the same Manner. This passes for an Engagement of Peace and Security; and yet, after all this Ceremony, they will sometimes return to Shore; if hardy enough to come on Board, they appear all the Time shy and frightned, and from the least Appearance of a Panyarr, jump all over-board. Downwards to *Bassam*, *Af-since*, *Jaquela*, *Cape le Hou*, *Jaque*, *Jaques*, *Cape Apollonia*, and *Three Points*, or where they have gained a Knowledge of the *English* Factories, there is a better Understanding and Security. These are Places that sell off a Number of Slaves, managed, however, wholly on Board the Ships which anchor before the Town, hoist their Ensign, and fire a Gun; or when the Natives seem timorous, do it by their Boats coasting along the Beach, and pay at some of them a small Duty to the chief Cabiceers.

WHEN a Ship has gathered up all this Trade, she makes up the Deficiency of her Freight at *Anamaboe*, three Leagues below *Cape Corso*, where they constantly stop, and are sometimes two or three Months in finishing. It is a Place of very considerable Trade itself; and besides, the Company have a House and Factor, keeping always a Number of Slaves against those Demands of the Interlopers, who they are sensible want Dispatch, and therefore make them pay a higher Price than any where on the whole Coast, selling at six Outices and Half a Slave (in Exchange for Goods) though the poor Creatures look as meagre and thin as their Writers. Giving Way to the ridiculous Humours and Gestures of the trading Negro, is no small Artifice for Success. If you look strange, and are niggardly of your Drums, you frighten him; *Sambo* is gone, he never cares to treat with dry Lips; and as the Expence is in *English* Spirits of two Shillings a Gallon, brought partly for that Purpose, the good Humour it brings them into, is found discounted in the Sale of Goods.

A fifth Article is, the wholesome Viſtual- **GUINEA.** ling and Management of Slaves on Board.

THE common, cheapest, and most commodious Diet is Vegetables, Horse-Beans, Rice, *Indian* Corn, and Farine, or Flour; the former, Ships bring with them out of *England*; Rice they meet to Windward about *Sesbos*; *Indian* Corn at *Montford*, *Anamaboe*, &c. and further Supplies of them, or Farine, at the Islands of *St. Thomas* and *Princes*, Masters governing themselves in purchasing, according to the Course they design to steer. This Food is accounted more salutary to Slaves, and nearer to their accustomed Way of Feeding than salt Fesh. One or other is boiled on Board at constant Times twice a Day into a Dab-a-dab (sometimes with Meat in it) and have an Overseer, with a Cat of Nine-Tails, to force it upon those that are sullen and refuse.

WHEN there was that great Trade for Slaves at *Whidah*, the Commanders, with their Surgeons, always attended on Shore, where they purchased them, in what they called a fair and open Market.

THE Mates kept on Board, receiving from Time to Time their Master's Directions, as to the Goods wanted, and to prepare the Ship for Reception and Security of the Slaves sent him; where this is a Rule always observed, to keep the Males always a-part from the Women and Children, to handcuff the former; *Bristol* Ships triple such as are sturdy with Chains round their Necks; and to keep your own Men sober, and on a barricaded Quarter-Deck; though the natural Cowardice of these Creatures, and no other Prospect upon rising, but falling into the Hands of the same Rogues that sold them, very much lessens the Danger: Nevertheless it is advisable at all Times to have a diligent Watch on their Actions, yet (abating their Fetters) to treat them with all Gentleness and Civility.

WHEN we are slaved, and out at Sea, it is commonly imagined the Negroes Ignorance of Navigation, will always be a Safeguard; yet, as many of them think themselves bought to eat, and more, that Death will send them into their own Country,

GUINEA. try, there have not been wanting Examples of rising and killing a Ship's Company distant from Land, though not so often as on the Coast: But once or twice is enough to shew, a Master's Care and Diligence should never be over till the Delivery of them. Negroes know well enough, that their preserving one White Man may answer their Purpose in an Exchange: However, generally speaking, we allow greater Liberties in our Passage; as conducive to their Health, we let them go at large on the Ship's Deck from Sun-Rise to Sun-Set, give such as like it Pipes and Tobacco, and clean and air their Dormitories every Day.

Slaves of different Countries.

SLAVES differ in their Goodness; those from the Gold Coast are accounted best, being cleanest-limbed, and more docible by our Settlements than others: But then they are for that very Reason more prompt to revenge, and murder the Instruments of their Slavery, and also apter in the Means to compass it. To Windward they approach in Goodness, as is the Distance from the Gold Coast; so as at *Gambia* or *Sierra Leon*, to be much better than at any of the interjacent Places.

To Leeward from thence, they alter gradually for the worse; an *Angolan* Negro is a Proverb for Worthlessness, and they mend (if we may so call it) in that Way, till you come to the *Hottentots*, that is, to the Southermost Extremity of *Africa*.

I HAVE observed how our Trading is managed for Slaves, when obliged to be carried on Board the Ship. Where there are Factories (as at *Gambia*, *Sierra Leon*, the Gold Coast, *Whidab*, *Calabar*, *Cabenda*, and *Angola*) we are more at large; they are sold in open Market on Shore, and are examined by us in like Manner as our Brother Trades do Beasts in *Smithfield*; the Countenance and Stature, a good Set of Teeth, Pliancy in their Limbs and Joints, and being free of Venereal Taint, are the Things inspected, and governs our Choice in buying.

THE Bulk of them are Country People, stupid as is their Distance from the Converse of the Coast-Negroes; eat all Day if Victuals is before them, or if not, let it alone without Complaint; part without Tears

with their Wives, Children, and Country; GUINEA. and are more affected with Pain than Death: Yet in this indocile State, the Women retain a Modesty; for though stripped of that poor Clout which covers their Nudities (as I know the *Whidabs* generally do) they will keep squatted all Day long on Board, to hide them.

WHIDAH Slaves are more subject to Small-Pox and Sore-Eyes; other Parts to a sleepy Distemper; and to Windward, Exomphalo's. There are few Instances of Deformity any where. Their Nobles know nothing of chronical Distempers, nor their Ladies of the Vapours. Their flattish Noses are owing to a continual grubbing, in their Infancy, against their Mothers Backs, being tied within the Tomee, whether upon Travel or Business, for a Year or two, the Time of their sucking.

GOLD is either fetish, in Lump, or in Dust. The fetish Gold is that which the Negroes cast into various Shapes, and wear as Ornaments to their Ears, Arms, and Legs, but chiefly on their Heads, entangled very dextrously in their Woolly Hair; it is so called from some Superstition (we do not well understand) in the Form, or in their Application, and commonly mixed with some baser Metal, to be judged of by the Touch-Stone and Skill of the Buyer you employ.

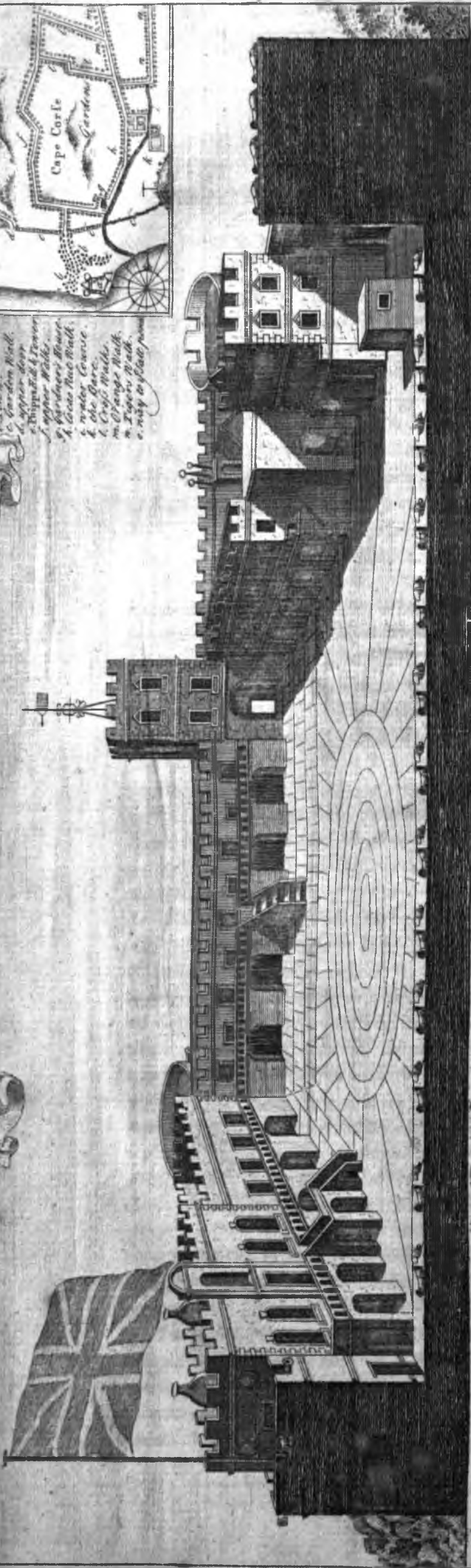
THE Lump or Rock-Gold, is in Pieces of different Weights, pretended to be brought out of Mines.

I SAW one of these, which Mr. *Phips* had at *Cape Corso*, weighing thirty Ounces; they are always suspected to be artificial, and by the cunning Fellows in Trade cast so, to hide some baser Mixture of Silver, Copper, or Brass; wherefore it is not safe trusting to the antique, dirty Look, but to cut or run it for Satisfaction.

DUST-GOLD is the common Traffick; the best comes hither from the neighbouring Inland Kingdoms of *Dunkira*, *Akim*, and *Arcana*, and is got (we are told) out of the Sands of Rivulets or Brooks.

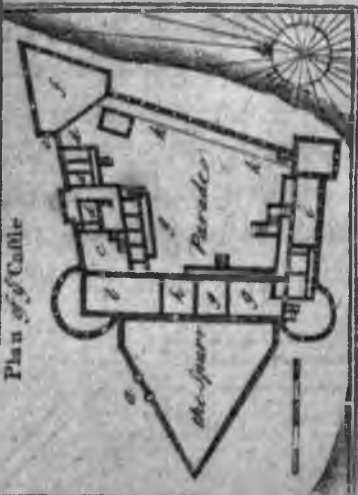
MASTERS of Ships customarily hire a Native at so much *per* Month, for this Part of the Trade; he has a quicker Sight at knowing,

East Prospect of Cape Corfe, or Coast Castle, by M. Smith 1727.



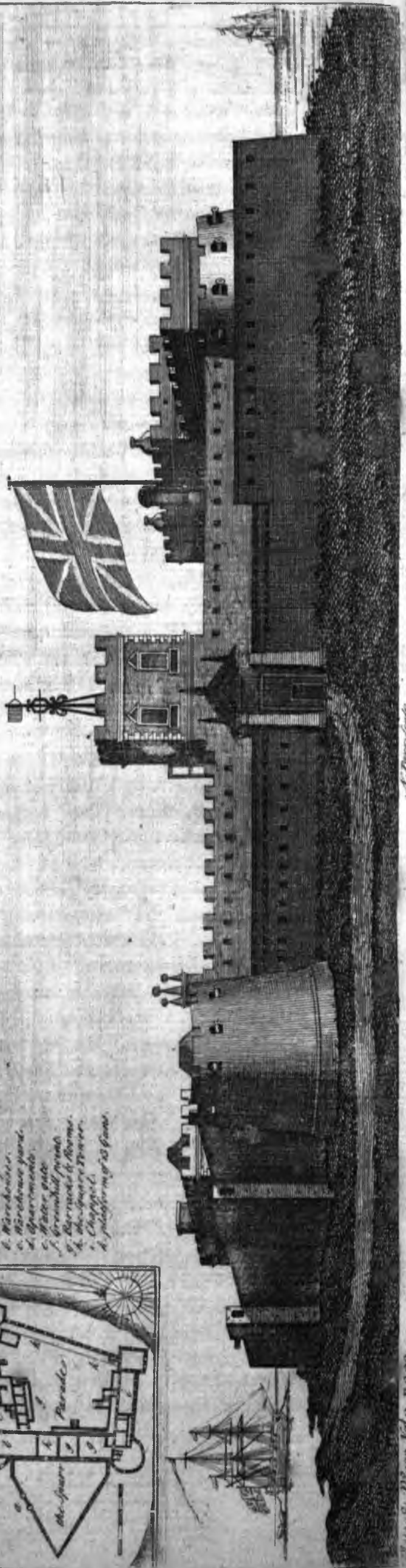
- a. the Castle
- b. the Garden
- c. the Garden Wall
- d. the upper door
- e. the lower door
- f. the upper wall
- g. the lower wall
- h. the inner wall
- i. the outer wall
- j. the bastion
- k. the bastion wall
- l. the bastion ditch
- m. the bastion gate
- n. the bastion wall
- o. the bastion ditch

Plan of Castle



- a. Gate way
- b. March house
- c. March house yard
- d. Apartments
- e. Water gate
- f. Grenade point
- g. Barracks to the right
- h. the square tower
- i. Chapel
- j. position of 25 guns

North-west Prospect of the same.



GUINEA. knowing, and by Practice readier at separating the drossy and false Gold, with which the true has ever some Mixture, to impose on unskilful People. This impure Stuff is called Crackra, a Pin or Brass-Dust, current upon the Gold Coast among themselves, but it is a gross Cheat in Traffick; some of it is very bad.

Snelgrave's
Observations
on the Guinea
Trade.

CAPTAIN Snelgrave makes the following Observations on the *Guinea* Trade: He says, as soon as the Natives perceive a Ship on their Coast, they make a Smoke on the Sea Shore, as a Signal for the Ship to come to Anchor, that they may come and trade with the People on Board. As soon as we are at Anchor, they come to us in small Boats, called Canoes, being made of a single Tree, and bring their Commodities with them.

ALONG the greatest Part of this Coast, the *Europeans* have been cautious of venturing on Shore amongst the Natives, they being very barbarous and uncivilized. However, the Trade on this Part of the Coast has been exceedingly improved within these twenty Years past. It consists in Negroes, Elephants Teeth, and other Commodities, which the Natives freely bring on Board our Ship, except when any Affronts have been offer'd them; which, to the great Scandal both of *English* and *French*, has too often been done; namely, by their forcibly carrying away the Traders under some slight Pretence of having received an Injury from them. And this has put a Stop to the Trade of the particular Place where it has happened for a long Time, and innocent People, who have come there to trade in small Vessels, have suffered for their Countrymen's Villainy; several, in my Time, having been surprized by the Natives and the People destroyed out of Revenge.

ON the Gold Coast, the first and most Westerly *European* Settlement, was the Fort of *Fredericksburgh*, belonging to the *Brandenburgers*, or *Prussians*; who, by Sicknefs, and frequent Mutinies of the Garison, being forced to abandon it, the Negroes took Possession of it, and the *Dutch* attempted to recover it from them, under Pretence they had purchased the

Fort of the *Brandenburgers*. The *Dutch* **GUINEA** lost forty Men in the Attack, and were bravely beaten off by the Black Governor, who now reigns Lord of this Part of the Country, demanding a Duty from all Ships that touch here. He was formerly a Servant to the *Brandenburgers*; and where the *Europeans* acknowledge his Authority, he treats them with great Humanity. The *Dutch* have ten or twelve Forts and Factories upon this Coast, and the *English* as many. The chief of the *Dutch* Forts is that of *d'Elmina*, so named by the *Portuguese*, who erected it, from the Gold Mines they supposed to be in the Neighbourhood of it.

THIS is the largest and best fortified Settlement upon the Gold Coast; and two or three Leagues to the Eastward of it stands the principal *English* Fort of *Cape-Coast-Castle*, which is of a quadrangular Form, defended by four Bastions, strong enough to resist the Attacks of the Negroes, though it would make but a mean Figure in *Flanders*.

THERE is a great deal of dull hazy Weather on this Coast; their rainy Season begins in *April* or *May*, and continues to *September*; and as most of our Factories lie on the Sea-Coast, from whence there ascends stinking Fogs, the Coast is very unhealthful. The pleasantest and most healthful Season is, when the Sun is at the greatest Distance from them. The most violent Storms and Tornadoes happen during the rainy Season, usually in *July* or *August*, when no Ships can live upon the Coast; and it is very difficult going on Shore at all Times, there runs so great a Surf.

THE Country forms an agreeable Landscape from the Sea, consisting of Hills and Vallies, Woods and Champaign Fields, and it is tolerably fruitful where it is cultivated.

As the Negro-Traders bring their Gold from distant Places, so they do the Slaves they furnish us with, and having agreed with the *European* Merchants for the Price of them, and the Price of the Goods they are to take in Exchange, a Ship is soon dispatched, if they deal fairly; but if a

Merchant

GUINEA.

Merchant delivers his Goods before he has his Slaves, they will sometimes make him wait a great while, and, perhaps, put hard Conditions upon him. It is computed, by late Travellers, that there is annually exported from the whole Coast of *Guinea*,

70,000 Slaves and upwards, by the *English, Dutch and Portuguese*; but the Country where the greatest Number of Slaves were purchased, till very lately, was the Kingdom of *Whidah*, or *Fidab*, for that Reason usually called the Slave-Coast.

GUINEA.

C H A P. XVII.

Of the Revolution at Whidah, on the Slave-Coast, An. 1726.

SA B E E, the chief Town of the Kingdom of *Whidah*, is situated about seven Miles from the Sea-Side. In this Town, the King allowed the *Europeans* convenient Houses for their Factories, and by him we were protected in our Persons and Goods, and when our Business was finished, were permitted to go away in Safety. The Road where Ships anchored, was a Free Port for all *European Nations* trading to those Parts for Negroes: And this Trade was so very considerable, that it is computed, while it was in a flourishing State, there were above 20,000 Negroes yearly exported from thence, and the neighbouring Places, by the *English, French, Dutch and Portuguese*.

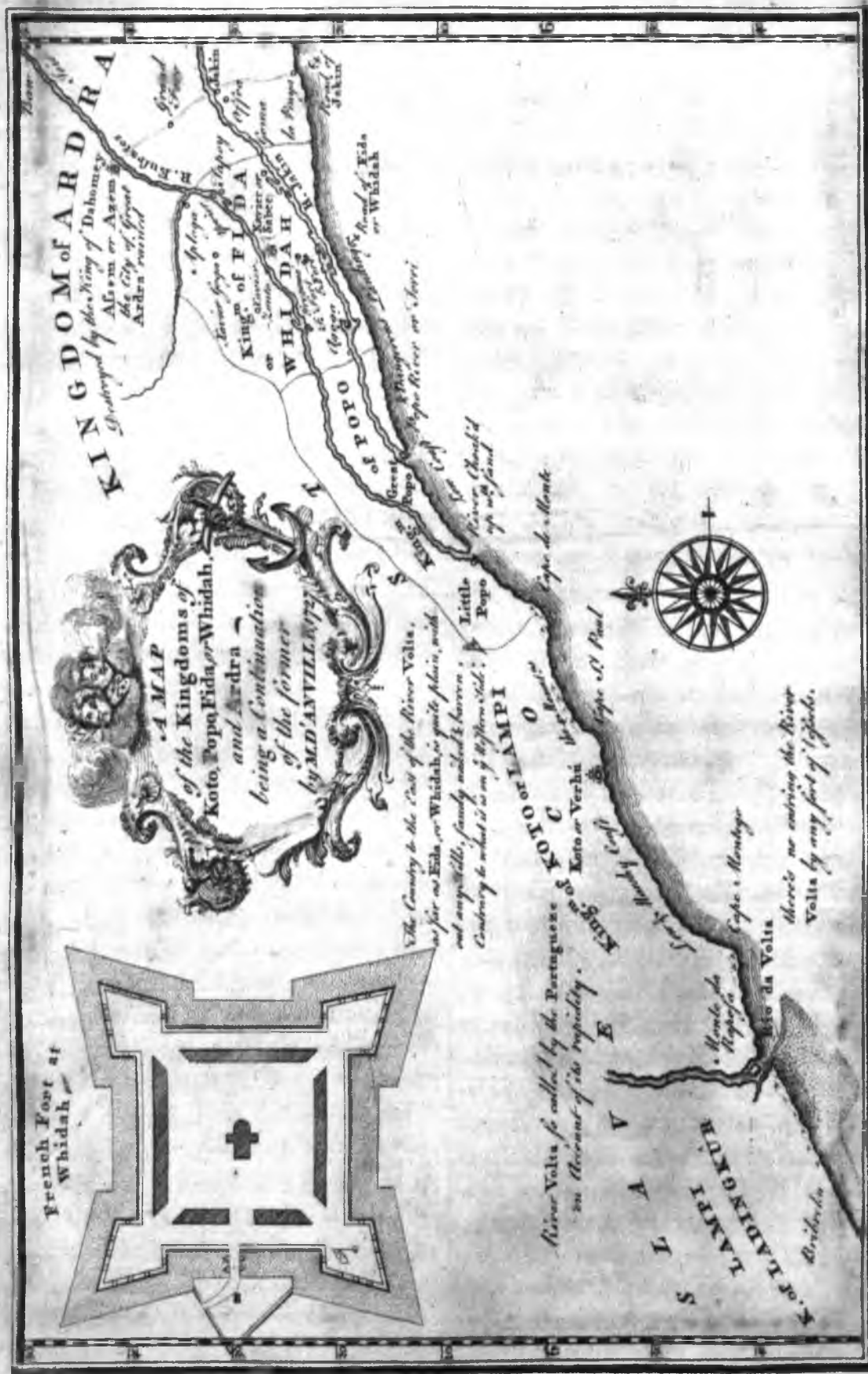
THE Land was well stocked with People; the whole Country appeared full of Towns and Villages; and being a very rich Soil, and well cultivated by the Inhabitants, it looked like a Garden. Trade having flourished for a long Time, had greatly enriched the People, which, with the Fertility of their Country, had unhappily made them so proud, effeminate, and luxurious, that though they could have brought, at least, 100,000 Men into the Field, yet so great were their Fears, that they were driven out of their principal City by 200 of their Enemies, and at last, lost their whole Country to a Nation they formerly contemned.

THE King of *Dabome*, a far Inland Prince, who, for some Years past, had rendered himself famous by many Victories gained over his Neighbours, sent an Ambassador to the King of *Whidah*, requesting to have an open Traffick to the Sea-Side, and offering to pay him his usual Customs

on Negroes exported; which being refused, he resented the Affront, and invaded the most Northern Province of the Kingdom of *Whidah*, of which a great Lord, named *Appragah*, was hereditary Governor, who, forthwith, sent to the King for his Assistance; but through the Interest of his Enemies at Court, who wished his Destruction, he was refused; so having made a little Resistance, he submitted to the King of *Dabome*, who received him very kindly.

THE Conquest of *Appragah* gave the King an easy Entrance into the Heart of the Country; but he was obliged to halt there by a River, which was about half a Mile to the Northward of the principal Town of the *Whidabs*, called *Sabee*, the Residence of their Kings: Here the King of *Dabome* encamped for some Time, not imagining he could have found so easy a Passage and Conquest as he met with afterwards. For the Pass of the River was of that Nature, it might have been defended against his whole Army by 500 resolute Men; but instead of guarding it, these cowardly, luxurious People, thinking the Fame of their Numbers sufficient to deter the *Dabomes* from attempting it, kept no set Guard. They only went every Morning and Evening to the River-Side to make Fetiche, as they call it; that is, to offer Sacrifice to their principal God, which was a particular harmless Snake they adored, and prayed to on this Occasion, to keep their Enemies from coming over the River.

IN the mean Time, the King of *Dabome* sent to the *Europeans*, then residing at *Whidah*,



By C. Child & Son

Plate 184, N. 105, Vol. 3, p. 304.

GUINEA. *Whidab*, to assure them, if they stood neuter, and were not found in Arms, they should receive no Damage in their Persons or Goods, in case he proved Conqueror; and he would ease their Trade, and remove divers Impositions laid on it by the King of *Whidab*: On the contrary, if they appeared against him, they must expect his Resentment. They would gladly have retired from *Sabee* to two Mud-walled Forts belonging to the *English* and *French African* Companies, which are within three Miles of the Sea-Side; but finding it would have been resented by the King of *Whidab*, as a Discouragement to his People, they were obliged to remain in the Town, never suspecting the Inhabitants would have run away in that cowardly Manner they did, or that they should share the Fate of War with them.

THE Pass of the River being left wholly to the Care of the Snakes, whom the Enemy little feared, and they having observed for several Days, that the *Whidabs* kept no set Guard there, it encouraged the King of *Dabome's* General to send 200 of his Soldiers to ford the River; which having done without Opposition, and being bold Fellows, they marched towards the Town of *Sabee*, sounding their Musical Instruments. This was about Three o'Clock in the Afternoon, and the Out-Guards of the Town were almost all asleep; but being roused by the Noise of the Enemies Musick, and Shouts, they fled into the Town, reporting that all the *Dabome* Army was got over the River, which soon reaching the King's Ear, he immediately fled with all his People, making no Resistance. I was informed by the White People then in the *English* and *French* Forts, that about Five o'Clock the same Afternoon, they saw such Numbers of People flying from all Parts of the Country, towards the Sea-Side, that it was very surprising: For the Fields were covered with them many Miles round, and their black Colour made them the more conspicuous in a clear Sun-shining Day, on a fine, flat, Champaign Country. The King, with a great Number of his Subjects, fled to an Island on the Sea-Coast, which was parted

from the Main Land by a River, having GUINEA. ferried over in Canoes; but a great many that could not have the same Benefit, being hurried on by their Fears, were drowned in the Rivers, in attempting to swim to the Island lying near *Pope*, which was the next neighbouring Country to their own, on the Sea-Coast to the Westward, and where they might have been secure from their Enemies. Many Thousands of these poor People, that sheltered themselves up and down the Country, among the Bushes, perished afterwards by Sword and Famine.

BUT to return to the *Dabome* Soldiers: When they first came to *Sabee*, it seems they marched directly to the King's Court, where, not finding him they set it on Fire, and then sent their General Word what had happened, who brought the whole Army over the River that Evening. He was in such Surprize at his good Fortune, that he could hardly believe what he saw; and the White Gentlemen were as much amazed to see the great Cowardice of these People, who had vapoured so highly, and as ignominiously quitted the Town, without opposing their Enemies in the least, leaving them entirely in the Power of the Conquerors, with all their Riches. The Day after the taking the Town of *Sabee*, the White Men taken Prisoners were sent into the Country to the King of *Dabome*, who then lay encamped with another Army, about forty Miles off in the Kingdom of *Ardra*; some Hammocks being provided for the principal White People, which is the usual Way of travelling in this Country for Gentlemen, either White or Black.

SOME few Days after their Arrival in the King of *Dabome's* Camp, the Europeans were set at Liberty, and suffered to return to the *English* and *French* Forts, the principal Gentlemen being presented with Slaves; and the King assured them, as soon as his Affairs were settled, he should encourage Trade, and have a particular Regard to their Interests.

SNELGRAVE relates, that he arrived at *Whidab* in the latter End of March, 1726-7, about three Weeks after this

GUINEA. this Conquest, and found that fine Country, lately exceeding populous, now destroyed by Fire and Sword; that the Slaughter of the Inhabitants was a most moving Spectacle, the Field being in a Manner covered with their Carcasses.

FROM the Road of *Whidab*, *Snelgrave* sailed to *Jaqueen*, a Port about seven Leagues to the Eastward of it; this People having submitted to the King of *Dahome*, and being then under his Protection.

THE King of *Dahome* hearing of Captain *Snelgrave's* Arrival on the Coast, with an Intent to trade, invited him to his Camp, which then lay about forty Miles up the Country, whither the Captain went, being furnished with Horses, Hammocks, Servants, and all Manner of Accommodations for his Journey. The Day after his Arrival at the Camp, he had an Audience of his Negro Majesty of which the Captain gives the following Account, *viz.*

THE King was in a large Court, palisaded round, sitting (contrary to the Custom of the Country) on a fine gilt Chair, which he had taken from the King of *Whidab*. There was held over his Head, by Women, three large Umbrellas, to shade him from the Sun, and four other Women stood behind the Chair of State with Fuzees on their Shoulders. I observed, says the Captain, the Women were finely dressed from the Middle downward (the Custom of the Country being not to cover the Body upwards of either Sex. (Moreover, they had on their Arms, many large Manilloes or Rings of Gold of great Value; and round their Necks, and in their Hair, abundance of their Country Jewels, which are a Sort of Beads of divers Colours, brought from a far Inland Country, where they are dug out of the Earth, and in the same Esteem with the Negroes, as Diamonds among the *Europeans*.)

THE King had a Gown on, flowered with Gold, which reached as low as his Ancles, an *European* embroidered Hat on his Head, with Sandals on his Feet. We being brought within ten Yards of the Chair of State, were desired to stand still: The King then ordered the Linguist to bid us welcome; on which we paid his Majesty the Respect

GUINEA. of our Hats, bowing our Heads at the same Time very low, as the Interpreter directed us. Then I ordered the Linguist to acquaint the King, That on his Majesty's sending to desire me to come up to his Camp, I forthwith, resolved on the Journey, that I might have the Pleasure of seeing so great and good a King as I heard he was, relying entirely on the Promises his Messenger had made me, in his Majesty's Name. The King seemed very well pleased with what I said, and assured us of his Protection and kind Usage: Then Chairs being brought, we were desired to sit down, and the King drank our Healths, and then Liquor being brought us by his Order, we drank his Majesty's. After this, the Interpreter told us, it was the King's Desire we should stay some Time with him, to see the Method of paying the Soldiers for Captives taken in War, and the Heads of the Slain.

IT so happened that in the Evening of the Day we came into the Camp, there were brought above 1800 Captives from a Country called *Tuffo*, at the Distance of six Days Journey.

THE King, at the Time we were present, ordered the Captives of *Tuffo* to be brought into the Court; which being accordingly done, he chose himself a great Number out of them to be sacrificed to his Fetiche, or Guardian Angel, the others being kept for Slaves for his own Use, or to be sold to the *Europeans*. There were proper Officers who received the Captives from the Soldiers Hands, and paid them the Value of twenty Shillings *Sterling* for every Man, in Cowrice, (which is a Shell brought from the *East-Indies*, and carried in large Quantities to *Whidab* by the *Europeans*, being the current Money of all the neighbouring Countries far and near) and ten Shillings for a Woman, Boy, or Girl. There were likewise brought by the Soldiers some thousands of dead People's Heads into the Court; every Soldier, as he had Success, bringing in his Hand, one, two, or three, or more Heads hanging in a String, and as the proper Officers received them, they paid the Soldiers five Shillings for each Head. Then several People carried



GUINEA ried them away, in order to be thrown on a great Heap of other Heads that lay near the Camp, the Linguist telling us, his Majesty designed to build a Monument with them, and the Heads of other Enemies formerly conquered and killed.

SNELGRAVE afterwards went to see the Manner of sacrificing their Enemies. Our Guard, says he, made Way for us through the Crowd, till we came near four small Stages, which were erected five Feet from the Ground; we stood close to them, and observed the Ceremony, which was performed in the following Manner.

THE first Victim we saw, was brought to the Side of the Stage, being a comely old Man, between fifty and sixty Years of Age; his Hands were tied behind him, and in his Behaviour he shewed a brave and undaunted Mind, nothing like Fear appearing in him. As he stood upright by the Stage, a Feticher, or Priest, laid his Hand on his Head, saying some Words of Consecration, which lasted about two Minutes. Then he gave the Sign of Execution to a Man that stood behind the Victim, who with a Broad-Sword, immediately struck him on the Neck, with such Force, that the Head was severed at one Blow from the Body; whereupon the Rabble gave a great Shout. The Head was cast on the Stage, and the Body, after having lain a little while on the Ground, that the Blood might drain from it, was carried away by Slaves, and thrown into a Place adjoining to the Camp. The Linguist told us, the Head of the Victim was for the King, the Blood for the Fetiche, or God, and the Body for the common People. We saw, says *Snelgrave*, many other Persons sacrificed in this lamentable Manner, and observed, that the Men went to the Side of the Stages bold and unconcerned; but the Cries of the poor Women and Children were very moving.

I TOLD an Officer, I wondered they should sacrifice so many People, of whom they might otherwise make good Advantage by selling them. He replied, it had ever been the Custom of their Nation, after any Conquest, to offer to their God a

certain Number of Captives, which were **GUINEA** always chose out from among the Prisoners by the King himself; for they firmly believed, should this be omitted, no more Success would attend their Arms. And he argued for the Necessity and Usefulness of their doing it, from the large Conquests they had made within a few Years, without any Defeat. Then I asked him, why so many old Men were sacrificed in particular. He answered, it was best to put them to Death; for being grown wise by their Age and long Experience, if they were preserved, they would be ever plotting against their Masters, and so disturb their Country; for they would never be easy under Slavery, having been the chief Men in their own Land: Moreover, if they should be spared, no *European* would buy them on Account of their Age. I then observed to him, that I had seen several handsome young People sacrificed, whom I was sure the *Europeans* would gladly have bought. He replied, they were designed to attend, in the other World, the Kings Wives, whom the *Tuffoes*, their Countrymen, had slain.

IN the Evening we passed by the Place where the sacrificed Bodies were thrown; there were two great Heaps of them, consisting of 400 Persons, who had been chosen out by the King that very Morning.

HE adds, that a Black Prince, who accompanied him to the King's Camp, informed him afterwards, that the sacrificed Bodies had been taken away in the Night by the common People, who had boiled and feasted on them as holy Food. This Story induced us, says *Snelgrave*, to send for our Linguist, and take a Walk to the Place where we had seen the Carcasses the Evening before, and to our great Surprise we found they were all gone; whereupon asking the Interpreter what was become of them, he replied, smiling, the Vulture, had eaten them up. I told him that was very extraordinary indeed, to swallow Bones and all; there being nothing remaining on the Place, but a great Quantity of Blood; so he confessed the Fetiche, or Priests, had divided the Carcasses among the People, who had eat them in the Manner they had

GUINEA been told. And though, no Doubt, this will appear incredible to many, says *Snelgrave*, yet I desire they will only make this one Reflection, That those who could be so cruel as to sacrifice their Fellow-Creatures, might probably carry their Barbarity a Degree farther.

HOWEVER, as I relate nothing for Matter of Fact, says he, but what I was an Eye-Witness to ; so I shall leave the Reader to give what Credit he pleases thereto. But as a further Confirmation of their being Canibals, I shall relate what I afterwards learned from one Mr. *Robert Moor*, who was a Person of great Integrity, and, at that Time, Surgeon of the *Italian Galley*. This Ship came to *Whidah* whilst I was at *Jaqueen*, and Captain *Juhn Dagge*, the Commander being indisposed, sent *Moor* to the King of *Dabome's* Camp, with Presents for his Majesty. There he saw very strange Things, especially Human Flesh sold publickly in the great Market-Place : As I was not in the Market during the Time I was in the Camp, I saw no such Thing ; but I don't doubt but that I should have seen the same had I gone into that Place, for there were many old and maimed Captives brought from *Tuffo* (besides those sacrificed) which no *Europeans* would have bought.

IN the Character *Snelgrave* gives us of the King of *Dabome*, he says, I had a good Opportunity of taking an exact View of him. He was middle-sized, and full-bodied, and as near as I could judge, about forty-five Years old ; his Face was pitted with the Small-Pox ; nevertheless, there was something in his Countenance very taking, and withal majestick. Upon the Whole, I found him to be the most extraordinary Man of his Colour that I had ever conversed with, having seen nothing in him that appeared barbarous, except the sacrificing his Enemies, which a *Portuguese* Gentleman told me he believed was done out of Policy ; neither did he eat Human Flesh himself.

He adds, that the King promised to send him Slaves sufficient to freight his Ship down to *Jaqueen*, and that he would take but Half the Duties the *European*

Merchants used to pay, and made him a **GUINEA** Present of several Slaves, with Cows, Goats, Sheep, and other Provision for his Journey. And within two or three Days after his Arrival at *Jaqueen*, the Slaves that had been promised him were sent thither ; but he did not meet with such good Usage, however, from the *Dabome* Officers as he might have expected from the Promises the King had made him : That on the First of July, 1727, he sailed from the Road of *Jaqueen* for the *West-Indies*, having 600 Negroes on Board. He concludes with informing us, that all the Country of *Whidah* was so depopulated and ruined by the King of *Dabome*, upon some Attempts the *Whidabs* made to recover their Liberties, that there was no Prospect of Trade reviving there for many Years.

As to the History of the Conquest of the Kingdom of *Whidah*, by the King of *Dabome*, and the Loss of the Slave-Trade on that Coast ; I find all that have gone that Voyage since the Year 1727, agree with Mr. *Snelgrave* in the Main, only it is remarkable, that not one of them charge the Nation of the *Dabomes* with being Canibals, or Devourers of their own Species but himself ; and some of them give us very substantial Reasons to believe that the Charge is not well grounded ; particularly Mr. *Atkins*, who observes, that the People supposed to be Canibals, generally inhabit Countries very remote, and little known to us ; and that Travellers, who report these Things, usually do it upon Hear-say, or upon Reasons that are not conclusive, and against later Experience.

THAT what *Snelgrave* relates of the King of *Dabome's* putting to Death several Captives, sacrificing them to his Gods, or to the Manes of his Friends, or for some political Reasons, is very far from making good the Charge.

AND as to that Part of the Story, where *Snelgrave* says he saw the Carcasses of Hundreds of those Prisoners who were put to Death, lying on Heaps, and that the next Day there was nothing of them to be found ; and what he relates of his Linguist telling him first, that the Carcasses were devoured by Vultures, and then, that they were

GUINEA. were eaten in the Night-Time by the People; Mr. *Atkins* answers,

1. THAT there is all the Reason in the World to believe the Carcasses were buried, or that some of the Bones or Offal would have been seen about the Places where they were eaten the next Day; and suggests, that the Linguist observing his Master *Snelgrave* to be very credulous, and inclined to believe they were eaten, humoured him in this Opinion, and concurred with his Notions by Way of Compliment.

2. THAT nothing is so common as for People to believe their Enemies, whom they dread, especially if they know little of them, to be Savages or Monsters of Men. And the conquering *Dabomes* might be so far from undeceiving the People of *Whidub* in this Particular, as to confirm them in the frightful Notions they had entertained of them, in order to keep them in Subjection.

3. *SNELGRAVE* himself relates, that the King of *Dabome* never eat Human Flesh, which is very strange if his People did; whether we suppose the Prisoners were sacrificed to his Gods, or that Human Flesh was esteemed a fine Dish in that Country. In either of these Cases it is natural to suppose the Prince would have partaken of the Banquet, or Sacrifice, with his Officers and People.

4. If these Prisoners were designed to be eat, one would have thought they would have made Choice of the youngest and fattest, as was usual where other Animals were intended for a Sacrifice, or a Festival; whereas he tells us, they took the Old, the Lean, and the Decrepid: Nor would they have thrown them on Heaps in that hot Country, where a Carcass immediately putrefies, but would have dressed and prepared the Bodies for Cookery as they had been killed.

5. THAT if the Human Flesh was esteemed such delicious Food amongst them, they would not sell their Prisoners for Slaves, neither would there be such prodigious Numbers of People to be found on these Coasts, if the neighbouring Nations were Canibals, and devoured those they made Prisoners.

6. THAT at *Loango*, the River *Gambia*, and in many other Parts of *Africa*, said to be inhabited by Canibals on the first Dis-

covery, it appears, by latter Voyages, that there are no such People to be found there.

7. THAT if this Practice was taken up by the *Dabomes*, as *Snelgrave* suggests, to terrify their Enemies; they would not have eaten the Carcasses in the Night-Time, and in private, but in the Day, and in the Face of all the World.

AND, Lastly, as to what *Snelgrave* says, Mr. *Moor* told him, that he saw Human Flesh sold by the *Dabomes* in the Market, he answers, if *Moor* did not mean Human Flesh sold alive into Slavery, he might mistake it for the Flesh of Monkeys, which are very large in this Country, and frequently eaten here.

MR. *Atkins* adds, that he never saw a Flesh-Market of any Sort on the Coast of *Guinea*, though he had been on Shore in several Places; and that it was usual, when a Beast was killed there, to distribute the Quarters and Joints immediately among their Neighbours, who do the same in Return, because the Flesh will not keep a single Day.

BUT the principal Objection is, that *Snelgrave* should take all this upon Hearsay, when he himself was upon the Spot; that he should not once visit the Market all the Time he was in the King of *Dabome's* Camp, though he professes himself to be more curious and inquisitive than most Travellers are. Perhaps he would not say he had seen these Things with his own Eyes; because Gentlemen, that went the same Voyage might then have given him the Lie directly: But here, if all that he has suggested should be found to be false, he could come off, by saying, he was deceived himself, by the Relation of others, and had asserted nothing positively of his own Knowledge.

MR. *Atkins* also observes, that the People of *Negroland* eat but little Flesh of any Kind, much less Human Flesh, but live chiefly on *Indian Corn*, *Rice*, *Plantains*, *Palm-Nuts*, *Pine-Apples*, and now and then a little stinking Fish or Fowl, by Way of Sauce, or to give a Relish to the rest. It is monstrous, therefore, to suppose that such a People should devour several Hundred Human Carcasses in one Night, and so dispose of the Bones that not one of them was to be found next Morning.

C H A P.

C H A P. XVIII.

Of the European Settlements, now in Possession of the French, on the West Coast of Africa, between the River Senegal and the Island of Arguin.

THE Island and Fort of *Arguin*, situate in 20 Degrees 30 Minutes North Latitude, was built by the *Portuguese*, Anno 1445, from whom the *Dutch* took it 1638, and were dispossessed of it by the *English*, Anno 1665. The *Dutch* took it next Year, but it was taken from them by the *French* in 1678, who demolished the Fort.

THE *Dutch* repaired the old Fort in 1688, and leaving it to the Defence of the *Moors*, the *French* *Mississippi* Company possessed themselves of it in 1721, and being compelled to surrender it to the *Dutch* soon after, recovered it again in 1724. The *Dutch* having lost the Fort of *Arguin*, built a Fort at *Portendia*, in the Mid-way between *Arguin* and *Senegal*, to protect their Gum-Trade.

THE *French* built *Fort-Louis* in the Mouth of the River *Senegal*, Anno 1692: The *English* took it from them, and called it *William and Mary Fort*; but it was re-

taken by the *French* the same Year; and they built *Fort St. Joseph*, 300 Leagues up the River *Senegal*, on which they have Abundance of other Settlements.

THE *Dutch* possessed the Island of *Goree*, in 1617; and built *Fort Nassau* upon it, which was taken by the *French* in 1677, and they have remained possessed of it ever since, being strongly fortified by them. This Island of *Goree* is situate near the West Coast of *Africa*, in 14 Degrees 40 Minutes North Latitude.

THE *French*, on the River *Senegal*, meet with Gold, Slaves, and Ivory, as in *Proper Guinea*; but what turns to the best Account, is the Drug called *Gum Senegal*, which the Woods, in the adjacent Country, produce; and the *English* Factors, on the River *Gambia*; it is said, have lately found the Way to the same Woods, and come in for a Share of this Gum, which the *French* have hitherto monopolized *.

C O N G O.

CONGO.
Congo.

IN Congo, the most Southern Division of Guinea, I include, 1. *Benguela*. 2. *Angola*. 3. *Congo Proper*; and, 4. *Loango*. These are situate between the Equator and *Cape Negro*, which lies in 16 Degrees South Latitude: Most Part of these Countries are under the Dominion of the *Portuguese*, who have great Numbers of Negro Princes subject to them.

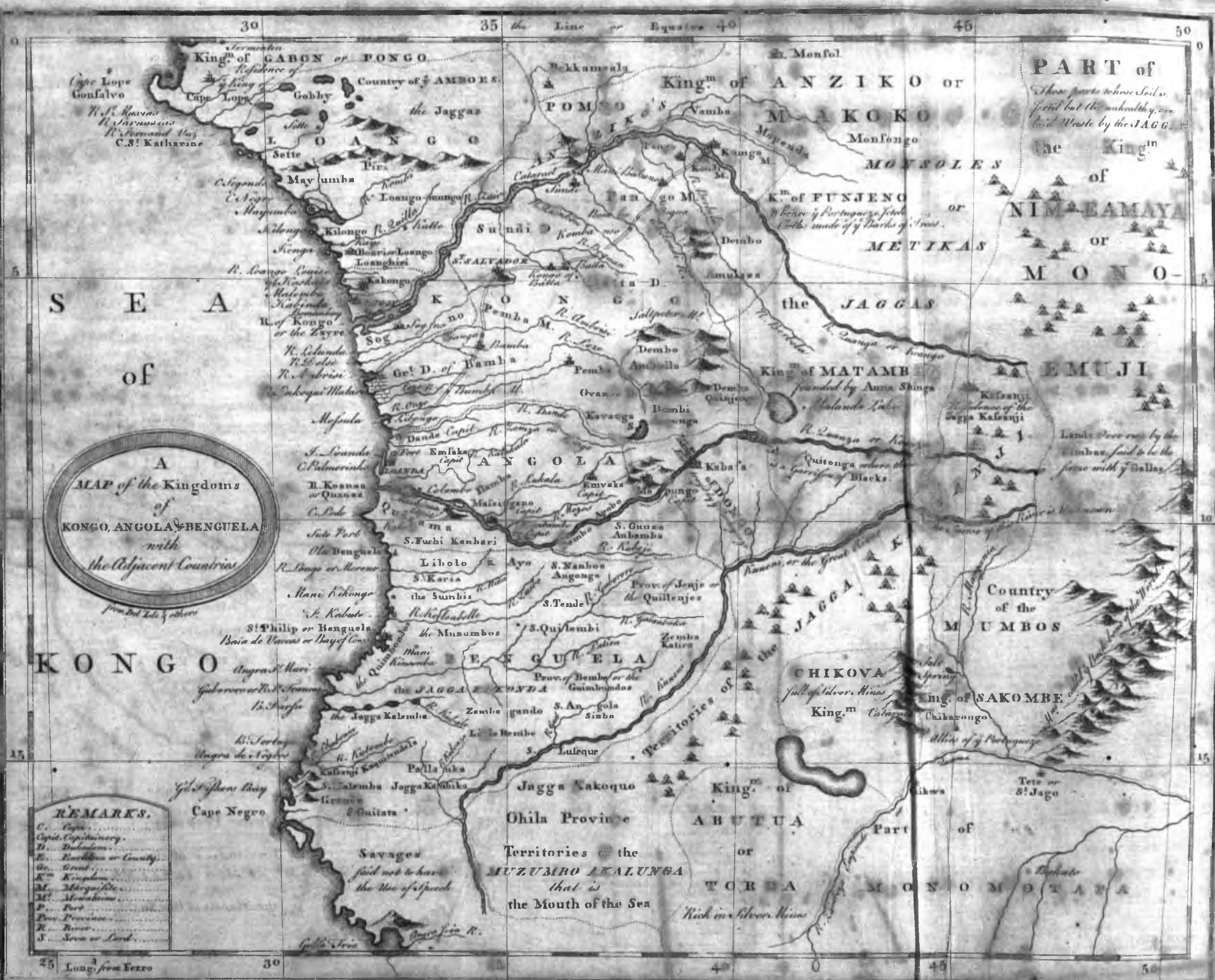
THE chief Towns are, *Benguela*, *St. Paul de Loando*, *St. Salvador*, and *Loango*. 1. *Benguela*, situate in 16 Degrees East Longitude, and 10 Degrees South Latitude. 2. *St. Paul de Loando*, the Capital of *Angola*, situate in

16 Degrees of East Longitude, and 7 Degrees of South Latitude. 3. *St. Salvador*, situate in 17 Degrees East Longitude, and 4 Degrees of South Latitude; and, 4. *Loango*, situate in 11 Degrees East Longitude, and 2 Degrees 30 Minutes South Latitude.

THEIR principal Towns and Settlements on the Coast of *Congo*, besides those already named, are *Great Cascais*, that stands at the Mouth of a Navigable River, which I find no Name for. *Loango*, situated at the Mouth of the great River *Zara* or *Congo*; and further Southward on the Coast, *Cape Palmerino*, *Cape Lelido*, *Lebolo*, *Benguelas*, or *Fort*

CONGO.

* Note. The River *Niger* rises in the East of *Africa*, according to most Maps, and having run a Course of 3000 Miles almost due West, is supposed to divide into three Channels, by which it discharges its Waters into the *Atlantic* Ocean. The most Northerly of these Channels is called the *Senega*, or *Sanajo*; the Middle Channel is called the *Gambia*, or *Gambra*; and the most Southern *Rio Grande*. The Mouth of the *Senega* lies in 16 Degrees North Latitude, within which stands *Fort Louis*, on an Island of the same Name, being the Chief of all the *French* Settlements on the River *Senega*, beyond which the *French* have a Multitude of other Settlements, extending near 200 Leagues up the River.



A
MAP of the Kingdoms
of
KONGO, ANGOLA & BENGUELA
with
the Adjacent Countries
Printed by J. & W. Smith

REMARKS.
C. Capital
Capit. Capit. City
D. District
E. Province or County
G. Great
K. Kingdom
M. Marquisate
M. Mountains
P. Port
Prov. Province
R. River
S. Sea or Land

PART of
These parts whose Soil is
fertile but the unhealthy, are
land Waste by the JAGGAS
the King

Lands over-run by the
Jaggas, said to be the
same with y^e Jaggas

Territories of the
MUZUMBO AKALUNGA
that is
the Mouth of the Sea

25 30 35 40 45 50
Long. from Ferro

CONGO. *Fort St. Philip* (near which the *Dutch* have a Factory) *Tortuga* and *Angra de Negroes*.

Negro Towns. As to the Towns belonging to the Negroes, most of them consist of a few Huts, built with Clay and Reeds, in an irregular Manner; and as every Tribe or Clan has its particular King, or Sovereign, his Palace is usually distinguished by a spreading Tree before his Door, under which he sits, and converses, or administers Justice to his Subjects. But I perceive most of their Towns are in or near a Grove of Trees; for our Sailors always conclude, there is a Negro Town, wherever they observe a Tuft of Trees upon the Coast: And as these consist of Palms, Cocoa-Nut-Trees, Oranges, Lemons, and other Fruit-Trees, that retain their Leaves and Verdure all the Year, such Dwellings, how mean soever the Materials of their Houses are, cannot be unpleasant. The Negro-Towns, in fruitful Countries, stand very thick, and are exceeding populous, the whole Country appearing almost one continued Village.

As to their Persons, they are as black as any of the Negroes, but much more civilized. The *Portuguese* Fathers have not only converted most of the People upon this extensive Coast to Christianity, but taught them to cloath themselves like Christians; and they now take off great Quantities of *European* Manufactures. There are a Multitude of Kings, or Petty-Sovereigns, in this Country, most of them in some Kind of Subjection to the *Portuguese*, who permit them, however, to govern their own People, according to their antient Customs. Notwithstanding this Country is situated under, and near the Equator, it is not so excessive hot as in some higher Latitudes; for which several Reasons are assigned; as, 1. Because their Day is never much above twelve Hours long. 2. Their rainy Season

continues four Months, viz. from *June* to *September* inclusive, when their Rivers, like the *Nile*, overflow the level Country, and this renders *Congo* no less fruitful than *Egypt*. The *Portuguese* have taught the Natives, also, to make the best of their Lands, and introduced *European* Corn, Fruits and Plants; and as the Country is very populous, there is now scarce a Spot of Ground uncultivated.

The *Portuguese* have the sole Foreign Trade in this Country, except in some Part of *Angola*, whither the *English* and *Dutch* resort for Slaves. They bring from thence, also, Elephants Teeth, Wax and Peltry, consisting of the Skins of Buffaloes, and other Beasts, for which they give the Natives in Return all Manner of Cloathing, made of Cotton, Linen, or slight Stuffs, Tools, Utensils, Tobacco, Brandy, and other Spirituous Liquors; and, it is said, the *Portuguese* frequently purchase Slaves and Teeth here, with the Gold they bring from *Brazil* (for there is no Gold found in *Congo*) and that, from this Coast, and some other Settlements they have in *Africa*, they do not send less than 100,000 Slaves to *Brazil* annually.

NEGROES, it is said, are purchased cheaper at *Angola* than in *Guinea Proper*. Young Blacks, at full Growth, and in their Prime, under three Pounds a Head; and Boys and Women in Proportion: And these poor Creatures are packed as close as Herrings, 700 or 800 of them in a Ship, where they are forced to lie double almost the whole Voyage, and are kept with no better Food than Horse-Beans; though their Profit, one would think, should incline the Merchants to use them well; for a Slave, that is purchased for three or four Pounds at *Angola*, is worth twenty or five and twenty in *America*.

L O A N G O.

LOANGO.

Uring's
Loango.

CAPTAIN *Uring* gives the following Description of the Town and Country of *Loango*, the South-West Coast of *Guinea*. He says, the Town of *Loango* is about five Miles from the Sea-Side, situate

in a large Plain, and a champaign Country all round it for many Miles. It is near eight Miles in Circumference, very populous, and lies in 4 Degrees 40 Minutes South Latitude, which makes their Days and

Nights

LOANGO. Nights almost equal throughout the Year. The Air was serene and clear most Part of the Time he remained there.

THE chief of their Trade is in Slaves, though they have some Elephants Teeth, and Bees-Wax, and have very rich Copper-Mines in the Country. I have seen, says he, Quantities of Copper-Drops, which were Pieces of about a Pound Weight, run from the Oar, and is for the most Part bought by the *Dutch*. I was informed, that the greatest Part of their Slaves were brought eight or nine Hundred Miles out of the Country, which they call *Poamboe*; I take this to be *Ethiopia*. They used to make Excursions nearer Home, in strong Parties, and where they found any People settled by themselves, and not under the Protection of any Government, they seized them, and drove them before them, as other People do Cattle, till they brought them to a trading Town, where they were sold for Slaves; and this is as much a Trade among them, as selling Horses, Cows, and Sheep, or the like, in other Countries. Those Slaves which are brought so far out of the Country, are generally very ignorant, and dull of Apprehension; but those taken nearer the Sea-Coast are more quick, especially the People of *Loango*, who are a crafty, cunning People, and tolerably ingenious; they are most of them tall, strong, and well limbed; and all of them are great Lovers of Brandy and Tobacco: They do not make so good Slaves as those of the Gold Coast, or *Whidah*; the Reason which is given for it is, that the People on the Gold Coast fare hard for Want of Provisions, and are capable to go through more Labour, with less Victuals, than the Natives of other Countries, where they have Plenty, as they have in the Kingdoms of *Angola*, *Congo*, and those Countries from whence these Slaves are brought. It seldom happens that any of the Town's- People are sold for Slaves, except in Cases of Adultery, or when their great Men sell some of their Servants for Disobedience.

THE Women do all the Drudgery; as Planting, Reaping, dressing their Provisions, carrying Burdens, combing their Husband's Hair, twisting it into several Forms, and

painting their Bodies: They also make Mats. Most of the Bread eaten amongst them they call Cankey, which is made with *Indian* Corn, beat small, which they mix with some Roots, and boil it in Dumplings, and when they take it out of the Pot, then they wrap it up in Leaves, and it will keep good five or six Days.

If any of their great Men, or *Europeans*, have Occasion to travel, they are conveyed in Hammocks after this Manner; they have a long, light Pole, to which the Hammock is fastened near the End, and two Men taking it up, one before, the other behind, will carry a lusty Man a round Pace several Miles without resting. When they go long Journeys, they have six Men, who take Turns to carry, and are so dexterous, that they never stop when they change, but shift, keeping on their usual Pace. There is no such easy Way of Travelling as this; the Person sitting or lying in the Hammock, as he thinks fit, and they have a Piece of Callicoe thrown over the Pole, when they have a Mind to keep the Sun from them.

THE Houses of the Inhabitants are low, the Sides of them made with Cane, watted together with Twigs, and covered with Leaves or Branches of Trees, of which they have many convenient for that Purpose, and consist mostly of two or three Rooms, the innermost of which is particularly for their Women. Most of them have small Yards, inclosed in the same Manner as the Walls of their Houses, where are generally growing Plantain, Banano, and other Trees, the Fruits of which serve them for Food, and the Branches are convenient to shade them from the Sun, when they have a Mind to take the fresh Air, which makes the Town look very agreeable. Some of their great Men, and the chief of their Merchants, have Cane-Walls of about ten or twelve Foot high, which form a Walk about eight Foot wide, reaches near forty Yards from the Houses, but with so many Windings and Turnings, that you go five Times that Distance before you come to their Habitations; which is all the Grandeur I observed in their Buildings. I have been entertained

LOANGO. tertained with Palm-Wine and Fruit at many of their Houses. The chiefest of their common Peoples Food is Canky, Potatoes, and other Roots; the better Sort eat Fowls and stewed Fish. Their Fish is dressed thus; they take five or six fresh Masounges, and put them into an Earthen Pot, with a little Water and Palm Oil, and a great deal of Bird-Pepper, and some Salt; over the Fish they lay three or four Pieces of small Sticks a-cross, and then fill the Pot with green Plantains, and cover it close; the Fume of the Pot stews the Plantains: This is esteemed an excellent savoury Dish. I was prevailed on to taste it, but it was so hot of the Pepper, that I could not get the Taste of it out of my Mouth for several Hours. There is very little Difference in the Apparel of the Men and Women, both wearing a Fathom of Cloth about their Waists, which is tucked in such a Manner, that the Corners almost touch the Ground, hanging on the Left Side. In the Mornings and Evenings, the Women have a Fathom to wrap round their Shoulders, which I did not observe the Men make use of.

THEIR Money they call Mucates, being certain Pieces of Cloth made of Silk-Grafs by the Women, about the Bigness of a Sheet of Paper, and passes as current Coin; they sew several of them together, which make a Fathom, and was what they clothed themselves with, before the Europeans traded with them. They value our Goods by an imaginary Coin, something in the Nature of the Portuguese Manner of counting by Rees, of whom I suppose they learned it. A Piece of Blue Bafts is valued at 1000, a Piece of painted Callicoe at 600, a Piece of Neconees 600, a Guinea Stuff 300, of Paper-Braul 300, a small Keg of Powder 300, and so of the rest. Annabases and Brass-Pans, Pewter-Basons, Guns and Powder, are much esteemed with them: They are very fond of small black Beads, and Coral, to make Bracelets: We had also Knives, Tapfeels, and Chareolces, with a small Quantity of Scarlet, and blue Broad-Cloth, which the Natives wear in small Rings tied round their Waist for Ornament. We bought

Men-Slaves from 3600 to 4000, and Women, Boys, and Girls, in Proportion. We reckoned a Man-Slave at fifty Shillings Prime-Cost of the Goods in England. There was in the Town a large Portuguese Factory, and in the Road a large Dutch Ship and two English Ships besides ourselves, or we should have purchased Slaves much cheaper. I had almost forgot to mention an Ornament which the Women wear about their Ancles, which is large Brass Rings of five or six Pound Weight. They have a Market every Day, where Provisions and Goods are sold; it begins very early in the Morning, and lasts about three Hours; they have Plenty of Indian Corn, Kidney-Beans, Calavances, Pinda's and Guba-Gubs; which last are in Shape and Taste like our White Pease, with this Difference, one Grain being as big as four or five, they grow upon a Vine which runs upon the Ground, and every single Grain is covered with a distinct Shell. They have great Numbers of Plantain and Bannano Trees, as they have of Palm-Trees of several Sorts, from whence they draw great Quantities of Palm-Wine, and extract a great deal of Oil from the Fruit, which they both eat and anoint themselves with, and sell to the Europeans. They have also large Cotton-Trees of a prodigious Size: Pine-Apples are so plenty here, that I have bought ten for a Knife, which cost in England about Two-Pence. They have some Limes; but I saw no Lemons, and but very few Oranges, and those bitter, sour, and ill tasted. They have Plenty of Dunghill-Fowls; but I saw neither Turkey nor Duck in the Country, no Black Cattle nor Hogs, and but one Sheep. The Men have their Drinking-Bouts of Palm-Wine, which is the only Liquor the Country affords besides Water: They let it stand two Days after it is taken from the Tree, in which it ferments, and grows sour, and has some Spirit in it, which exhilarates them, and makes them merry: They will sit at these Drinking-Bouts twelve Hours together, till they get drunk. I have tasted it, but found it very disagreeable; but when it is first taken from the Tree, it has a very pleasant Taste.

CAFFRARIA.

CHAP. I.

The Situation, Boundaries, Face of the Country, Mountains, Rivers, Bays, Capes, Air and Seasons, Soil, Produce and Animals.

CAFFRARIA.
Situation.

CAFFRARIA, or the Country of the *Hottentots*, including the *Terra de Natal*, is situate between 15 and 35 Degrees of Eastern Longitude, and between 24 and 35 Degrees of South Latitude, surrounding the Country of *Monomotapa*, and encompassed by the Southern Ocean on the East, South and West. It is a very mountainous Country, of which the chief lie near the *Cape*, viz. 1. The *Table Mountain*, of a very great Height, the Top whereof is always covered with a Cap of Clouds before a Storm. 2. The *Sugar-Loaf*, so named from its Form; and, 3. *James Mountain*, or the *Lion's Rump*.

Mountains.

Rivers.

HERE are no navigable Rivers, but a great many Brooks and Rivulets descend from the Mountains, and render the Vallies exceeding fruitful. One of these runs through the Company's Garden, which is one of the greatest Curiosities in Nature and Art; the Fountains are raised to what Height they please, by the Brook which descends from the *Table-Mountain*.

Bays.

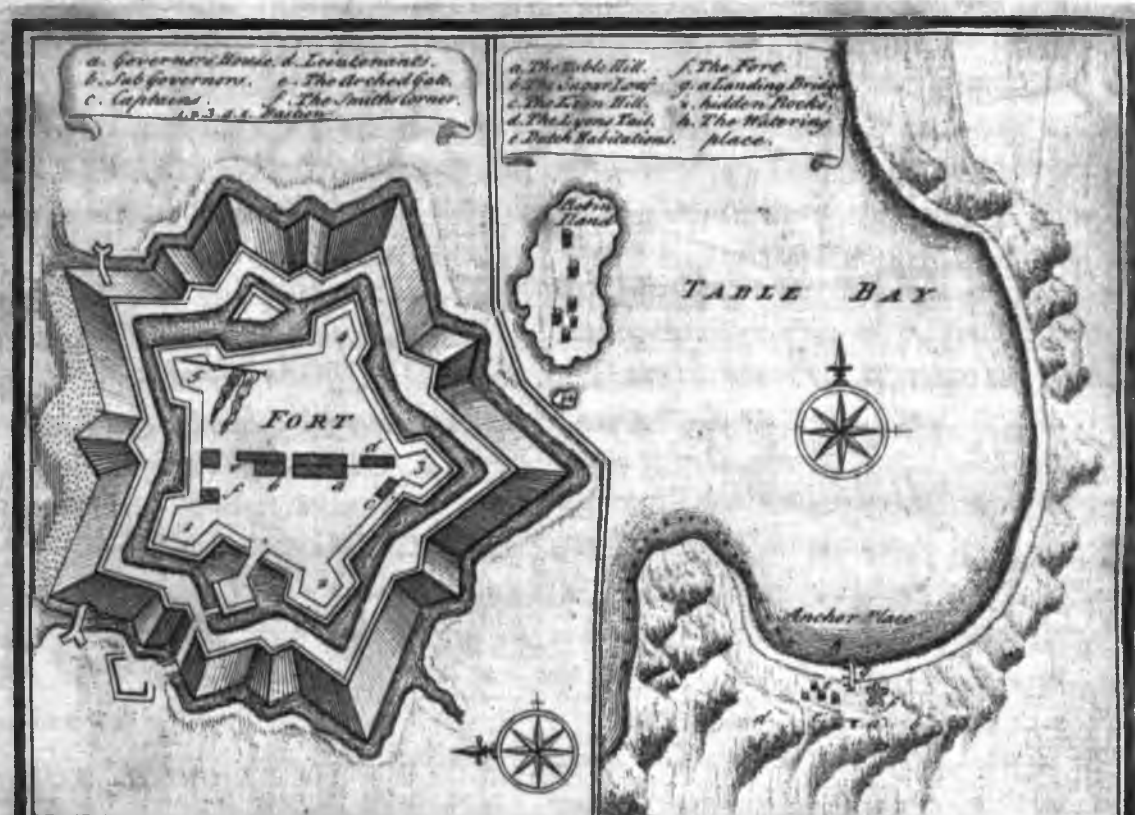
As to Harbours, I do not meet with any, though it has a Sea-Coast of 1000 Miles and upwards; but it has on the West the Bay of *St. Helena*, the Bay of *Soldania*, and the *Table-Bay*; and on the East, *Hermosa-Bay*, and the Bay of *Brasa*.

Capes.

THE Capes are those of the *Cape of Good-Hope* and *Aguillas*, both of them in the South.

THE Vallies would be excessive hot, if they were not encompassed by the vast Southern Ocean, from whence the Wind blows on every Side almost; and they are scarce ever free from Storms a Week, which raise the Waves of this extensive Ocean to so vast a Height, that they are in a literal Sense frequently Mountain high, such as we never see in this Part of the World; but though these Storms are troublesome, it makes the Country very healthful. If they happen to have a Calm of any Duration, all the People are troubled with the Head-Ach. Abundance of rich Ships have been cast away by these Storms upon the Coast. The *Dutch* sometimes lose whole Fleets, as they lie at Anchor before the Town, and they are forced to moor their Guard-Ship with strong Chains instead of Cables.

In the Company's Gardens are the most delicious Fruits of *Asia* and *Europe*, growing within Squares of Bay-Hedges, so high and thick, that the Storms coming off the Ocean, can prejudice them but little; and these Hedges afford a most refreshing Shade in the hot Season. Here, also, we meet with Peaches, Pomegranates, Citrons, Lemons, Oranges, with the Apples and Pears of *Europe* intermixed, all excellent in their Kinds; and here we see the Crimson *Japan* Apples, which intermixed with the green Leaves, appear exceeding beautiful: Here also grows the *Indian Guava*.



Prospect of the *CAPE of GOOD HOPE.*



CAPPARARIA.

THEY have scarce any Fruit-Trees, the natural Product of the Country, at least such as the *Europeans* care to taste of, tho' the *Hottentots* eat some of them.

THREE or four Sorts of Almond-Trees have been brought hither, which bear Fruit once in three Years; and as they have large Plantations of them, yield the the *Dutch* a considerable Profit. The Ananas, or Pine-Apple, a most delicious Fruit, is also planted in their Gardens.

HERE we meet with four Sorts of Camphire-Trees, the best whereof was transplanted from *Borneo*, the other three came from *Sumatra*, *China*, and *Japan*; the Leaves being rubbed between the Fingers, smell strong of Camphire. It was a great while, it seems, before they raised any considerable Vineyards: They carried thither at first, Vine-Stocks, from the Banks of the *Rhine*, and from *Persia*, in small Parcels, which grew pretty well, and furnished them with Grapes for eating; but they did not pretend to make any Quantities of Wine, till a certain *German* taught them to take the Prunings of their Vines, and cut them in small Pieces of half a Foot in Length, and plant them in Fields plowed up for that Purpose, and they sent out Shoots at every Knot; by which Means, they were soon furnished with as many Stocks, or Plants, as they had Occasion for.

AND now there is scarce a Cottage in the *Cape* Settlement but has its Vineyard, which produces Wine enough for the Family. Their Plants of all Sorts, are larger and sweeter than those of *Europe*; the Head of a Cabbage, at its full Growth, weighing thirty or forty Pounds, and the Head of a Colliflower as much, the Seeds whereof are brought from *Cyprus* and *Savoy*; their Melons also are of an exceeding fine Flavour, and larger and wholesomer than those of *Europe*, and are raised without Glasses, or Hot-Beds, their Summers being exceeding hot, and Winters moderate; their Potatoes are very large, weighing from six to ten Pounds; these they brought from *India*, and they are exceeding good.

IN *December*, all their Grain is ripe, and our *Christmas* is the Height of their Har-

vest: In *January*, they tread out their Corn in the Fields; and in *February*, the Farmers carry it to the Company's Magazines, where they receive ready Money for all they do not use themselves. They sow almost all Manner of Grain, but Oats and Lentils.

THE Lion is frequently seen here; his Shin-Bones, it is said, after they are dried, are as hard and solid as a Flint, and used in the same Manner to strike Fire with: When he falls upon a Man or Beast, he first knocks them down with his Paw, and deprives his Prey of all Sensation, before ever he touches it with his Teeth, roaring most terribly at the Time he gives the mortal Blow.

THE Tyger and Leopard also are among the Wild Beasts at the *Cape*.

THE Elephants of this Part of *Africa* are very large; their Teeth weigh from 60 to 120 Pounds; and their Strength is scarce to be conceived. One of them being yoked to a Ship at the *Cape*, that was careening there, fairly drew it along the Strand; they are from twelve to fifteen Feet in Height, and some say a great deal more: The Female is much less than the Male, and has its Breasts or Dugs, between its Fore-Legs; their usual Food is Grass, Herbs, and Roots, and the tender Twigs of Trees and Shrubs: They pull up every Thing with their Trunk, which serves as a Hand to feed themselves; and with this they suck up Water, and empty it into their Mouths.

THE Rhinoceros also is to be met with at the *Cape*: This Animal is something less than the Elephant, but of equal, if not greater Strength; at least, the Elephant runs away and avoids him, whenever he discovers him. With his rough prickly Tongue, he licks the Flesh off the Bones of an Animal.

THE Elk is also found in the *Hottentot* Countries; he is about five Feet in Height, has a fine slender Neck, and a beautiful Head, not much unlike that of a Deer.

THE *European* Asses are common at the *Cape*; but there is another wild Animal, which goes by the Name of an *Ass*, which has nothing like that Creature but his long

CAPPARARIA.

Animals.

CAFFRARIA. Ears, for he is a well-made, beautiful, lively Beast.

THE *Dutch* have replenished their Settlements with *European* Hogs, as well as those of the *Indian* black Breed, without Bristles, whose Bellies almost touch the Ground.

THE Porcupine is another Animal very common at the *Cape*; what is most remarkable in this Animal, is a Wood of Quills, with which his Back, and every Part of him, except his Belly, is covered; they are about the Length of a Goose-Quill; but strait, hard, and without Feathers, and growing less and less from the Middle to the End, terminate, in a sharp Point: These Quills he shoots at Man or Beast, when he is attacked.

THERE is a Creature at the *Cape*, also, called by the *Dutch* a Sea-Cow; but it always feeds on Grass a-shore, (according to *Kolben*,) and only runs into the Sea for

Security: The Head of this Animal resembles rather that of an Horse than a Cow, and seems to be the same with the *Egyptian Hippopotamus*.

THE Skinkbingsem, as the *Dutch* call it, seems to be an Animal peculiar to the *Hottentot* Country, and to have obtained its Name from the stinking Scents it emits from its Posteriors; which are such, that neither Man nor Beast can bear them; this is the Creature's best Defence when it is pursued; the very Dogs will desert the Chase, rub their Noses, and howl when the Beast lets fly, and Men are perfectly stifled with the nauseous Stench.

THERE are Eagles here, called Dung-Birds, which if they find an Ox or Cow laid down, they fall upon the Beast in great Numbers, make a Hole in the Belly of it with their Bills and Talons, and perfectly scoop out the Inside of it, leaving but a bare Skeleton covered with the Hide.

CHAP. II.

Of the Persons and Habits of the Hottentots.

THERE are sixteen *Hottentot* Nations, which inhabit this Southern Promontory; at least, there are so many that hold a Correspondence with the *Dutch*, though it is presumed, there are many more to the Northwards.

The Persons and Habits of the Hottentots.

THE Stature of the *Hottentot* Men is rather low than tall: Their Bodies are proportionable and well made: They are seldom either too fat or lean, and scarce ever any crooked or deformed Persons amongst them, any farther than they disfigure their Children themselves, by flattening and breaking the Gristles of their Noses, looking on a flat Nose as a Beauty. Their Heads, as well as their Eyes, are rather of the largest: Their Lips are naturally thick; their Hair black and short like the Negroes, and they have exceeding white Teeth; and after they have taken a great Deal of Pains with Grease and Soot to darken their natural tawny Complexions, resemble the Negroes pretty much in Co-

lour. The Women are much less than the Men; and what is most remarkable in them, is a callous Flap or Skin that falls over the Pudenda, and in a Manner conceals it. The Report of which usually excites the Curiosity of the *European* Sailors, to visit the *Hottentot* Village near the *Cape*, where a great many of those Ladies, on seeing a Stranger, will offer to satisfy his Curiosity for a Half-penny, before a Crowd of People; which perfectly spoils the Character the pious Mr. *Kolben* has given of their Modesty.

THE Men cover their Heads with Handfuls of Grease and Soot mixed together; and going without any Thing else on their Heads in the Summer-Time, the Dust sticks to it, and makes them a very filthy Cap, which they say cools them, and preserves their Heads from the scorching Heat of the Sun; and in the Winter, they wear flat Caps of Cat-Skin or Lamb-Skin, half-dried, which they tie with a Thong of the same

Leather

CAPPARIA.

Leather under their Chins. The Men also wear a Kross, or Mantle, made of a Sheep-Skin, or other Skins, over their Shoulders, which reaches to the Middle, and being fastened with a Thong about their Neck, is open before. In Winter, they turn the woolly or hairy Sides next their Backs, and in Summer the other. This serves the Man for his Bed at Night, and this is all the Winding-Sheet or Coffin he has when he dies. If he be a Captain of a Village, or Chief of his Nation, instead of a Sheep-Skin, his Mantle is made of Tyger-Skins, Wild Cat-Skins, or some other Skins they set a Value upon: But though these Mantles reach no lower, generally, than their Waists, yet there are some Nations who wear them as low as their Legs, and others that have them touch the Ground.

THEY conceal or cover those Parts, also, which every other People do, with a square Piece of Skin about two Hands Breadth, generally with a Cat-Skin, the hairy Side outwards, which is fastened to a String or Girdle about their Bodies.

THE Man also hangs about his Neck a greasy Pouch, in which he keeps his Knife, his Pipe and Tobacco, and some Dacha (which intoxicates like Tobacco;) and a little Piece of Wood burnt at both Ends, as a Charm against Witchcraft. He wears also three large Ivory Rings on his Left Arm, to which he fastens a Bag of Provisions when he travels. He carries in his Right-Hand two Sticks, the first called his Kirri, which is about three Feet long, and an Inch thick, but blunt at both Ends; the other called his Raccum Stick, about a Foot long, and of the same Thickness, but has a sharp Point, and is used as a Dart to throw at an Enemy or Wild Beast; which he seldom misses, if he be within Distance. In his Left-Hand he has another Stick about a Foot long, to which is fastened the Tail of a Fox or Wild Cat, and this serves him as a Handkerchief to wipe off the Sweat. They wear a Kind of Sandals, also, made of the raw Hide of an Ox or Elephant, when they are obliged to travel through stony Countries; and some have Buskins to preserve their Legs

from Bushes and Briars; but ordinarily their Legs and Thighs have no Covering.

CAPPARIA.

THE Women wear Caps, the Crowns whereof are a little raised; and these are made also of half-dried Skins, and tied under their Chin. They scarce put them off Night or Day, Winter or Summer. They usually wear two Krosses, or Mantles, one upon another, made of Sheep-Skins, or other Skins, which are sometimes bordered with a Fringe of raw Leather; and as these are only fastened with a Thong about their Necks, they appear naked down to the Middle: But they have an Apron, larger than that of the Mens, to cover them before, and another of still larger Dimensions, that covers their Backsides. About their Legs they wrap Thongs of half-dried Skins, to the Thickness of a Jack-Boot, which are such a Load to them, that they lift up their Legs with Difficulty, and walk very much like a Trooper in Jack-Boots; this serves both for a Distinction of their Sex, and for Ornament. But this is not all their Finery: If they are People of any Figure, instead of a Sheep-Skin, they wear a Tyger-Skin, or a Mantle of Wild Cat-Skin. They have also a Pouch hangs about their Necks, in which they always carry something to eat, whether they are at Home or Abroad, with their Dacha, Tobacco and Pipe.

BUT the principal Ornaments, both of Men and Women, are Bras or Glafs Beads, with little thin Plates of glittering Bras and Mother of Pearl, which they wear in their Hair, or about their Ears. Of these Glafs and Bras Beads strung, they also make Necklaces, Bracelets for the Arms and Girdles; wearing several Strings of them about their Necks, Waists and Arms, chusing the smallest Beads for their Necks: Those are finest, that have the most Strings of them, and their Arms are sometimes covered with Bracelets from the Wrist to the Elbow: The largest Beads are on the Strings about the Middle; in these they affect a Variety of Colours, all of which the Dutch furnish them with, and take their Cattle in Return.

THERE

CAPPARIA.

THERE is another Kind of Ornament peculiar to the Men; and that is, the Bladder of any Wild Beast they have killed, which is blown up, and fastened to the Hair, as a Trophy of their Valour.

BORN Men and Women powder themselves with a Dust they call Bachu; and the Women spot their Faces with a red Earth or Stone (as ours do with black Patches) which is thought to add to their Beauty, by the Natives; but, in the Eyes of *Europeans*, renders them more frightful and shocking than they are naturally.

BUT, as Part of their Dress, I ought to have mentioned, in the first Place, the Custom of daubing their Bodies, and the Inside of their Caps and Mantles, with Grease and Soot. Soon after their Children are born, they lay them in the Sun, or by the Fire, and rub them over with Fat or Butter, mixed with Soot, to render them of

a deeper Black, it is said; for they are naturally tawny: And this they continue to do almost every Day of their Lives, after they are grown up, not only to encrease their Beauty, but to render their Limbs supple and pliable. As some other Nations pour Oil upon their Heads and Bodies, so these People make use of melted Fat: You cannot make them a more acceptable Present than the Fat or Scum of the Pot that Meat is boiled in, to anoint themselves. Several of these *Hottentots* coming on Board our Ship, as soon as we arrived at the *Cape*, addressed themselves in the first Place to the Cook for some of the Fat he had skimmed off his boiling Coppers; which being gratified in, they immediately clapped it on their Heads by Handfuls; which confirmed us in the Opinion of their Nastiness, of which we had heard so much.

CAPPARIA.

C H A P. III.

Of their Food and Liquors.

Food.

NOR are the *Hottentots* more cleanly in their Diet than in their Dress; for they chuse the Guts and Entrails of Cattle and of some Wild Beasts (with very little Cleansing) rather than the rest of the Flesh, and eat their Meat half boiled or broiled; but their principal Food consists of Roots, Herbs, Fruits or Milk. They seldom kill any of those Cattle, unless at a Festival; they only feed on such as die of themselves, either of Diseases or old Age, or on what they take in Hunting; and, when they are hard put to it, they will eat the raw Leather that is wound about the Womens Legs, and even Soles of Shoes: And, as their Mantles are always well stocked with Lice of an unusual Size, they are not ashamed to sit down in the publick Streets at the *Cape*, pull off the Lice, and eat them. And I ought to have remembered, that they boil their Meat in the Blood of Beasts, when they have any of it.

THEY rather devour their Meat than eat it, pulling it to Pieces with their Teeth and Hands, discovering a canine Appetite and Fierceness: They abstain, however, from Swines Flesh, and some other Kinds of Meat, and from Fish that have no Scales, as religiously as ever the *Jews* did. And here it may not be improper to say something of the Management of their Milk and Butter: They never strain their Milk, but drink it with all the Hairs and Nastiness with which it is mixed in the milking by the *Hottentot* Women. When they make Butter of it, they put it into some Skin, made in the Form of a Soldier's Knapsack, the hairy Side inwards; and then two of them taking hold of it, one at each End, they whirl and turn it round till it is converted into Butter, which they put up for anointing themselves, their Caps and Mantles; for they eat no Butter: And the rest they sell to the *Dutch*, without clearing it from the Hairs and Dirt it contracts in the Knapsack.

CAPPARITA.

Knapfack. The *Hollanders*, when they have it, indeed, endeavour to separate the Nastiness from it, and sell it to the Shipping, that arrives there, frequently for Butter of their own making ; and some they eat themselves (but surely none but a *Dutchman* could eat *Hottentot* Butter :) And the Dregs and Dirt that is left, they give to their Slaves ; which having been found to create Diseases, the Governor of the *Cape* sometimes prohibits their giving their Slaves this Stuff by publick Edict ; which is not, however, much regarded. The Butter-Milk, without any Manner of Cleansing or Straining, the *Hottentots* drink themselves ; giving what they have to spare to their Lambs and Calves.

Liquor.

THE usual Drink of the *Hottentots* is Cows Milk, or Water ; and the Women

sometimes drink Ewes Milk ; but this the Men never touch : And it is observed, that the Women are never suffered to eat with the Men, or come near them, during the Time of their Menfes.

SINCE the Arrival of the *Dutch* among them, it appears that the *Hottentots* are very fond of Wine, Brandy, and other Spirituous Liquors : These, and the Bauls already mentioned, the *Hollanders* truck for their Cattle ; and though a *Hottentot* will turn Spit for a *Dutchman* Half a Day for a Draught or two of sour Wine, yet do they never attempt to plant Vineyards (as they see the *Dutch* do every Day) or think of making Wine themselves. I proceed, in the next Place, to give an Account of their Towns.

CAPPARITA.

CHAP. IV.

Of their Towns, or rather Camps.

THE *Hottentots*, like the *Tartars* and *Arabs*, remove their Dwellings frequently for the Conveniency of Water and fresh Pasture : They encamp in a Circle formed by twenty or thirty Tents, and sometimes twice the Number, contiguous to each other ; within the Area whereof they keep their lesser Cattle in the Night, and the larger on the Out-side of their Camp : Their Tents, or, as some call them, Houses, are made with slender Poles, bent like an Arch, and covered with Mats or Skins, and sometimes both : They are of an oval Figure, the Middle of the Tent being about the Height of a Man, and decreasing gradually (the Poles being shorter) towards each End, the lowest Arch, which is the Door or Entrance, being about three Foot high, as is the opposite Arch at the other End ; the longest Diameter of the Tent being about twelve or fourteen Feet, and the shortest ten ; and in the Middle of the Tent is a shallow Hole, about a Yard Diameter, in which they make their Fire, and round which the whole Family, consisting of nine or

ten People, of all Ages and Sexes, sit or lie Night and Day, in such a Smoak, when it is cold, or they are dressing of Victuals, that it is impossible for an *European* to bear it, there being usually no Vent for the Smoak but the Door ; though I think I have seen a Hole in the Top of some of their Huts to let out the Smoak, and give them Light. Such a Circle of Tents or Huts as has been described, is called by the *Hottentots* a Kraal, and sometimes by the *Europeans* a Town or Village ; but seems to be more properly a Camp : For a Town consists of more substantial Buildings, and is seldom capable of being removed from one Place to another ; whereas these Dwellings consist of nothing more than small Tent-Poles, covered with Skins or Mats, which are moveable, and carried away upon their Baggage-Oxen, whenever they remove with their Herds to a distant Pasture.

As to the Furniture of their Tents, this consists of little more than their Mantles which they lie on, some other Skins of Wild Beasts they have killed or purchased,

^{CAPPRARIA.} an Earthern-Pot they boil their Meat in, their Arms, and perhaps some other trivial Utensils. The only Domestick Animal they keep, are Dogs, as ugly in their Kind as their Masters, but exceeding useful to them in driving and defending their Cattle.

THE *Hottentots* are agreed by all to be the laziest Generation under the Sun; they will rather starve, or eat dried Skins, or Shoe-Soles at Home, than hunt for their Food; and yet when they do apply themselves to the Chase, or any other Exercise, no People are to be found more active and dexterous than the *Hottentots*; and they serve the *Europeans* often with the greatest Fidelity and Application, when they contract to serve them for Wages: They are also exceeding generous and hospitable; they will scarce eat a Piece of Venison, or a Dish of Fish, they have caught, or drink their beloved Drams alone, but call in their Neighbours to partake with them as far as it will go.

Government. THE next Thing I shall inquire into, is the Government of the *Hottentots*: And I find all People agree, that every Nation has its King or Chief, called Konquer, whose Authority devolves upon him by hereditary Succession; and that they do not pretend to elect their respective Sovereigns: That this Chief has the Power of making Peace or War, and presides in all their Councils and Courts of Justice: But then his Authority is said to be limited; and that he can determine nothing without the Consent of the Captains of the several Kraals, who seem to be the *Hottentot* Senate. The Captain of every Kraal, whose Office is hereditary also, is their Leader in Time of War, and chief Magistrate of his Kraal in Time of Peace; and with the Head of every Family, determines all civil and criminal Causes within the Kraal; only such Differences as happen between one Kraal and another, and Matters of State, are determined by the King, and Senate. The *Dutch*, since their Arrival at the *Cape*, have presented the King or Chief of every Nation of the *Hottentots* in Alliance with them, with a Brafs Crown, and the Captains of each Kraal with a Brafs-headed Cane, which are now the Badges

of their respective Offices; formerly they ^{CAPPRARIA.} were distinguished only by finer Skins, and a greater Variety of Beads and glittering Trifles.

IN their Councils their King sits on his Heels in the Centre, and the Captains of the Kraals sit in like Manner round about him. At his Accession, it is said, he promises to observe their National Customs, and gives them an Entertainment, killing an Ox, and two or three Sheep, upon the Occasion, on which he feasts his Captains; but their Wives are only entertained with the Broth: But then the next Day, it is said, her *Hottentot* Majesty treats the Ladies, and their Husbands are put off in like Manner with the Soup.

THE Captain of each Kraal, also, at his Accession, it is said, engages to observe the Customs of his Kraal, and makes an Entertainment for the Men as the Lady does the next Day for the Women; and though this People shew their Chiefs great Respect, it is said, they allow neither their King or Inferior Magistrates any Revenue; they subsist, as other Families do, upon their Stock of Cattle, and what they take in Hunting.

As they have no Notion of Writing or Letters, they can have no written Laws; but there are some antient Customs, from which they scarce ever deviate. Murder, Adultery and Robbery, they constantly punish with Death; and, if a Person is suspected of any of these Crimes, the whole Kraal join in seizing and securing him; but the guilty Person sometimes makes his Escape to the Mountains, where Robbers and Criminals, like himself, secure themselves from Justice, and frequently plunder the neighbouring Country; for no other Kraal or Nation of *Hottentots* will entertain a Stranger, unless he is known to them, and can give a good Reason for leaving his own Kraal.

IF the Offender is apprehended, the Captain assembles the People of his Kraal in a Day or two; who, making a Ring, and sitting down upon their Heels, the Criminal is placed in the Centre of them, the Witnesses on both Sides are heard, and the Party suffered to make his Defence:

After

CAFFRARIA. After which, the Case being considered, the Captain collects the Suffrages of the Judges; and, if a Majority condemn him, the Prisoner is executed on the Spot: The Captain first strikes him with a Truncheon he carries in his Hand, and then the rest of the Judges fall upon him, and drub him to Death: Then wrapping up the Corpse in his Krosse, or Mantle, it is carried some Distance from the Kraal, and buried.

IN civil Cases, also, the Cause is determined by a Majority of Voices, and Satisfaction immediately ordered to the injured Person, out of the Goods of the Person that appears to be in the Wrong: There is no Appeal to any other Court; the King and his Council, consisting of the Captains of the Kraals, never interpose, unless in Matters that concern the Publick, or where the Kraals are at Variance. It may be proper here to add, that the *Hottentot's* Cattle and personal Estate descend to his eldest Son: He cannot disinherit him, or give his Effects to his other Children; but, as for Property in Lands, or any certain real Estate, no Man has any; the whole Country is but one Common, where they feed their Cattle promiscuously, moving from Place to Place to find Water or fresh Pasture, as Necessity requires.

EVEN the several Nations have no stated Bounds; but use such Tracts of Land as their Ancestors did before them: It is true, their respective Limits sometimes create great Differences between the several Nations, and occasion bloody Wars; which brings me to treat of their Arms, and the Arts and Stratagems they use in War.

Forces.

THE Arms of an *Hottentot* are, 1. His Launce, which resembles a Half-Pike, sometimes thrown and used as a missive Weapon; and, at others, serves to push with in close Fight, the Head or Spear whereof is poisoned. 2. His Bow and Arrows, the Arrows bearded and poisoned likewise, when they engage an Enemy or a Wild Beast they do not intend for Food: Their Bows are made of Iron or Olive-Wood; the String, of the Sinews or Guts of some Animal: The Quiver is a long narrow Case, made of the Skin of an Elephant, Elk or Ox, and slung at their

Backs, as Soldiers sling their Knapfacks. **CAFFRARIA.**

3. A Dart of a Foot long, which they throw exceeding true, scarce ever missing the Mark they aim at, though it is not above the Breadth of a Half-Crown; these also are poisoned, when they engage an Enemy, or a Wild Beast that is not to be eaten: And, lastly, when they have spent the rest of their missive Weapons, they have Recourse to Stones, seldom making a Discharge in vain: And what is most remarkable in their shooting or throwing Arrows, Darts or Stones, they never stand still, but are all the while skipping and jumping, from one Side to the other, possibly to avoid the Darts and Stones of the Enemy.

THEY are all Foot, they never engage on Horseback; but have disciplined Bulls or Oxen taught to run upon the Enemy, and to toss and disorder them; which these Creatures will do, with the utmost Fury, on the Word of Command, not regarding the Weapons that are thrown at them: For, though the *Hottentots* have Numbers of large Elephants in their Country, they have not yet learnt the Art of taming them, or training them up to the War as the Military Men in the *East-Indies* do.

EVERY able-bodied Man is a Soldier, and possessed of a Set of such Arms as has been described; and, on the Summons of his Prince, appears at the Rendezvous with all imaginable Alacrity and Contempt of Danger, and every Man maintains himself whilst the Expedition lasts. As their Officers, civil and military, have no Pay; so neither do the private Men expect any: A Sense of Honour, and the publick Good, are the sole Motives for hazarding their Lives in their Country's Service.

THE principal Inducement to their entering into a War at any Time, is the Preservation of their Territories: As they have no Land-Marks or written Treaties to adjust the exact Bounds of every Nation, they frequently disagree about the Limits of their respective Countries; and, when any neighbouring Nation grazes their Cattle upon a Spot of Ground another claims, Satisfaction is immediately demanded; and, if it be not given,

CAFFRARIA. given, they make Reprisals, and have Recourse to Arms. But this is not the only Occasion of Wars amongst the *Hottentots*: They are not always that chaste and virtuous People Mr. Kolben has represented them; some tempting *Helen* (for *Hottentots* possibly may appear amiable in one another's Eyes, with all the Grease and Carrion they are cloathed with) has smitten a neighbouring Chief perhaps, who prevails on his People to assist him in the Rape of the desired Female; and this frequently sets their Tribes together by the Ears. The stealing each others Cattle is another Cause of deadly Strife; for though each *Kraal* punishes Theft among themselves with Death, yet it is looked upon as an heroick Act to rob those of another Nation; at least the Body of the People are so backward in giving up the Offender, that they frequently come to Blows upon it.

WHEN they march into the Field, every Man follows his particular Captain, the Chief of his *Kraal*: They observe little Order; neither do they take the Precaution of throwing up Trenches to defend themselves; and, what is still more surprizing, have no Shields to defend themselves against missive Weapons, though some say they will ward off a Lance or Dart, and even a Stone, with a little Truncheon about a Foot long, which they carry in their Hands.

THE several Companies advance to the Charge, at the Command of their Chief; and, when those in the Front have shot one Flight of Arrows, they retreat and make Room for those in the Rear; and, when they have discharged, the former advance again; and thus alternately they continue the Fight, till they have spent all their missive Weapons, and then they have Recourse to Stones, unless they are first broken and dispersed by a Troop of Bulls; for the wise Chiefs and Generals of each Side, according to the *European* Practice, remaining on an Eminence in the Rear, to observe the Fortune of the Day, when they observe their People are hard pressed, give the Word of Command to their *Corps de Reserve* of Bulls, who break into the Body of the Enemy, and generally bring all into Confusion; and that Side, that

CAFFRARIA. preserves their Order best, on this furious Attack of these Bulls of *Bajan*, are sure to be victorious. The Skill of the General seems to lie chiefly in managing his Bulls; who never charge each other, but spend their whole Rage upon the Men, who have, it seems, no Dogs of *English* Breed to play against them, or this Stratagem would be of little Service: But I should have observed, that as the Battle always begins with horrid Cries and Noise, which, perhaps, supplies the Place of Drums and Trumpets; so the Victors insult with no less Noise over the conquered Enemy, killing all that fall into their Hands: But they seldom fight more than one Battle, some neighbouring Power usually interposing to make up the Quarrel; and of late the *Dutch* perform this good Office, between such Nations as lie near their Settlements. From their Wars with each other, I naturally proceed to their Wars with Wild Beasts, with which their Country abounds more than any other: These People, it seems, esteem it a much greater Honour, to have killed one of these Foes to Mankind, than an Enemy of their own Species.

THERE are Instances of a *Hottentot's* engaging singly with the fiercest Wild Beasts, and killing them; but usually the whole *Kraal*, or Village, assemble when a Wild Beast is discovered in their Neighbourhood, and dividing themselves in small Parties, endeavour to surround him. Having found their Enemy, they usually set up a great Cry, at which the frightened Animal endeavours to break through and escape them: If it prove to be a Rhinoceros, an Elk, or an Elephant, they throw their Launces at him, Darts and Arrows being too weak to pierce through their thick Hides: If the Beast be not killed at the first Discharge, they repeat the Attack, and load him with their Spears; and as he runs with all his Rage at the Persons who wound him, those in his Rear follow him close, and ply him with their Spears, on whom he turns again, but is overpowered by his numerous Enemies, who constantly return to their Charge, when his Back is towards them, and scarce ever fail of bringing the Creature down, before he has taken his Revenge on

CAPPRARIA on any of them: How hazardous soever such an Engagement may appear to an *European*, these People make it their Sport; and have this Advantage, that they are exceeding swift of Foot, and scarce ever miss the Mark they aim at with their Spears: If one of them is pressed by the Brute, he is sure to be relieved by his Companions, who never quit the Field till the Beast is killed, or makes his Escape: Though they sometimes dexterously avoid the Adversary, they immediately return to the Charge, subduing the fiercest either by Stratagem or Force.

IN the attacking a Lion, a Leopard, or a Tyger, their Darts and Arrows are of Service to them; and therefore, they begin their Engagements at a greater Distance, than when they charge an Elephant or Rhinoceros, and the Creature has a Wood of Darts and Arrows upon his Back before he can approach his Enemies, which makes him fret and rage and fly at them with the greatest Fury; but those he attacks, nimbly avoid his Paws, while others pursue him, and finish the Conquest with their Spears. Sometimes a Lion takes to his Heels with Abundance of poisoned Darts and Arrows in his Flesh; but the Poison beginning to operate, he soon falls and becomes a Prey to those he would have preyed upon.

THE Elephant, the Rhinoceros, and the Elk, are frequently taken in Traps or Pitfalls, without any Manner of Hazard. The Elephants are observed to go in great Companies to water, following in a File one after another, and usually take the same Road till they are disturbed: The *Hottentots*, therefore, dig Pits in their Paths, about eight Feet deep, and four or five over; in which they fix sharp Stakes pointed with Iron, and then cover the Pit with small Sticks and Turf, so as it is not discernible; and as these Animals keep in one Track, frequently one or other of them falls with his Fore-Feet into the Pit, and the Stake pierces his Body; the more he struggles, the deeper the Weight of his monstrous Body fixes him on the Stake. When the rest of the Herd observe the Misfortune of their Companion, and find

he cannot disengage himself, they immediately abandon him: Whereupon, the *Hottentots*, who lie concealed in Expectation of the Success of their Stratagem, approach the wounded Beast, stab him with their Spears, and cut his largest Veins, so that he soon expires; whereupon they cut him to Pieces, and carrying the Flesh Home, feast upon it as long as it lasts: His Teeth they make into Rings for their Arms, and when they have any Ivory to spare, dispose of it to the *Europeans*. The Rhinoceros and Elk are frequently taken in Pitfalls, as Elephants are.

THE *Hottentot* who kills any of these, or a Lion, or Leopard, or Tyger, singly, has the highest Honour conferred upon him, and some Privileges, which belong only to such intrepid Heroes. At his Return from this hazardous and important Service, the Men of his Kraal depute one of the Seniors to congratulate him on his Victory, and desire that he will honour them with his Presence; whereupon he follows the old Deputy to the Assembly, whom he finds, according to Custom, sitting upon their Heels in a Circle; and a Mat of Distinction being laid for him in the Centre, he sets himself down upon it: After which, the old Deputy pisses plentifully upon him, which the Hero rubs in with great Eagerness, having first scratched the Grease off his Skin with his Nails; the Deputy all the while pronouncing some Words, unintelligible to any but themselves. After this they light a Pipe of Tobacco, which they smoak and hand one to another till there remain nothing but Ashes in the Pipe, and these the old Deputy strews over the gallant Man, who rubs them in, as they fall upon him, not suffering the least Dust to be lost. After which the Neighbours having severally congratulated him on his Advancement to the high Honour, they disperse, and go to their respective Tents. The Conqueror, afterwards, fastens the Bladder of the furious Beast he has killed to his Hair; and is, from that Time, by every one, esteemed a brave Man, and a Benefactor to his Country.

CAFFRARIA.

BEING retired to his Tent, his Neighbours seem to vye which of them shall oblige him most, and are, for the next three Days, continually sending him one delicious Morfel or other; nor do they call upon him to perform Duty during that Time, but suffer him to indulge his Ease: But, what is still more unaccountable, his Wife, or Wives, (for he may have more than one) are not allowed to come near him for three Days after this Honour is conferred on him; but they are forced to ramble about the Fields, and to keep to a spare Diet, lest they should, as Mr. Kolben surmizes, tempt the Husbands to their Embraces: But on the third Day in the Evening, we are told, the Women return to the Tent, are received with the utmost Joy and Tenderness; mutual Congratulations pass between them; a fat Sheep is killed, and their Neighbours invited to the Feast, where the Prowess of the Hero, and the Honour he has obtained, are the chief Subject of their Conversation.

THERE is scarce any Wild Beast, but the Flesh is good Eating, if it be not killed with poisoned Weapons; but the Tyger is the most delicious Morfel; and as the whole Kraal partake of the Feast, the Person who kills him meets with a double Share of Praise, as he both rids the Country of an Enemy, and pleases their Palates. Mr. Kolben relates, that he has himself eaten of the Flesh of a Tyger, and that it exceeds any Veal in the World. But to return to the Field Sports of the Hottentots: When they hunt a Deer, a Wild-Goat, or a Hare, they go singly, or but two or three in Company, armed only with a Dart or two, and seldom miss the Game they throw at; yet, as has been observed already, so long as they have any Manner of Food left, if it be but the raw Hides of Cattle, or Shoe-Soles, they will hardly be persuaded to stir to get more; though it is true, when they apprehend their Cattle in Danger from Wild Beasts, no People are more active, or pursue the Chase of them with greater Alacrity and Bravery.

The Hottentot Fishing.

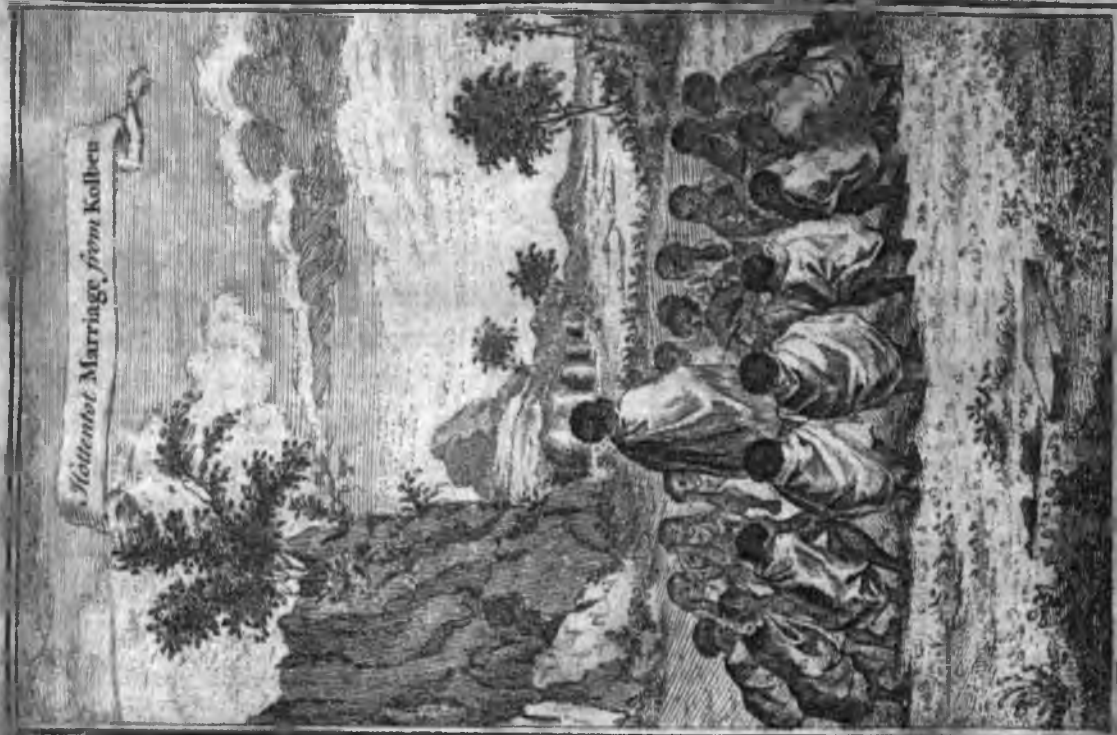
FROM Hunting, I proceed to treat of their Fishing; at which, according to Kol-

ben, they are very expert; taking Fish with ^{CAFFRARIA.} Angles, Nets, and Spears; and by groping they get a certain Fish, called Rock-Fish, particularly by groping the Holes of the Rocks near the Shore, when the Tide is out: These are mightily admired by the Europeans; but having no Scales, the Hottentots will not eat them.

WHEN they throw their Lines into the Sea, Kolben pretends they allure the Fish towards the Bait, by whistling and other Noises; which I shall not encourage my Readers to have much Faith in, our Fishermen imagining that a Noise frights away the Fish: However, both seem to be of Opinion, that Fish can hear in the Water; and if this may be depended on, I cannot see why Fish, as well as Serpents, may not be charmed with Musick, or something like it. Certain it is, the Snakes in the East-Indies will rise up and dance to the Voice of a Girl, and the Musick of a very ill Instrument. But still, I must confess, I am in doubt, whether Fish can hear in the Water; and if they can, whether they may be charmed with Sounds of any Kind.

BUT the Manner of the Hottentots ^{Their Way of Swimming.} Swimming, is as particular as of his Fishing; for he stands upright in the Sea, and rather walks and treads the Water, than swims upon it, his Head, Neck, and Shoulders being quite above the Waves, as well as his Arms, and yet they move faster in the Water than any European can; even in a Storm, when the Waves run high, they will venture into the Sea, rising and falling with the Waves like a Cork. However, it is observed by my Author, that before they venture either into the Sea, or a River, they mutter something to themselves, which he supposes to be a short Prayer, adding, that when they have put up their Fish in Skins, they will swim, or rather walk with a great Load of them upon their Heads, through the Waves to the Shore.

THE next Thing I shall consider is the ^{Their Marriages.} Marriages of the Hottentots; and it seems, every young Fellow has such Regard to the Advice of his Father, (or rather the Laws and Customs of the Country require it) that he always consults the old Man before



Hottentot Marriage from Kolben



Hottentot Corn Threshing from Kolben

CAFFRARIA before he enters into a Treaty with his Mistress; and if he approves the Match, the Father and Son, in the first place, pay a Visit to the Father of the Damsel, with whom having smoaked, and talked of indifferent Things for some Time, the Father of the Lover opens the Matter to the Virgin's Father; who having consulted his Wife, returns an Answer immediately to the Proposal: If it be rejected, the Lover and his Father retire without more Words; but if the Offer be approved by the old Folks, the Damsel is called, and acquainted, that they have provided a Husband for her: And she must submit to their Determination, unless she can hold her Lover at Arms-End, after a Night's struggling. For *Kolben* tells us, where the Parents are agreed, the two young People are put together, and if the Virgin loses her Maidenhead, she must have the young Fellow, though she be never so averse to the Match; but then she is permitted to pinch and scratch, and defend herself as well as she can; and if she holds out till Morning, the Lover returns without his Mistress, and makes no further Attempts. But if he subdues her, she is his Wife to all Intents and Purposes, without further Ceremony; and the next Day the Man kills a fat Ox, or more, according to his Circumstances, for the Wedding-Dinner, and the Entertainment of their Friends, who resort to them upon the Occasion, bringing abundance of good Wishes for the Happiness of the married Couple, as is usual among politer People. The Ox is no sooner killed but the Company get each some of the Fat, and grease themselves with it from Head to Foot, powdering themselves afterwards with Buchu; and the Women to add to their Charms, make red Spots, on their black Faces, with red Oker.

THE Entertainment being ready, the Men form a Circle in the Area of the Kraal (for a large Company cannot sit within Doors) and the Women form another; the Bridegroom sitting in the Middle of the Men's Circle, and the Bride in the Centre of her own Sex: Then the Priest, as *Kolben* calls him, enters the Men's Circle, and pisses upon the Bride-

groom, which the young Man rubs in very joyfully. Then the Priest, as he is called, goes to the Ladies Circle, where he does the Bride the same Favour: Thus the old Man goes from the Bride to the Bridegroom, till he has exhausted all his Store; which is another Instance of the Modesty of the *Hottentots*, that *Kolben* cries up so much. But to proceed! He affords them a great many good Wishes all the Time; as, *That they may live long and happily together; that they may have a Son before the End of the Year; and that he may prove a brave Man, and an expert Huntsman, and the like.* After which the Meat is served up in Earthen Pots, glazed with Grease; and some of them having Knives, since the *Europeans* came amongst them, they divide their Meat pretty decently; but more of them make use of their Teeth and Claws, pulling it to Pieces, and eating it as voraciously as so many Dogs, having no other Plates or Napkins, than the stinking Corners of the Mantles they wear; and Sea-Shells without Handles, usually serve them instead of Spoons.

THE *Hottentots* allow of Polygamy; but seldom have more than three Wives at a Time; and it seems it is Death to marry or lie with a first or second Cousin, or any near Relation. A Father seldom gives his Son more than two or three Cows, and as many Sheep upon his Marriage; and with these he must make his Way in the World; and I do not find they give more with their Daughters, than a Cow, or a couple of Sheep: Nor do they leave them, or their younger Sons, any thing when they die; but all the Children depend upon the eldest Brother, and are his Servants, or rather Slaves, when the Father is dead, unless the elder Brother enfranchise them: Nor has the Mother any thing to subsist on, but what her eldest Son allows her. As there are no great Fortunes among them, they match purely for Love; an agreeable Companion is all their greatest Men aim at: Their Chiefs intermarry frequently with the poorest Men's Daughters; and a brave Fellow, who has no Fortune; does not despair of matching with the Daughter of a Prince. Merit, according

^{CAPPRARIA.} according to *Kolben*, is much more regarded there than among politer Nations.

Divorces allowed.

A WIDOW, who marries a second Time, is obliged to cut off a Joint of one of her Fingers; and so for every Husband she marries after the first. Either Man or Woman may be divorced, on shewing sufficient Cause before the Captain, and the rest of the Kraal; the Woman, however, must not marry again, though the Man is allowed to marry, and have as many Wives as he pleases at the same Time.

The Women work to maintain their Husbands in Idleness.

A YOUNG *Hottentot* never is Master of a Hut or Tent till he marries, unless his Father dies and leaves him one: Therefore the first Business the Bride and Bridegroom apply themselves to, after their Marriage-Feast, is to erect a Tent or Hut of all new Materials, in which Work the Woman has as great a Share as the Man; and this taking them up about a Week's Time, the new-married Couple are entertained in the mean Time, in the Tents of some of their Relations.

WHEN they resort to their new Apartment, and come to keep House together, the Wife seems to have much the greatest Share of the Trouble of it: She fodderes the Cattle, milks them, cuts out the Firing, searches every Morning for Roots for their Food, brings them Home, and boils or broils them, while the Drone of a Husband lies indolently at Home, and will scarce give himself the Trouble of getting up to eat when the Food is provided for him by the Drudges his Wives. The more of them he has, still the lazier Life he leads, the Care of making Provision for the Family being thrown upon them.

HE will, it is said, in his Turn, attend his Cattle in the Field; but expects every one of his Wives should do, at least, as much towards taking Care of them as he does. He will also, sometimes, but very rarely, go a Hunting with the Men of his Kraal, and bring Home a Piece of Venison, or a Dish of Fish; but this is not often; and if he is of any Handicraft Trade, he may work at it two or three Hours in a Week, and instruct his Children in the Art. He also takes upon him to sell his Cattle, and purchase Tobacco, and strong

Liquors of the *Dutch*, with necessary Tools, ^{CAPPRARIA.} Beads and other Ornaments, for which the *Hottentots* barter away their Cattle: Their Wives are not permitted to intermeddle in the Business of buying and selling, this being the sole Prerogative of the Man.

If a Woman brings a live Son into the World, there is great Rejoicing: But the first thing they do with the Child, is to daub it all over with Cow-dung; then they lay it before the Fire, or in the Sun, till the Dung is dried; after which they rub it off, and wash the Child with the Juice of certain Herbs, laying it in the Sun, or before the Fire again, till the Liquor is dried in, after which they anoint the Child from Head to Foot with Butter, or Sheeps Fat melted, which is dried in as the Juice was: And this Custom of anointing their Bodies with Fat, they retain afterwards as long they live.

If the Woman has Twins, and they are Girls, the Man proposes it to the Kraal, that he may expose one of them, either upon Pretence of Poverty, or that his Wife has not Milk for them both; and this they usually indulge one another in; they do the same when they have a Boy or Girl; but always preserve the Boys, tho' they happen to have two at a Birth. The exposed Child is carried to a Distance from the Kraal; and if they can find a Cave or Hole in the Earth, that some Wild Beast has made, they put the Child alive into it; and then having stopped up the Mouth of the Den with Stones or Earth, leave it there to starve: If they cannot meet such a Cavity, they tie the Infant to the lower Bough of a Tree, or leave it in some Thicket of Bushes, where it is frequently destroyed by Wild Beasts.

THEY do not deal thus, however, as has been observed, by their Male Children: On the Birth of a Boy, they kill a Bullock; and if they have Twins, two Bulls; and make an Entertainment for all the Neighbourhood, who congratulate the Parents on their good Fortune; and, as with us, the greatest Rejoicings are on the Birth of the first Son.

THEIR exposed Females, are sometimes found by the *Dutch*, and taken Care of

They expose their Female Children, if they have Twins.

CAFFRARIA. of, and all imaginable Pains taken, as they grow up, to make Christians of them, and bring them off from the *Hottentot* Customs; but they no sooner understand of what Extraction they are, than they renounce their Christianity, throw off the *European* Habit, and running away to some *Hottentot* Camp, take the Sheep-Skin Mantle, and conform themselves to all the Customs of the People; from whence they are descended.

The Religion
of the Hot-
tentots.

ON the first discovery of this People, and even till within thirty or forty Years past, it was much doubted, whether the *Hottentots* had any Religion: Nay, it was so confidently affirmed by those who had visited the *Cape*, that they had none, that most of our learned Divines knew not how to deny it; and only answered that they were Monsters in Nature: That as every other People appeared to have some Sense of God and Religion, stamped upon them by Nature, this one Exception ought not to affect that general Maxim: *That God had imprinted the Knowledge of himself in the Hearts of all Mankind.* But now we have the fullest Evidence, that the *Hottentots* are not an Exception to this general Rule.

SAAR relates that the *Hottentots* acknowledge, they believe there is a God, who made Heaven and Earth.

FATHER Tachart affirms, that the most sensible of the *Hottentots* declared in a Conference he had with them on their Religion, that they believed there was a God that made Heaven and Earth, and caused it to thunder and rain, and who provided them Food and Cloathing.

BOEVING says, they professed to believe, that, as the Chief of a *Hottentot* Nation presided over the Captains of the several *Kraals*, so God was the Supreme Being, and Commander of all inferior Deities. But *Kolben*, who has taken most indefatigable Pains to be acquainted with their Principles, travelled from Nation to Nation, and continued many Years among the *Hottentots*, with a View of making Discoveries, and particularly to understand what Religion the People had, assures us, that they believe a Supreme Being, Creator

VOL. II. N^o. 88.

of Heaven and Earth, and of all things therein, the Governor of the World, through whose Omnipotence all Things live and move: And that this Being is endowed with incomprehensible Attributes and Perfections; styling him, *Gounja Gounja*, or *Gounja Tiquoa*, *God of Gods*: That he is good, and does no Body any Hurt, and dwells far above the Moon. And yet it seems agreed, that they pay no Divine Worship to this Supreme God, though they worship several subordinate Deities; which *Kolben* demanding the Reason of, they answered, that their first Parents grievously offended the Supreme God; and he thereupon cursed them, and all their Posterity with Hardness of Heart; so they now know little of him, and have less Inclination to serve him: This Tradition he, again and again, assures us the *Hottentots* have; and that he has given it us without the least Addition or Improvement of his own. But, however they have refused the Worship of the Supreme Being, it seems they adore the Moon. *Father Tachart* says, that, on the Appearance of the Moon, they assemble in great Numbers, and dance in Circles, clapping their Hands, crying and raving (as the *Europeans* at first termed it) all Night long. They throw themselves into surprising Distortions of Body, stare wildly towards Heaven, extend every Feature, and cross their Foreheads with a red Stone: And these, says *Kolben*, are certainly Acts of Religion, though he acknowledges the *Hottentots* have frequently denied it; which, he says, proceeded from the *Europeans* laughing at them, when they saw them in these Ecstasies. They denied to *Boeving* and often to himself, but they have seriously acknowledged at other Times, that these Dancings and Howlings are religious Honours and Invocations of the Moon, whom they call *Gounja*; whereas they call the Supreme Being, *Gounja*, *Gounja*, or *Gounja Tiquoa*; the *God of Gods*. The Moon they hold as an inferior visible God, and the Representative of the high and invisible: That the Moon has the Direction of the Weather; and therefore they pray to her when it is unseasonable: They never

They wor-
ship the
Moon.

CAFFRARIA. fail to assemble and worship this Planet at the New and Full Moon, let the Weather be ever so bad; and though they distort their Bodies, grin, and put on very frightful Looks, crying and howling in a terrible Manner, yet they have some Expressions that shew their Veneration and Dependance on this inferior Deity; as *Mutschi atz, I salute you; you are welcome: Cbearagua kaka chori Oungua, Grant us Pasture for our Cattle and Plenty of Milk.* These and other Prayers to the Moon, they repeat frequently, dancing and clapping their Hands all the while; and, at the End of every Dance, crying, *Ho, ho, ho, ho!* raising and falling their Voices, and using abundance of odd Gestures, that appear ridiculous to *European* Spectators; and which, no Doubt, made them at first, before they knew any thing of their Language, conclude, that this could not be the Effect of Devotion, especially when the People themselves told them, it was not an Act of Religion, but only intended for their Diversion. But to return:

THEY continue thus shouting, singing, and dancing, with Prostrations on the Earth the whole Night, and even part of the next Day, with some short Intervals, never resting, unless they are quite spent with the Violence of the Action; and then they squat down upon their Heels, holding their Heads between their Hands, and resting their Elbows on their Knees; and, after a little Time, they start up again, and fall to singing and dancing in a Circle as before, with all their Might.

They worship a Fly.

THE *Hottentots* also adore a Fly about the Bigness of a Hornet: Whenever they see this Insect approach their Kraal, they all assemble about it, and sing and dance round it while it remains there, strewing over it the Powder of *Bucbu*, by Botanists called *Spiræam*; which, when it is dried and pulverized, they always powder themselves with at Festivals. They strew the same Powder also over the Tops of their Tents, and over the whole Area of the Kraal, as a Testimony of their Veneration for the adored Fly. They sacrifice also two Sheep as a Thanksgiving for the Favour shewn their Kraal, believing they

shall certainly prosper after such a Visit: CAFFRARIA. And, if this Insect happens to light upon a Tent, they look upon the Owner of it for the future as a Saint, and pay him more than usual Respect. The best Ox of the Kraal, also is immediately sacrificed, to testify their Gratitude to the little winged Deity, and to honour the Saint he has been pleased thus to distinguish: To whom the Entrails of the Beast, the choicest Morsel in their Opinion, with the Fat and the Caul, is presented; and the Caul being twisted like a Rope, the Saint ever after wears it like a Collar about his Neck, Day and Night, till it putrifies and rots off; and the Saint only feasts upon the Entrails of the Beast, while the rest of the Kraal feed upon the Joints, that are not in so high Esteem among them: With the Fat of the Sacrifice also the Saint anoints his Body, from Time to Time, till it is all spent; and, if the Fly lights upon a Woman, she is no less revered by the Neighbourhood, and entitled to the like Privileges.

THE *Hottentots* also pay a Sort of Religious Worship to the Souls of departed Saints and Heroes: They consecrate Fields, Mountains, Woods and Rivers to their Memory; and when, at any Time, they happen to pass by such consecrated Ground, they put up a short Prayer to the subordinate Deity of the Place, and sometimes dance round, and clap their Hands, as they do in their Adorations of the Moon.

They worship departed Saints and Heroes.

BUT this People, it seems, do not only pay Divine Honours to good, but evil Demons: They worship, as the Natives of the *East-Indies* do, a powerful Evil Spirit, whom they believe the Author of all the Calamities in Life; and who has nothing good or gracious in his Composition, but rather delights in the Miseries of Mankind: And this Being, or Evil Genius, they worship, and sacrifice Sheep and Oxen to, that he may do them no Mischief; and the *Indians*, in like Manner, perform a solemn sacrifice once a Year to this Enemy of Mankind, at which the whole Nation assists, under an Apprehension that some great Evil will befall them if they neglect it.

THE

CAFFRARIA.

THE *Hollanders* have sent several Reverend Divines to the *Cape* as Missionaries, who have spared no Pains to bring the *Hottentots* off from their Idolatry, and induce them to embrace Christianity. But no Motives whatever, whether those relating to this or another State, have yet been able to make the least Impression on any one of them: They hold fast and hug their ancient Superstitions, and will hear of no other Religion; which, with me, is a great Argument, that they have a Religion or Superstition of their own; for were they governed only by secular Motives, and had no Notion of God or Providence, why should they not accept the Rewards the *Dutch* offer, and importune them to accept of on their embracing Christianity? And I am apt to think, that the Reason they neither imitate the *Europeans* in their Buildings, Planting or Cloathing, is, because they imagine themselves to be religiously obliged to follow the Customs of their Ancestors: And that, if they should deviate from them in the least of these Matters, it might make Way for a total Change, of their Religion and Manners, which they cannot think of without Abhorrence.

Sacrifices of Thanksgiv-
ing.

THEY have Festivals, and kill Sacrifices also upon many other Occasions; as on obtaining a Victory over Wild Beasts or Men on their Recovery from a Fit of Sickness, and the like.

They expose
their Parents
to certain
Death.

WHEN the Father of a Family is become perfectly useless and superannuated, he is obliged to assign over his Stock of Cattle, and every thing else he has in the World, to his eldest Son; and, in Default of Sons to his next Heir Male: After which the Heir erects a Tent or Hut in some unfrequented Place, a good Distance from the Kraal or Camp he belongs to; and, having assembled the Men of the Kraal, acquaints them with the Condition of his superannuated Relation, and desires their Consent to expose him in the distant Hut; to which the Kraal scarce ever refuse their Consent. Whereupon a Day being appointed to carry the old Man to the solitary Tent, the Heir kills an Ox, and two or three Sheep, and invites the

whole Village to feast, and be merry with him; and at the End of the Entertainment, all the Neighbourhood come and take a formal Leave of the old Wretch, thus condemned to be starved or devoured by Wild Beasts.

CAFFRARIA

WHEN a Person dies a natural Death, he is immediately bundled up, Neck and Heels together, in his Sheep-Skin Mantle, exceeding close, so that no Part of the Corpse appears: Then the Captain of the Kraal, with some of the Seniors, search the neighbouring Country for some Cavity in a Rock, or the Den of a Wild Beast, to bury it in, never digging a Grave, if they can find one of these within a moderate Distance. After which, the whole Kraal, Men and Women, prepare to attend the Corpse, seldom permitting it to remain above Ground more than six Hours.

Their Funerals.

THE Wealth of the *Hottentot* consists in the Number of his Cattle. The have no Enclosures; nor has any single Man a Property in any particular Lands, but the whole Country is one great Common. Between Six and Seven every Morning, therefore, after the Women have milked their Cows, four or five Men of the Kraal (for they take the Trouble of it alternately) drive the Cattle to the best Pasture they can find in the Neighbourhood, and there guard them all Day against the Attack of Wild Beasts, bringing them Home again between five and six in the Evening: As their Camp or Kraal is of a round Figure, and their Tents stand close together, there is only one narrow Passage, through which they let in their Sheep, and lodge them in the Area of the Kraal all Night. They have also a Hut in the Middle of the Kraal for their Calves and Lambs. As for their Oxen, and large Cattle, these are fastened to their Tents on the Outside of the Kraal, and their Dogs are turned out to give Notice of the Approach of Wild Beasts; and, indeed the Cattle themselves, it is said, are soon sensible if a Wild Beast approaches the Kraal, and long before he comes at them, will fall a lowing, and making a mighty Noise and Bustle, and alarm their Masters frequently Time enough to come out to their Rescue; for a *Hottentot* is so far from

The Management of their Cattle.

CAFFRARIA. from flying from these terrible Animals, that be it Lion, Tyger, or Leopard, they all immediately run to their Arms, and plant themselves between the Cattle and the Enemy; and, if they happen to have any of their Cattle carried away, they all pursue the Wild Beast, and generally make him pay for the Robbery with his Life, being so swift of Foot that few Animals can escape them, especially with their Prey.

They serve
the Dutch.

WHEN a *Hottentot* has no Cattle, he usually lets himself to one of his Countrymen, or to a *Dutchman*, till he gets Money enough to buy a Cow, or two or three Sheep; but they chuse rather to serve *Europeans* than their own People, because they can have a daily supply of Tobacco, and now and then a Draught of Wine, or a Dram from them; and besides, their Wages are rather better than what they can get at Home: And, notwithstanding their natural Sloth, it is said, they make very diligent and faithful Servants during the Time they contract for. Tho' they are extremely fond of Wine and Tobacco, you may safely trust it in their Hands; they will not touch any thing committed to their Care; nor do they, if we may credit the *Dutch*, want a Capacity for almost any Business. This also is sufficiently evident from the Handicraft Trades amongst them.

Their Me-
chanicks.

THEIR Smiths do not only fashion their Iron, but melt it from the Ore: They find Plenty of Iron Stones in several Parts of their Country; and having got a Heap of these, they put them into a Hole in the Ground, heated and prepared for their Purpose: Then they make a Fire over the Stones, which they supply with Fuel, and keep up till the Iron melts; and then it runs into another Hole, which they make for a Receiver, a little lower than the first: As soon as the Iron in the Receiver is cold they break it to Pieces with Stones; and, heating the Pieces again in other Fires, beat them with Stones, till they shape them into the Heads of Launces, Darts, Arrows, and Bows, and such Weapons as they use; for they scarce ever form any other Utensils, but Arms of this Metal: They get the

hardest flat Stone, according to Monsieur **CAFFRARIA.** *Vogel*, and, laying the Iron upon it, as upon an Anvil, beat it with another round Stone, which serves them for a Hammer; then they grind it upon the flat Stone, and polish it as nicely as any *European* Artificer could do with all his Tools: They have some Copper-Ore too, which they melt in like Manner; but they make only Toys and Ornaments for their Dress of this Metal: Nor, indeed, do they ever work in Iron, but when they want Weapons. They would never labour, if their Necessities did not sometimes compel them to it: But, when they do, no People work harder, or more indefatigably; for they never leave a Piece of Work, till they have finished it.

THEIR Trafick is very inconsiderable; as they have no Money amongst them, they truck and barter one Thing for another. The poor *Hottentots* sometimes employ themselves in making Arms, viz. Bows and Arrows, Launces and Darts, bartering them with the Rich for Cattle to begin the World with: Others get Elephants Teeth; and what they do not use in making Rings and Ornaments for themselves, are generally disposed of to the *Portuguese* and other *Europeans*, who touch at *Terra del Natal*, and other Parts of the Eastern and Western Coast. The *Hottentots* sell very few Teeth to the *Dutch*; though it is manifest they kill abundance of Elephants: They supply the *Hollanders*, however, with Cattle, and take Wine, Brandy or Tobacco in Return.

THE chief Town at the *Cape*, belonging to the *Dutch*, extends itself from the Sea-Shore, along the *Table Valley*, to the Company's Garden, containing between two and three Hundred handsome Houses, regularly laid out into spacious Streets, with Courts before them, and large Gardens behind them. The Houses are built of Stone, but thatched, and seldom more than one Story high; the stormy Weather they are subject to, obliging them to build low, and to thatch most of their Houses instead of tiling them, that they be not knocked on the Head with the Tiles as they go about the Streets; and as it is, when the Winds set in Easterly, they usually receive some Damage:

The Trafick
of the *Hottentots*.

The *Cape Towns*.

CAPPRARIA Damage: The *Dutch* give all imaginable Encouragement to their Subjects to build here, allowing any Person that desires it, Ground sufficient to build upon, and for Yards and Gardens, either adjoining to the Town or in the Country; but, when such Houses are sold, the Government reserves a Ground-Rent of a tenth or twentieth Penny, according to the Condition they are in; and of Corn-Fields, Vineyards and Pasture Ground, the Government reserves a tenth Part of the Produce, or the Value thereof in Money.

AT a little Distance from the Town, in the same Valley, the *Dutch* have a Fort or Citadel, built of Stone in Form of a Pentagon, which defends the Landing-place. The Soldiers in Garrison are about 200 Men; and here the Governor and the principal Officers of the Company have their respective Apartments, and there are very large and commodious Storehouses belonging to the Government. The Company have between five and six Hundred Officers and Servants at the *Cape*, besides Slaves, which are near 600 more: The last are lodged in a large Building in the Town, which is divided into two Wards, one for the Men, and the other for the Women; and, adjoining to it, is a Prison for the Lewd and Dissolute, who are kept to hard Labour, as in *Holland*.

THEIR Church, at the *Cape*, is a handsome spacious Edifice, but perfectly plain, without any Manner of Ornament on the Inside or Outside; and both Church and Steeple are thatched for the same Reason, I presume, as the Houses in the Town are; they have no Pews, as in our Churches, only Forms; and when the Sacrament of the Lord's Supper is administered, a large Table is placed before the Pulpit, and they sit round it, and, in that Posture receive the Elements.

THEY have a fine Hospital here, whether they send the sick Seamen that arrive in their Fleets going to and from *India*; of whom there are not less than 100, or 150 frequently in one Fleet: This, and the supplying their Ships with fresh Provisions, are the principal Advantages the *Dutch* yet receive by the Possession of the *Cape*, here

VOL. II. N° 88.

being no secure Harbours, or scarce any Thing that deserves the Name of Merchandize besides Provisions.

BUT what is the most admired of any Thing at the *Cape*, is the Company's Garden, where they have introduced almost all the Fruits and Flowers that are to be found in *Europe*, *Asia*, or *America*, and most of them are improved, and flourish more than they did in their respective Climates and Countries from whence they were brought; and the Garden is watered by Springs that fall down from the *Table-Mountain*, just above them. The Apples and Pears of *Europe* are planted here, with the Grapes of *Asia*, as well as those of *Europe*, all of a delicious Flavour. Here are also Lemons, Oranges, Citrons, Figs, *Japan* Apples, and an infinite Variety of other Fruits, all excellent in their Kind.

AT a little Distance from the Town are several beautiful Country Seats, Vineyards, and Farms, extending far into the Country; besides which, there are two other great Colonies, or Settlements, the one called the *Stellenbosch* Colony, and the other the *Drakenstein* and *Waveren* Colony, taking up a vast Tract of Land, upwards of 100 Miles, perhaps near 200, to the Northward and Eastward of the *Cape*, but intermixed with the *Hoïtentot* Nations, who still graze their Cattle upon such Lands as are not enclosed and cultivated by the *Dutch*.

THE Company usually fetch the Slaves they employ at the *Cape* from the Island of *Madagascar*, which lies a little to the Eastward of the Continent of *Africa*. The *Dutch* represent them as a perverse, stubborn Generation, that are not to be dealt with but by the severest Discipline and Punishments: Certain it is, their Masters use them as if they were the worst of the Human Species. *Kolben* relates, that some of those Slaves running away when he was there, the Ringleaders were taken and broken alive upon the Wheel; and yet they shewed no Manner of Concern, or uttered a single Groan at their Execution: That after their Bones were shattered to Pieces, by the Blows of the Executioner, they were taken alive from that Wheel, and

CAPPRARIA

The Company's Slaves there.

CAPPRARIA and stretched upon another, where they continued alive a considerable Time, and yet never cried out or murmured in this exquisite Torture, to the last.

ANOTHER of these *Madagascar* Slaves was condemned to be roasted alive, for attempting to burn his Master's House; which was executed on him in this Manner: He was chained to a Post, after which a great Fire was made round about him, and he run round the Post, till, being almost roasted by the scorching Heat of the Flames, he dropped down, crying out in *Portuguese*, *Dios mio Pay*, O God my Father, and soon after died, without making any other Complaint.

IN the Company's Garden are found the most delicious Fruits of *Asia* and *Europe*, growing within Squares of Bay-Hedges, so high and thick, that the Storms coming off the Ocean can prejudice them but little; and these Hedges afford a most refreshing Shade in the hot Season. In this Garden also is a fine Grove of Chestnut-Trees that the Sun cannot penetrate, and secured from the blustering Winds that infest this Shore. Here also we meet with Peaches, Pomegranates, Citrons, Lemons, Oranges, with the Apples and Pears of *Europe* intermixed, all excellent in their Kind; and here we see the Crimson *Japan* Apples, which, intermixed with the green Leaves, appear exceeding beautiful. They have great Variety of Figs, that grow upon a Plant which dies as soon as the Fruit comes to Maturity, and next Year a new Plant arises from the same Root: It has no Stock, but the Leaves, which are seven Ells long, and about half as broad, twine round each other, and form a Kind of Barrel instead of a Stock: The Figs are blue and large. Here also grows the *Indian* Guavas, perfectly round, and of the Bigness of a Crab-Apple: It is a most delicious, wholesome Fruit, covered with a tender green Skin, and within full of Seeds, which alone are a Remedy against the Flux, the reigning Disease of hot Countries.

THEIR Wild Beasts are, the Lion, Tyger, Elephant, Rhinoceros, &c. and they have Wild Dogs not unlike Eng-

lish Hounds, that hunt in Packs near the *Cape*, without a Huntsman, or any Thing to direct them but their Appetites, chasing almost every Thing that falls in their Way; even Lions and Tygers are sometimes attacked by them, and overpowered by their Numbers: They will hurt no Man, and Travellers are very glad to see them, being assured there are no Wild Beasts near the Place where they are. Both the *Dutch* and the *Hottentots* follow these Dogs when they see them chasing their Prey, which when they have run down, they will suffer any Man to take it from them, without snarling: The Flesh the *Hottentots* get by this Means they eat, and the *Dutch* salt it up, and give it to their Slaves. But as much Friends as these Dogs are to Men, they kill greater Numbers of their Sheep than any other Wild Animals, if the Shepherds happen to be out of the Way. *Kolben* relates, he has known them worry above fourscore at a Time; though they do not, perhaps, eat up more than five or six.

THE *European* Asses are common at the *Cape*; but there is another Wild Animal, which goes by the Name of an Ass, which has nothing like that Creature but his long Ears: for he is a well-made, beautiful, lively Beast, of the Size of an ordinary Saddle-Horse; his Hair soft and sleek; and there runs on the Ridge of his Back a black Streak, from his Mane to his Tail; and from the Ridge of his Back down to his Belly, fall several Streaks of various Colours, forming so many Circles: His Head, Ears, Mane and Tail also have Streaks of White and Brown, and he is thought to exceed a Horse in Swiftnefs: Such of them as are taken alive, are sold at an extravagant Price: But there is no Instance of their being broke for the Saddle, or for any other Use; it is their Beauty, and the Difficulty of taking them alive, that makes them so much valued.

THE *Caffries*, upon the Western Coast, lie between the *Hottentots* on the South, and the *Portuguese* Colonies, in *Congo*, on the North; including the Country of *Mataman* or *Matapan*, and extend to the sixteenth Degree of South Latitude:

^{CAFFRARIA.} titude: This is all a desert uninhabited Coast, where no *European* Nation has yet found it worth their while to settle Colonies, or even Factories, producing no Articles fit for Commerce, or even necessary Provisions; and consequently, we can know no more of this Coast, than the Defects already mentioned. And as for the Inland Countries of *Monomotapa* and *Monomugi*, &c. which lie between the Eastern and Western Coast, and have the *Hottentots* on the South, and the *Upper Ethiopia* on the North; all that we know of them is, that the Natives are Pagan Negroes, and sometimes bring their Gold and Elephant's Teeth to those Countries that border upon the Sea; and that the Natives of the South-East of *Africa*, purchase these Goods of Inland People, and barter them again with the *Europeans* for Spirits, Cloathing, Arms, Ammunition, Utensils, Toys, &c.

An Act for improving the African Trade.

AN Act for extending and improving the Trade to *Africa*, 23 Geo. II. The Preamble whereof sets forth, That this Trade being advantageous to Great Britain, and necessary for the supplying the Plantations and Colonies belonging thereto, with a sufficient Number of Negroes at reasonable Rates, ought for that Purpose, to be free and open to all his Majesty's Subjects: It is therefore enacted, That it shall be lawful for all the King's Subjects to trade to and from any Place of *Africa*, between the Port of *Sallee* in *South-Barbary* and the *Cape of Good Hope*, without any Restraint whatsoever, save as is therein after expressed: That all his Majesty's Subjects who shall trade to and from *Africa* between *Cape Blanco*, and the *Cape of Good Hope*, shall for ever hereafter be deemed a Body Corporate, and Politick, in Name and in Deed, by the Name of *The Company of Merchants trading to Africa*, and by the same Name, shall have perpetual Succession, and a Common Seal, and may sue and be sued, and do any other Act, which any Body Corporate or Politick, as such, may lawfully do: And that all the *British* Forts, Settlements, and Factories on the Coast of *Africa*, beginning at *Cape Blanco*, and extending from thence

to the *Cape of Good Hope* inclusive, and all other the Regions, Ports, Rivers, and Places, and the Islands adjacent to, and comprehended within the said Limits, which are now claimed by, or in Possession of the Royal *African* Company of *England*, or which may hereafter be in the Possession of the Company hereby established, shall, from the passing of an Act for divesting the *African* Company of their Charter, Forts, and all other their Property on the Coast of *Africa*, their Goods and Merchandizes only excepted, be absolutely vested in the new Company established by this Act, and their Successors, to the Intent, that the said Forts, Settlements, and Premises, shall be employed only for the Protection, Encouragement, and Defence of the said Trade; but that the Company established by this Act, shall not trade to or from *Africa*, in their Corporate or Joint Capacity; nor shall they have any Joint or Transferable Stock; nor shall they borrow Money on their Common Seal.

^{CAFFRARIA.} The Forts vested in a new Company.

THAT the Direction and Management of the Affairs of the new Company shall be by a Committee of nine Persons, to be chosen annually, who are to meet as often as shall be necessary, at some Place in the City of *London*; and the said Committee, or any five of them, or the Majority of them assembled, shall from and after the passing this Act for the divesting the *African* Company of their Charter, &c. or before, so far as the *African* Company shall consent thereto, have full Power to make Orders for the Governing and Improving the Forts and Factories which are or shall be built, within the Limits aforesaid, and to appoint Governors, Deputy Governors, or any other Officers, Civil or Military, and to remove and displace them when they shall see fit; and to make Orders and Regulations for the better Government of the said Officers and Servants abroad, and to take Security for their good Behaviour, and Obedience for the Regulations established by this Act, and to such as the Committee shall from Time to Time make; so as no Orders or Regulations made by the Committee,

^{CAPPRARIA.} mittee, shall lay any Restraint whatsoever on the Trade or Traders, contrary to the Intent of this Act.

Forty Shillings paid for Admission.

THE Traders, or Persons intending to trade, to or from *Africa*, who shall, on or before the 30th of *June*, 1750, have paid, into the Hands of the Chamberlain of the City of *London*, 40 s. each for their Admission into the Freedom of the said Company, are empowered to meet on the 10th of *July*, 1750, in the *Guildhall* of the said City, and chuse three Persons: And such as shall on or before the said 30th of *June*, have paid into the Hands of the Clerk of the Merchant's-Hall in the City of *Bristol* the like Sum of 40 s., are empowered to meet on the 10th of *July*, in some convenient Place in the City of *Bristol*, and chuse three other Persons: And such as shall on or before the said 30th of *June*, have paid into the Hands of the Town-Clerk of *Liverpool*, the like Sum of 40 s. are empowered to meet on the said 10th of *July*, in the Town-Hall of *Liverpool*, and chuse three other Persons; and the nine Persons so chosen, shall be the first Annual Committee, and shall continue in their Office for one Year, and until others shall be chosen in their Room: In all future Elections, the Committee shall be nominated on the 3d of *July*, in every Year, in Manner following, *viz.* Three shall be nominated by the Freemen of the said Company, admitted in *London*, who shall assemble for that Purpose in *London*; three by the Freemen, admitted into the said Company at *Bristol*, who shall assemble for that Purpose at *Bristol*; and three by the Freemen of the said Company admitted in *Liverpool*, who shall assemble for that Purpose at *Liverpool*.

THE Freemen of the said Company, in any of the said Cities or Towns respectively, may chuse their Committee-Men in the Place of those that shall happen to die, be removed, or refuse to act; and ten Days previous Notice shall be inserted in the *London Gazette*, by the Committee, of the Time and Place where such Election is to be had.

SUCH of his Majesty's Subjects, as shall on or before the 30th of *June*, 1750, pay

^{CAPPRARIA.} to the Chamberlain of *London*, the Clerk of the Merchant's-Hall in *Bristol*, or the Town-Clerk in *Liverpool*, 40 s. each, for their Freedom, shall be the first Members of the said new Company: And from and after the said 30th of *June*, any other of his Majesty's Subjects, which shall trade to or from *Africa*, shall be admitted Freemen of the said Company at *London*, *Bristol*, or *Liverpool*, upon Payment of 40 s. each, to such Persons as the Committee shall appoint to receive the same.

No Persons admitted Freemen after the said 30th of *June*, shall vote at the Election of Committee-Men, until one Year after his Admission.

THE Chamberlain of *London*, the Clerk of the Merchant's-Hall in *Bristol*, the Town-Clerk of *Liverpool*, and such other Persons as the Committee shall appoint to receive the said Sums of 40 s. for the Admission of Persons into the Freedom of the Company, shall sign and deliver to every such Person a Certificate of the Payment thereof, for which they shall be paid 2 s. 6 d. as a Fee, and no more; and the Names and Places of Abode of every such Person shall be entered in a Book to be kept for that Purpose by the Receivers.

No Person shall be capable of being chosen, or acting as a Committee-Man, above three Years successively; and two or more Persons, who shall be in Copartnership in Trade, shall not be chosen during the same Time, or Year. And none of the said nine Persons, during the Time they shall be of the Committee, shall directly, or indirectly trade jointly or in Copartnership to *Africa*, or lade any Goods or Merchandizes on Board the same Ship, in which any one of the Committee shall, for that Voyage, have before laden Goods to be carried to any Place in *Africa*.

THE Committee may, from Time to Time, invest such Part of the said Money in their Hands, as they shall judge necessary, in the Purchase of Goods and Stores; which, after the same are insured, shall be exported to *Africa*, and there sold and applied for the sole Use, Preservation, and Improvement of the said Forts and Settlements; and for the Payment of the Wa-
ges

CAFFRARIA.

ges and Sallaries to the Officers and other Persons employed there; but the Committee shall not export from *Africa* any Negroes or other Goods in Return, or in any other Manner, carry on a Trade, to or from *Africa*. And an Account of the Committee's Receipts and Payments shall be kept in a Book, which shall be open at their Office in *London*, to be perused, gratis, at all seasonable Times by any Member of the Company.

THE Commissioners for Trade and Plantations may remove any of the Committee-Men or Officers, or Servants appointed by them, who shall be guilty of any Misbehaviour contrary to this Act, giving Notice of such Removal, and specifying the Causes thereof to the Committee; and when a Committee-Man shall be so removed, the Committee shall give Notice forthwith to the Mayor of the City or Town by whom the said Person was chosen, to elect another in his Room; and if any Officer or Servant shall be removed, the Committee may appoint another in his Stead.

WHENEVER a Committee-Man shall be charged with Misbehaviour in his Employment, the Commissioners for Trade and Plantations shall summon him to appear before them; and upon his Attendance, or Default, examine into the Truth of the Charge before they shall remove him from his Employment.

THE Committee shall render an Account of all their Transactions, once a Year, to the Commissioners of Trade and Plantations, or oftener if required; in which shall be contained an Account of all Moneys received and disbursed by them, or by their Order; and also all the Orders and Instructions given as well to their Officers and Servants in *Great-Britain*, as on the Coast of *Africa*, and all their Answers thereto, and all other the Transactions of the Committee.

THE Committee, out of the Moneys they shall receive, may deduct annually a Sum not exceeding 800 *l.* for defraying in the first Place, the Salaries of their Clerks and Agents at *London*, *Bristol*, and *Liverpool*, the House-Rent of their Office in *London*,

VOL. II. N° LXXXIX.

CAFFRARIA.

and all other Charges of Management, Commission, or Agency in *England*; and the Residue of the said Sum shall be divided amongst themselves, as they shall think proper, as a Compensation for their Trouble and Attendance; and the rest of the Moneys shall be applied wholly to the Maintenance and Improvement of the Forts and Settlements on the Coast of *Africa*, which shall be in Possession of the said Company, and providing for Ammunition and Stores, and Officers and Soldiers to defend the same.

THE Committee shall, within one Month after the Expiration of the Year, for which they shall be chosen Committee-Men, lay before the Cursitor-Baron of the *Exchequer*, an Account upon Oath of the Money received by them during the preceding Year, and of the Application thereof; and the Cursitor-Baron, within one Month after, shall audit and pass the same, and he may examine any of the said Committee, and such other Persons, as he shall judge necessary, upon Oath, touching any of the Articles, or Particulars therein; and the Account so audited and passed shall be a full Discharge to the said Committee, without their being compelled to render any other; and the Committee shall lay before the Parliament, every Sessions, a Copy of the said annual Account, and of all Orders and Regulations made by them in the preceding Year, relating to the said Forts and Settlements, or the Government of their Officers or Servants employed therein, and Copies of the same, shall be annually laid before a General Meeting of the Members of the said Company, to be held in *London*, *Bristol* and *Liverpool*; of which fourteen Days Notice shall be previously given in the *London Gazette*.

No Officer or other Person employed by the Committee, at any of their Forts or Settlements, shall in any Manner, or on any Pretence, obstruct any of his Majesty's Subjects in trading: And the Forts, Warehouses, and Buildings, which are, or shall be erected by the said Company, shall, at all Times, be free and open to all his Majesty's Subjects, to be used as Ware-

Accounts to
be laid before
the Parlia-
ment.

CAFFRARIA. houses, for depositing Gunpowder, Gold, Elephant's Teeth, Wax, Gums, and Drugs, and no other Goods.

THE said Forts, Warehouses, and Buildings, shall, in Case of Necessity or Danger, be free and open to all his Majesty's Subjects, for the Safety of their Persons, and Security of all their Effects.

ANY of his Majesty's Subjects trading to *Africa*, for the Security of their Goods or Slaves, may erect Houses and Warehouses under the Protection of the said Forts, or elsewhere in any other Part of *Africa* within the Limits aforesaid; and the same shall be their Property, and not be disposed of, or lett to any Foreigner whatsoever.

IF the Commander or Master of any Vessel trading to *Africa* shall, by any indirect Practice whatsoever, take on Board, or carry away from the Coast of *Africa*, any Negro, or Native of the Country, or shall commit or suffer any Violence to be committed on the Natives, to the Prejudice of the said Trade, he shall forfeit 100 *l.* one Moiety thereof to go to the Use of the Company towards maintaining the said Forts and Settlements, and the other to the Prosecutor.

Men of War stationed at Guinea, to inspect the Condition of the Forts.

THE Lords of the Admiralty shall give Instructions to the Captains of such of his Majesty's Ships of War as shall be stationed, or ordered to cruise within the Limits aforesaid, from Time to Time, to inspect and report to them the State and Condition of the said Forts and Settlements; and the Officers of such Forts are required to permit such Inspection; and Copies of all the said Reports shall be laid before the Parliament every Session.

SUCH Commission Officers of his Majesty's Navy, as the Lords of the Admiralty shall appoint for that Purpose, shall inspect and examine the State and Condition of the Forts and Settlements on the Coast of *Africa*, in the Possession of the Royal *African* Company, and of the Number of Soldiers therein; and also the State and Condition of the Military Stores, Castles, Slaves, Canoes, and other Vessels and Things belonging to the said Company, and necessary for the Use and

CAFFRARIA. Defence of the said Forts and Settlements, and shall, with all possible Dispatch, report how they find the same, to the Lords of the Admiralty; and the said Company, their Officers and Servants, are required to permit such Inspection and Examination, and to assist therein; and a Copy of the said Report shall be laid before the Parliament, at the Beginning of the next Session.

THE Accomptant-General of the Court of Chancery, and such two of the other Masters of the said Court as the Lord-Chancellor, or Cord-Keeper of the Great-Seal shall nominate for that Purpose, shall be Commissioners for examining into the Claims of the Creditors of the Royal *African* Company, and the said Commissioners, or two of them are empowered, according to their Discretion, by Examination of the Parties interested, or the Testimony of Witnesses upon Oath, or by the Inspection and Examination of the Books, Deeds, Writings, and Accounts of the said Company and their Creditors, to examine into the said Claims, and enquire and state when the same were respectively incurred, and for what Consideration they were originally contracted; and upon what Consideration the Claimants became entitled thereto, together with their Opinion of the Justness and Reasonableness of such Debts.

THE Royal *African* Company, &c. are restrained for one Year, to be computed from the 17th of *March*, 1749, from assigning or disposing of any of their Military Stores, Ammunition, Slaves, Canoes, Vessels, and Things necessary for the Use or Defence of their Forts and Settlements; and all Actions and Suits for Recovery of any Debt, due by, or contracted on Behalf of the said Company, shall be stayed for one Year, to be computed from the said 17th of *March*, 1749.

BY 25 *George* II. it was enacted, that 112,149 *l.* should be paid by the Government to the old *African* Company for their Charter, Lands, Forts, Castles, Slaves, and Military Stores, which with the Money to be raised by the Sale of their Effects, should be applied towards the Satisfaction of their numerous Creditors; after

112,149 *l.* paid the old Company for their Forts, &c.

Applied to the Payment of their Creditors.

CAFFRAIRA. after which they should be indemnified from all future Claims of their Creditors ; and the Forts and Military Stores of the old Company are vested in the new Company, who are impowered to raise Forces in *Africa* for the Defence of their said Forts and Settlements, and to exercise Military Discipline, not extending to Life and Limbs, and to erect Courts of Justice for the Trial of Civil Causes.

Bance Island, in the River Sierra Leon confirmed to Grant, &c.

AND whereas a certain Island, called *Bance Island*, in the River *Sierra Leon*,

with the Forts and Buildings thereon, were formerly possessed by the late *African Company*, but deserted in the Year 1728 ; and had for some Time been possessed by *Alexander Grant*, *John Sargent*, and *Richard Oswald* : It is hereby enacted, that they shall still remain in Possession of them, their Heirs and Assigns, for their sole Use and Benefit, provided they do not alienate them to any Foreigner.

CAFFRAIRA

Z A N G U E B A R.

ZANGUEBAR
Situation.

ZANGUEBAR, in which I comprehend the Countries of *Mugadoxa*, *Melinda*, *Mombaza*, *Terra de Raphael*, *Quilola*, *Mozambique* and *Zofala*, is situate between 34 and 40 Degrees of Eastern Longitude, and between the Tropick of *Capricorn*, and 4 Degrees of North Latitude, being bounded by the Deserts of *Anian* on the North, by the *Indian Ocean* on the East, by the *Terra de Natal* on the South, and by *Monomugi*, and the unknown Parts of *Africa*, on the West.

Magadoxa -
Province and
chief Town.

THE most Northerly Province is that of *Magadoxa*, which lies North of the Equator ; the chief Town *Magadoxa*, situate at the Mouth of a River of the same Name, in 3 Degrees odd Minutes North Latitude ; the People in Alliance, or subject to the *Portuguese*, as are most of the People on that Coast. Their Country is very barren, affording scarce any Merchandize or Cattle, unless a good Breed of Horses, which they sell to the *Portuguese*, who dispose of them again to the *Arabs*. The People are a Mixture of Pagans, Mahometans, and Christians : Their Complexions generally a deep Black, with flat Noses and thick Lips, like the rest of the Negroes.

Melinda.

THE Country of *Melinda* lies to the Southward of the Line ; the chief Town, of the same Name, being situated in 2 Degrees and a Half South Latitude, on an Island at the Mouth of the River *Melinda*, and is the Capital of the *Portuguese* Dominions in this Part of the World.

NOTWITHSTANDING the Country lies so near the Equator, it is exceeding pleasant, fruitful, and healthful ; being frequently refreshed with Showers and fine Sea-Breezes. The City of *Melinda* is a large populous Place, well built, considering where it stands, has a good Harbour, commanded by a strong Citadel. And here the *Portuguese* have seventeen Churches, and nine Religious Houses : They have also Warehouses, stocked with all Sorts of *European* Goods, with which they trade with the Natives for the Produce of the Country, viz. Gold, Elephant's Teeth, Slaves, Ostrich-Feathers, Wax and Drugs ; such as Senna, Aloes, *Guinea* Grains, Civets, Ambergrease, and Frankincense. The Country also produces Rice, Millet, Sugar and Fruits ; and the *Portuguese* export great Quantities of Rice to their other Settlements, besides what they use. Some calculate, that the Inhabitants of the City of *Melinda*, and the little Island on which it stands, do not amount to less than 200,000 Souls, great Part of them Christians. The Natives have a King of their own, who is a Mahometan ; but many of his People are still Pagans, and all of them in some Subjection to the *Portuguese*. The publick Buildings in *Melinda*, besides the Churches and Monasteries already mentioned, are the Governor's Palace, the publick Magazine and Town - Hall ; all which are said to be magnificently built ; at least, they exceed any Thing of the Kind that

ZANGUEBAR

ZANGUEBAR. that is to be found in this Part of *Africa*.

Quiloa.

THE Country of *Quiloa* lies to the Southward of *Melinda*; the capital City of the same Name, being in 9 Degrees odd Minutes South Latitude. The *Portuguese* possessed themselves of it on their first Discovery of this Coast; but it being an unhealthful Situation, they quitted it again. However, the King of the Country is tributary to them (as the rest of the Princes on this Coast are;) and pays them a Tribute in Gold, amounting to the Value of 100,000 Crusadoes annually. This Part of the Country produces excellent Sugar-Canes; but the *Portuguese* do not improve them, receiving great Quantities of Sugar every Year from their Countrymen of *Brazil*, who come hither annually for Slaves.

Mozambique.

THE Country of *Mozambique* lies South of *Quiloa*; the chief Town, situate on an Island at the Mouth of a River of the same Name, in 15 Degrees South Latitude. Here is a good Harbour, defended by a Citadel; the Town itself regularly fortified; and the Island on which it stands is near thirty Miles in Circumference, and extremely populous. Here are six Churches, and several Monasteries; the Monks whereof make Abundance of Profelytes in the

neighbouring Country. Here the *Portuguese* also barter *European* Goods with the Natives (whom they have taught to cloath themselves) for their Gold, Elephant's Teeth, and Slaves; and here their Shipping to and from *India* calls for Refreshments: And as this Country produces great Herds of Cattle, the *Portuguese* kill Beef, and salt it up, sending it to the *Brazils*, or selling it to *European* Shipping.

MONGALE, an inland Town in *Mongale*. this Country, also is garrisoned by the *Portuguese*: And here is their chief Staple for *European* Goods. The Gold they receive for them of the Natives is found near the Surface of the Earth, or in the Sands of Rivers, there being no Gold Mines wrought in *Africa*.

THE City of *Mombaza*, in the Country *Mombaza*. of *Mozambique*, lies in 7 Degrees odd Minutes South Latitude, which the *Portuguese* possessed themselves of when they first visited the East Coast of *Africa*; and being beaten out of it afterwards, recovered it again, and have at present a considerable Trade here.

IN *Zofala*, to the Southward of *Mozambique*, the *Portuguese* have also some little Settlements; and, indeed, they have the Trade of the whole Coast almost to themselves, as far as the Tropick of *Capricorn*.

Islands on the South-West of Africa.

ISLANDS.
St. Helena.

ST. *Helena*, situate in the *Atlantick* Ocean, in 6 Degrees odd Minutes West Longitude, and 16 Degrees South Latitude; almost in the Mid-way between *Africa* and *America*, 1000 Miles distant from either Continent. It is twenty-one Miles in Circumference, and high Land, for it may be discerned at Sea at above twenty Leagues Distance: It consists of one vast Rock, steep on every Side, and looks like a Castle in the Middle of the Ocean, whose natural Walls are of that Height, that there is no scaling them, nor the small Valley, called *Chappel-Valley*, in a Bay on the East Side of it, which is

defended by a Battery of forty or fifty great Guns, planted even with the Water; and the Waves dashing perpetually on the Shore, it is at all Times difficult landing even here. There is also one little Creek besides, where two or three Men may land at a Time; but this is now defended by a Battery of five or six Guns, and rendered inaccessible. There is no Anchorage any where about the Island, but at *Chappel-Valley* Bay: and, as the Wind always sits from the South-East, if a Ship overshoots the Island ever so little, she cannot recover it again.

A LITTLE beyond the Landing-Place, in *Chappel-Valley*, is a Fort where the Governor

ISLANDS.

ISLANDS. Governor resides with the Garison; and in the same Valley there is a pretty Town, consisting of forty or fifty Houses, built after the *English* Way, whither the People of the Island resort when any Shipping appears, as well to assist in the Defence of the Island, if they happen to be Enemies, as to entertain the Seamen, if they are Friends: For the Governor has always Centinels, on the highest Part of the Island to the Windward, who give Notice of the Approach of all Shipping, and Guns are thereupon fired, that every Man may resort to his Post. It is impossible for any Ship to come in the Night-Time; but what has been discovered the Day before, and Preparations made for her Reception, if an Enemy.

NOTWITHSTANDING the Island on every Side appears to be a barren Rock, yet on the Top it is covered with a fine Staple of Earth, a Foot, or a Foot and a Half deep, which produces all Manner of Grain, Grass, Fruits, Herbs, Roots, and Garden-Stuff: And the Country, after we have ascended the Rock, is prettily diversified with rising Hills and Plains, adorned with Plantations of Fruit-Trees and Kitchen-Gardens, among which the Houses of the Natives are interspersed; and in the open Fields are Herds of Cattle always grazing, some of which are fatted to supply the Shipping that touches here, and the rest furnish their Dairies with Milk, Butter, and Cheese; they abound also in Hogs, Goats, Turkeys, and all Manner of Poultry, and their Seas are well stored with Fish. The greatest Misfortune is, that amidst all this Affluence of other Things, they have neither Bread nor Wine, of their own Growth; for though the Soil is exceedingly proper for Wheat, yet the Rats that harbour in the Rocks, and cannot be destroyed, eat up all the Seed before the Grain is well out of the Ground: And though their Vines flourish, and afford them Grapes enough, yet the Latitude is too hot for making Wine. As I have observed already, there is no Country, except *Peru*, within the Torrid Zone, where good Wine is produced; neither cold nor very hot Countries agree with this Liquor.

VOL. II. N^o 89.

ISLANDS. ALL the Wine they spend, therefore, they have from the *Canaries*, the *Madeiras*, or the *Cape*, which is brought to them in *European* Shipping, as well as their Flour and Malt: And their very Houses are some of them brought ready framed from *England*, there being no Timber on the Island, Trees not taking deep Root here, for the Rock that lies so near the Surface. However they have Underwood enough for their necessary Uses in this warm Climate.

BESIDES Grapes, they have Plantains, Bananas, Figs, Lemons, and such other Fruits as hot Countries usually produce, and they make Shift to raise Kidney-Beans, and some other Kinds of Pulse in their Gardens; though they cannot preserve their Grain from the Rats: And to supply the Want of Bread, they eat Potatoes and Yams.

THERE were upon the Island, when I was on Shore there in the Year 1701, about 200 Families, most of them *English*, or descended from *English* Parents, though there were some *French* Refugees amongst them, brought thither to cultivate their Vines, and teach them to make Wine; but in this, it seems, the Heat of the Climate prevented their succeeding, as has been observed already. Every Family has its House and Plantation on the higher Part of the Island, where they look after their Cattle, their Hogs, Goats, and Poultry, Fruits, and Kitchen-Gardens: They scarce ever come down to the Town in *Chappel-Valley*, unless it be once a Week to Church, or when the Shipping arrives, when most of the Houses in the Valley are converted into Punch-Houses, or Lodgings for their Guests, to whom they sell their Cattle, Poultry, Fruits, or Garden-Stuff. But the Inhabitants are not suffered to purchase any Merchandize of the Ships that touch here. Whatever they Want of Foreign Growth or Manufacture, they are obliged to buy at the Company's Warehouse, where they may furnish themselves, twice every Month, with Brandy, *European* or *Cape* Wines, *Batavia* Arrack, Malt, Beer, Sugar, Tea, Coffee, *China* and *Japan* Ware, Linen, Calicoes, Chints, Mullins, Ribbands, Woollen Cloth and Stuffs, and

5 Q

all

ISLANDS.

all Manner of Cloathing; for which they are allowed six Months Credit: The Coin chiefly current here, is *Spanish* Dollars, or *English* Money.

THERE is no Place out of *England*, where the Natives have such fresh, ruddy Complexions, and robust Constitutions, as we meet with here. The Children and Descendants of White People, in any Latitude between the Tropicks, look like a Piece of Dough-Paste, without any Manner of Colour: But the Natives of *St. Helena* have generally a good Mixture of Red and White, attended with a good Degree of Health, which may be ascribed to the following Causes. They live on the Top of a Mountain always open to the Sea-Breezes that constantly blow here. They are usually employed in the most healthful Exercises of Gardening and Husbandry, and their Island is frequently refreshed with moderate cooling Showers, and there are no Fens or Salt-Marshes about it to annoy them. They are used also to climb the steep Hill, between the Town in *Chappel-Valley*, and their Plantations, which is so steep that they are forced to have a Ladder in the Middle of it, from thence called *Ladder-Hill*; and this cannot be avoided without going three or four Miles about; so that they seldom want Air or Exercise, the great Preservers of Health. As to the Genius and Temper of the Natives, they seemed to be the honestest, the most inoffensive and hospitable People I had met with of the *English* Extraction, having scarce any Tincture of Avarice or Ambition. I asked some of them if they had no Curiosity to see the rest of the World, of which they had heard so many fine Things, and how they could confine themselves to a Spot of Earth, scarce seven Leagues in Circumference, and separated from the rest of Mankind? To which they answered; They enjoyed all the Necessaries of Life in great Plenty: They were neither parched with excessive Heat, or pinched with Cold; they lived in perfect Security, in no Danger of Enemies, Robbers, Wild Beasts, or rigorous Seasons, and were happy in a continued State of Health; that as there were no rich Men amongst them (scarce any Planter being worth more than

1000 Dollars) so there were no Poor in the Island; no Man hardly worth less than 400 Dollars, and consequently not obliged to undergo more Labour than was necessary to keep them in Health. That should they transport themselves to any other Country, they understood their small Fortunes would scarce preserve them from Want, and they should be liable to innumerable Hazards and Hardships, which they knew nothing of here, but from the Report of their Countrymen: And indeed, there is but one Inconvenience that I can conceive the Natives of *St. Helena* are liable to, and that is, the Oppression of their Governor, which has sometimes been the Case; and this is not easy to be redressed, as the Inhabitants have no Opportunity of making their Grievances known to those who are able to relieve them. However, as far as I could learn, they are generally governed with an equal and impartial Hand; and while they are so, *St. Helena* is to me a Paradise, compared with any other Part of the World. The Reader will pardon me, therefore, that I have dwelt so long upon this little Spot of Earth, and the rather, as it is inhabited by one of the best Colonies of our Countrymen, who still retain the old *English* Hospitality and Sincerity, the unaffected Simplicity and Benevolence our Country is remarkable for; and yet are endowed with Courage and Skill sufficient to defend their natural Fortification (whose Walls are Rocks of a surprizing Height, and whose Moat is the vast *Atlantick* Ocean) against all the Powers of the known World.

A CERTAIN diminutive Writer has indeed charged the Females of that Island with some Gallantry with the Officers of our *East-India* Ships that go ashore there; but I believe there is less of this practised at *St. Helena*, than in any other Port-Town whatever: Nor did any Person ever suffer here by the sharpening and pilfering Tricks of the Inhabitants, as the Seafaring-Men and Passengers do in almost every other Island belonging to Foreigners; especially those of the *Spaniards* and *Portuguese*, where those that lie on Shore scarce ever escape being robbed, and are sometimes murdered;

ISLANDS.

ISLANDS.

murdered; on the contrary, I question whether there be any Town, either in *England*, or out of it, where there are fewer Disorders and Outrages committed than at *St. Helena*. Here, though the People appear with an Air of Freedom not known in other Governments, yet an exact Order and Discipline is observed, and an universal Quiet and Satisfaction seems to reign in this fortunate Island.

THE *Portuguese*, who discovered it in 1502, stored it with Hogs, Goats, and Poultry, and used to touch at it for Water and fresh Provisions in their Return from *India*; but I do not find they ever planted a Colony here; or if they did, having deserted it afterwards, the *English East-India Company* took Possession of the Island, in the Year 1600, and held it till 1673, without Interruption, when the *Dutch* took it by Surprise. However, the *English*, commanded by Captain *Munden*, recovered it again within the Space of a Year, and took three *Dutch East-India Ships* that lay in the Road at the same Time. The *Hollanders* had fortified the Landing-Place, and planted Batteries of Great Guns there to prevent a Descent; but the *English* being acquainted with a small Creek, where only two Men could go a-breast, climbed up to the Top of the Rocks in the Night-Time, and appearing the next Morning at the Backs of the *Dutch*, they threw down their Arms, and surrendered the Island without striking a Stroke; but this Creek has since been fortified, and a Battery of Great Guns planted at the Entrance of it; so that there is now no Place where an Enemy can make a Descent with any Probability of Success.

Ascension Island.

THE Island of *Ascension* is situate in 8 Degrees of South Latitude, 200 Leagues North-West of *St. Helena*. It is ten Leagues round; some of it high Land: There is scarce any Wood, Fruit-Trees, Plants, or Herbage upon it: However, the *European Shipping* usually call here in their Way from *India*, and refresh their half-starved Crews with the Flesh of Tortoises or Turtle; for Abundance of these Animals frequent that Island, and the Sailors going on Shore in the Night-Time, will turn 200 or

300 of them on their Backs before Morning, and are so barbarous sometimes, as to turn a great many more than they use, leaving them to die; for the Creature can never get up again if he is once turned up on his Back on level Ground.

THE Island of *St. Matthew* is situated in two Degrees of South Latitude, 100 Leagues North-East of *Ascension*, and is about eight Leagues in Circumference. This Island also was discovered by the *Portuguese*, who planted it, and kept Possession of it for some Time; but having since deserted the Island, it now remains uninhabited, having very little to invite other Nations to settle here, unless it be a small Lake of fresh Water.

THE Island of *Annabon* is situated in two Degrees of South Latitude, 200 Miles to the Westward of *Congo*, being about ten Leagues in Circumference, and mountainous. The Name of *Annabona*, or *Happy Year*, was given it by the *Portuguese*, who discovered it on *New Year's Day*, 1571. The *Portuguese* have still the Government and Propriety of the Island; but most of the Inhabitants are Negroes, brought hither from the Continent of *Africa*, and their Descendants. There is also a mingled Breed called Mulattoes, and some *Portuguese*: The Island abounds in Cattle, Hogs, Poultry, Oranges, Cocoa-Nuts, and such other Fruits as are usually found in hot Countries, with *Indian Corn* and Rice; and there is a convenient Road for Ships on the Lee Side of the Island.

THE Island of *St. Thomas* is situated just under the Equator, between forty and fifty Leagues to the Westward of the Continent of *Africa*, and thirty North-East of *Annabona*, being of a round Figure, and about forty Leagues in Circumference; discovered by the *Portuguese* the same Year, 1571, on *St. Thomas's Day*. This is the most considerable Island in the Gulph or Bite of *Guinea*: It is well supplied with Wood and Water, and there is a high Mountain in the Middle of it, almost always covered with a Cap of Clouds. The Heat and Moisture of the Air render it extremely unhealthful to Northern Constitutions; but the *Portuguese*, Negroes, and Mulattoes

ISLAND.

St. Matthew Island.

Annabon Island.

St. Thomas's Island.

ISLANDS. Mulattoes who inhabit it, it is said, live to a good old Age. They have Plenty of *Indian Corn*, Rice, and Fruits, and make a good deal of Sugar. And among other exotick Plants, the *Portuguese* have introduced here, is that of the Cinnamon Tree.

THE chief Town on the Island is called *St. Thomas*, containing 500 or 600 Houses, and is the See of a Bishop.

Princes Island. *PRINCES ISLAND* is situated in 2 Degrees of Northern Latitude, about forty Leagues North-East of *St. Thomas*, and as much to the Westward of the Continent of *Africa*, and is said to be the least of the Islands in the Gulph of *Guinea*. It affords Rice, *Indian Corn*, Plenty of Fruits, Roots, and Herbs; they have no Want of Cattle, Hogs, or Goats; but what they abound in most is Sugar-Canes.

Fernando Po. THE Island of *Fernando Po*, is situated in 3 Degrees and a half North Latitude, ten Leagues to the Westward of the Continent, being about thirty Miles long and twenty

broad; and as it is inhabited by the same **ISLANDS** Sort of People, so the Soil produces much the same Kind of Plants, Corn and Fruits, as the rest of the Islands in the Gulph of *Guinea*, do. The *Portuguese* usually call at some of them for Refreshments in their Voyages to and from *India*, and in their Passage from *Brazil* to *Africa*. The *Dutch* finding them very conveniently situated for Trade, and affording Plenty of Provisions, twice attempted to drive the *Portuguese* from *St. Thomas*, and easily made themselves Masters of the Island; but losing almost all their Officers, Seamen and Soldiers engaged in those Expeditions by malignant Fevers, were obliged to abandon it again, and the *Portuguese* still remain in the peaceable Possession of those Islands; the Unhealthfulness of the Climate being their best Protection against the Avarice and Ambition of the greedy, monopolizing *Hollanders*.

Of the Islands South-East of Africa.

Madagascar. *MADAGASCAR*, the largest Island in the known World, except that of *Borneo* in the *East-Indies*, is situate between 12 and 26 Degrees of South Latitude, about forty Leagues East of the Continent of *Africa*, being near 1000 Miles long and 300 broad in the broadest Place. The Name *Madagascar* was given it by the Natives; but it was called *St. Laurence* by the *Portuguese*, because they discovered it on that Saint's Day, in 1506.

It is a fruitful Country, abounding in Corn, Cattle, Fish, Fowl, Herbs, Roots, and Flowers; almost all Manner of Animals and Vegetables, that are to be found on the neighbouring Continent of *Africa*, may be met with here; and there are scarce any Plants of *Asia* or *Europe*, except the fine Spices, but will flourish here, as the *French* inform us, who made the Experiment at their Settlement at *Fort-Dauphin*. As to the Face of the Country, it is universally agreed, that it affords a pleasing Variety of Hills and Valleys,

Woods and Champain, and is well-watered with Springs and Rivers; and that there are several good Harbours upon the Coast: But still, it is found not to produce any Kind of Merchandize, which for Quantity and Quality, can induce any one *European* Nation to attempt the Conquest of it, or fix any considerable Colonies here. The *Portuguese*, *English*, *Dutch* and *French*, have successively endeavoured to discover something that might turn to Account: They were long amused with Hopes that there were Gold and Silver Mines in the Island; but there seems now to be little Hopes of finding these tempting Minerals, or the precious Stones that our Voyage Writers talk so much of, in any Quantity. We purchase scarce any Thing here but Negro-Slaves, which the Natives barter with the *European* Nations, for Cloathing, Hard-Ware, Tools, or Toys; and here the Shipping bound to and from *India*, sometimes furnish themselves with Water, fresh Provisions and Fruits: The Natives,

ISLANDS. Natives, especially in the Inland Country, are generally Negroes, like those on the neighbouring Continent; but there are both White Men and Mulattoes upon the Coast, who speak *Arabick*, and therefore, are supposed to come from *Arabia*, as well as because their Religion is a Mixture of *Mahometanism*, *Judaism*, and *Paganism*. But though they retain Circumcision, and some Mahometan Rites, those who have visited the Island relate, they have no Mosques, or Temples, or any regular Publick Worship, though they acknowledge a Deity, and perform some Acts of Adoration.

THE Country is still divided among several petty Princes or Monarchs, which would make it an easy Conquest, did their Soil produce any thing to excite the Avarice or Ambition of the *European* Powers to attempt it; and here, as on the Continent, the several Tribes being frequently at War with each other, make Slaves of their Prisoners, whom they barter away, and exchange with such Merchants as visit their Coasts, for Cloathing, Strong Liquors, and such Utensils and Necessaries as they want: But I do not find they wear any other Cloathing than a Piece of Cotton, Calicoe, or Linen-Cloth about their Loins, adorning their Arms with Bracelets, their Necks with Necklaces, and their Hair with some glittering Trifles. Their Arms are still Bows and Arrows, Darts and Launces, with a Shield for their Defence: They seem terribly afraid of Fire-Arms: Their Houses are only round little Huts, thirty or forty of which form a Village. There is not any thing that can be called a Town in the whole Country. They go a fishing in their Seas and Rivers, in Canoes made of the Bodies of large Trees hollowed; and they have also larger Boats it is said, of Boards sewed together with Cordage made of the Cocoa-Nut Tree, but no Ships.

THE Places where the *Europeans* have attempted to establish Settlements in *Madagascar*, are either at the Bay of *St. Austin's*, on the South-West Part of the Island, or at *Fort Dauphin*, on the South-East Part of the Island. The *Portuguese*, *English*, and *Dutch*, have successively sent De-

ISLANDS. tachments to the Bay of *St. Austin's*, to explore the Country, and then abandoned it again; and the *French*, on the other Side of the Islands built *Fort Dauphin*, placed a Garrison there, and penetrated far into the Country, proposing not only to make themselves Masters of this Island, but of the Navigation of the *Indian* Seas; but they seem, at length, to be convinced, that their Project was impracticable, and only make use of *Fort Dauphin*, at present, as a Place of Refreshment in their Voyages to and from *India*.

It was once expected, that the Pirates would have made a Settlement in this Island, and usurped the Dominion of it; having six or seven Sail of Ships, with which they used to infest the *Indian* Seas, and carry their Prizes into a Place of Security on the North-East Part of *Madagascar*, where they possessed themselves of a Harbour of difficult Access, and defended from the Storms by the little Island of *St. Mary's*, which lies before it, in 17 Degrees South Latitude.

THE Court of *England*, about the Year 1700, sent a Squadron of four Men of War, commanded by Commodore *Warren*, to drive the Pirates from thence; but he finding it impossible to come at them, published a Proclamation, in Pursuance of his Instructions, offering a Pardon to all that would come in, (except *Avery* their Leader) but not a Man came over to him. The Commodore afterwards proceeded to *Fort St. George* in the *East-Indies*, where the Writer of these Papers saw him. This Gentleman used his utmost Diligence to meet with the Pirates in the Seas of *India*, but to no Purpose; and having left one or two of his Ships on the Shoals near *Malacca*, returned with the rest to *England*. However, his Expedition had this good Effect, that the Pirates durst not stir from *Madagascar*; and finding they were so narrowly watched, they agreed to divide what they had got, and disperse themselves. Two of them were afterwards taken by the *Dutch* at *Malacca*, and being sent to *Fort St. George*, were brought over to *England* in the *Howland*, being the same Ship the Author came Home in, in

ISLANDS.

the Year 1701. What became of *Avery* himself I could never learn; but it is probable he is dead, or remains concealed in the Island of *Madagascar* to this Time; for he can expect no Mercy from any of the Powers of *Europe*, if he should fall into their Hands; but as for his being in such Circumstances, as to lay the Foundation of a new State or Kingdom in this Island, this Report possibly deserves but little Credit. We should have heard more of him after so many Years elapsed, if he had made any Figure there.

Comorro Islands.

THE Islands of *Comorro* are five in Number, and lie between the Coast of *Zanguebar* and the North End of the Island of *Madagascar*, from 10 to 15 Degrees of South Latitude: That which is most frequented, and consequently best known to the *Europeans*, is the Island of *Jobanna*, where Ships touch for Refreshments in their Passage to *Bombay*, and the *Makabar* Coast of *India*. This Island lies in 12 Degrees and a half North Latitude, and is thirty Miles long, and fifteen broad. The People are Negroes of the Mahometan Religion, extremely hospitable, especially to the *English*. They live under a Monarchical Form of Government; from which, it seems, the Females are not excluded. They have great Plenty of Black Cattle and Goats; of Fowls, Rice, Potatoes, Yams, Honey, Wax, Bananoes, Tamarinds, Lemons, Oranges, Pine-Apples, Cocoa-Nuts, and other Fruits. And I find the Women, as in other Parts of *Africa*, are employed in Husbandry and other laborious Works, while the Men indulge their Ease: They are a very plain, inoffensive People, but do not abound in Wealth, and scarce know the Use of Arms, or what War means. Neither do their Kings take State upon them, but converse familiarly both with their Subjects and Foreigners. They have but two Towns; to one whereof our Mariners have given the Name of *King's-Town*, from its being the Residence of their Kings; and to the other, *Queen's-Town*, some of their Queens having made it the Seat of their Government. The Towns are built with Stone and Timber, but the rest of their Houses

are only mean Cottages dispersed all over the Country. Their usual Food is Rice, boiled Meat, Milk, Roots, and Cocoa-Nuts; and the Milk of the young Cocoa-Nuts serves them for Drink, as the Shells do for Cups. They are under strange Apprehensions of Mischief from the Devil, and burn him in Effigie once a Year, it is said. They seem, also, to abhor the Place where any one happens to die, either out of a Dread of departed Spirits, the universal Foible of the common People, or as others suggest, because they look upon the Place where any Man dies, to be polluted; but after some Time, they return to the Place again, and inhabit the Rooms where their Friends happened to draw their last Breath.

THE rest of the Islands of *Comorro* are much about the same Dimensions, inhabited by the same Kind of People, and produce the like Plants and Fruits; and therefore it is perfectly unnecessary to enter upon a particular Description of them.

THE next Island I am to describe, is *Maurice* Island. that of *Prince Maurice* or *Maurice*, belonging to the *French*: The *Dutch* gave it this Name in Honour of the Stadtholder, *Prince Maurice*, under whose Administration they made themselves Masters of it. The *Dutch* abandoned it after they possessed the *Cape*. This Island is situated in 20 Degrees South Latitude, 100 Leagues East of *Madagascar*, being of an oval Form, and about fifty Leagues in Circumference, abounding in Woods of various Kinds, particularly Ebony. There are also abundance of very high Mountains, from whence the Rivers fall in Torrents. The *Dutch* found this Island uninhabited, and consequently uncultivated: Nor was there any other Cattle upon it, but Deer and Goats. The *Dutch* introduced almost all the Plants of *Asia* and *Europe*, and well stocked the Island with Cattle and Poultry: Rice and Pulse, Sugar-Canes, and Tobacco, also, are raised here, but in no great Quantities: Nor does the Soil seem proper for Corn or Wine.

I COME next to the Island of *Bourbon*, called *England's-Forest*, by the *English*, who first discovered it. This Island

ISLANDS.

Maurice Island.

Bourbon Island.

ISLANDS. Island is situated in 20 Degrees South Latitude, about 40 Leagues South-West of *Mauritius*. It is of an oval Figure, and about thirty Leagues in Circumference; finely diversified with Mountains and Plains, Forest, and champaign Fields; has Plenty of Wood and Water, and a fruitful Soil, except one Part of the Island, which has been burnt up, and rendered barren by a Volcano, or subterraneous Fire. The *Portuguese* first discovered it in the Year 1545, and stocked it with Hogs and Goats, as if they intended to have made a Settlement here; but afterwards deserted it again. Captain *Castleton*, an *English* Commander, touched here in the Year 1613, and was so taken with the Beauty of the Island, that he

gave it the Name of the *English* Forest: **ISLANDS.** But our *East-India* Company did not think it worth while to fix a Colony here. The *French* afterwards took Possession of it in the Year 1654, and gave it the Name of *Bourbon*, and left some few People and Slaves there, who afterwards came away in an *English* Ship; however, the *French* still lay claim to the Island, though they make little or no Use of it, there being no Harbour upon the Coast, or any Thing to induce them to visit it, but the fresh Provisions they meet with here on their Voyage to and from *India*; such as Black Cattle, Hogs, Goats, Tortoises, Tame and Wild Fowls, Oranges, Lemons, and other Fruits, Roots and Herbs.

Forest and Fruit-Trees, and other Plants, Vegetables and Animals of Africa, between the Tropicks, further described.

AFRICA.
Capot-Tree.

THE Capot-Tree produces a Kind of Cotton. The Wood of this Tree is light and porous, and fit for little else but making Canoes. There are several Trees which afford red and yellow Wood, of which fine Chairs, Tables, and Cabinets are made. The Papau-Tree is a spongy Wood, or rather Root, which it resembles, having no Leaves, and is very easily cut down: The Fruit of it is about half as big as a Cocoa-Nut.

Sugar-Cane.

THE Sugar-Cane grows about the Height of seven or eight Feet, in several Joints. The Pith is sweet and full of Juice. The Leaves are about two Yards long, and the Breadth of those of the *Spanish* Reed; but in Colour like those of the common Reed, and bears many Flowers.

Calabash.

THE Calabash Vine is like that of the Pompion, nor is the Fruit when green much unlike that. Such as grow near the Negroes Huts, generally creep up and cover the whole Roof, affording them a Shade like *Jonah's* Gourd. When the Calabash is ripe, they set it in the Sun, which not only hardens the Outside, but consumes every Thing within, except the Seeds.

These may be easily moulded to any Shape when young. They grow of very different Sizes, so as to contain from half a Pint to eight or ten Gallons.

THE Kormantin Apple is as big as a Walnut with its green Husk on. Its Rind is yellow, somewhat inclining to red. In the Core are four large, flat, black Kernels, severed by the Pulp, which is red and white, of a sweetish, tart Taste, most inclining to Acid. It is an agreeable, refreshing Fruit, and very proper for sick People, especially those who have the bloody Flux: For it is an Astringent, and being boiled with Wine and Sugar, is not only more useful, but more agreeable than Tamarinds.

THE Pine-Apple, or Ananas, is a Fruit of an excellent Flavour and Smell, the Tree grows about a Yard high: Between the Leaves, before the Fruit appears, grows a Blossom, about as big as a Man's Fist, green, and adorned with a very beautiful, red Crown, and surrounded with small Leaves.

HERE are more than thirty Sort of Herbs, all very wholesome, with several Simples, Roots and Gums, which might be useful in Medicine, and worthy the Enquiry of a skilful

AFRICA. skilful Botanist. Besides which, they have, in many Places, an Herb they call Tetic, in the Stalk and Leaf resembling our Rape. It is agreeable to the Taste, and good for the Stomach.

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

Ginger.

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

GINGER also grows like Water-Vetches, having a Stalk two or three Palms high. The Root, while green, they cut, and mixing it with Herbs, Salt, Vinegar, and Oil, eat it like a Sallad. Ginger if transplanted, comes up in all hot Places. That which grows wild, has very little Virtue. It differs in Goodness according to the Places in which it is found.

Roots.

Yams.

THEIR Roots here are Yams and Potatoes. The Country abounds with Yams, which are much of the Size of the large yellow Turneps, sowed and planted in the same Manner. The outer Rind is grey, or ash-coloured; the Inside white as a Turnep. The Negroes use them instead of Bread, and indeed they are their chief Support.

YAMS are next to Rice, and a great Advantage to the Natives. They shoot out a long green Stem, almost like that of *French* Beans, with little Prickles. This Leaf the Negroes so order, that it climbs up Sticks set on Purpose, by which they know when it is ripe, and then dig it out.

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

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

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

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

THE third Sort are like those small ones in *Holland*, called the Princesses Beans, only they are of a deep Red. These are not only very good and nourishing, but very fine Food. All these Beans grow like *French* Kidney-Beans, either propped or creeping.

THOSE called Gobbegobs, grow two together in a Cod under the Earth, and shoot out a small Leaf above Ground. These are the worst of all, and yet eaten by several. **Gobbegobs:**

THERE is another Sort of Ground Beans, which have been known to the *Dutch* but a few Years, and are called *Angola* Beans, by Reason they were transplanted from thence. Fried like Chestnut, they eat very well.

THERE is a Monkey called Boggo by the Natives, and by the Whites, Mandril; for its Resemblance, he supposes to the Human Shape, being nothing at all like an Ape. The Body when full grown, is as big as a middle-sized Man: Their Legs much shorter, and their Feet longer; and their Arms and Hands in Proportion. The Head is monstrously big, and the Face broad and flat, without any other Hair than the Eye-Brows. The Nose is very small, the Lips thin, and the Mouth wide. The Face, which is covered with a white Skin, monstrously ugly, being all wrinkled, as if with old Age; the Teeth broad and very yellow. The Hands and Feet are white and very smooth, though all the rest of the Body is covered with long Hair like a Bear. They never go on All-fours, like Apes, but erect, and, when vexed or teased, cry like Children. It is said, the Males often attack and use Violence to the Black Women, when they meet them alone in the Woods. **Monkeys:**

AT *Rio de St. Andre*, is a four-footed Animal, called Quoggelo, almost eight Foot **Quaggelo.**

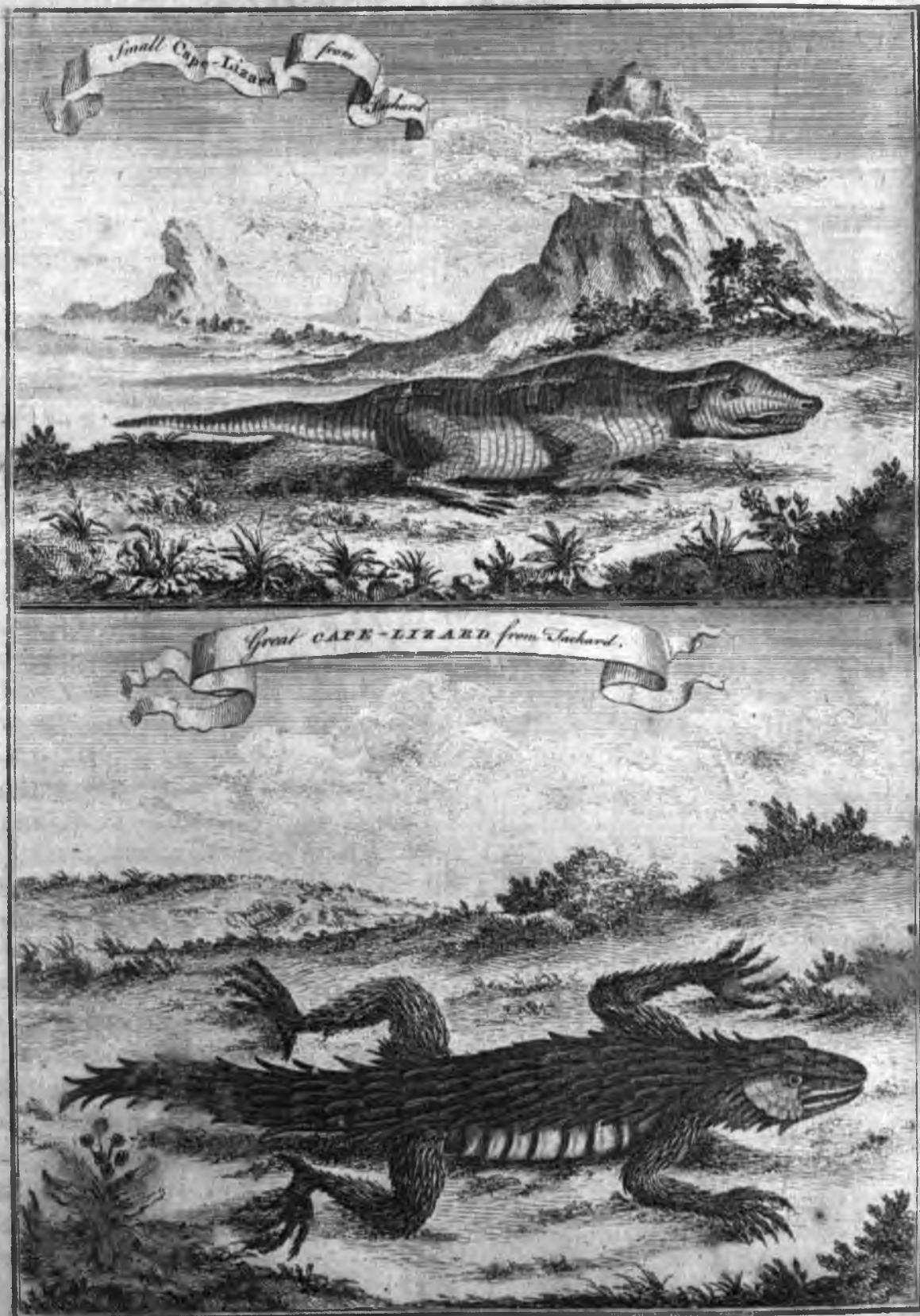


Plate 207, No. 17, Vol. 2, p. 437.

G. Child sculpt.

AFRICA. Foot long, of which the Tail is above four. It is covered from the Neck to the Extremity of the Tail with Scales resembling the Leaves of an Artichoke, but more pointed; they lie close together, and are thick and strong enough to defend the Creature from Wild Beasts that attack him. The Tygers and Leopards pursue him, and as he is not very swift, soon overtake him. On these Occasions rolling himself up in his Coat of Mail, his Enemies dare not attack him. The Negroes knock him on the Head, sell his Skin to the *Europeans*, and eat the Flesh, which they say is white and good. This Creature lives on Pismires, catching them with his Tongue, which is extremely long and glutinous.

Guano.

THE Guano is another Animal, shaped like the Crocodile, and amphibious, but seldom exceeds four feet in Length: Its Body is black, speckled, the Eyes round, and the Skin very tender. He hurts neither Man nor Beast, nor any Thing but the Poultry, among which he sometimes makes great Slaughter. Several *Europeans* eat them, and all agree it is much finer Meat than Fowls.

Lizards.

LIZARDS swarm every where, especially along the Walls of the *Dutch* Forts, whether they come in quest of Food, which chiefly consists of Spiders, Worms, Flies, &c. There are various Species of them, some of the largest having a Tail about a Foot long, and a Hand broad, of a dark Colour, and Half the Head red. The rest are about the same Size, and differ only in Colour. They are almost all of them ugly, and that to a shocking Degree. They creep up and down the Chambers, clearing them from all small Vermin.

EUROPEAN Poultry carried to *Africa* are vastly multiplied.

Parrots.

THE Birds proper to this Country are, first, Parrots, which are very numerous. The Negroes take the Young in the Nest, and learn them to speak, breeding them tame; but they do not talk so well as the green Parrots from *Brazil*.

Parakeets.

PAROKEETS are much smaller than Parrots, very affectionate to one another, like Turtles; the Body being green, and the Head of an Orange Colour. There is

another Species of them a little larger, all **AFRICA** red, with a black Spot on their Heads, and black Tails.

THE Crown-Bird is of ten various Colours; as green, red, blue, sky-colour, brown, black, white, &c. and they have a long Tail, out of which the Negroes pull the Feathers to wear on their Heads. The *Dutch* call them Crown-Birds, because some of them have a beautiful Blue, and others a gold-coloured Crown or Tuft on their Heads. It has the Feathers of a Peacock, the Legs of a Stork, and the Beak of a Heron.

SMITH speaks of two Sorts of Crown-Birds: The first Sort is green about the Head and Neck, a fine Purple on the Body, the Wings and Tail scarlet, tipped with Black. The other is shaped like a Heron, being about three Feet high, and preys on Fish. Its Colour is black and white, and it has a Crown like the Bristles of a Hog.

BOSMAN describes another Bird, Beautiful Bird. very like a Parrot, having exactly such a Bill, which is a dark Yellow; the Breast and under Part is of a fine Green: The upper Part grey, red, sky-coloured, and deep blue, very agreeably intermixed. The Head, Neck, and Tail, which are all green, render this Bird very charming: The Feathers rise on his Head like a Comb; he has large Eyes, above and below which are two the most beautiful red Rays that can be imagined. This Bird, he says, is not to be paralleled for Beauty.

THERE is also a Fowl, which harbours Another. near Lakes and Rivers, and may very well pass for a fine Bird; he is about as large as a Chicken, the upper Part of his Body brown, speckled with White, and the under Part either deep yellow or red: He has also a Tuft of speckled Feathers rising like a Comb; and his Bill, in Proportion to his Body, is extraordinary thick and long.

THE Pokko is a Bird, which though The Pokko. ugly enough, may be esteemed rare, for the whole World does not produce the like.

BOSMAN adds, that though it is certain it cannot be more naturally expressed than in the Figure, yet he there looks handsomer than he really is.

AFRICA. He is exactly the Size of a Goose, his Wings are extravagantly long and broad, cover'd with dark-coloured Feathers, and all the under Parts of his Body with ash-coloured Feathers; it is really hard to distinguish their Feathers from Hair; under his Neck he has a Crop or Maw about a Span long, and as thick as a Man's Arm. In this he hoards his Food, as the Monkeys do in their Alfoaches. His Neck, which is pretty long, and the red Knob in his Nape, is furnished with Feathers, as well as the under Part of the Body: His Head, in Proportion to his Body, is much too large, and excepting a very few Hairs is quite bald. His Eyes are large and black, his Bill extraordinary thick and long. His Food is Fish, of which he devours as much at once as would suffice four Men: He catches the Fish thrown to him very nimbly, and flings them whole down into his Crop. He is a great Lover of Rats, which he also swallows whole, and which, says *Bosman*, we have often obliged him to disgorge: For as he runs on the Outworks of the Castle, we order him up for our Diversion, when, as though he designed us a Service, he throws up a half digested Rat out of his Crop, and lays it at our Feet.

Another beautiful Bird.

THERE is another Bird which always harbours about Rivers, fattening himself with small Fish. His Wings, and the upper Part of his Body, are entirely blue, somewhat inclined to Sky-colour; as are also the Feathers of his Neck, which are pretty

long, like the Tuft on his Head. His **AFRICA.** Breast is of a dark Yellow, mixed with some blue and red Feathers, his Feet and Bill of a bright Red, and very thick and long.

THE Ants make Nests on Fields and on Anta Hills, about twice a Man's Height; they likewise build large Nests in high Trees: From which Places they sometimes come to the Forts in such prodigious Swarms as frequently oblige Men to quit their Beds. They are surprizingly rapacious, and no Animal can stand before them. They often, in the Night, attacked *Bosman's* Sheep, which he found perfect Skeletons in the Morning, so nicely performed, that it surpassed the Skill of the best Anatomist. They devour Chickens and Fowls in the same Manner: And as swift as the Rats are, they cannot escape them: As soon as one of them is assaulted by an Ant, he is inevitably gone; for attempting to run away, he is attacked by others, till the Numbers over-power him; they never leave him, till increased to a Body able to carry him off to a safe Place.

THESE Pismites are of various Sorts, great and small, white, black, and red: The Sting of the last inflames to a great Degree, and is more painful than that of the Millepedes. The white are transparent as Glass, and bite so sharp, that in a Night's-Time they will make their Way through a thick Wooden-Chest of Goods, and eat as many Holes in it, as if it had been shot through with Hail-Shot.



ABYSSINIA.

CHAP. I.

Of the Situation, Mountains, Rivers, Air, Soil, Produce, and Animals.

ABYSSINIA.
Situation.

ABYSSINIA, or *Ethiopia Superior*, comprehending *Nubia* and the Coast of *Abex*, is situate between 20 and 42 De-

grees of Eastern Longitude, and between 6 and 25 Degrees of North Latitude; being upwards of 1300 Miles in Length, and

ABYSSINIA.

ABYSSINIA. 1100 in Breadth, being bounded by *Egypt* and the Desert of *Barca* on the North; by the *Red-Sea* and the Country of *Anian* on the East; and by the unknown Parts of *Africa* on the West.

THE Antients denominated *Abyssinia*, *Ethiopia Superior*, and all they knew to the Southward of it, *Ethiopia Inferior*: It is encumbered with Mountains of a Pyramidal Form, and in the Middle of the Country is the Lake *Dambee*, from whence the River *Nile* issues, which having taken a circular Sweep, runs North, and entering *Egypt* runs the whole Length of that Kingdom, falling into the *Levant Sea* by several Channels. It is the heavy Rains, which begin to descend in Torrents from the Mountains of *Abyssinia* in the Month of *May*, that raises the *Nile* to such an Height, that the *Lower Egypt* is entirely overflowed before the End of *September*. The River *Nubia*, which joins that of *Nile* under the Tropic of *Cancer*, also contributes to raise its Waters; and there being a Multitude of lesser Streams,

which fall into the *Nile* in *Abyssinia*, the Soil is so enriched by them, that it yields Plenty of Corn, Rice, Fruits, Cotton, Sugar, and the finest Flax, of which that Linen, in Scripture called the fine Linen of *Egypt*, was made. Gold-Dust also is found in their Rivulets, and Silver and Copper in their Mines: But the Country of *Abex*, which lies between *Abyssinia* and the *Red-Sea*, being possessed by the *Turks*, the Richness of the Soil is but of little Advantage to them: They have very little Traffick with any other Nation. Their Animals are Camels, Oxen, Sheep; and in their Pastures are bred the fine *Arabian* Horses so much admired.

THE Air of this Country in the Valleys is excessive hot, but their Mountains cool: The hottest Season is when the Sun is on the opposite Side of the Equator, and shines obliquely upon them; for when it is vertical, the Rains fall and cool the Low Lands, and the Clouds screen them from its Rays.

CHAP. II.

Of their Persons, Habits, Genius, Manufactures, Traffick, Food, and Way of Travelling.

Persons, Habits, &c.

THE *Ethiopians* are of a good Stature; their Complexion a deep black; their Features much more agreeable than those of the *Negroes*, having neither such thick Lips or flat Noses as the *Guinea Blacks*. They are said to have a great deal of Vivacity and natural Wit; to be of a teachable Disposition, and fond of Learning, though they have but few Opportunities of improving themselves.

THE better Sort of them are clothed in Vests made of Silk, Stuffs, or Cotton, after the Manner of the *Franks* in *Turkey*; but their poor People go almost naked, having only a small Piece of Skin, or coarse Stuff, wrapped about their Waists.

Food.

THEY have no other Bread than thin Cakes, baked upon the Hearth as they

want them; they eat all Manner of Flesh almost, as the *Europeans* do, except Swine's Flesh, and such other Meats as were prohibited to the *Jews*; they also abstain from Things strangled, and from Blood; killing their Meat in the same Manner the *Jews* do: As to the poor People, they live chiefly upon Milk, Butter, Cheese, Roots, Herbs, and what their Flocks and Herds produce.

THE Meat is brought to the Tables of People of Condition in Earthen Dishes; and they have no other Plates or Trenchers, than the thin Cakes that serve them for Bread; and according to some, they use neither Knife, Fork, or Spoon; but this cannot be entirely true, if what they tell us of another Circumstance in their Eating be

ABYSSINIA. be so, viz. That their Princes and great Men are above feeding themselves, and are fed by the Boys with Spoons; and this latter is the more probable, because in administering the Sacrament of the Lord's Supper, the Priest gives the Communicants the Liquor they use, instead of Wine, in Spoons.

THEY seldom roast their Meat; it is generally boiled or stewed, and they are very fond of the Broth or Soup that is made of it. Their usual Drink is Mead or Metheglin, the Country abounding in Honey: They have also Liquors made of Wheat and Rice, and their Princes drink some Wine; but they do not seem to be well skilled in making this Liquor, though they have the finest Grapes in the World. You cannot make their Princes a more acceptable Present, than some Bottles of *European* Wine.

Manufactures. Of Linen I find they have very little, though their Country be the most proper for Flax of any in *Africa*; and, indeed, they do not stand much in Need of any, for they use no Table-Linen or Sheets: They lie on Carpets or Mats, as in other hot Countries, and not in Beds. And this leads me to speak of their Manufactures, which are very mean. The *Jews* are the only Weavers and Smiths amongst them; and as for other Handicrafts, such as Carpenters, Taylors, and Shoemakers, every Man breeds up his Children to the Trade

or Profession he uses himself. There are particular Families, whose Business is to make Trumpets, Horns, &c. and these several Trades, like the Casts or Tribes in the *East-Indies*, live separately, and do not intermix with any other Trade or Tribe, either by Marriage or otherwise.

THE Silks, Stuffs, Calicoes, Linen and Carpets they use for Furniture and Cloathing they receive chiefly from the *Turks*, by the Way of the *Red-Sea*, who take the Gold and Emeralds of *Abyssinia* in Return for their Merchandize, with some fine Horses: The Brokers or Merchants, between the *Turks* and *Abyssins*, are *Jews*, *Arabians*, or *Armenian* Christians; few or none of the Natives trade or travel Abroad; and it is very probable, that the *Turks* would not suffer them if they should attempt it, lest a Communication should be opened again between them and other Nations, who might also exchange their Manufactures for the Gold and Precious Stones found in this Country.

WHEN the *Portuguese* first found the Way to *Abyssinia*, the Shores of the *Red-Sea* were open; but now the *Turks* keep so strict a Guard there, that it is difficult for any other People to have Access to them. In travelling they ride upon Mules being the best of all Animals to climb their Mountains.

CHAP. III.

Of their Provinces and chief Towns, Government, and Revenues.

Provinces. TRAVELLERS enumerate nine Provinces, every one whereof has a distinct Sovereign, that acknowledges the King of *Abyssinia* for his chief Lord.

Ambara. 1. THE Province of *Ambara*; the chief Towns whereof are *Ambara* the Capital of *Abyssinia*, and situated in the Middle of it, and *Lalibela*. 2. *Bugamedri*; the chief Towns whereof are *Amadora*, *Alata*, and *Maket*. 3. *Dambea*; the chief Towns whereof are *Amba-Marjam*, *Dancas* and *Jenda*. 4. *Spoa*; the chief Towns whereof are *Debra*, *Libanos* and *Wentbit*. 5. *Gojam*; the chief Towns whereof are *Le-danegus*, *Debra*, *Semona* and *Selab*. 6. *Bug-na*; the chief Towns whereof are *Egala* and *Arguan*. 7. *Saman*; the chief Towns whereof are *Waldeba* and *Toraf*. 8. *Gonga*; and, 9. *Walaka*, in the two last whereof no Towns are mentioned.

ABYSSINIA.

THE Emperor is, or rather was, absolute, and his Throne hereditary; but he has lost much of his Power and Prerogatives, which the Vassal Princes have usurped: He is now frequently controuled by those Lords: The eldest Son, also, is sometimes passed by, and a younger, or an illegitimate Son advanced by the Nobility to the Imperial Dignity.

THE Emperor's Revenues are paid in Kind, not in Money, of which I cannot find they have any in their Country; but then pure Gold is one of the Articles which is found in the Sands of their Rivers, or on the Tops and Sides of their Mountains, for they have not one Gold Mine. Part of his Revenues arise by the Duties that he lays on Merchandize brought from *Turkey*, by the Way of the *Red-Sea*. The Farmers also pay him a thirtieth Part of their Grain, Cattle, Fruit, and Produce of their Farms every Year, by which his Table, Court, and Guards are maintained in Plenty: And every Weaver and other Artificer presents him with Part of their Manufactures, whereby his Servants and Officers are furnished with Cloathing and other Necessaries. The King's Revenues also arise by creating Knights of *St. Anthony*; every one of whom pays a Fine on being knighted. These are an Order partly Ecclesiastical and partly Military, and very numerous; every Man of Quality being obliged to make one of his younger Sons a Knight of this Order; and some Authors relate, that he has no less than 12,000 of these Knights in his Army.

THE Emperor is crowned in one of their principal Churches, with a Kind of Coronet set with Gems, which is placed upon his Head by their Metropolitan, in the Presence of the Nobility and Clergy; when there are Hymns sung, Guns fired, and other Demonstrations of Joy suitable to the Solemnity, as in *Europe*. The Prince no sooner ascends the Throne, but he orders all his Brothers Children and Relations to be secured in a Fortrefs situated on an almost inaccessible Rock, that his Nobility may not set up any of them to rival him, which they frequently do when they have an Opportunity, and the Successor is

kept in the profoundest Ignorance, till he is sent for out of Prison and advanced to the Imperial Dignity.

IF the *Abyssinians* have no written Laws, they have, however, certain immemorial Customs, by which Offenders are punished according to their respective Crimes. For capital Crimes, Criminals are beheaded, hanged, stoned, or drubbed to Death with Clubs; except Murderers, and these are put into the Hands of the Relations of the murdered Persons, who may kill, torture him, or make him their Slave, as they see fit; but Prisoners of Quality, guilty of notorious Crimes, are only banished to a certain Rock, situated in the Lake of *Tzane*. For Theft, the Offender is whipped and obliged to make Restitution; but Adultery is punished with Death: Civil Causes the Parties plead themselves, before their respective Lords; and they may appeal from these Tribunals to the Emperor.

THE Emperor, according to the *Portuguese*, who visited this Country soon after their passing the *Cape of Good Hope*, in the sixteenth Century, was stiled *Prefter John*, or *Presbyter John*, which some imagine, was given him, because he seemed to be the High-Priest of his Religion, as well as King, having a Cross always carried before him, and acting as Supreme Governor in Ecclesiastical Affairs, as well as Civil, in all Cases except that of Ordination. Others say, the *Turks* and *Arabians* gave him the Title of *Prefter Cham*, that is, King of Slaves; they receiving most of their Black Slaves from *Ethiopia*, of which he was Sovereign.

BUT, however that be, Travellers generally agree, that his own Subjects stile him *Negus*, or King, and oftener *Negafcha Negascht*; which in their Language, signifies King of Kings, to distinguish him from the Princes and Governors of Provinces, who are stiled also *Negus*; and for this Reason, the *Europeans* give this *Ethiopian* Sovereign the Title of Emperor. The *Persians* also give him the Title of *Pat-Sba*, the Disposer of Kingdoms, which is the highest Title known in *Asia*, and equal to that of Emperor in *Europe*: But

ABYSSINIA. every one of these Princes, at their Accession to the Throne, assumes a particular Name, or rather Motto; one stiles himself the Pillar of Faith; another the Virgin's Incense, and a third the Beloved

of God, sprung from the Stock of *Judah*, *ABYSSINIA.* the Son of *David*, the Son of *Solomon*, &c. for they have a Tradition, that their Princes are descended from *Solomon*, by the Queen of *Sheba*.

CHAP. IV.

Of their Religion.

THEIR Religion is a Mixture of Judaism and Christianity; they approach much nearer the *Greek* than the *Latin* Church: They keep both the Jewish and Christian Sabbath, and keep each of them more like a Fast than a Festival: They circumcise their Children, both Males and Females, the eighth Day, and baptize them a Fortnight after: Formerly they baptized none, till they were thirty Years of Age. The Circumcision of Females sounds a little odd to us; but it is said, they have an Excrecence, or superfluous Skin, that falls over the Pudenda, a Piece whereof is cut off on this Occasion: Certain it is, other Nations of *Afric* have such an Excrecence, and Travellers report, that the *Ethiopians* have it: But of this I cannot be so positive as that the Females of some other Nations have.

CIRCUMCISION is performed by any old Woman; but Baptism only by a Priest. If it be an adult Person, the Priest anoints him with Oil, and then going with him into some River or Pond, by the Assistance of two Deacons, plunges him three Times under Water; saying, "I baptize thee in the Name of the Father, Son, and Holy Ghost." Then the Deacons bring the Person out, and he is anointed again; after which he is cloathed with a white Garment, signifying Purity or Innocence; and over it they put a red Vest, to signify he was redeemed and regenerated by the Blood of Christ: After which he is introduced into the Church, and receives the Communion, and at his Departure is presented with Milk and Honey, and receives the Priest's Benediction. An Infant that is baptized is only gently dipped and sprinkled with Wa-

ter; but to these also they give some of the consecrated Bread and Cup: They annually keep the Sixth of *January* as a Festival, going into the Water, and dipping themselves, in Commemoration of our Saviour's Baptism, which they suppose happened on that Day; from whence some have conjectured, that they renewed their Baptism once a Year.

AT the Sacrament of the Lord's-Supper, the consecrated Elements are placed on a great square Wooden-Chest, instead of a Table: The holy Utensils are a Dish, a Cup and a Spoon, called the Spoon of the Cross; with which they distribute the Liquor they use instead of Wine, which is made of the bruised Stones of Raisins, infused in Water; and this, after the Bread, the Deacon delivers with the Spoon both to the Clergy and Laity. They have also consecrated Urns and Censers, in which they burn Perfumes at these Times. Every Person receives the Sacrament once a Month, or as often as he thinks fit; but never out of a Church: They acknowledge the same Books of Holy Scripture, as we do, for their Rule of Faith; and, it is said, have a more correct Copy of the Septuagint, than is to be met with in *Europe*.

THEY admit the Councils of *Nice*, *Constantinople*, and *Ephesus*, with other Provincial Councils, received till the Council of *Chalcedon*; and, besides the *Nicene* Canons, have 84 other Canons in the *Arabick* Language, which their Emperor *Constantine* sent to *Jerusalem*, in 440, and were carried from thence to *Rome*, in 1646. This Book contains the Synod of the Apostles, said to be written by *St. Clement*; the Councils of *Ancyra*, *Cæsaria*, *Nice*, *Gangra*, *Antiochia*,

ABYSSINIA. *Antiochia, Laodicea, and Sardis*, with the Acts of 318 Fathers; a Treatise of the Sabbath, with a Decree and Canon of Penance; to which is annexed their general Liturgy, Prayers and Offices for the Communion, a particular Service for Holidays, with Books containing the Lives of Martyrs and Saints, and Hymns in Praise of the Blessed Virgin.

THEY use the *Nicene* Creed, but have not the Apostles Creed. They hold, according to *Ludolphus*, that the three Persons in the Trinity are one God: That there are not two Natures and Wills in Christ; and yet affirm he is perfect God and perfect Man, without Confusion of the two Natures; which I must acknowledge, I do not comprehend. They have but two Sacraments, *viz.* Baptism and the Eucharist, and give the Bread and the Cup, both to Clergy and Laity, as has been related already: They believe the real Presence in the Sacrament, but not Transubstantiation; and therefore do not say at the Consecration, *This is my Body*; which Words, according to the *Roman-Catholics*, produce the Change; but, *This Bread is my Body; and this Cup is my Blood*: Neither do they give those Divine Honours to the consecrated Elements, which the Disciples of Transubstantiation do.

THEY make general Confessions of their Sins, and receive as general Absolutions; but make no particular Confessions: They seem to believe the Soul to be produced from Matter, and yet that it is immortal, and that after Death, the Souls of good Men remain in some intermediate State, and have not the Vision of God, till the Resurrection; for they have in their Divine Service the following Petition for their Dead, *viz.* "Remember, Lord, the Souls of thy Servants; and, O Lord, release our Fathers." From whence the *Roman* Missionaries infer, that they believe a Purgatory. They keep Holidays in Honour of the Saints; and invoke them, begging their Intercession, especially the *Virgin Mary's*, whose Picture they have, but no Image of her, or any other Saint: They also invoke the Holy Angels, as they have sometimes appeared to good Men, and brought them

Answers of their Prayers; and reckon up **ABYSSINIA** nine Orders of those celestial Beings: They fast the forty Days in *Lent*, and at some other Times, keeping their Fasts so strictly, that they eat nothing within the Space of four and twenty Hours, and sometimes fast two whole Days together (which is done much easier in hot, than in cold Countries:) They also observe *Christmas, Easter, and Whitsuntide*, and all other Festivals of the Antient Church, though at different Times from the *Latins*.

THE Emperor, as has been observed, is Supreme in all Ecclesiastical, as well as Civil Causes; and the Clergy, as well as Laity, are under the Jurisdiction of the King's Judges: They have, however, a Metropolitan, consecrated by the Patriarch of *Alexandria*, who confers Orders on the Clergy, who are chiefly Monks: They have neither Archbishops nor Bishops, or any Order superior to Priests; only the Abbot of every Society of Monks is their Superior, and has some Authority over them.

THESE Monks do not live in Cloysters or Convents, but every one in his own Hut, forming a Kind of Village near some Church, where they perform Divine Service in their Turns: Their inferior Orders below the Priest or Presbyter, are the Sub-Presbyter, Deacon and Sub-Deacon: The Monks never marry; but one would imagine they had some Clergy that were not Monks; because Travellers relate, that Clergymen, who are not Monks, may marry once; possibly this may be meant of the inferior Orders, who are not Monks: These Monks manure small Parcels of Ground, and live by their Labour.

THEIR principal Churches were built at first after the Model of the Temple of *Jerusalem*, with a Sanctuary and outward Court; but they have built them since in the Form of a Cross, like the Cathedrals of other Christian Nations: The Princes of the Royal family, and chief Nobility, all receive the Order of Deacons; and are thereupon admitted into the Choir and Chancel, and every Prince has a Cross carried before him, even after his Accession to the Throne; from whence, and the supreme

ABYSSINIA. preme Ecclesiastical Authority he exercises, this Prince is held to partake of the sacred Function; and, according to some, from hence it was, their Emperors were stiled *Presbyter Chan*, or *Cham* (not *Presbyter John*) King of Priests, or the Priestly King.

THE People use lighted Tapers at Divine Service like the *Greek Church*: They neither sit or kneel in their Churches, but stand; though the Service, on some Holidays, lasts whole Days and Nights; but they have Crutches, on which they are permitted to lean: They keep their Churches exceeding neat, and put off their Shoes when they enter them; which shews their Regard for them, as uncovering the Head does with us: And such is their Veneration for these sacred Structures, that they will not spit on the Pavement for the World, and when they are travelling, it is said, they will alight when they come near a Church, and walk past it: They have Pictures of the Saints in their Churches, but no Images; and, though their Clergy carry a Cross in their Hands, which is kissed by all they meet, and they often sign themselves with the Sign of the Cross, yet they are not suffered to carry about them either an Image or Picture of Christ crucified.

ACCORDING to *Ludolphus*, they formerly acknowledged the Bishop of *Rome* to be the first Patriarch, but denied his Supremacy over the whole Church: But the *Portuguese* Missionaries, resorting to *Ethiopia* at the latter End of the fifteenth Century, when their Countrymen found the Way round the *Cape of Good Hope*, had almost made good Catholicks of the *Ethiopians*, and persuaded their Emperor, not only to acknowledge the Pope's Supremacy, but to admit a Patriarch amongst them, sent thither from *Rome*. The Government also consented to abolish their ancient Rites and Ceremonies, and conform entirely to the Ritual of the *Roman Church*: But many of the Nobility and Governors of the Provinces, with a Majority of the Common People, having the greatest Abhorrence of the Popish Religion, rose in Arms against their Emperor, which occasioned Civil Wars in *Ethiopia*, that lasted

upwards of 100 Years, wherein many **ABYSSINIA.** Thousands were killed; but the Court, with the Assistance of the Jesuits, *European* Engineers, and some *Portuguese* Troops, were generally victorious over those of the ancient Religion, but could never subdue their obstinate Perseverance in it; and several Provinces revolted entirely from the Emperor: However, their Emperors continued still to profess the Popish Religion, and submit to the Dictates of *Rome*; till at length the Jesuits, under Pretence of maintaining the Pope's Ecclesiastical Supremacy, took upon them to direct almost all secular Affairs, treating the Prince rather as Viceroy to his Holiness, than Sovereign of the Country; and having erected and garrisoned several Fortresses, were sending for *European* Forces to maintain their usurped Power; which gave such an Alarm to the Emperor, as well as to the Nobility, that it was agreed at once to abolish Popery, and restore their ancient Religion. The *Romish* Priests were hereupon generally sacrificed to the Fury of the People, and their Patriarch very narrowly escaped out of the Country, with his Life: And when three *Capuchins* afterwards came as far as *Squaquena*, upon the *Red-Sea*, from whence they sent Letters to the Emperor of *Ethiopia*, to obtain Leave to come into his Territories again, that Prince requested the *Turkish* Bashaw, who commanded on that Coast, to suffer no *Franks* to come that Way into his Territories, and to send him the Heads of those *Capuchins*; which the Bashaw did not only oblige him in, but sent him their Skins flayed off, and stuffed, that he might know them to be *Franks* by their Colour, and Priests by their shaved Crowns. Thus have the Jesuits and Fathers of the *Romish* Church procured their Superstition to be banished out of almost every Country where they have planted it: They have indeed, by their Skill in Physick and Mathematicks, and an artful Address, insinuated themselves into the Courts of many great Princes; but then their advancing the Pope's Supremacy to such an extravagant Height, and pretending to controul the Government in Civil as well as Ecclesiastical Matters, has ever occasioned their Expulsion. Thus it was

ABYSSINIA. in *Japan*, where that Emperor, finding them usurping upon the Civil Authority, ordered every Christian in his Dominions to be massacred; and that no Christian should ever set his Foot on Shore there again. This has also put a Stop to their Progress in *China*, and occasioned very severe Persecutions of the Christians there; but still they persist in their Encroachments on Princes where they have an Opportunity, and probably will never be satisfied, till they have made his Holiness universal Monarch in Temporals as well as Spirituals; or procured their own Extirpation, by the general Consent of Christian Princes, as the Knights Templars did by their Insolence in the fourteenth Century.

CHAP. V.

Of their Marriages and Funerals.

THEIR Marriages are solemn Contracts, in the Presence of their Friends, blessed afterwards by the Priest; but this is, I presume, where a Person confines himself to one Wife, for their Religion prohibits Polygamy, and they are sometimes excommunicated for taking more Wives than one; and yet their Emperor has 100 at least, and their great Men as many Wives as they please; it is only the common People that are forced to keep to one Wife; and possibly they need but little Restraint in this Particular, not being able to maintain more. The Sons of the Emperor succeed according to their Seniority, as do those of the Nobility, who have obtained an Independency: But the rest of the People have no Inheritance in their Lands, nor can dispose of their Estates or Effects, but by the Permission of the King, or their respective Lords.

THEY seem astonished, and make great Howlings and Lamentations, on hearing of the Death of their Friends, or any great Man. The Corpse, after it is washed and perfumed, is wrapped up in a Cloth; and being laid on a Bier, is carried to the Burying-Place by some of the Clergy, who read over some Passages out of the Psalms on the Occasion: After which the Corpse is laid into the Grave without a Coffin, but they have no particular Funeral Service: The Relations and Friends of the Deceased mourn for some Time afterwards in Rags, or tattered Cloaths, imagining a poor neglected Dress best expresses their Sorrow for their deceased Friends; and this seems to have been the general Opinion of the Antients, who, upon any melancholy Occasion, rent their Cloaths, or at least put on such as were so, and did not study Dress while they were in Mourning, as some of the Moderns do.

N U B I A.

NUBIA *NUBIA* is one of those Countries I have comprehended under the general Name of *Ethiopia*, because it is contiguous to *Abyssinia*, and was certainly Part of the Ancient *Ethiopia*, if it be not of the Modern; and because the *Nubians*, according to the best Accounts we can get of them, resemble the *Ethiopians* more than any other People.

VOL II. N^o 90.

NUBIA is usually bounded by the Desarts of *Barca* and *Egypt*, towards the North, by *Abyssinia* on the East; by the *Lower Ethiopia* on the South, and *Zaara* on the West; and it is said to be 400 Leagues in Length, and 200 in Breadth; but scarce any two Historians or Geographers agree in these Particulars; and, in Truth, they seem to guess at almost every Thing

NUBIA. Thing they relate of *Nubia*, and this is the Case of almost every Inland Country of *Africa*.

SOME tell us of a River that rises in this Country, and falls into the *Nile*; that it abounds in Gold, Musk, Sandal Wood, and Ivory; having Elephants, Horses, Camels, Lions, and such other Animals, wild and tame, as are to be found in the neighbouring Country of *Abyssinia*; but they do not so much as know, whether it be a Monarchy, or Commonwealth, or whether it is divided into many little Kingdoms and States; the last of which is most probable, because we hear so little of them. The same Uncertainty we meet with in Relation to their Religion. It is supposed they were once Christians, there being the Ruins of some Christian Churches there, it is said. They relate also, that their Religion is a Mixture of Paganism, Christianity, Judaism, and Mahometanism, and, it is highly probable, every one of

these Religions is professed by one or other of the Natives, People of all those various Religions bordering upon them.

DANGALA is said to be their Capital City, and situated in 17 Degrees of North Latitude; and Geographers pretend to give us the Names of several Towns, which, perhaps, never had any Existence; and, therefore, I shall not trouble the Reader with them. I believe we may conclude, that their Towns are not better than those of *Abyssinia*, which we find are composed of very mean Huts and Cottages. Thus much, however, I believe, we may conclude, that the People are black, as in *Ethiopia*, and partake of many of their Customs; but as for any Thing else, little Regard is to be given to what Historians or Geographers have written of them; and, therefore, I shall take Leave of this *Terra Incognita*, and not tire the Reader with such Accounts of it, as are not to be depended upon.

A N I A N.

ANIAN. *ANIAN* lies upon, or near, the Eastern Ocean and the *Red-Sea*; of which the *Portuguese*, and other *Europeans*, who have visited it of late Years, assure us, it is a perfect Desert from 5 Degrees North Latitude to the Straights of *Babelmandel*, or the Entrance of the *Red-Sea*, and even within those Straits for several Miles; the Country being covered with Sand, and

Weeds, and producing scarce any Sustenance either for Man or Beast; neither inhabited or habitable; no Harbour for Shipping, or River that waters any Part of it, says my Author: Though, there are others, who pretend that the Country is populous, and abounds with Plenty of all Things.

ANIAN.

E G Y P T.

CHAP. I.

Of the Name, Situation, antient Division, and some of the most celebrated Cities.

EGYPT. *EGYPT*, the North-East Division of *Africa*, is separated from *Arabia* in *Asia* by the *Red-Sea* and the Isthmus of

Suez, and is situate between 30 and 36 Degrees of Eastern Longitude, and between 21 and 31 Degrees of North Latitude; bounded

EGYPT.

EGYPT. bounded by the *Levant Sea* on the North; by the *Red Sea* on the East; by *Abyssinia* on the South; and by the Desarts of *Barca* and the antient *Lybia* on the West; being about 600 Miles long and 150 broad.

Name.

It was called *Misraim* by the *Hebrews* and *Arabs*, who suppose the first Sovereign was *Misraim* the Son of *Cham*, and Grandson of *Noah*. It was called *Coptus*, also, from *Coptus* the Capital City of *Upper Egypt*, and the Natives were called *Coptis*, as the Christians of *Egypt* are at this Day, and are esteemed the real Descendants of the antient *Egyptians*. It is denominated *El Kebit*, or the overflowed Land, by the *Turks*, who are the present Sovereigns of it.

Antient Division.
Upper Egypt.
Thebes.

EGYPT was thrown into three Grand Divisions by the Antients, viz. 1. *Upper Egypt*, the most Southerly Division, called *Thebais* from *Thebes*, now *Sayd*, whose 100 Gates are mentioned by *Homer*, from whence it obtained the Name of *Hecatompylos*. It was so populous, if we may credit antient Historians, that it could send out 200 Chariots, and 10,000 fighting Men, at every Gate: And here are still to be seen Temples and Palaces almost entire, adorned with innumerable Columns and Statues. There is one Place particularly, the Remains whereof seem to have existed purely to eclipse the Glory of the most pompous modern Edifices, says *Rollin*. Four Walks extending farther than the Eye can reach, and bounded on each Side with Sphinxes composed of Materials as rare and extraordinary, as their Size is remarkable, serve for Avenues to four Porticoes, whose Height is amazing to behold. Besides, they who give us the Description of this wonderful Edifice, had not Time to go round it, and are not sure that they saw above half; however, what they had a Sight of is astonishing. A Hall, which, in all Appearance, stood in the Middle of this stately Palace, was supported by 120 Pillars six Fathoms round, of a proportionable Height, and intermixed with Obelisks, which so many Ages have not been able to demolish. Painting had displayed all her Art and Magnificence in this Edifice: The Colours themselves, which soonest feel the Injury of

Time, still remain amidst the Ruins of *EGYPT*. this wonderful Structure, and preserve their Beauty and Lustre: So happily could the *Egyptians* imprint a Character of Immortality on all their Works. *Strabo*, who was on the Spot, describes a Temple he saw in *Egypt*, very much resembling that of which I have been speaking.

The same Author describing the Curiosities of *Thebais*, speaks of a very famous Statue of *Memnon*, the Remains whereof he had seen. It is said, that this Statue, when the Beams of the rising Sun first shone upon it in the Morning, uttered an articulate Sound. And, indeed, *Strabo* himself was an Ear Witness of this; but then he doubts whether the Sound came from the Statue.

OF *Middle Egypt*, *Memphis* was the Capital: In which were many magnificent Temples, especially that of the God *Apis*. It stood on the West Side of the *Nile*. *Grand-Cairo* succeeded *Memphis*, being situate almost opposite to it, on the East Side of the River. The Castle of *Cairo* is one of the greatest Curiosities in *Egypt*. It stands on a Hill, without the City, has a Rock for its Foundation, and is surrounded by Walls of a vast Height and Solidity. You go up to the Castle by a Way hewn out of the Rock, and which is so easy of Ascent, that loaded Horses and Camels get up without Difficulty. The greatest Rarity in this Castle, is *Joseph's Well*, so called, probably, because the *Egyptians* are pleased with ascribing their most remarkable Curiosities to that great Man. This is a Proof, however, that the Work in Question is very antient, and it is certainly worthy the Magnificence of the most powerful Kings of *Egypt*. This Well has, as it were, two Stories cut out of the Rock to a prodigious Depth. One descends to the Reservoir of Water, between the two Wells, by a Stair-Case seven or eight Feet broad, consisting of 220 Steps, and so contrived that the Oxen employed to throw up the Water, go down with all imaginable Ease, the Descent being scarce perceptible. The Well is supplied from a Spring which is almost the only one in the whole Country. The Oxen are continually

Middle Egypt.
Memphis the
Capital antiently,
Cairo now.

EGYPT. continually turning a Wheel with a Rope, to which Buckets are fastened. The Water thus drawn from the first and lowermost Well, is conveyed by a little Canal, into a Reservoir which forms the second Well; from whence it is drawn to the Top in the same Manner, and then conveyed by Pipes to all Parts of the Castle.

Lower Egypt. *LOWER EGYPT*, resembling a Triangle, is called the *Delta*. It is in Reality an Island, formed by the two largest Channels of the *Nile* and the *Mediterranean* Sea. The Mouth, on the Right-Hand, is called the *Pelufian*, and the other the *Canopic* Branch, from two Cities in their Neighbourhood, *Pelufium* and *Canopus*, now called *Damietta* and *Rosetta*.

Antient Cities. *THIS* Island is the best cultivated, the most fruitful, and the richest in *Egypt*. Its chief Cities were antiently, *Heliopolis*, *Heraclopolis*, *Naneratis*, *Sais*, *Tanis*, *Canopus*, *Pelufium*, and in later Times, *Alexandria* and *Nicopolis*. It was in the Country of *Tanis* that the *Israelites* dwelt.

THERE was at *Thebes* or *Sais*, a Temple dedicated to *Minerva*, who is supposed to be the same as *Isis*, with the following Inscription: *I am whatever hath been, and is, and shall be; and no Mortal hath yet pierced through the Veil that shrouds me.*

Heliopolis. *HELIOPOLIS*, that is, the City of the Sun, was so called from a magnificent Temple there, dedicated to that Luminary. *Herodotus*, and other Authors after him, relate some Particulars concerning the *Phoenix*, and this Temple here, which, if true, would indeed be very wonderful. Of this Kind of Birds, if we may believe the Antients, there is never but one at a Time in the World. He is brought forth in *Arabia*, lives five or six Hundred Years, and is of the Size of an Eagle. His Head is adorned with a shining and most beautiful Crest; the Feathers of his Neck are of a Gold Colour, and the rest of a Purple, his Tail is white, intermixed with red, and his Eyes sparkling like Stars. When he is old, and finds his End approaching, he builds a Nest with Wood and Aromatick Spices, and then dies. Of his Bones and Marrow, a Worm is produced, out of which another *Phoenix* is

formed. His first Care is to solemnize his Parent's Obsequies, for which Purpose he makes up a Ball in the Shape of an Egg, with Abundance of Perfumes, as heavy as he can carry, which he often essays beforehand, then he makes a Hole in it, where he deposits his Parent's Body, and closes it carefully with Myrrh and other Perfumes. After this he takes up the precious Load on his Shoulders, and flying to the Altar of the Sun, in the City of *Heliopolis*, he there burns it.

HERODOTUS and *Tacitus* dispute the Truth of the Circumstances related, but seem to suppose it true in general. *Pliny*, on the contrary, in the very Beginning of his Account of it, insinuates plainly enough, that he looks upon the Whole as fabulous; and this is the Opinion of all modern Authors.

THIS antient Tradition, though grounded on an evident Falshood, hath yet introduced into almost all Languages, the Custom of giving the Name of *Phoenix* to whatever is singular and uncommon in its Kind: *Rara avis in terris*, says *Juvenal*, speaking of the Difficulty of finding an accomplished Woman in all Respects. And *Seneca* observes the same of a good Man.

WHAT is reported of the Swans, viz. Dying Swans, that they never sing but in their expiring Moments, and that then they warble very melodiously, is likewise grounded merely on a vulgar Error; and yet it is used, not only by the Poets, but also by the Orators, and even the Philosophers. *O mutis quoque piscibus donatura cycni, si libeat, sonum*, says *Horace* to *Melpomene*. *Cicero* compares the excellent Discourse which *Crassus* made in the Senate, a few Days before his Death, to the melodious Singing of a dying Swan. And *Socrates* used to say, that good Men ought to imitate Swans, who perceiving by a secret Instinct, and a Divination, what Advantage there is in Death, die singing, and with Joy. *Providentes quid in morte boni sit, cum cantu & voluptate moriuntur.*

IT was in *Heliopolis*, that an Ox, under the Name of *Mnevis*, was worshipped as a God. *Cambyfes*, King of *Persia*, exercised his sacrilegious Rage on this City, burning

EGYPT. burning the Temples, demolishing the Palaces, and destroying the most precious Monuments of Antiquity in it. There are still to be seen some Obelisks which escaped his Fury; and others were brought from thence to Rome, to which City they are an Ornament even at this Day.

Alexandria
City.

ALEXANDRIA, built by *Alexander the Great*, from whom it had its Name, vied almost in Magnificence with the ancient Cities of *Egypt*. It stands four Days Journey from *Cairo*, and was formerly the chief Mart of all the Eastern Trade. The Merchandize were unloaded at *Portus Murius*, a Town on the Western Coast of the *Red-Sea*; from whence they were brought upon Camels to a Town of *Thebais*, called *Cophi*, and conveyed down the *Nile* to *Alexandria*, whither Merchants resorted from all Parts.

Traffic with
India.

DR. Prideaux rightly observes, that the *East-India* Trade hath at all Times enriched those that carried it on. This was the chief Fountain of the vast Treasures that *Solomon* amassed, and which enabled him to build the magnificent Temple at *Jerusalem*. *David*, by his conquering *Idumea*, became Master of *Elatb* and *Esfongeber*, two Towns situated on the

Eastern Shore of the *Red-Sea*. From **EGYPT.** these two Ports, *Solomon* sent Fleets to *Opbir* and *Tarskish*, which always brought back immense Riches. The *Tyrions* enriched themselves exceedingly under the *Persian* Empire; by the Favour and Protection of whose Monarchs they had the full Possession of this Trade. But when the *Ptolemies* had made themselves Masters of *Egypt*, they soon drew all this Trade into their Kingdom, by building *Berenice*, and other Ports on the Western Side of the *Red-Sea*, belonging to *Egypt*; and fixed their chief Mart at *Alexandria*, which thereby rose to be the City of the greatest Trade in the World. There it continued for many Centuries after; and all the Traffick, which the Western Parts of the World from that Time had with *Persia*, *India*, *Arabia*, and the Eastern Coasts of *Africa*, was wholly carried through the *Red-Sea*, and the Mouth of the *Nile*, till a Way was discovered, about 250 Years since, of sailing to those Parts by the *Cape of Good Hope*. After this, the *Portuguese* for some Time managed this Trade: Now it is in the Hands of the *English*, *Dutch*, *French*, *Danes*, and other Nations.

CHAP. II.

Of the Pharos, Alexandrian Library, Obelisks, Pyramids, Labyrinth, Lake of Moeris, and the River Nile.

The Pharos.

FOR the Conveniency of Trade, there was built near *Alexandria*, in an Island called *Pharos*, a Tower which bore the same Name. At the Top of this Tower was kept a Light to direct Ships that sailed by Night near those dangerous Coasts, which were full of Sands and Shelves; from whence all other Towers, designed for the same Use, have been called by the Name of *Pharos*; as *Pharo di Missina*, &c. The famous Architect *Sostratus* built it by Order of *Ptolemy Philadelphus*, who expended 800 Talents upon it. It was reckoned one of the seven Won-

ders of the World. Some have commended that Prince, for permitting the Architect to put his Name on the Inscription which was fixed on the Tower instead of his own. It was very short and plain, according to the Manner of the Antients. *Sostratus Cnidius Dexiphanis F. Diis servatoribus pro navigantibus*, i. e. *Sostratus*, the *Cnidian*, Son of *Dexiphanes*, to the protecting Deities, for the Use of Sea-faring People. But certainly *Ptolemy* must have very much undervalued that Kind of Immortality which Princes are generally very fond of, to suffer that his Name should not be so much as mentioned

EGYPT. in the Inscription of an Edifice so capable of immortalizing him. What we read in *Lucian* concerning this Matter, deprives *Ptolemy* of a Modesty, which indeed would be very ill placed here. This Author informs us, that *Softratus*, to engross the whole Glory of that noble Structure to himself, caused the Inscription, with his own Name, to be carved in the Marble, which he afterwards covered with Lime, and thereon put the King's Name: The Lime soon mouldered away; and by that Means, instead of procuring the Architect the Honour with which he had flattered himself, served only to discover to future Ages his mean Fraud, and ridiculous Vanity.

Library of Alexandria. *RICHES* failed not to bring into this City, as they usually do in all Places, Luxury and Licentiousness; so that the *Alexandrian* Voluptuousness became a Proverb. In this City Arts and Sciences were also industriously cultivated; witness that stately Edifice, furnished the *Museum*, where the Literati used to meet, and were maintained at the Publick Expence; and the famous Library, which was augmented considerably by *Ptolemy Philadelphus*, and which by the Magnificence of the Kings his Successors, at last, contained 700,000 Volumes. In *Cæsar's* Wars with the *Alexandrians*, Part of this Library, situate in the *Bruchion*, which consisted of 400,000 Volumes, was unhappily consumed by Fire.

Obelisks. *EGYPT* seemed to place its chief Glory in raising Monuments for Posterity. Its Obelisks form at this Day, on Account of their Beauty, as well as Height, the principal Ornaments of *Rome*; and the *Roman* Power, despairing to equal the *Egyptians*; thought it Honour enough to borrow the Monuments of their Kings.

AN Obelisk is a quadrangular, taper, high Spire or Pyramid, raised perpendicularly, and terminating in a Point, to serve as an Ornament to some open Square, and is very often covered with Inscriptions or Hieroglyphicks, that is, mystical Characters or Symbols, used by the *Egyptians* to conceal and disguise their sacred Things, and the Mysteries of their Theology.

SESOSTRIS erected, in the City **EGYPT.** of *Heliopolis*, two Obelisks of extreme hard Stone, brought from the Quarries of *Syene*, at the Extremity of *Egypt*. They were each 120 Cubits high, that is, thirty Fathoms, or 180 Foot. The Emperor *Augustus*, having made *Egypt* a Province of the Empire, caused these two Obelisks to be transported to *Rome*, one whereof was afterwards broke to Pieces. He durst not venture upon a third, which was of a monstrous Size. It was made in the Reign of *Ramises*: It is said 20,000 Men were employed in the cutting of it. *Constantius*, more daring than *Augustus*, ordered it to be removed to *Rome*. Two of these Obelisks are still seen, as well as another of 100 Cubits, or twenty-five Fathoms high, and eight Cubits, or two Fathoms in Diameter. *Caius Cæsar* had it brought from *Egypt* in a Ship of so odd a Form, that, according to *Pliny*, the like had never been seen.

EVERY Part of *Egypt* abounded with this Kind of Obelisks; they were for the most Part cut out of the Quarries of *Upper Egypt*, where some are now to be seen half finished. But the most wonderful Circumstance is, that the antient *Egyptians* should have had the Art and Contrivance to dig, even in the very Quarry, a Canal, through which the Water of the *Nile* ran in the Time of its Inundation; from whence they afterwards raised up the Columns, Obelisks and Statues on Rafts, proportioned to their Weight, in order to convey them into *Lower Egypt*. And as the Country abounded every where with Canals, there were few Places to which these huge Bodies might not be carried with Ease, although their Weight would have broke every other Kind of Engine.

A PYRAMID is a solid or hollow Body, **Pyramids.** having a large, and generally a square Base, and terminating in a Point.

THERE were three Pyramids in *Egypt* more famous than the rest, one whereof deserved to be ranked among the Wonders of the World, they did not stand very far from the City of *Memphis*. The largest of the three, like the rest, was built on a Rock,

EGYPT. Rock, having a square Base, and was cut on the Outside into Steps or Stairs decreasing gradually quite to the Summit. It was built with Stones of a prodigious Size, the least of which were thirty Foot long, wrought with wonderful Art, and covered with Hieroglyphicks. According to several antient Authors, each Side was 800 Foot broad, and as many high. The Summit of the Pyramid, which, to those who viewed it from below, seemed a Point, was a fine Platform, composed of ten or twelve massy Stones, and each Side of that Platform, sixteen or eighteen Foot long.

M. DE CHAZELLES, of the Academy of Sciences, who went purposely to measure it in 1693, gives us the following Dimensions :

The Side of the square	}	110 Fathoms.
Base		
The Fronts are equilateral Triangles, and therefore the Superficies of the Base is	}	12100 square Fathoms.
The perpendicular Height		77 1/2 Faths.
The solid Contents		313590 cubical F.

AN Hundred Thousand Men were constantly employed about this Work, and were relieved every three Months by the same Number. Ten compleat Years were spent in hewing out the Stones, either in *Arabia* or *Ethiopia*, and in conveying them to *Egypt* ; and twenty Years more in building this immense Edifice, the Inside of which contained numberless Rooms and Apartments. There was expressed on the Pyramid, in *Egyptian* Characters, the Sum it cost only in Garlick, Leeks, Onions, and the like for the Workmen ; and the Whole amounted to 1600 Talents of Silver, that is, 4,500,000 *French* Livres ; from whence it was easy to conjecture, what a vast Sum the Whole must have amounted to.

SUCH were the famous *Egyptian* Pyramids, which by their Figure, as well as Size, have triumphed over the Injuries of Time, and the *Barbarians*. These Pyramids were Tombs, and there is still to be seen, in the Middle of the largest, an empty Sepulchre, cut out of one entire Stone, about three Foot deep and broad, and a little above six Foot long. Thus all

this Bustle, all this Expence, and all the Labours of so many Thousand Men, ended in procuring a Prince, in this vast and almost boundless Pile of Building, a little Vault, six Foot in Length. Besides, the Kings who built these Pyramids, had it not in their Power to be buried in them ; and so did not enjoy the Sepulchres they had built. The publick Hatred which they incurred by their unheard of Cruelties to their Subjects, in laying such heavy Tasks upon them, occasioned their being interred in some obscure Place, to prevent their Bodies from being exposed to the Fury and Vengeance of the Populace.

THIS last Circumstance, which Historians have taken particular Notice of, teaches us what Judgment we ought to pass on these Edifices, so much boasted of by the Antients. It is but just to remark and esteem the noble Genius which the *Egyptians* had for Architecture ; a Genius that prompted them from the earliest Times, and before they could have any Models to imitate, to aim in all Things at the Grand and Magnificent ; and to be intent on real Beauties, without deviating in the least from a noble Simplicity, in which the highest Perfection of the Art consists. But what Idea ought we to form of those Princes, who considered, as something grand, the raising by a Multitude of Hands, and by the Help of Money, immense Structures, with the sole View of rendering their Names immortal ; and who did not scruple to destroy Thousands of their Subjects to satisfy their vain Glory ? They differed very much from the *Romans*, who sought to immortalize themselves by Works of a magnificent Kind, but at the same Time, of publick Utility.

PLINY gives us, in few Words, a just Idea of these Pyramids, when he calls them a foolish and useless Ostentation of the Wealth of the *Egyptian* Kings : *Regum pecunia otiosa ac stulta ostentatio*. And adds, that by a just Punishment, their Memory is buried in Oblivion ; the Historians not agreeing among themselves about the Names of those who first raised those vain Monuments. *Inter eos non constat à quibus factæ sint, justissimo casu oblitteratis*

EGYPT. *teratis tantæ Vanitatis Auctoribus.* In a Word, according to the judicious Remark of *Diodorus*, the Industry of the Architects of these Pyramids is no less valuable and praise-worthy, than the Design of the *Egyptian* Kings contemptible and ridiculous.

BUT what we should most admire in these antient Monuments, is the true and standing Evidence they give us of the Skill of the *Egyptians* in Astronomy; that is, in a Science which seems incapable of being brought to Perfection, but by a long Series of Years, and a great Number of Observations: *M. de Chazelles*, when he measured the great Pyramid in Question, found that the four Sides of it were turned exactly to the four Quarters of the World; and consequently, shewed the true Meridian of that Place. Now, as so exact a Situation was, in all Probability, purposely pitched upon by those who piled up this huge Mass of Stones, above 3000 Years ago, it follows, that during so long a Space of Time, there has been no Alteration in the Heavens in that Respect, or (which amounts to the same Thing) in the Poles of the Earth or the Meridians. This is *M. de Fontinelle's* Remark, in his Elogium of *M. de Chazelles*.

The Labyrinth.

WHAT has been said concerning the Judgment we ought to form of the Pyramids, may also be applied to the Labyrinth, which *Herodotus*, who saw it, assures us was still more surprizing than the Pyramids. It was built at the most Southern Part of the Lake of *Mæris*, near the Town of Crocodiles, the same with *Arfinoe*. It was not so much one single Palace, as a magnificent Pile, composed of twelve Palaces, regularly disposed, which had a Communication with each other. Fifteen Hundred Rooms interspersed with Terrasses, were ranged round twelve Halls, and discovered no Outlet to such as went to see them. There were the like Number of Buildings under Ground. These subterraneous Structures were designed for the Burying-Places of the Kings, and (who can speak this without Confusion, and without deploring the Blindness of Man,) for keeping the sacred Crocodiles, which a

EGYPT. Nation so wise in other Respects, worshipped as Gods.

IN order to visit the Rooms and Halls of the Labyrinth, it was necessary, as the Reader will naturally suppose, for People to take the same Precaution as *Ariadne* made *Theseus* use, when he was obliged to go and fight the *Minotaur* in the Labyrinth of *Crete*. *Virgil* describes it in this Manner:

*And as the Cretan Labyrinth of old,
With wana'ring Ways, and many a winding Fold,
Involv'd the weary Feet without Redress,
In a round Error, which deny'd Retreat:
Not far from thence he grav'd the wondrous Maze,
A thousand Doors, a thousand winding Ways.*

THE noblest, and most wonderful of *Mæris* Lake, all the Structures, or Works of the Kings of *Egypt*, was the Lake of *Mæris*: Accordingly *Herodotus* considers it as vastly superior to the Pyramids and Labyrinth. As *Egypt* was more or less fruitful in Proportion to the Inundation of the *Nile*; and as in these Floods, the too general Flow or Ebb of the Waters were equally fatal to the Lands; King *Mæris*, to prevent these two Inconveniences, and correct as far as lay in his Power, the Irregularities of the *Nile*, thought proper to call Art to the Assistance of Nature, and caused the Lake to be dug, which afterwards went by his Name.

THIS Lake was about 3600 Stadia, that is, about 180 *French* Leagues, in Circumference, and 300 Feet deep. Two Pyramids, on each of which stood a Colossal Statue, seated on a Throne, raised their Heads to the Height of 300 Feet, in the Middle of the Lake; whilst their Foundations took up the same Space under the Water; a Proof that they were erected before the Cavity was filled, and a Demonstration that a Lake of such vast Extent was the Work of Man's Hand, in one Prince's Reign. This is what several Historians have related concerning the Lake *Mæris*, on the Testimony of the Inhabitants of the Country. And the Bishop of *Meaux*, in his Discourse on Universal History, relates the Whole as Fact. With Regard to myself, says *Rollin*, I will confess,

EGYPT. self, that I do not see the least Probability in it. Is it possible to conceive, that a Lake of 180 Leagues in Circumference could have been dug in the Reign of one Prince? In what Manner, and where, could the Earth taken from it be conveyed? What should prompt the Egyptians to lose the Surface of so much Land? By what Arts could they fill this vast Tract with the superfluous Waters of the Nile? Many other Objections might be made. In my Opinion, therefore, we ought to follow *Pomponius Mela*, an antient Geographer, especially as his Account is confirmed by several modern Travellers. According to that Author, this Lake is but 20,000 Paces, that is, seven or eight French Leagues in Circumference. *Maris, aliquando Campus, nunc Lacus, viginti Milia Passuum in Circuitu patens.*

THIS Lake had a Communication with the Nile by a great Canal four Leagues long, and fifty Feet broad. Great Sluices either opened or shut the Canal and Lake, as there was Occasion. The Charge of opening or shutting them amounted to fifty Talents, that is, 50,000 French Crowns.

THE Fishing of this Lake brought the Monarch immense Sums; but its chief Use related to the Overflowing of the Nile. When it rose too high, and was like to be attended with fatal Consequences, the Sluices were opened, and the Waters having a free Passage into the Lake, covered the Lands no longer than was necessary to enrich them. On the contrary, when the Inundation was too low, and threatened a Famine, a sufficient Quantity of Water, by the Help of Drains, was let out of the Lake to water the Lands. In this Manner the Irregularities of the Nile were corrected; and *Strabo* remarks, that in his Time, under *Petronius*, a Governor of Egypt, when the Inundation of the Nile was twelve Cubits, a very great Plenty ensued; and even when it rose but to eight Cubits, the Dearth was scarce felt in the Country; doubtless, because the Waters of the Lake made up for those of the Inundation by the Help of the Canals and Drains.

THE River Nile, or *Abanchi*, which in EGYPT the *Abyssine* Language signifies the Father of Rivers, hath its Sources, as is generally held, in 11 or 12 Degrees North Latitude, in the Empire of *Abyssinia*; but whether the Portuguese Jesuits, as is pretended, or any other Persons, have discovered the very Fountains it issues from, is very much questioned. This River runs a Course of 1500 Miles from South to North, for the most Part, and a little below *Cairo*, dividing itself into two Branches, one inclining to the East, and the other to the West, falls into the *Mediterranean*, the Mouths being about 100 Miles asunder. As for any other Branches of this River, our modern Travellers take no Notice of them, and, probably, those that have been mentioned by antient Writers, were only Canals cut from one of these, particularly the Canal which was made to convey the Water from the River to *Alexandria*, seems in our Maps, to be laid down for one. However, certain it is, there are no other Branches navigable at this Day, than those of *Damietta* and *Rosetto*. While the River is contained within the Bounds of the ordinary Channel, I do not find it is broader at *Old Cairo*, than the *Thames* at *London*; and in the driest Season of the Year, is fordable in many Places. In the upper Part of the Stream, there are seven Cataracts, where the Water falls in Sheets from a very great Height, causing a prodigious Noise; but through *Lower Egypt*, it slides along with a very gentle Stream, and Passengers are seldom surprized by Tempests on it, it is observed. The Water is very thick and muddy, especially when it is swelled by those heavy Rains, which constantly fall within the Tropicks in the Beginning of the Summer; and these are the Occasion of its overflowing the low Lands in *Egypt* annually. The Antients, who were unacquainted with those Latitudes, were much perplexed to discover the true Cause of the Deluge; but at this Day, every Traveller observes, that this is the Case of all Rivers, which have their Rise or Course within the Tropicks; they break their ordinary Bounds annually, and overflow

EGYPT. flow the Lands many Miles before they reach the Sea, particularly in *Tonquin, Siam, Bengal, &c.* And these, also, leave a prolifick Mud, which occasions a vast Increase, like that which the *Nile* leaves in *Egypt*; and though the Waters of all these Rivers are very thick, when they have stood some Time they are not unwholesome or unpalatable; and some esteem them preferable to Spring-Water, on Account of the long Course they run in Latitudes, where the Sun has so much Influence.

THERE are great Rejoicings, annually, in *Egypt*, when the River *Nile* rises to a certain Height; for upon this depends the Fruitfulness of the Country; and the Day appointed for cutting of the Banks to let it into their Canals, from whence it is distributed into their respective Fields, is solemnized as one of their greatest Festivals. The River begins to swell usually in the Month of *May*; and, on the 28th of *June*, they publish in *Cairo*, and other Towns, by a Crier, how much the Water is increased. The Viceroy has a Palace upon an Island opposite to *Old Cairo*, in which there stands a Pillar divided into Picks, a Measure about the Length of two Feet: Every Day there are Officers appointed to view this Pillar, and observe how much the River is risen, who give Notice to the several Criers to publish it in their respective Quarters; and when the River is high enough, the Banks are cut to let it into the *Khalis* or Canal, which runs through *Grand Cairo*, and in the dry Season forms one of the finest Streets in that Town. Mr. *Thevenot* relates, that he attended twice at this Ceremony of cutting the Bank of the River to let it into the *Khalis*. The first Time was in the Year 1657, when the Viceroy being absent from *Cairo*, the *Soubassa* came with his Guards to the End of the *Khalis*, and alighting from his Horse, gave the first Stroke with a Matoek, towards breaking down the Bank, and mounting again, rode along the *Khalis* through *Grand Cairo*, while the Workmen were employed in demolishing it. He stopped before the Doors of the *Frank Consuls*, which open into the *Kha-*

EGYPT. lis, who made him a Present on this Occasion; after the *Bassa* followed a Mob singing and hollowing, and expressing their Joy in such a Manner as the Vulgar usually do. Some Time after came the Water pouring in, of which they had Notice by a louder Shout than ordinary; Men and Boys swam in the Stream, and other merry Fellows in Boats, attended with Musick, rowed through the City. In *October*, the *Nile* ceasing to rise, the Water stagnates in the *Khalis*, and has a very noisom Smell, occasioned by the Filth which is thrown into it, as well as by the Stagnation; insomuch, that the very Money and Plate is tarnished with the Vapour.

ANOTHER Year, on the 15th Day of *August*, our Author went to *Boulack*, a Town which stands upon the *Nile*, about two Miles from *Grand Cairo*, to see the Preparations that were making for cutting the Banks; and he observed several *Aca-ba's*, or Gallies, lying in the River, in the Sterns whereof were noble large Rooms, like those in their Houses; some of them twelve or fourteen Paces square, and surrounded with Rails and Ballusters, gilded and painted, and the Floors covered with rich Carpets and Cushions: About Seven in the Morning, the Viceroy arrived in great State; as he passed a Sheep was killed in several Places, and three or four more on the Bank of the River, when he entered into his Galley. All the Beys, or Lords of *Cairo*, went with the Viceroy in his Barge, and having sailed as far as *Old Cairo*, he was saluted by the Guns of the other Vessels, which followed him in Order. The Sails of the Viceroy's Galley were of several Colours, and worked with large Red Roses, and the Flags and Streamers, in this and the other Gallies made a very pretty Appearance on the Water; the Trumpets, and other Musick, also, played as they passed, while the Guns fired and the People shouted to express the general Joy, and in this Manner they moved gently along till they came to the Place, where the Bank was to be opened to let the Water into the *Khalis*. Here the Mob were waiting in Crouds, and there being two

EGYPT two Pastboard Towers filled full of Squibs and Fire-Works, these were let off as the Baffa passed. The People, in the mean Time, broke down the Bank to give the Water a Passage into the Khalis, and Boat-Loads of Sweetmeats were thrown into the River, for which they jumped in, and scrambled. The Viceroy moved forwards to his Palace in the Island over against *Old Cairo*; and Bonfires, Illuminations, and Fireworks were continued for three Nights successively. There were two vast Machines, particularly, representing a Man and a Woman of a gigantick Stature, placed before the Viceroy's Palace on the River, which took up no less than 2000 Lamps to illuminate them; all the Gallies, Barges, and other Vessels, also, are hung full of Lamps where the Musick played, and Fire-Works, with great and small Shot, were let off continually.

THE letting the Water of the Nile into the Canals, was antiently attended with great Rejoicings, when they used, also, to sacrifice a Boy and a Girl, which, our Author thinks, gave Occasion to the present Generation to represent Human Figures in their Fire-Works at this Solemnity. When the Khalis, or Canal, is full, there are Men who swim in it with heavy Iron Chains on, attended by Boats full of People, with Drums and Trumpets, and all Kind of Musick the Country affords. One of these, Mr. *Thevenot* assures us, he saw with his Hands tied behind his Back, and his Feet bound with an Iron Chain of ten Pounds Weight, who sometimes stood upright on the Water, and did not seem to move; and in this Manner he came from *Old Cairo*, where the Canal begins, through *Grand Cairo*, to the End of the Canal, being at least a League; and for a Reward, the Viceroy gave him a fine Vest and a 1000 Maidins, besides what he collected of the Spectators, which was very considerable. There was another of these Fellows, which swam in Chains, from one End of the Canal to the other with a Pipe

in his Mouth, and a Dish of Coffee in his Hand without spilling it. The River usually continues to increase from *May* to *September*, two, three, or four Fingers Breadth a Day, and about the Middle of the Time seven or eight Fingers Breadth a Day, and decreases gradually in like Manner.

THE Fertility of *Egypt*, as has been long since observed, is to be ascribed chiefly to the Overflowing of this River, which leaves a fattening Slime behind it; for the Soil is naturally a barren Sand, but the Fields the Water has covered, are some of them so very rich, that the Husbandman is forced to mix Sand with the Earth, or his Grain would be too rank.

EGYPT was ever considered by all the Antients, as the most renowned School of Wisdom and Politicks, and the Source from whence most Arts and Sciences were derived. This Kingdom bestowed its noblest Labours and finest Arts on the improving Mankind; and *Greece* was so sensible of this, that its most illustrious Men, as *Homer*, *Pythagoras*, *Plato*, even its great Legislators, *Licurgus* and *Solon*, with many more, travelled into *Egypt*, to compleat their Studies, and draw from that Fountain whatever was most rare and valuable in every Kind of Learning. God himself has given this Kingdom a glorious Testimony, when praising *Moses*, he says of him, *That he was learned in all the Wisdom of the Egyptians*.

To give some Idea of the Manners and Customs of *Egypt*, I shall confine myself principally, to these Particulars; its Kings and Government, Priests and Religion, Soldiers and War, Sciences, Arts and Trades.

THE Reader must not be surprized, if he sometimes finds in the Customs I take Notice of, a Kind of Contradiction. This Circumstance is owing, either to the Difference of Countries and Nations, which did not always follow the same Usages, or to the different Way of thinking of the Historians whom I copy.

C H A P. III.

*Of the antient Egyptian Government and Laws.*Of the antient
Government.

THE *Egyptians* were the first People, who rightly understood the Rules of Government. A Nation so grave and serious, immediately perceived, that the true End of Politicks, is to make Life easy, and a People happy.

THE Kingdom was hereditary; but according to *Diodorus*, the *Egyptian* Princes conducted themselves in a different Manner from what is usually seen in other Monarchies, where the Prince acknowledges no other Rule of his Actions, but his arbitrary Will and Pleasure. But here Kings were under greater Restraint from the Laws, than their Subjects. They had some particular ones digested by a former Monarch that composed Part of those Books, which the *Egyptians* call sacred. Thus every Thing being settled by antient Custom, they never sought to live in a different Way from their Ancestors.

No Slave, or Foreigner, was admitted into the immediate Service of the Prince; such a Post was too important to be intrusted to any Persons, except those who were the most distinguished by their Birth, and had received the most excellent Education; to the End, that as they had the Liberty of approaching the King's Person, Day and Night, he might, from Men so qualified, hear nothing which was unbecoming the Royal Majesty, or have any Sentiments instilled into him, but such as were of a noble and generous Kind. For, adds *Diodorus*, it is very rarely seen, that Kings fly out into any vicious Excess, unless those who approach them approve their Irregularities, or serve as Instruments to their Passions.

THE Kings of *Egypt* freely permitted, not only the Quality and Proportion of their Eatables and Liquids to be prescribed them (a Thing customary in *Egypt*, the Inhabitants of which were all sober, and whose Air inspired Frugality) but even that all their Hours, and almost every Ac-

tion should be under the Regulation of the Laws.

IN the Morning at Day-break, when the Head is clearest, and the Thoughts least perplexed, they read the several Letters they received, to form a more just and distinct Idea of the Affairs which were to come under their Consideration that Day.

As soon as they were dressed, they went to the Daily Sacrifice performed in the Temple, where surrounded with their whole Court, and the Victims placed before the Altar, they assisted at the Prayer pronounced aloud by the High-Priest, in which he asked of the Gods, Health and all other Blessings for the King, because he governed his People with Clemency and Justice, and made the Laws of his Kingdom the Rule and Standard of his Actions. The High-Priest entered into a long Detail of his Virtues; observing that he was religious to the Gods, affable to Men, moderate, just, magnanimous, sincere, an Enemy to Falshood; liberal, Master of his Passions; punishing Crimes with the utmost Lenity, but boundless in rewarding Merit. He next spoke of the Faults which Kings might be guilty of; but supposed at the same Time, that they never committed any, except by Surprise or Ignorance; and loaded with Imprecations such of their Ministers as gave them ill Council, and suppressed or disguised the Truth. Such were the Methods of conveying Instruction to their Kings. It was thought that Reproaches would only sour their Tempers, and that the most effectual Method to inspire them with Virtue, would be to point out to them their Duty in Praises, conformable to the Sense of the Laws, and pronounced in a solemn Manner before the Gods. After the Prayers and Sacrifices were ended, the Councils and Actions of great Men were read to the King out of the sacred Books, in order

EGYPT. der that he might govern his Dominions according to their Maxims, and maintain the Laws which had made his Predecessors and their Subjects so happy.

I HAVE already observed, that the Quantity, as well as Quality, of both Eatables and Liquids, were prescribed, by the Laws, to the King: His Table was covered with nothing but the most common Meats; because eating in *Egypt* was designed, not to tickle the Palate, but to satisfy the Cravings of Nature. One would have concluded (observes the Historian) that these Rules had been laid down by some able Physician, who was attentive only to the Health of the Prince, rather than by the Legislature. The same Simplicity was seen in all other Things, and we read in *Plutarch* of a Temple in *Thebes* which had one of its Pillars inscribed with Imprecations against that King, who first introduced Profusion and Luxury into *Egypt*.

THE principal Duty of Kings, and their most essential Function, is the administering Justice to their Subjects. Accordingly the Kings of *Egypt* cultivated more immediately this Duty, convinced that on this depended not only the Ease and Comfort of the several Individuals, but the Happiness of the State; which would be an Herd of Robbers, rather than a Kingdom, should the Weak be unprotected, and the Powerful enabled, by their Riches and Credit, to commit Crimes with Impunity.

THIRTY Judges were selected out of the principal Cities, to form a Body or Assembly for judging the whole Kingdom. The Prince, in filling these Vacancies, chose such as were most renowned for their Honesty; and put at their Head, him who was most distinguished for his Knowledge and Love of his Laws, and was had in the most universal Esteem. By his Bounty they had Revenues assigned them, to the End, that being freed from domestick Cares, they might devote their whole Time to the Execution of the Laws. Thus honourably subsisted by the Generosity of the Prince, they administered Justice gratuitously to the People, who have a natural Right to it; among whom it ought

to have a free Circulation, and, in some **EGYPT.** Sense, among the Poor more than the Rich, because the latter find a Support within themselves; whereas the very Condition of the former exposes them to more Injuries, and therefore calls louder for the Protection of the Laws. To guard against Surprize, Affairs were transacted by Writing in the Assemblies of these Judges. That Species of Eloquence (a false Kind) was dreaded, which dazzles the Mind, and moves the Passions. Truth could not be expressed with too much Plainness, as it was to have the only Sway in Judgments, because in that alone, the Rich and Poor, the Powerful and Weak, the Learned and the Ignorant, were to find Relief and Security. The President of this Senate wore a Collar of Gold, set with Precious Stones, at which hung a Figure represented blind, this being called the Emblem of Truth. When the President put this Collar on, it was understood as a Signal to enter upon Business. He touched the Party with it, who was to gain his Cause; and this was the Form of passing Sentence.

THE most excellent Circumstance in **Laws.** the Laws of the *Egyptians* was, that every Individual, from his Infancy, was nurtured in the strictest Observance of them. A new Custom in *Egypt* was a Kind of Miracle. All Things there ran in the old Channel; and the Exactness with which little Matters were adhered to, preserved those of more Importance; and indeed no Nation ever preserved their Laws and Customs longer than the *Egyptians*.

WILFUL Murder was punished with Death, whatever might be the Condition of the murdered Person, whether he was free-born or otherwise. In this the Humanity and Equity of the *Egyptians* was superior to that of the *Romans*, who gave the Master an absolute Power, as to Life and Death, over his Slave. The Emperor *Adrian* indeed abolished this Law, from an Opinion, that an Abuse of this Nature ought to be reformed, let its Antiquity or Authority be ever so great.

PERJURY was also punished with Death, because that Crime attacks both the Gods, whose Majesty is trampled upon, by invoking

EGYPT. voking their Name to a false Oath, and Men in breaking the strongest Tie of Human Society, viz. Sincerity and Honesty.

THE false Accuser was condemned to undergo the Punishment, which the Person accused was to have suffered, had the Accusation been proved.

HE who neglected, or refused to save a Man's Life, when attacked, if it was in his Power to assist him, was punished as regorously as the Assassin: But if the unfortunate Person could not be succoured, the Offender was at least to be impeached, and Penalties were decreed for any Neglect of this Kind. Thus the Subjects were a Guard and Protection to one another; and the whole Body of the Community united against the Designs of the Bad.

No Man was allowed to be useless to the State; but every Man was obliged to enter his Name and Place of Abode in a Publick Register, that remained in the Hands of a Magistrate, and to annex his Profession, and in what Manner he lived. If such a one gave a false Account of himself, he was immediately put to Death. The wisest and best regulated States, as *Athens* and *Rome*, ever found insuperable Difficulties in contriving a just Medium to restrain on one Hand, the Cruelty of the Creditor in the Exaction of his Loan; and on the other, the Knavery of the Debtor, who refused or neglected to pay his Debts. Now *Egypt* took a wise Course on this Occasion; and without doing any Injury to the personal Liberty of its Inhabitants, or ruining their Families, pursued the Debtor with incessant Fears of Infamy from his Dishonesty. No Man was permitted to borrow Money without pawning to the Creditor the Body of his Father, which every *Egyptian* embalmed with great Care, and kept reverentially in his House, and therefore might be easily moved from one Place to another. But it was equally impious and infamous not to redeem soon so precious a Pledge; and he who died without having discharged his Duty, was deprived of the customary Honours paid to the Dead.

EGYPT. POLYGAMY was allowed in *Egypt*, except to Priests, who could marry but one Woman. Whatever was the Condition of the Woman, whether she was free or a Slave, her Children were deemed free and legitimate.

ONE Custom that was practised in *Egypt*, shewed the profound Darkeness into which such Nations, as were most celebrated for their Wisdom, have been plunged; and this was the Marriage of Brothers with Sisters, which was not only authorized by the Laws, but even, in some Measure, was a Part of their Religion, from the Example and Practice of such of their Gods as had been the most antiently and universally adored in *Egypt*; that is, *Osiris* and *Isis*.

A VERY great Respect was there paid to Old Age. The Young were obliged to rise up for the Old, and on every Occasion to resign to them the most honourable Seat. The *Spartans* borrowed this Law from the *Egyptians*.

THE Virtue in the highest Esteem among the *Egyptians* was Gratitude. The Glory which has been given them of being the most grateful of all Men, shews that they were the best formed of any Nation for social Life. Benefits are the Bands of Concord, both publick and private. He who acknowledges Favours loves to do good to others; and in banishing Ingratitude, the Pleasure of doing Good remains so pure and engaging, that it is impossible for a Man to be insensible of it: But no Kind of Gratitude gave the *Egyptians* a more pleasing Satisfaction, than that which was paid to their Kings. Princes, whilst living, were by them honoured as so many visible Representations of the Deity; and after their Death were mourned as the Fathers of their Country. These Sentiments of Respect and Tendernefs proceeded from a strong Persuasion, that the Divinity itself had placed them upon the Throne, as he distinguished them so greatly from all other Mortals; and that Kings bore the most noble Characteristicks of the Supreme Being, as the Power and Will of doing Good to others were united in their Persons.

CHAP. IV.

Of the Religion of the antient Egyptians, and their various Deities.

Religion of
the antient
Egyptians.

PRIESTS, in *Egypt*, held the second Rank to Kings. They had great Privileges and Revenues; their Lands were exempted from all Imposts.

THE Prince usually honoured them with a Share in his Confidence and Government, because they, of all his Subjects, had received the best Education, had acquired the greatest Knowledge, and were most strongly attached to the King's Person, and the Good of the Publick. They were at one and the same Time the Depositories of Religion and of the Sciences; and to this Circumstance was owing the great Respect which was paid them by the Natives as well as Foreigners, by whom they were alike consulted upon the most sacred Things relating to the Mysteries of Religion, and the most profound Subjects in the several Sciences. The *Egyptians* pretend to be the first Institutors of Festivals and Processions in Honour of the Gods. One Festival was celebrated in the City of *Bubaste*, whither Persons resorted from all Parts of *Egypt*, and upwards of 70,000, besides Children, were seen at it. Another, surnamed the Feast of the Lights, was solemnized at *Sais*. All Persons, throughout *Egypt*, who did not go to *Sais*, were obliged to illuminate their Windows.

DIFFERENT Animals were sacrificed in different Countries; but one common and general Ceremony was observed in all Sacrifices, viz. the laying of Hands upon the Head of the Victim, loading it at the same Time with Imprecations; and praying the Gods to divert upon that Victim, all the Calamities which might threaten *Egypt*.

IT is to *Egypt* that *Pythagoras* owed his favourite Doctrine of the Metempsychosis, or Transmigration of Souls. The *Egyptians* believed, that at the Death of Men, their Souls transmigrated into other Bodies; and that if they had been vicious, they

were imprisoned in the Bodies of unclean or unhappy Beasts, to expiate in them their past Transgressions; and that after a Revolution of some Centuries, they again animated other Human Bodies.

THE Priests had the Possession of the sacred Books, which contained, at large, the Principles of Government, as well as the Mysteries of Divine Worship. Both were commonly involved in Symbols and Enigmas, which, under these Veils, made Truth more venerable, and excited more strongly the Curiosity of Men. The Figure of *Harpocratis*, in the *Egyptian* Sanctuaries, with his Finger upon his Mouth, seemed to intimate, that Mysteries were there enclosed, the Knowledge of which was revealed to very few. The Sphinxes, placed at the Entrance of all Temples, implied the same. It is very well known, that Pyramids, Obelisks, Pillars, Statues, in a Word, all publick Monuments, were usually adorned with Hieroglyphicks, that is, with symbolical Writings; whether these were Characters unknown to the Vulgar, or Figures of Animals, which couched a hidden and parabolical Meaning. Thus by a Hare was signified a lively and piercing Attention, because this Creature has a very delicate Hearing. The Statue of a Judge without Hands, and his Eyes fixed upon the Ground, symbolized the Duties of those who were to exercise judiciary Functions.

NEVER were any People more superstitious than the *Egyptians*; they had a great Number of Gods of different Orders and Degrees, which I shall omit, because they belong more to Fable than to History. Among the rest two were universally adored in that Country, and those were *Osiris* and *Isis*, which are thought to be the Sun and Moon; and indeed the Worship of those Planets give Rise to Idolatry.

Of the Egyptian Idols.

BESIDES

EGYPT.

BESIDES these Gods, the *Egyptians* worshipped a great Number of Beasts; as the Ox, the Dog, the Wolf, the Hawk, the Crocodile, the Ibis, the Cat, &c. Many of these Beasts were the Objects only of the Superstition of some particular Cities; and whilst a People worshipped one Species of Animals as Gods, their Neighbours had the same Animal Gods in Abomination. This was the Source of the continual Wars which were carried on between one City and another; and this was owing to the false Policy of one of their Kings, who, to deprive them of the Opportunity and Means of conspiring against the State, endeavoured to amuse them, by engaging them in Religious Contests.

EVERY Nation had a great Zeal for their Gods. Among us, says *Cicero*, it is very common to see Temples robbed and Statues carried off; but it was never known, that any Person in *Egypt*, ever abused a Crocodile, an Ibis, or a Cat; for its Inhabitants would have suffered the most extreme Torments, rather than be guilty of such Sacrilege.

IT was Death for any Person to kill one of these Animals voluntarily; and even a Punishment was decreed against him, who should have killed an Ibis, or a Cat, with or without Design. *Diodorus* relates an Incident, to which himself was an Eye-Witness, during his Stay in *Egypt*. A Roman had inadvertently, and without Design, killed a Cat; the exasperated Populace ran to his House; and neither the Authority of the King, who immediately detached a Body of his Guards, nor the Terror of the Roman Name, could rescue the unfortunate Criminal. And such was the Reverence which the *Egyptians* had for these Animals, that in an extreme Famine, they chose to eat one another, rather than feed upon these imagined Deities.

OF all these Animals, the Bull *Apis*, called *Epaphus* by the *Greeks*, was the most famous. Magnificent Temples were erected to him; extraordinary Honours were paid him while he lived, and still greater after his Death. *Egypt* went then into a general Mourning. His Obsequie were solemnized with such a Pomp as is

hardly credible. In the Reign of *Ptolemy* *Lagus*, the Bull *Apis* dying of old Age, the Funeral Pomp, besides the ordinary Expences, amounted to upwards of 50,000 *French* Crowns. After the last Honours had been paid to the deceased God, the next Care was to provide him a Successor, and all *Egypt* was sought through for that Purpose. He was known by certain Signs, which distinguished him from all other Animals of that Species; upon his Forehead was to be a white Spot in Form of a Crescent; on his Back, the Figure of an Eagle; upon his Tongue, that of a Beetle. As soon as he was found, Mourning gave Place to Joy; and nothing was heard, in all Parts of *Egypt*, but Festivals and Rejoicings. The new God was brought to *Memphis*, to take Possession of his Dignity, and there installed with a great Number of Ceremonies. *Cambyfes*, at his Return from his unfortunate Expedition against *Ethiopia*, finding all the *Egyptians* in Transports of Joy for their new God *Apis*, and imagining that this was intended as an Insult upon his Misfortunes, killed, in the first Starts of his Fury, the young Bull, who, by that Means, had but a short Enjoyment of his Divinity.

IT is plain, that the Golden Calf set up near Mount *Sinai* by the *Israelites*, was owing to their Abode in *Egypt*, and an Imitation of the God *Apis*; as well as those which were afterwards set up by *Jeroboam* (who had resided a considerable Time in *Egypt*) in the two Extremities of the Kingdom of *Israel*.

THE *Egyptians*, not contented with offering Incense to Animals, carried their Folly to such an Excess, as to ascribe a Divinity to the Pulse and Roots of their Gardens: For this, they are ingeniously reproached by the Satyrists:

Who has not heard where *Egypt's* Realms are
nam'd,
What Monster Gods her frantick Sons have fram'd;
Here Ibis gorg'd with well grown Serpents, there
The Crocodile commands religious Fear:
Where Memnon's Statue Magick Strings inspire
With voca Sounds that emulate the Lyre;
And Thebes, such Fate, are thy disastrous Turns!
Now prostrate o'er her pompous Ruin mourns;

EGYPT. *A Monkey-God, prodigious to be told!*
Strikes the Beholder's Eye with burnish'd Gold,
To Godship here, blue Triton's scaly herd,
The River Progeny is there preferr'd:
Tbro' Towns, Diana's Power neglected lies:
Where to her Dogs aspiring Temples rise:
And should you Leeks or Onions eat, no Time
Would expiate the sacrilegious Crime:
Religious Nation sure, and blest Abodes,
Where ev'ry Orchard is o'errun with Gods.

It is astonishing to see a Nation, which boasted its Superiority above all others with Regard to Wisdom and Learning, thus blindly abandon itself to the most gross and ridiculous Superstitions. Indeed, to read of Animals and vile Insects, honoured with religious Worship, placed in Temples, and maintained with great Care, and at an extravagant Expence; to read that those who murdered them were punished with Death, and that these Animals were embalmed and solemnly deposited in Tombs, assigned them by the Publick; to hear that this Extravagance was carried to such Lengths, as that Leeks and Onions were acknowledged as Deities, were invoked in Necessity, and depended upon for Succour and Protection, are Excesses, which we, at this Distance of Time, can scarce believe; and yet, they have the Evidence of all Antiquity. You enter, says *Lucian*, into a magnificent Temple, every Part of which glitters with Gold and Silver. You there look attentively for a God, and are cheated with a Stork, an Ape, or a Cat; a just Emblem, adds that Author, of too many Palaces, the Masters of which are far from being the brightest Ornament of them.

SEVERAL Reasons are given of the Worship paid to Animals by the *Egyptians*.

THE first is drawn from the fabulous History. It is pretended, that the Gods, in a Rebellion made against them by Men, fled into *Egypt*, and there concealed themselves under the Forms of different Animals; and that this gave Birth to the Worship which was afterwards paid to these Animals.

THE second is taken from the Benefit which these several Animals procure to Mankind: Oxen by their Labour, Sheep by

their Wool and Milk; Dogs by their Service in hunting and guarding Houses; whence the God *Anubis* was represented with a Dog's Head. The Ibis, a Bird very much resembling a Stork, was worshipped because he put to Flight the winged Serpents, with which *Egypt* would otherwise have been grievously infested; the Crocodile, an amphibious Creature, that is, living alike upon Land and Water, of a surprizing Strength and Size, was worshipped, because he defended *Egypt* from the Incursions of the wild *Arabs*; the *Ichneumon* was adored, because he prevented the too great Increase of Crocodiles, which might have proved destructive to *Egypt*. Now the little Animal in question, does this Service to the Country two Ways. First, it watches the Time when the Crocodile is absent, and breaks his Eggs, but does not eat them. Secondly, when he sleeps upon the Banks of the *Nile* (which he always does with his Mouth open) this small Animal, which lies concealed in the Mud, leaps at once into his Mouth, gets down to his Intrails, which he gnaws; then piercing his Belly, the Skin of which is very tender, he escapes with Safety; and thus, by his Address and Subtilty, returns victorious over so terrible an Animal.

PHILOSOPHERS, not satisfied with Reasons, which were too trifling to account for such strange Absurdities as dishonoured the Heathen System, and at which themselves secretly blushed, have, since the Establishment of Christianity, supposed a third Reason for the Worship which the *Egyptians* paid to Animals; and declared, that it was not offered to the Animals themselves, but to the Gods of whom they were Symbols. *Plutarch*, in his Treatise, where he examines professedly the Pretensions of *Isis* and *Osiris*, the two most famous Deities of the *Egyptians*, says as follows. Philosophers honour the Image of God, wherever they find it, even in inanimate Beings, and consequently more in those which have Life. We are, therefore, to approve, not the Worship of these Animals, but those who, by their Means, ascend to the Deity; they are to be considered

E G Y P T. fidered as fo many Mirrors, which Nature holds forth, and in which the Supreme Being displays himfelf in a wonderful Manner; or as fo many Instruments which he makes Ufe of to manifefit outwardly his incomprehenfible Wifdom. Should Men, therefore, for the embellifhing of Statues, amafs together all the Gold and Precious Stones in the World, the Worfhip muft not be referred to the Statues; for the Deity does not exift in Colours artfully difpofed, nor in frail Matter deftitute of Senfe and Motion. *Plu-*

tarch fays, in the fame Treatife, that as E G Y P T. the Sun and Moon, Heaven, Earth, and the Sea are common to all Men, but have different Names, according to the Difference of Nations and Languages; in like Manner, though there is but one Deity, and one Providence which governs the Universe, and which has feveral Subaltern Minifters under it, Men give to this Deity, which is the fame, different Names; and pay it different Honours, according to the Laws and Customs of every Country.

CHAP. V.

Of the Funerals of the antient Egyptians.

Funerals.

THE Pyramids were erected as fo many facred Monuments, deftined to transmit to future Times the Memory of great Princes; they were likewise confidered as the Mansions, where the Body was to remain during a long Succeffion of Ages: Whereas common Houfes were called Inns, in which Men were to abide only as Travellers, and that during a Courfe of a Life which was too fhort to engage their Affections.

WHEN any Perfon in a Family died, all the Kindred and Friends quitted their ufual Habits, and put on Mourning; and abftained from Baths, Wine, and Dainties of every Kind. This Mourning held forty or feventy Days; probably, according to the Quality of the Perfon.

BODIES were embalmed three Ways: The moft magnificent was beftowed on Perfons of diftinguifhed Rank, and the Expence amounted to a Talent of Silver, or 3000 French Livres.

MANY Hands were employed in this Ceremony: Some drew the Brain through the Noftriis, by an Inftrument made for that Purpofe. Others emptied the Bowels and Inteftines, by cutting a Hole in the Side with an *Ethiopian* Stone that was as fharp as a Razor, after which the Cavities were filled with Perfumes, and various

odoriferous Drugs. As this Evacuation (which was neceffarily attended with fome Diffection) feemed, in fome Meafure, cruel and inhuman, the Perfons employed fled as foon as the Operation was over, and were purfued with Stones by the Standers-by. But thofe who embalmed the Body were honourably treated. They filled it with Myrrh, Cinnamon, and all Sorts of Spices. After a certain Time, the Body was fwathed in Lawn-Fillets, which were glued together with a Kind of very thin Gum, and then crufted them over with the moft exquisite Perfumes. By this Means, it is faid, that the entire Figure of the Body, the very Lineaments of the Face, and the Hair on the Lids and Eye-Brows, were preferved in their natural Perfection. The Body thus embalmed was delivered to the Relations, who fhut it up in a Kind of open Cheft, fitted exactly to the Size of the Corpfe; then they placed it upright againft the Wall, either in Sepulchres (if they had any) or in their Houfes. Thefe embalmed Bodies, are what we now call Mummies, which are ftill brought from *Egypt*, and are found in the Cabinets of the Curious. This fhews the Care which the *Egyptians* took of their Dead. Their Gratitude to their deceased Relations was immortal. Children by feeing the

EGYPT the Bodies of their Ancestors thus preserved, recalled to Mind those Virtues for which the Publick had honoured them; and were excited to love those Laws which such excellent Persons had left for their Security. We find, that Part of these Ceremonies were performed in the Funeral Honours done to *Joseph* in *Egypt*.

It was a Consolation among the Heathens, to a dying Man, to leave a good Name behind him; and they imagined that this is the only Human Blessing, of which Death cannot deprive us. But the *Egyptians* would not suffer Praises to be bestowed indiscriminately on all deceased Persons. This Honour was to be obtained only from the publick Voice. The Assembly of the Judges met on the other Side of the Lake, which they crossed in a Boat. He who sat at the Helm was called *Charon* in the *Egyptian* Language; and this first gave the Hint to *Orpheus*, who had been in *Egypt*, and after him, to the other *Greeks*, to invent the Fiction of *Charon's* Boat. As soon as a Man was dead, he was brought to his Trial. The publick Accuser was heard. If he proved that the Deceased had led a bad Life, his Memory was condemned, and he was deprived of Burial. The People were affected with Laws which extended even beyond the Grave; and every one, struck with the Disgrace inflicted on the dead Person, was afraid to reflect Dishonour on his own Memory, and that of his Family. But if the deceased Person was not convicted of any Crime, he was interred in an honourable Manner.

A STILL more astonishing Circumstance, **E**GYPT. in this publick Inquest upon the Dead, was, that the Throne itself was no Protection from it. Kings were spared during their Lives, because the publick Peace was concerned in this Forbearance; but their Quality did not exempt them from the Judgment passed upon the Dead, and even some of them were deprived of Sepulture. This Custom was imitated by the *Israelites*. We see in Scripture, that bad Kings were not interred in the Monuments of their Ancestors. This Practice suggested to Princes, that if their Majesty placed them out of the Reach of Mens Judgment, while they were alive, they would at last be liable to it, when Death should reduce them to a Level with their Subjects.

WHEN, therefore, a favourable Judgment was pronounced on a deceased Person, the next Thing was to proceed to the Ceremonies of Interment. In his Panegyrick, no Mention was made of his Birth, because every *Egyptian* was deemed noble. No Praises were considered as just or true, but such as related to the personal Merit of the Deceased. He was applauded for having received an excellent Education in his younger Years; and in his more advanced Age, for having cultivated Piety towards the Gods, Justice towards Men; Gentleness, Modesty, Moderation, and all other Virtues which constitute the good Man. Then all the People shouted, and bestowed the highest Eulogiums on the Deceased, as one who would be received for ever into the Society of the Virtuous in *Pluto's* Kingdom.

CHAP. VI.

Of their Military Men, Husbandmen, Artificers, Arts and Sciences.

Soldiers and War,

THE Profession of Arms was in great Repute among the *Egyptians*. After the Sacerdotal Families, the most Illustrious, as with us, were those devoted to a Military Life. They were not only distinguished by Honours, but by ample Liberalities. Every Soldier was allowed an *Aroura*, that is, a

Piece of arable Land, very near answering to half a *French* Acre, exempt from all Tax or Tribute. Besides this Privilege, each Soldier received a daily Allowance of five Pounds of Bread, two of Flesh, and a Pint of Wine. This Allowance was sufficient to support Part of their Family. Such an

an

E G Y P T. an Indulgence made them more affectionate to the Person of their Prince, and the Interests of their Country, and more resolute in the Defence of both; and, as *Diodorus* observes, it was thought inconsistent with good Policy, and even common Sense, to commit the Defence of a Country to Men who had no Interest in its Preservation.

FOUR Hundred Thousand Soldiers were kept in continual Pay (all Natives of *Egypt*) and trained up in the exactest Discipline. They were inured to the Fatigues of War, by a severe and rigorous Education. There is an Art of forming the Body as well as the Mind. This Art, lost by our Sloth, was well known to the Antients, and especially to the *Egyptians*.

Foot, Horse, and Chariot Races were performed in *Egypt* with wonderful Agility, and the World could not shew better Horsemen than the *Egyptians*. The Scripture, in several Places, speaks advantageously of their Cavalry.

MILITARY Laws were easily preserved in *Egypt*, because Sons received them from their Fathers; the Profession of War, as all others, being transmitted from Father to Son. Those who fled in Battle, or discovered any Signs of Cowardice, were only distinguished by some particular Mark of Ignominy, it being thought more advisable to restrain them by Motives of Honour, than by the Terrors of Punishment.

BUT, notwithstanding this, I will not pretend to say, that the *Egyptians* were a Warlike People. It is of little Advantage to have regular and well paid Troops; to have Armies exercised in Peace, and employed only in mock Fights; it is War alone, and real Combats, which form the Soldier. *Egypt* loved Peace, because it loved Justice, and maintained Soldiers only for its Security. Its Inhabitants, content with a Country which abounded in all Things, had no ambitious Dreams of Conquest. The *Egyptians* extended their Reputation in a very different Manner, by sending Colonies into all Parts of the World, and with them Laws and Politeness. They triumphed by the Wisdom of their Counsels, and the Superiority of their Knowledge, and this Empire of the Mind

appeared more noble and glorious to them, **E G Y P T.** than that which is achieved by Arms and Conquest.

THE *Egyptians* had an inventive Genius, Of their Arts and turned it to profitable Speculations. and Sciences. Their *Mercuries* filled *Egypt* with wonderful Inventions, and left it almost ignorant of nothing which could accomplish the Mind, or procure Ease and Happiness. The Discoverers of any useful Invention received, both living and dead, Rewards equal to their profitable Labours. It is this consecrated the Books of their two *Mercuries*, and stamped them with a Divine Authority. The first Libraries were in *Egypt*; and the Titles they bore, inspired the Reader with an eager Desire to enter them, and dive into the Secrets they contained. They are called the Office for the Diseases of the Soul; and that very justly, because the Soul was there cured of Ignorance, the most dangerous and the Parent of all other Maladies.

As their Country was level, and the Air of it always serene, and unclouded, they were some of the first who observed the Courses of the Planets. These Observations led them to regulate the Year from the Course of the Sun; for, as *Diodorus* observes, their Year from the most remote Antiquity, was composed of 365 Days, and six Hours. To adjust the Property of their Lands, which were every year covered by the Overflowing of the *Nile*, they were obliged to have Recourse to Surveys; and this first taught them Geometry. They were great Observers of Nature, which in a Climate so serene, and under so intense a Sun, was vigorous and fruitful.

By this Study and Application, they invented, or improved, the Science of Physick. The Sick were not abandoned to the arbitrary Will and Caprice of the Physician: He was obliged to follow fixed Rules, which were the Observations of old and experienced Practitioners, and written in the sacred Books. While these Rules were observed, the Physician was not answerable for the Success; otherwise a Miscarriage cost him his Life. This Law checked indeed the Temerity of Empiricks; but then it might prevent new Discoveries, and

EGYPT and keep the Art from attaining to its just Perfection. Every Physician, if *Herodotus* may be credited, confined his Practice to the Cure of one Disease only; one was for the Eyes, another for the Teeth, and so on.

WHAT we have said of the Pyramids, the Labyrinth, and that infinite Number of Obelisks, Temples, and Palaces, whose precious Remains still strike with Admiration, and in which were displayed the Magnificence of the Princes who raised them, the Skill of the Workmen, the Riches of the Ornaments diffused over every Part of them, and the just Proportion and beautiful Symmetry of the Parts in which their greatest Beauty consisted; Works in many of which the Liveliness of the Colours remain to this Day, in Spite of the rude Hand of Time, which commonly deadens or destroys them: All this, I say, shews the Perfection to which Architecture, Painting, Sculpture, and all other Arts had arrived in *Egypt*.

THE *Egyptians* entertained but a mean Opinion of that Sort of Exercise, which did not contribute to invigorate the Body, or improve Health; nor of Musick, which they considered as a useless and dangerous Diversion, and only fit to enervate the Mind.

HUSBANDMEN, Shepherds and Artificers, formed the three Classes of lower Life in *Egypt*, but were nevertheless had in very great Esteem, particularly Husbandmen and Shepherds. The Body Politick requires a Superiority and Subordination of its several Members; for as in the natural Body, the Eye may be said to hold the first Rank; yet its Lustre does not dart Contempt upon the Feet, the Hands, or even on those Parts which are less honourable. In like Manner, among the *Egyptians*, the Priests, Soldiers, and Scholars were distinguished by particular Honours; but all Professions, to the meanest, had their Share in publick Esteem, because the despising any Man, whose Labours, however mean, were useful to the State, was thought a Crime.

A BETTER Reason than the foregoing might have inspired them at first, with these Sentiments of Equity and Modera-

tion, which they so long preserved. AS **EGYPT** they all descended from *Cham*, their common Father, the Memory of their Origin occurring fresh to the Minds of all in those first Ages, established among them a Kind of Equality, and stamped, in their Opinion, a Nobility on every Person derived from the common Stock. Indeed, the Difference of Conditions, and the Contempt with which Persons of the lowest Rank are treated, are owing merely to the Distance from the common Root; which makes us forget, that the meanest Plebeian, when his Descent is traced back to the Source, is equally noble with those of the most elevated Rank and Titles.

BE that as it will, no Profession in *Egypt* was considered as groveling or sordid. By this Means, Arts were raised to their highest Perfection. The Honour which cherished them, mixed with every Thought and Care for their Improvement. Every Man had his Way of Life assigned him by the Laws, and it was perpetuated from Father to Son. Two Professions at one Time, or a Change of that which a Man was born to, were never allowed. By this Means, Men became more able and expert in Employments, which they had always exercised from their Infancy; and every Man adding his own Experience to that of his Ancestors, was more capable of attaining Perfection in his particular Art. Besides, this wholesome Institution, which had been established antiently throughout *Egypt*, extinguished all irregular Ambition; and taught every Man to sit down contented with his Condition, without aspiring to one more elevated, from Interest, vain Glory, or Levity.

FROM this Source flowed numberless Inventions for the Improvements of all the Arts, and for rendering Life more commodious, and Trade more easy. I could not believe that *Diodorus* was in Earnest in what he relates concerning the *Egyptian* Industry, viz. that this People had found out a Way, by an artificial Fecundity, to hatch Eggs, without the sitting of the Hen; but all modern Travellers declare it to be Fact.

EGYPT.

EGYPT.

CHAP. VII.

Of their Soil and Produce.

Egypt's Fertility.

UNDER this Head, I shall treat only of some Plants peculiar to *Egypt*, and of the Abundance of Corn which it produced.

PAPYRUS is a Plant, from the Root of which shoot out a great many triangular Stalks, to the Height of six or seven Cubits. The Antients writ at first upon Palm-Leaves; next on the Inside of the Bark of Trees, from whence the Word *Liber*, or Book, is derived; after that, upon Tables covered over with Wax, on which the Characters were impressed with an Instrument, called Stylus, sharp-pointed at one End to write with, and flat at the other to efface what had been written; which gave Occasion for the following Expression of *Horace*:

Sæpe stylum veritas, iterum quæ digna legi sint Scripturus,

Oft turn your Style, if you desire to write, Things that will bear a second Reading—.

THE Meaning of which is, that a good Performance is not to be expected without many Corrections. At last the Use of Paper was introduced, and this was made of the Bark of Papyrus, divided into thin Flakes, or Leaves, which were very proper for Writing; and this Papyrus was likewise called *Biblus*.

Paper.

Nondum flumineas Memphis contexere byblos Noverat.

Memphis as yet knew not to form in Leaves The watery Biblos.

PLINY calls it a wonderful Invention; so useful to Life, that it preserves the Memory of great Actions, and immortalizes those who atchieved them. *Varro* ascribes this Invention to *Alexander the Great*, when he built *Alexandria*; but he had only the Merit of making Paper more common; for the Invention was of much greater Antiquity. The same *Pliny* adds, that *Eumenes*, King of *Pergamus*,

substituted Parchment instead of Paper; in Emulation of *Ptolemy*, King of *Egypt*, whose Library he was ambitious to excel by this Invention, which carried the Advantage over Paper. It was called *Pergamentum* from *Pergamus*, whose Kings had the Honour of the Invention. All the antient Manuscripts are either upon Parchment or Vellum, and a great deal finer than the common Parchment. The Plant *Papyrus* was likewise useful for Sails, Tackling, Cloaths, Coverlets, &c.

LINUM, Flax, is a Plant whose Bark, *Linen*, full of Fibres or Strings, is useful in making fine Linen. The Method of making this Linen in *Egypt* was wonderful, and carried to such Perfection, that the Threads which were drawn out of them, were almost too small for the Observation of the sharpest Eye. Priests were always habited in Linen, and never in Woollen; and not only the Priests, but all Persons of Distinction generally wore Linen Cloaths. This Flax formed a considerable Branch of the *Egyptian* Trade, and great Quantities of it were exported into Foreign Countries: The making of it employed a great Number of Hands, especially of the Women.

BYSSUS was another Kind of Flax, extremely fine and small, which often received a Purple Dye. It was very dear, and none but rich and wealthy Persons could afford to wear it. *Pliny*, who gives the first Place to the *Asbeston*, or *Asbestinum* (i. e. the incombustible Flax) places the *Byssus* in the next Rank, and says, that it served as an Ornament to the Ladies. It appears from the Holy Scriptures, that it was chiefly from *Egypt*, Cloth made of this fine Flax was brought.

THE Lotus, or Lote Tree, a Plant, was in great Request with the *Egyptians*, whose Berries served them in former Times for Bread. There was another Lotus in *Africa*, which gave its Name to the *Lotophagi*, or Lotus Eaters, because they lived upon

EGYPT upon the Fruit of this Tree, which had so delicious a Taste, if *Homer* may be credited, that it made the Eaters of it forget all the Sweets of their Native Country, as *Ulysses* found to his Cost, in his Return from *Troy*.

Fruits.

It may be said, that the *Egyptian* Pulse and Fruits were excellent; and might, as *Pliny* observes, have sufficed singly for the Nourishment of the Inhabitants; such was their excellent Quality, and so great their Plenty. And, indeed, working Men lived then almost upon nothing else, as appears from those who were employed in building the Pyramids.

BESIDES these Rural Riches, the *Nile*, from its Fish, and the Fatness it gave to the Soil for the feeding of Cattle, furnished the Tables of the *Egyptians* with the most exquisite Fish of every Kind, and the

most succulent Flesh. This it was which **EGYPT** made the *Israelites* so deeply regret the Loss of *Egypt*, when they found themselves in the dreary Desert. *Who*, say they, in a plaintive, and at the same Time, seditious Tone, shall give us Flesh to eat? We remember the Fish, which we did eat in *Egypt* freely; the Cucumbers and Melons, and the Leeks, and the Onions, and the Garlick: We sat by the Flesh-Pots, and we did eat Bread to the Full.

BUT the great and matchless Wealth of Grain. *Egypt* arose from its Corn, which, even in an almost universal Famine, enabled it to support all the neighbouring Nations as it particularly did under *Joseph's* Administration. In later Ages, it was the Resource and certain Granary of *Rome* and *Constantinople*.

C H A P. VIII.

Of the Revolutions in Egypt.

Revolutions.

CHAM, the Son of *Noah*, is generally held to be the same with *Jupiter Hammon*; and *Misraim*, his Grandson, the same with *Osiris*, the great Deity of the *Egyptians*; and from him, it is said, descended that Race of Monarchs, who had the Denomination of *Pharaohs*; but from whom, or how the Word *Pharaoh* came to be the Stile of their Kings, I find no satisfactory Reason given.

Pharaohs.

THERE are reckoned above sixty Princes of the Line of these *Pharaohs*, and they reigned, as it is said, in an uninterrupted Succession, to the Year of the World 3435, when *Pharaoh Psamniticus*, the second Monarch of that Name, was conquered by *Cambyfes II.* King of *Persia*, who united *Egypt* to that Empire, under which it remained till the Reign of *Darius*, being upwards of 100 Years; when it revolted from that Crown, and became an independent Kingdom again (*Amsatus* being their first King after that Revolt) in which State it continued about fifty Years, when *Ochus*, King of *Persia*, recovered the

Persian Monarchs.

Dominion of it again, and it remained subject to the *Persian* Monarchs, till *Alexander the Great* defeated *Darius*, when it fell under the Power of that Prince, with the rest of the Provinces of the *Persian* Empire.

AFTER the Death of *Alexander*, *Ptolemy*, *Ptolemys*, the Son of *Lagus*; or, as others insinuate, the Son of *Philip* of *Macedon*, and consequently Half-Brother to *Alexander*, found Means to mount the Throne of *Egypt*, and render it an independent Kingdom once again; whose Successors, Kings of *Egypt*, ever after retained the Name of *Ptolemys*; in which Line it continued between 200 or 300 Years, the last Sovereign being the famous *Cleopatra*, Wife and Sister of *Ptolemy Dionysius*, the last King, and Mistress to *Julius Cæsar* and *Mark Anthony*, successively.

It was *Ptolemy Philadelphus*, Son of the first *Ptolemy*, who collected the *Alexandrian* Library, said to consist of 700,000 Volumes; and the same Prince caused the Scriptures to be translated into *Greek*; but whether by Seventy-two Interpreters, and

in

EGYPT in the Manner as is commonly related, is justly questioned. The *Ptolemy*s sometimes extended their Dominion over great Part of *Syria*, and were frequently at War with the Kings of *Syria*, in which they met with various Success. After the Death of *Cleopatra*, this Kingdom fell under the Power of the *Romans*, and was usually governed by a Gentleman of *Rome*, it being thought too hazardous trusting so considerable a Command with a Senator. When it was made a Province of the Empire, it was looked upon as the Emperor's Peculiar, and afterwards made an entire Diocese of itself, subordinate to the *Præfectus Prætorio Orientis*, and while it was under the Dominion of the *Romans*, the Nation in general embraced Christianity: It remained a *Roman* Province till the Reign of *Heraclius*, the Emperor of *Constantinople*, when the People being disgusted with their Governors, called in *Omer* the third Caliph of the *Saracens*, and submitted themselves to the Mahometan Power, being about the Year of our Lord 640. But sure, the Administration of the *Greek* Emperors must be very grievous, which could induce a Christian Nation to make Choice of a *Saracen* for their Sovereign.

THE Caliphs of *Babylon* were Sovereigns here till about the Year 870, when the *Egyptians* set up a Caliph of their own, called the Caliph of *Cairo*, to whom the *Saracens* of *Africa* and *Spain* were subject; but the Governors of the Provinces, or Sultans, under the Caliphs of *Babylon* and *Cairo*, soon wrested the Civil Power out of the Hands of their Caliphs or High Priests, leaving them only a Shadow of Sovereignty.

ABOUT the Year 1160, *Affareddin*, or *Saracen*, General of *Norradin*, the *Saracen* Sultan of *Damascus*, subdued the Kingdom of *Egypt*, and usurped the Dominion of it, being succeeded in this Kingdom by his Son *Saladin*, who reduced, also, the Kingdom of *Damascus*, *Mesopotamia*, and *Palestine*, under his Power, and about the Year 1190, took *Jerusalem* from the Christians. It was this Prince who established a Body of Troops in *Egypt* like the present Janissaries, composed of the Sons of Chris-

tians taken in War, or purchased of the *EGYPT*. *Tartars*, to whom he gave the Name of *Mamalukes*, which, it is said, signifies no more than Slave, which among the Forces of the Mahometan Princes, is looked upon as a Title of great Honour, as it expresses their being devoted in a peculiar Manner to the Service of their Sovereign; and consequently, they are entitled to greater Privileges than other Subjects. The Posterity of *Affareddin* enjoyed the Crown till the Year 1242, when the *Mamalukes* Mamalukes. deposed *Elmutan*, as they had done his Father *Melech Affalack*, some Years before, and set one of their own Officers upon the Throne; the first King of the Race of the *Mamalukes* being *Turquemenius*. These *Mamaluke* Sultans were engaged in continual Wars with the Christians in *Syria* and *Palestine*, till *Araphus*, the Sixth Sultan, entirely dispossessed the Christians of the *Holy Land*; the ninth Sultan, *Melechbnassor*, subdued the Island of *Cyprus*, and made it tributary to *Egypt*.

ABOUT the Year 1501, *Camfon Gaurus*, the fifteenth Sultan of the *Mamalukes*, entering into an Alliance with *Ismael*, the Sophy of *Persia*, against *Selimus*, the third Emperor and tenth King of the *Ottoman* Family, the Confederates received several memorable Defeats; and *Tonombeius* II. who succeeded *Camfon Gaurus*, was deposed and murdered by *Selimus*, and, according to some Accounts, hanged up at one of the Gates of *Grand Cairo*. *Gazelle*, one of the Grandees of the *Mamalukes*, maintained a War for some Time against *Selimus*, but was, at length defeated, and *Egypt* made a Province of the *Ottoman* Empire.

THE *Mamaluke* Sultans were always chosen by a Majority of *Mamalukes* out of their own Body, who were so jealous of the Kingdom's being made hereditary, that they scarce ever elected the Son of the preceding Sultan; and if the Choice ever happened to fall upon such a one, they were so apprehensive of its being made an ill Precedent, that they never rested, till they deposed him.

SINCE the *Ottoman* Emperors have had the Dominion of this Kingdom, they have always governed it by a Viceroy, stiled the

EGYPT. the Bassa of *Grand Cairo*: But as *Egypt* is subdivided into several inferior Governments, these Governors, I perceive, are not sent from *Constantinople*, or appointed by the Viceroy, but are Natives of *Egypt*, and seem to be vested with Sovereign Power in their respective Districts, and to have the Command of the Militia of the several Provinces; and are many of them of the Race of the *Mamelukes*. It is true, the Viceroy has a considerable Body of Spahies and Janizaries about *Cairo* to keep them in Awe; and every one of these petty Princes, it is said, is obliged to mount the Viceroy's Guard in his Turn, with a Body of National Troops.

THERE is a perpetual Jealousy between the *Turkish* Bassa, and these *Egyptian* Royalets; sometimes the Bassa will take upon him to depose one of them, and, perhaps, take his Head; and there are Instances, on the other Hand, where they have deposed the Bassa, and compelled the Porte to send them another more acceptable to them: And the Grand Seignior has thought fit to humour them in it, rather than hazard the Revolt of so rich a Province, which is now esteemed the Granary of *Constantinople*, as it was antiently of *Rome*; for this is a Soil so fertilized by the *Nile*, that it is not in the Power of the *Turks*, it seems, to render it barren. But one great Reason of its continuing to be manured is, that they are yet governed by their own Princes, and have an Inheritance in their Lands, which are Privileges very few of the Subjects of *Turkey* enjoy besides: Neither dare the *Turkish* Government to overload this People with Taxes, for fear of a general Revolt: Insomuch that, except what the Viceroy and his Creatures illegally extort from them, the whole Revenue, raised by the Government, does not amount to 1,000,000 of our Money, of which two Thirds are spent within the Kingdom, and not more than one Third comes into the Grand Seignior's Treasury.

THAT which creates Admiration in the credulous Traveller, as well as the superstitious Natives, both Christian and Mahometan, is the pretended annual Resurrection of Bones, in a certain Burying-Place near

VOL. II. N^o. 92.

Old Cairo, on *Good-Friday*, and the two EGYPT. preceding Days, according to the Old Stile, by which both the *Greeks* and *Copties* reckon. Mr. *Thevenot* relates, that he went to the Place on *Good-Friday*, to see what Grounds they had for this Belief, where he found a Multitude of People assembled, and the *Turks* going in Procession with their Banners or Colours, on Account of a Sheik, or Holy Man, who was interred here, whose Bones annually appear and take the Air with the rest; and the *Turks* offered up their Prayers there, with great Devotion.

THERE were a great many Skulls and Bones, Mr. *Thevenot* observed, upon the Place, and every one assured him they were just risen out of the Earth; nor is it possible, he says, to make them think otherwise, for he enquired of some, who seemed to have more Sense than the rest, and they averred it to be true, and that while a Person was looking one Way, the Bones came out of the Earth frequently on the other Side within two Feet of him. *Thevenot* laughed at them, and said, they had probably been scattered there by some of their Saints; but he was suspected to be an Atheist for his Pains, and in Danger of being mobbed, and therefore thought it Prudence to conceal his Thoughts, and not to be too officious in undeceiving them, this being an Error of which the *Copties* and *Greeks* are as tenacious as the Mahometans. And Dr. *Heylin*, a Gentleman of good Sense, seems to give some Credit to the Thing, as possibly many of us might have done, if we had lived in those Times, when the wisest Men were not entirely free from Superstition. Witness the great Lord *Clarendon*, and his *Woodstock* Demon. Dr. *Heylin* relates the Fact out of an Author, who assures us, that *Stephen Dupleis*, a sober discerning Man, was an Eye-Witness of the Miracle, and touched several of the rising Members (for the first Account we had of this Matter was, that entire Limbs appeared, cloathed with Flesh and Blood, and afterwards retired to their Tombs) and that as he was about to touch the Head of a Child, a Native of *Cairo* cried out to him, Hold, hold, you know not

6 C

EGYPT. not what you do! A strange Forerunner, says Dr. *Heylin*, of the Resurrection of the whole Body, if it be of undoubted Credit as (he adds) for the Doctor could not give entire Credit to the Story, it seems, though it came from an Eye-Witness, even in those credulous Times. But surely we do not want any such Instances as these to support the principal Articles of our Faith: And it is but too just an Observation, that

the introducing such ridiculous Stories as a EGYPT. Confirmation of our Religion, when the Falsity of them comes to be discovered, are no small Prejudice to it, and induce weak Minds to imagine there is as little Foundation for those real Miracles, by which the World was at first convinced of the Truth of Christianity, as for these pretended ones.

CHAP. IX.

Of the Animals of Egypt.

Animals.
Crocodiles.

THE Animals which *Egypt* is remarkable for are, first, the Crocodile, formerly thought to be peculiar to this Country; but I do not find any material Difference between these Creatures and the Allegators, at the Mouth of the *Ganges*, and in other Rivers of *India*. They are both of them known to be amphibious Animals, accustomed both to Land and Water. They grow to a prodigious Length, twenty Feet and upwards. In Shape are like a Lizard, with four short Feet, or rather Claws, and some of them so large as to swallow a Man. They have a flat Head, their Eyes indifferently large, and their Backs covered with broad Scales, like some antiquated Pieces of Armour. They seem to move with greatest Strength and Agility in the Water; and though they run a great Pace by Land, yet their Bodies are so long and unweildly, that they cannot easily turn, whereby their Prey escapes them on Shore; they watch therefore in the Sedge, and other Coverts by the Sides of Rivers, and so much resemble the Trunk of a Tree, that, it is said, Travellers have mistaken them for such, and unwarily been surprized. As for his Tears and alluring Voice, which the Antients ascribe to him, I need not intimate that these are poetical Fictions. They take them by digging deep Pits near the River, which are covered over, especially when the Water rises to a considerable Height, for then they usually get out upon the Shore. When they are

taken in a Pit, they let them fast several Days, and then hamper them with Ropes, with running Knots, and muzzle their Snouts; and the *Franks* most commonly purchase them to send to *Europe*. Some of their Skins stuffed may be seen in *London*. Notwithstanding they grow to such a prodigious Bulk, it seems they proceed from an Egg no bigger than a Turkey's, hatched in the warm Sand.

THE Hippopotamus, or Sea-Horse, is another amphibious Animal which frequents this River. Mr. *Thevenot* says, he saw one of them which was taken at *Girge*, on the *Nile*, in the Year 1658, which was immediately afterwards brought to *Cairo*. It was about the Bigness of a Camel, of a tawny Colour, the hinder Part made much like an Ox, and his Head like an Horse; its Eyes and Ears small, but it had great open Nostrils; thick large Feet, almost round, and four Claws; the Tail like an Elephant's, and not more Hair than there is upon an Elephant. In the lower Jaw it had four great Teeth, half a Foot long, two of them crooked, and as big as the Horns of an Ox, and the other two strait, but standing out in Length. Some Janizaries shot it as it was grazing on the Land. It received several Shot before it fell, the Bullets hardly piercing the Skin, but one that happened to hit the Jaw brought it down. These Monsters are very rare, even in *Africk*, for there had been no such Animal seen there for many Years before.

EGYPT. **Camelion.** THE Camelion is reckoned among the remarkable Animals of *Egypt*, but he is not peculiar to this Country. In Size and Shape it something resembles a Lizard, and is in a true Light of a greenish Colour, but assumes the Colour of most Things it stands near. It was thought formerly to have lived only upon Air, but has been observed to take Flies, by darting out its Tongue, which is of an extraordinary Length; however, those that have kept them in Boxes observe, that they will live several Months without Nourishment but what they draw in with their Breath.

Ostrich. THE Ostrich is another Animal, very common in the Deserts of *Egypt* and *Arabia*. They are the tallest Fowls we meet with any where, and will strike a Blow like a Horse, with their huge Feet. Their Backs are shaped almost like a Camel's, and they run a prodigious Pace, assisted by their Wings, which are of little Use to them in flying, for they can scarce raise themselves from the Ground, and the *Arabians* frequently ride them down. Their Eggs, which are of the Bigness of a Foot-Ball, they hide in the Sand till they are hatched, and never sit upon them. But both the Bird and its Eggs being frequently brought to *England*, need no farther Description here.

Basilisk. THE Serpent called the Basilisk, or Cockatrice, whose very Eyes dart certain Death, if we may credit the Antients, are said to be found also in *Egypt*, and I have heard some modern Travellers aver, that there are Serpents in some Parts of the World, which by fixing their Eyes upon little Birds, will bring them down from the Tops of Trees; which Fact, though it be unmannerly flatly to deny, when a grave Gentleman says he has seen it, yet if there has been such an Instance, possibly it did not proceed from any Poison the Animal emits, either from its Eyes, or the Effluvia of its noxious Body, but probably the Brightness of his Eye, like those Glasses the Fowler uses, may tempt the unwary Bird to approach him, till he comes within his Reach. But upon second Thoughts, as there are Poisons which will operate very strongly on smelling them, I should not

entirely reject that Opinion, which supposes **EGYPT.** a Bird may be brought from the Top of a Tree, by the poisonous Smell, which attends some Animals, were I but entirely satisfied that the Fact was true. But as I would be very cautious of relating any Thing as a Piece of History, which carries an Air of Impossibility with it, so I would not reject every Thing that appears strange to us, provided it was well supported. We are not sufficiently acquainted with the Nature of Things to pronounce positively, that, by one Means or other, a Bird cannot have been drawn into the Jaws of a Serpent, standing at some Distance: But I must confess, I am more inclined to believe it only a Simile of the antient Poets, to illustrate how fatally young Fellows are frequently drawn in, and taken captive by the Eyes of some fair Charmer, to their eternal Destruction.

Asp. THE Asp is another little Serpent, found in this Country, by whose Bite, the celebrated *Cleopatra*, and her Ladies, chose to die, the Poison operating suddenly, and throwing the Party into a deep Sleep; though its Effects are said to be various, some who are wounded by it dying in a laughing Fit, and others weeping.

BUT to proceed, *Egypt* is as famous for Camels, Dromedaries, and fine Horses, as the neighbouring Country of *Arabia*. Oxen, Buffaloes, Goats and Sheep, are to be met with also in great Plenty here, especially the Sheep with fat Tails, which weigh several Pounds. They abound also with Poultry, Geese, Ducks, &c. and a great Variety of small Birds; but Fish is not very good or plentiful, unless it be in those Countries which lie on the Sea, and near the Mouth of the *Nile*. Upon the retiring of the Waters of that River to the usual Channel, a Multitude of Frogs and other Insects are produced; and was there not a large Fowl like a Stork, which constantly devours them, they would, according to a late Writer, be annually afflicted with the Plague of Frogs.

THE Christians of the Country are all condemned to ride upon Asses here, as well as in some other Parts of *Turkey*; but it happens they have a pretty good Breed, which